ACEHNESE WARS AND LEARNING FROM 12 YEARS OF PEACE IN ACEH
Said Achmad Kabiru Rafiie, Amir Husni, and Said Atah

BUILDING HARMONY THROUGH RELIGIOUS RECEPTION IN CULTURE:
LESSON LEARNED FROM RADIN JAMBAT FOLKTALE OF LAMPUNG
Agus Iswanto

INTERNALIZING KALOSARA’S VALUE IN A TRADITIONAL DANCE ‘LULO’ IN THE CITY OF KENDARI,
SOUTHEAST SULAWESI
Muh Subair

THE EDUCATION OF JAVANESE CHARACTERS IN SERAT WASITAWALA
Moch. Lukluil Maknun

POLITICAL VIEW AND ORIENTATION OF THE ROHIS MEMBERS TOWARD
THE FORM OF THE STATE
A.M. Wibowo

CURBING CORRUPTION THROUGH TERTIARY EDUCATION IN INDONESIA AND JAPAN
(ANALYSIS OF LEGAL SYSTEM AND ISLAMIC PERSPECTIVE)
Abdurachman Assegaf

DAKWAH ACTIVITIES AMONG MUSLIM MINORITY AND THE PREVENTION OF HATE SPEECH
IN KUPANG, EAST NUSA TENGGARA
Kustini and Zaenal Abidin Eko Putro

DYNAMICS OF GLOBAL ECONOMICS AND WOMEN “IMPOVERISMENT”: WHAT RELIGION TO DO WITH?
Misbah Zulfa Elizabeth
Analisa is a peer-reviewed journal published by the Office of Religious Research and Development Ministry of Religious Affairs Semarang Indonesia. Analisa has been accredited by the Indonesian Institute of Science as an academic journal. It was stated in a decree number: 752/AU2/P2MI-LIPI/08/2016. This journal specializes in these three aspects; religious life, religious education, religious text and heritage. Analisa aims to provide information on social and religious issues through publication of research based articles and critical analysis articles. Analisa has been published twice a year in Indonesian since 1996 and started from 2016 Analisa is fully published in English as a preparation to be an international journal. Since 2015, Analisa has become Crossref member, therefore all articles published by Analisa will have unique DOI number.

Advisory Editorial
Koeswinarno
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Editor in Chief
Sulaiman
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

International Editorial Board
Florian Pohl, Emory University, United State of America
Hary Harun Behr, Goethe Institute Frankfurt University, Germany
Alberto Gomes, La Trobe University, Melbourne Australia
Nico J.G. Kaptein, Leiden University, Leiden the Netherlands
David Martin Jones, University of Queensland, Brisbane Australia
Patrick Jory, University of Queensland, Brisbane Australia
Dwi Purwoko, The Indonesian Institute of Science, Jakarta Indonesia
Heddy Shri Ahimsa, Gajah Mada University, Yogyakarta Indonesia
Masdar Hilmy, Sunan Ampel State Islamic University, Surabaya Indonesia
Iwan Junaidi, Semarang State University, Semarang Indonesia
Bani Sudardi, Surakarta State University, Surakarta Indonesia
Muslich Shahir, Walisongo State Islamic University, Semarang Indonesia
Sutrisno, Sunan Kalijaga State Islamic University, Yogyakarta Indonesia
Zamroni, Yogyakarta State University, Yogyakarta Indonesia
Noorhaidi Hasan, Sunan Kalijaga State Islamic University, Yogyakarta Indonesia
Editors
Zakiyah
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Siti Muawanah
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Munirul Ikhwan
Sunan Kalijaga Islamic State University, Yogyakarta, Indonesia

Tauseef Ahmad Parray
Government Degree College Pulwama (Higher Education Department), Jammu & Kashmir, India

Umi Muzayanah
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

A.M Wibowo
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Umi Masfiah
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Mustolehudin
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Agus Iswanto
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Language Advisor
Firdaus Wajdi
Jakarta State University, Jakarta Indonesia

Luthfi Rahman
Walisongo State Islamic University, Semarang Indonesia

Assistant to Editor
Nurlaili Noviani
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Muhammad Purbaya
Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Mailing Address
Office of Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia
Jl Untungsurapati Kav 70 Bambankerep Ngaliyan
Semarang
Central Java, Indonesia
Email : analisajurnal@gmail.com
The online version of Analisa Journal can be accessed freely at http://blasemarang.kemenag.go.id/journal/index.php/analisa/index

The online version of Analisa Journal has been indexes and displayed by the following services:

CrossRef
Directory of Open Access Journals (DOAJ)
Google Scholar
The Indonesian Publication Index (IPI)
Open Academic Journals Index (OAJI)
Indonesian Scientek Journal Database
Universia Biblioteca de recursos
Western Theological Seminary
Simon Fraser University
Advance Science Index (ASI)
Library Of Congress
Universitats Bibliothek Leipzig (UBL)
Biblioteca de La Universidad De Oviedo
Naver Academic
Elibrary mpipks
Universiteit Leiden
Ilmenau University Library
World Wide Science
Office Of Academic Resources Chulalongkorn University
CORE
Hochschule Schmalkalden
British Library
Lincoln University
Tianjin University
University of Canterbury
Victoria University of Wellington
The University of Queensland library, Australia
Griffith university library
La Trobe University Library
Curtin University library Australia
University of south Australia library
University of new England library
Australian Catholic University Library, Australia
Bond university Library, Australia
Charles Sturt University library australia
Flinders University library Australia
James cook university library australia
Macquarie University - Library Australia
Murdoch University library australia
SCU Library - SCU - Southern Cross University library
Library - Swinburne University of Technology, Australia
Library Torrens University, Australia
INTRODUCTION FROM THE EDITORIAL BOARDS

Analisa Journal of Social Science and Religion published a new edition vol.2.no.02.2017. This is the forth volume issued in English since its beginning in 2016. This English edition is a part of preparation to be an International journal and as an effort from the editorial board to make this journal widely accessed and read by more people around the world. Analisa Journal has also consistently published both versions; the online edition through the Analisa website and the printed version. Many people have contributed in the process of this publication, so that this journal is successfully released as scheduled.

There are eight articles in this volume in which some of them discussed about religion and peace in various parts of Indonesia, while several of them talk about education and the rest are discussing about gender and dakwah (Islamic dissemination). The authors of those papers are also divers coming from different institutions and different countries.

The first article written by three authors namely Said Achmad Kabiru Rafiie, Amir Husni and Said Atah is entitled “Acehnese Wars and Learning from 12Years of Peace in Aceh”. This paper examined the history of Acehnese wars and the peace development after the signing of the Memorandum of Understanding between the Aceh Freedom Movement, or Gerakan Aceh Merdeka (GAM), and the Republic of Indonesia in Helsinki on August 15th, 2005. This article gives a deep explanation of what is really going on in Aceh from the era of wars until the recent time. The authors use a qualitative approach and the theory of inequality and conflict as well as Fanon’s ideas in order to elucidate the data. Findings of this research show that there are various reasons which might encourage people involved in the battlefield including group motive, personal motivation, social contract and resource shortage. In addition, it shows that the social and economic condition in Aceh has not developed successfully.

The next article is written by Agus Iswanto talked about the receptions of religious aspects (ultimate truth/God, cosmological and religious ritual aspects) in the cultural products of Radin Jambat, a folktale from Lampung, Indonesia. This study is based on the Radin Jambat Folktale text. The results found that folktale contributes in building harmony among religion followers in Lampung. It also stated that religion and culture can go hand in hand in creating harmony, therefore it can be said that religion, in this case Islam, was accepted by people peacefully.

The third article discussed about Kolasara, a local wisdom from Southeast Sulawesi Indonesia. The author of this paper argues that this tradition has contributed in building harmony especially in the Tolaki tribe in such area. This article was written by Muh Subair, he used an in-depth interview, observation and library research in order to collect data. He suggested that kolasara should be internalized in lulo dance as a way to strengthen such local wisdom. As it is the fact that kolasara has played role in mediating people in various conflicts.

How the manuscript called Wasitawala contained some education values was discussed by Moch Lukluil Maknun in the next article. This is an interesting paper in which the writer explained the content of the text and then analyzed it on how those embedded values might be used as a source for the national curriculum especially on the character education. He mentioned that this serat has many values of character education such as honesty, responsible, thinking logically, discipline, hard working, creative and so forth.

A.M Wibowo wrote the subsequent article entitled “Political view and orientation of the rohis members toward the form of the state”. This paper is based on his field research at schools in Temanggung Central Java Indonesia. He focused his study on the Rohis members’ view on certain aspects so called political orientation. The results show that (a) religious teaching at the Rohis organization was conducted using one way communication, and they also used media social in disseminating their teaching, (b) rohis member prefer to choose male and Islamic leader when they asked about their preferred leader. Meanwhile there are two distinct preferences in
terms of state form, the first one is the Unified State of Indonesian Republic (NKRI, Negara Kesatuan Republik Indonesia), and the second is the Islamic state.

The sixth article written by Abdurrachman Assegaf was about how the anti-corruption policies and educational strategies enforced by Indonesian and Japanese Government. This is an important issue to be discussed since both countries have experiences some corruption cases, although Japan is less experience compared to Indonesia. This was indicated by some data issued by the Transparency International. Japan is categorized as the least corrupt country, on the other hand Indonesia has many and complex corruption cases. This paper stated that countries have laws on anti-corruption; Indonesia has Act Number 31 of 1999 and Japan has several interrelated law compiled in Penal Codes (PC). in addition, both of them have strategies in implementing strategy for anti-corruption education.

The next article concerns on the issue of hate speech in Kupang East Nusa Tenggara Province, how the Islamic preaching dealing with such phenomena. This is a significant study since in the last few months, there are hate speech occurrence everywhere either through oral or written media such as social media and flyers. In Kupang, Muslim are as a minority group in which most of people are Christian. Thus, during the Islamic dissemination, it is solely aimed for Muslim community and not for non-Muslim society. They do not use loudspeaker during their sermon (dakwah), except for adzan (calling for prayers). Furthermore, the clerics always avoid using hate speech during their teaching and sermon.

The last article written by Misbah Zulfa Elizabeth is about women in public space and how religion treats them. This paper argues that now days many women took part in public activities by engaging at some workplaces; however they are mostly put at the lower level compared to male workers. Even, religion also treats them differently. This is because there is such domination of globalization in which this situation might be called as women impoverishment.

We do hope you all enjoy reading the articles.
ACKNOWLEDGMENTS

Analisa Journal of Social Science and Religion would like to sincerely thank to all people contributing in this publication namely advisory editorial, international editorial board, editors, language advisors, assistant to editors, lay-outers as well as other parties involving in the process of publishing this journal. Analisa journal would also appreciate to all authors who submitted their articles to Analisa, so that this journal is successfully released in time.

The Analisa Journal hopes that we would continue our cooperation for the next editions.

Semarang, December 2017

Editor in Chief
# TABLE OF CONTENT

**Introduction from the Editorial Boards :: i**
**Acknowledgments :: iii**
**Table of Content :: v**

**ACEHNESE WARS AND LEARNING FROM 12 YEARS OF PEACE IN ACEH**
Said Achmad Kabiru Rafiie, Amir Husni, and Said Atah :: 161-181

**BUILDING HARMONY THROUGH RELIGIOUS RECEPTION IN CULTURE: LESSON LEARNED FROM RADIN JAMBAT FOLKTALE OF LAMPUNG**
Agus Iswanto :: 183-199

**INTERNALIZING KALOSARA’S VALUE IN A TRADITIONAL DANCE ‘LULO’ IN THE CITY OF KENDARI, SOUTHEAST SULAWESI**
Muh Subair :: 201-217

**THE EDUCATION OF JAVANESE CHARACTERS IN SERAT WASITAWALA**
Moch. Lukluil Maknun :: 219-238

**POLITICAL VIEW AND ORIENTATION OF THE ROHIS MEMBERS TOWARD THE FORM OF THE STATE**
A.M. Wibowo :: 239-259

**CURBING CORRUPTION THROUGH TERTIARY EDUCATION IN INDONESIA AND JAPAN (ANALYSIS OF LEGAL SYSTEM AND ISLAMIC PERSPECTIVE)**
Abdurachman Assegaf :: 261-281

**DAKWAH ACTIVITIES AMONG MUSLIM MINORITY AND THE PREVENTION OF HATE SPEECH IN KUPANG, EAST NUSA TENGGARA**
Kustini and Zaenal Abidin Eko Putro :: 274-289
DYNAMICS OF GLOBAL ECONOMICS
AND WOMEN “IMPOVERISMENT”:
WHAT RELIGION TO DO WITH?
Misbah Zulfa Elizabeth :: 301-316

Author Guideline :: 317
INTRODUCTION

This paper is aimed to discuss the roots of Acehnese conflict and the learning process after peace in Aceh on August 15th, 2005. The discussion will be divided in two sections. The first of the chapter will discuss the history of wars in Aceh and the second chapter will provide a comprehensive narrative of peace in Aceh. Civil wars are the most common type of large scale violent conflict. They are long, brutal and continue to harm societies long after the shooting stops. Post-conflict countries face extraordinary challenges with respect to development and security. In this paper we examine how Aceh can recover economically, politically and religiously from these devastating conflicts and how international interventions can help to build lasting peace.

The geographical location of Aceh Province is very strategic. It is the gateway to the west of the Indonesian archipelago and because of its location on the edge of the Malacca Strait. This area is important also to be seen from the international traffic perspective (Freeman, 2003: 7-8).

Since the beginning of 10th century, Melaka Strait was interconnection of migrations the nation around the world (Lockard, 2009: 17).
Therefore, Aceh was an international hub of trade and commerce.

Moreover, Malacca Strait has an important role in the movement of Indian cultural expansion and as the main link between two cultural centers namely China and India (Hilali, 2001: 737-764). Therefore, the strait has a great part in the history of the Acehnese kingdom. The emergence and development of countries around this region cannot be separated from the geographical location of the strait.

Aceh is a much-mentioned area in terms of the entry of Islam into the archipelago. Therefore, this paper will try to cover how the role of religion in conflict. The change of geo-politics that occurred in the Middle East especially the development of Umayyad dynasty and its expansion in spreading Islam (Auni, 1993: 10-11).

As an area located in the world’s maritime line, Aceh has long been a trading hub for Southeast Asia. Some sources mention that prior to the arrival of Islam, Aceh has got in contact with Hindu-Buddhists. Hindu-Buddhist influences can be seen from the relief of buildings of the mosque that have the same architecture in the Hindus and Buddhist do (Wessing, 1988: 169-177). For an example, Indrapuri mosque located in Aceh Besar district about 15 Km from downtown of Banda Aceh.

Indrapuri Mosque has a strong similarity with the shrine forms in Hindu-Buddhist religion (Alfan and Marcello, 2016: 85). First, the roof is cube-shaped and multilevel then the foundation of the building is also made several levels. Both of these symbolize stratification or levels contained in Hinduism or Buddhism. A Hindu-Buddhist building is built on high ground and adjacent to the water source. This is in accordance with the topography in the area of the mosque because the mosque is located on the hill and in the south of a great river. Establishment of buildings on high places is closely related to the function of the direction of the wind and the water used for purification (Alfan and Marcello, 2016: 85).

Thus, many historians believe that the Indrapuri mosque is a transitional function of a building that had been built before Islam came to Aceh. This building is estimated to be built in the early 7th century AD (Natawidjaja, 2015: 49-62). The historical record has mentioned that Islam was adopted by peace assimilation in Aceh.

Assimilation of Islam to Aceh shows a peaceful process (Means, 2009: 235). In the history of Islamization of Islam to Aceh, there has never been a war between the Dai (Islamic scholar) and the native population (Bowen, 1989: 671-693). Historical sources mention that Islam in Aceh was brought by preachers or Sufis and traders from the Middle East and Persian (Reid, 1993: 151-155).

The wars in Aceh was started to be dated back to 16th century when the Portuguese attacked the Aceh navy. Since then, Acehnese involved at wars until August 15th, 2005. Aceh of wars can be divided in several stages. First of all, it was the war on Portuguese, the Dutch, Japanese, the first Aceh rebellion and the Aceh freedom movement. The finding of oil and gas in North Aceh had triggered the new escalation of arm conflict 1983. The motivation of war has changed each period. The Acehnese has fought for their religion, their identity and then for their prosperity.

Research question

The research question of the paper relies on the historical background of Acehnese war. The research questions are as follows: (a) What is the dimension of war since the first war was started to analysis the motivation? (b) What were the factors behind the war? (c) How did the tsunami lead to peace process? (d) What can be learned from peace progress in Aceh?

Theoretical Framework

The research was built to examine the historical perspective of the roots of Acehnese conflict. The war has resulted the misery and unstable condition to the people. As far as theory is concerned, the paper will derive from an approach proposed by Frances Steward and Graham Brown (Stewart and Brown, 2009: 27; Stewart et al., 2005:
8). These authors argue that a straightforward causal connection between poverty and conflict is oversimplified. The identification of economic factor leads to civil war based on four explanations. (1) Group motives and inequalities, (2) Individual gains from conflict, (3) Failure of social contract, and (4) Environmental pressure.

1. Group motives and inequalities
Group fighting in political conflict unify their follower via common purposes or group motives that take from of ethnic or religious identities. Such identities provide a powerful source of mobilization and unity. The most of community have argued that political identity is sufficient to trigger conflict since they have been living in peace with a wide range of multiethnic and multi-religions. Therefore, it needs to have a reason beyond ethnicity and religion to embrace a violence conflict. Provide a perspective that economic and political access are sufficiency enough to stimulus an arm conflict.

2. Private Motivation
The private hypothesis is anchored in rational choice economics and claims that conflict produces benefits as well as cost for some people. The net economic advantage, then, motivates some individual (usually leader) to initiate and maintain conflicts so as to fulfill their economic needs. In a similar vein, war offers unemployment and uneducated people employment as soldier provides opportunity to loot, trade arms, smuggle, realize illicit production and business. The private motivation to engage in war is to gain power and recognition (Stewart and Brown, 2009: 27).

3. Failure of the social contract
According to this hypothesis, people accept state authority as long as the state delivers services reasonable economic conditions in term of employment and income (Stewart et al., 2008: 301-325). Deterioration of economic performance and worsening provision of state services leads to the weakening of social contract and eventually to lead breakdown. Whether violence follows such a development or not is highly dependent on political institutions and their ability to cope with these difficulties. Evidence shows that poor states and hybrid political systems are generally more prone to conflict than for example countries with high per capita income or established democracies and rigid authoritarian’s regimes.

4. Environmental Scarcity
The environmental scarcity is associated with contest for control over decreasing amount of natural resources, often interconnected with population and environmental pressure that impact especially poor societies. In economic perspective, Homer –Dixon define three types of environmental scarcity that can lead to conflict. (a) supply-induced scarcity, caused by degradation and depletion of environmental resources. (b) demand – induced scarcity, resulting from population growth or increased consumption of resources; (c) structural scarcity (Stewart et al., 2008: 301-325). Moreover, the conceptual framework is built from Fanon’s account of the role of Nationalism in his work “Wretched on the earth” (Fanon, 1965: 23). He argues that it is important of self-determination in way that recognize the role of struggle and liberation (Fanon et al., 2007: 143 ; Lawrence and Karim, 2007: 222).

![Figure 1](image-url)

Source: (Fanon, 1965: 23 ; Stewart and Brown, 2009: 27)
Literature Review

Definition of Conflict

As far as theory is concerned, the paper will derive from approach proposed by Frances Steward and Graham Brown (Stewart and Brown, 2009: 27). These authors argue that a straightforward causal connection between poverty and conflict is oversimplified. The Fanon’s ideas of liberation are added to discuss and to rich the discussion of the paper.

The term “conflict” is derived from the Latin “to clash or engage in a fight”, and it indicates a confrontation between one or more parties aspiring towards incompatible or competitive means or ends (Hoeffler et al., 20011: 3-6). Conflicts, if controlled or managed constructively, do not lead to violence. Some conflicts are “mutually satisfactory while others end up frustrating one or all parties” (Stewart et al., 2005: 8).

recognizes three general forms of conflict namely interstate, internal, and state-formation conflicts. Interstate conflicts are disputes between nation-states or violations of the state system. Examples of internal and state-formation conflicts include civil and ethnic wars, anti-colonial struggles, secessionist and autonomous movements, territorial conflicts, and battles over control of government.

Islam and Acehnese Conflict

The spread of Islam in Aceh is believed to be brought by several factions from various countries such as Arabia, Persia and India. The Sufi group is the most active group in the Islamization process in Aceh. Buya Hamka, T. Arnold, Van Leur and some other scholars argue that Islam has been brought to the archipelago since the 7th century (Baiti, 2014: 133-145). They demonstrated some evidences that the eastern coast of Sumatra had formed a typical Islamic Arab settlement of Umayyad dynasties. Later, Shafi`i was the most popular school of thought at that time especially in Pasai Kingdom (Amiruddin, 2005: 8-12). The use of the title of al-Malik to the Kings of Samudera Pasai has a strong similarity to the title used by the raj-king of Muslims in Egypt.

The second theory of Islamization of the archipelago was put forward by Umar Amir Husein and Husein Djadjaninggrat. They claim that Islam in the archipelago was brought from Persia by Shiites since the 7th century. This opinion rests on the similarity between the Islamic culture in Persia and the culture in Nusantara, especially in Aceh (Daneshgar et al., 2013: 169-177). The similarity of Sufi teachings such as the Commemoration of Ashura and Ark memorials becomes the benchmark of this opinion. Another proof is the similarity of calligraphy art to some gravestones in Aceh (Yatim, 1988: 31). Thus, they claim that Aceh received Islam from Persia since the 7th century AD.

The next opinion mentions that Islam in Aceh was brought from Gujarat, India in the 13th century AD. This opinion was spearheaded by Dutch scholars Snock Hurgronje (Hurgronje et al., 1906: 22). According to them Islam in Aceh was brought from Gujarat based on the evidence on the gravestone of Sultan Malik as-Salih Samudera Pasai that is a typical Islamic character of Gujarat (Ricklefs, 1933: 3-14). Marcopolo’s notes of the similarity of Sufism in India with Indonesia also serve as their guidance to support their claims. However, a basic conclusion can be drawn that Islam has been present in Aceh at the latest of the thirteenth century AD with the development of the Pasai Islamic Ocean Kingdom (Hurgronje et al., 1906: 22). In addition, from the early days of Islam in Aceh, it has received political protection so that Islam more quickly spread to other areas.

Referring to the source of history, one of the Arab geographers, Ibnu Batutah in the 13th century AD gave a political, social and economic picture of the current state of Aceh. He states that Pasai was an independent kingdom located on the western tip of Sumatra Island. Many traders from various countries such as Arab, China and India had a buying and selling relationship here. He also added that Pasai was the center of Islamic civilization in Southeast Asia at that time (Reid, 1995: 12-17).
Other notes provide a broader description of the demographic state of Aceh in the 13th century AD. The record was written by Marcopolo when he visited Aceh in 1292. He said Sumatera was in the name of Java minor and here there are eight independent kingdoms. These kingdoms are Pasai, Ferlek (Peureulak), Pedir, Peusangan (Bireun), Lamori (Lamuri) and several other kingdoms. Each kingdom has its own territory and language (Reid, 1995: 12-17).

Another Islamic kingdom besides Pasai which also developed at the same time was Lamuri. It is located in Banda Aceh. The Persian Geographer Ibn Rashid al-Din in 1310 gives an illustration of this kingdom. He said that Lamuri is an important place where many traders come from far away countries. This kingdom also often do battle with the kingdom of Samudera Pasai located in north of Aceh (McKinnon, 1988: 103-121).

Referring to a Chinese source written by Wang Ta-yuan in 1349, Lamuri is the center of commerce. One of the products that are traded is blue and white porcelain ceramics from China (McKinnon, 1988: 103-121). There is also an argument that Lamuri is part of Jambi region. Valentijn in 1725 in the book “Beschrijvinge van het eiland Sumatra”. Yule, on the other hand, says that Lamuri is different from the first place in Sumatera visited by Arab and Indian sailors (Katharithamby-Wells et al., 1985: 23). The place is certainly the tip of the island of Sumatra, the Aceh region or more precisely Aceh Besar now.

Based on the above discussion, it can be drawn the simple conclusion that Lamuri and Pasai are the earliest Islamic empire in Southeast Asia. Forest products, spices and others are the main source of wealth for these two kingdoms (Reid, 1995: 12-17). However, these two kingdoms finally collapsed at the end of the 15th century AD which was marked by the emergence of the Kingdom of Aceh Darussalam as the new ruler in Aceh (Said, 2007: 157-172).

The glory of the kingdom of Aceh occurred when Iskandar Muda became sultan in 1607 to 1636 AD. At that time the kingdom of Aceh politically, economically, socially and culturally was developed into a center of world civilization (Lombard and Arifin, 2006: 181). The location of the Aceh kingdom is situated on the tip of the island of Sumatra and at the Malacca Strait intersection is a factor driving the progress of the Aceh kingdom itself. This region is a strategic path because it is in the path of international trade (Ito, 2015: 8). Through the Straits of Malacca European and Middle Eastern merchants transported all crops from Southeast Asia, especially Aceh. This condition had an effect on the progress of the Kingdom of Aceh as it successfully controlled the Straits of Malacca (Souza, 2004: 87). In addition, the natural conditions in Aceh was also rich in spices such as pepper, rice, camphor, areca nut, and other agricultural commodities (Lombard and Arifin, 2006: 93-101).

In that era pepper was an important commodity for the Europeans so that many European traders who seek spices especially pepper to Asia including to Aceh (Bulbeck et al., 1998: 98). Trade activities in the Malacca Strait were the busiest economic activities of the time, especially the exchange of goods from Europe with Asia (Erikson, 2014: 51-76).

The natural conditions are also supported by the climates in Aceh that support agricultural and trade activities. As a tropical region, Aceh has a suitable climate for cultivating agricultural crops. In the time of Sultan Iskandar Muda, he supported and helped the community to develop export crops such as pepper and rice (Lombard and Arifin, 2006: 93-101).

In the field of politics and government, the young Sultan Iskandar made a regulation called Qanun that regulates the relationship between the people and the State, and the State with the society so that at that time the relationship of social life run in an orderly manner (Saby, 2001: 76). The law was executed as it should by the kingdom and at that time adopted Islamic law as the basis for the making of Qanun. All societies are treated equally before the law and government (Feener et al., 2014: 17-22).

In the field of human resources, the
kingdom of Aceh under the leadership of Sultan Iskandar Muda also sends many Acehnese girls to Turkey (Göksoy, 2011: 65-96). At that time many Military officers who received Military Education in Turkey included one of them was the Admiral (Laksamana) Keumala Hayati who was an army officer of the Aceh kingdom. She was the first female military officer to obtain the title of admiral in the world (Ahyat, 2014: 309-316). Sultan Iskandar Muda himself married the empress of the Malaysian Pahang kingdom (Reid, 2003: 30). She was known as Putro Phang in order to improve diplomatic relations between the kingdom of Aceh and the kingdom of Pahang Malaysia.

In the course of leadership, Sultan Iskandar Muda was known as a very firm figure. History records, He once sentenced his own son to death for alleged fraud. In fact, he was the only son and also as heir to the royal throne (Azra, 2004: 52-70). The crown prince was himself punished by the king with a beheaded punishment that resulted in a word “gadoeh aneuk meupat jeurat, gadoeh adat ho tamita” “arti nya lebih kurang kematian anak dapat kita ratapi di batu nisan sedangkan kehilangan sebuah hokum mengakibatkan kehancuran sebuah bangsa” (the death of children can be mourned at their tombstone, but the lost of law will lead to the state destruction). Since the death of the only child of Sultan Iskandar Muda, he dissolved in grief and eventually died (Siegel, 2000: 35-40).

**Research Methodology**

The research methodology was built on qualitative approach. Qualitative research is a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live (Merriam, 1998: 200). Thus, this research will involve the finding of perspective and experiences.

**The Research Design**

The paper is designed by phenomenology, grounded theory and case study. The phenomenology literally means the study of phenomena. It may be events, situation, experience or concept. This approach tries to provide an explanation of the current situation. Secondly, grounded theory as a set of method that consist of systematic yet flexible guidelines for collecting and analyzing qualitative data to construct theories for grounded in the data itself. Furthermore, a case study is used to in depth analysis of people, events, and relationships, bounded by some unifying factors.

**Data Collecting Method**

**Interview**

Interview is used to gather information in the subjects own words from which insight oh their interpretation can be obtained (Robinson, 2014: 25-41). Subjects are encouraged to talk about experiences, feelings, belief and opinion on topic being discussed. Interview have been conducted with the historians, NGO’s, former rebels, government servants, local communities, religion figures and the victim of conflict to gain learning and reflection from peace process and peace progress in Aceh since 2005.

**Content Analysis**

It is an approach to identify repeated and consistent themes, images, situation or other meaningful traits within a documents or other resource of data (Elo and Kyngäs, 2008: 107-115). For content analysis, the data were interpreted in the descriptive approach. Therefore, it will be useful for building the research’s phenomenon (Hsieh and Shannon, 2005: 1277-1288).

**RESULTS AND DISCUSSION**

**Aceh First Holly War**

In the historical record, the first contact
between Aceh and Europe occurred in the 16th century AD when Cornelis D Houtman came to Aceh. He and other colleagues from the Netherlands anchored in Aceh using the ships De Leeuw and De Leeuwin (Reid, 1995: 56-64). The aim was to made trade diplomacy between Aceh and Europe. The Dutch goal to come to Aceh was to monopolize trade. Aceh was a rich region and was known as the world’s best producer of pepper at that time (Markley, 2003: 494-516).

The first holy war in Aceh occurred between the Kingdom of Aceh and the 16th century Portuguese (Tarling, 1992: 43-50). In the historical record, the Portuguese were the first Europeans to come to Aceh. However, their arrival was strongly opposed by the rulers and people of Aceh at that time (Reid, 1995: 57). Aceh considers that the Portuguese were not only political motive and economic rivals, but they had also missionary motion who wanted to spread Catholicism in Aceh. This situation has made the Acehnese people strongly against their presence in Aceh (Reid, 1993b: 151-155). The war against them was a holy war (Alfian, 2006: 109-120).

The resistance of the people of Aceh to the Portuguese occurred during the time of Sultan Iskandar Muda early in the 17th century AD. Iskandar Muda mobilized troops to fight against the Portuguese based in Malacca (Barter, 2011: 19-36). However, Aceh was repulsed by the Portuguese. Holy war still continues in different ways. At that time, Aceh was the largest pepper exporter in Southeast Asia. All peppers originating from Aceh are not allowed to be sold to the Portuguese. This was a holy war with a different form that was first occurred between Aceh and the outer nation. In the paradigm of holy war in Aceh, it was incumbent upon everyone to defend his religion and also to defend his area or his homeland.

After the dead of Sultan Iskandar Muda, kingdom of Aceh was led by Sultan Iskandar Tsani who was the sister-in-law of Sultan Iskandar Muda. During the reign of Sultan Iskandar Tsani the kingdom began to slowly decline (Aspinall, 2002: 18). Along with the entry of the Netherlands to the archipelago and the decline of the Turkish Empire, the position of the Aceh kingdom weakened further. During this time the kingdom of Aceh received military support and arms support from the Turkish kingdom, but since the Turkish kingdom regressed the kingdom of Aceh experienced a similar thing (Reid, 2010: 26-38).

The motive of the first holy war was a part of religion obligation to protect the sovereign land and Islam. The people engaged in the battlefield to liberate their motherland from invaders.

**Aceh Second Holy War**

After the war against the Portuguese, the second holy war was the Aceh War against the Dutch. The first Dutch military aggression in 1873 marked the beginning of the second holy war in Aceh or known as *Prang Sabil* (Alfian, 2006: 109-120). The war continued and ended in 1904. Many victims fell from both Aceh and the Netherlands. However, the people of Aceh never gave up in order to defend their homeland. Messages against the invaders were also part of the teachings of religion. It made the spirit of society continues to grow to keep fighting.

The spirit of resistance of the Acehnese people could be seen from the number of Dutch officers who died in the war Aceh. In the war, the Netherlands estimated 2,922 people who died including their generals (Reid, 2004: 301-314). The war of Aceh was the longest and most expensive war after the war against Sultan Diponegoro in Java (Carey, 2011: 71).

Many national heroes were born out of Aceh against the Dutch, for example Teuku Umar, Cut Nyak Dhien, Cut Mutia, Teuku cik Ditiro and several other heroes who were active in defending Aceh from the Dutch aggression (na Thalang, 2009: 319-339). The existence of the Netherlands in Indonesia was quite long around third centuries. During the Dutch presence in Indonesia, Indonesia’s natural products were transported to the Netherlands with a monopoly trading system (Maddison, 1989: 665-670).
It means that the prices of commodities in Indonesia are determined by Dutch traders (Lindblad, 1989: 19-22). Besides, the Dutch also implemented forced labor system for indigenous Indonesians by asking them to plant the crops to be sold in European market such as tea, coffee, rubber, pepper and also oil palm plant.

The motive of second holly war encompassed with the spirit of Islam. The people believe that they must fight to defend the Islam and motherland. Moreover, the Acehnese used the teaching of Islam to maintain their spirit in battlefields.

**Third Holy War**

After the Netherlands defeated, the next war was between Aceh and Japan. This was the third holy war in Aceh’s history. After the world war began Japan entered the era of war by attacking the American base in Hawaii. The entry of Japan into Indonesia began in 1942 (Reid, 1975: 49-61). Japan’s arrival to Indonesia is to control and conquer allied forces in Indonesia. The Dutch surrendered to Japan and all Dutch troops in Indonesia became Japanese prisoners of war.

Japan also entered Aceh through the Lhoknga port in Banda Aceh (Reid, 1976: 115-133). The arrival of Japan to Aceh is mainly to control the Dutch owned plantations in Aceh, especially oil palm plantations, coffee plantations, and oil mining. In a short period, Japanese managed to control the entire region of Aceh. During the Japanese occupation in Aceh, the Defense Army was formed or better known as PETA (Mangkupradja et al., 1968: 105-134).

The PETA Army was formed to recruit young Indonesians to become Japanese aid troops. The PETA Army is the first opportunity for Indonesian youth to get military training. The establishment of PETA became the first place for Indonesian youth to understand the fundamentals of military education. Although PETA was formed to assist the Japanese army but the youth of Indonesia took advantage of this organization (de Jonge, 2011: 343-354).

Japan was forced to surrender to allies after atomic bombs dropped in Nagasaki and Hiroshima by allies by the United States (Butow, 1954: 24). The first bomb was dropped on August 6, 1945 and the second bomb was dropped on August 9, 1945. The news of Japan’s defeat to allies was heard on the radio by Indonesian youth (Benda, 1958: 35). The youths agreed to force Soekarno and Hatta to proclaim Indonesian independence from Japan. The young men kidnapped Soekarno Hatta and took him to Renglas Deklok and forced him to be proclaimed Indonesian independence soon.

With the surrender of Japan to the allies, there was a power kickback in Indonesia which was well utilized by the Indonesian youth to coincide on 17 August 1945 (Dahm, 1906: 76). Coinciding with the month of Ramadan on behalf of the Indonesian nation Soekarno Hatta proclaimed the independence of Indonesia.

As the World War II ended, Acehnese had fought continuously to protect Islam and motherland as the ultimate goal. The theory of Fanon of liberalization and engage in terrors can explain the war in holly wars in Aceh. In order to liberate their faith and motherland, Aceh never stops to fight.

**Aceh Post Independent**

Post-independence, Aceh entered a chapter in history. No longer as an independent kingdom but rather a province that is subject to the central government of Indonesia. After Indonesia was proclaimed on 17 August 1945, many of the problems faced by this newly formed country. The problems faced by Indonesia after it was proclaimed were both problems of domestic upheaval as well as from the first and second Dutch military aggression. From Indonesia’s internal affairs it faced rebellions in the regions. New nine years of independence in 1954, this country had faced an uprising led by Karto Suwirjo known as DI / TII rebellion (Robinson, 1988: 127-157).

This rebellion aims to change the principle of the Indonesian state from the principle of Pancasila to the principle of Islam (Aspinall and Breger, 2001: 1003-1024).
Darul Islam / Islamic Armed Forces of Indonesia (DI / TII) led by Karto Suwiryo. In Aceh, this movement was led by Daud Bereueh in Aceh. DI / TII conflict was one of conflicts involving elements of Acehnese ulama who were fighting for the presence of an Islamic state in Aceh (Miller, 2008: 87).

Daud Bereueh was dissatisfied with Soekarno’s government and joined the DI / TII Karto Suwiryo. The analysis of Darul Islam in Aceh can be seen from a book written by Ti Aisyah, Subhani, Al Chaidar (2008) explaining that in the Darul Islam rebellion of Atjeh more to the statement of a stern attitude towards the central government which did not enforce Islamic law in Aceh. The emergence of DI / TII Aceh rebellion led by Daud Bereueh has various aspects of historical, political, economic, socio-cultural, especially the melting of Aceh province to North Sumatra.

Behind the purpose of implementing Islamic Shari’a in Aceh, many other studies have debated the motivation to join DI / TII led by Karto Suwirjo. The incorporation of Aceh Province to North Sumatra resulted in the deprivation of Daud Bereuh, who was then Governor of Aceh. With the incorporation of Aceh Province to North Sumatra by automatic the position is abolished (Ross, 2005: 35-58).

Disillusionment with the central government which has been deemed to have eliminated the authority of the Province of Aceh that has contributed to the establishment of the Republic of Indonesia, especially the contribution of the Acehnese people to the newly established Indonesian republic government by providing two airplanes to be used as a means of government transportation at that time.

During the second military aggression, the existence of the unitary state of the Republic of Indonesia was still voiced through radio. Radio Rimba located in the forest wilderness of Central Aceh to voice that the united republic of Indonesia is still standing (Salam, 2014: 56). On some basis above, the people of Aceh feel disappointed with the central government because not only does not give authority in running Islamic law, but Aceh also serve as a small area under the leadership of North Sumatra (McGibbon, 2006: 315-359). Ultimately this conflict ended after Aceh reconciled with the government of the Republic of Indonesia which was marked by Lamteh’s agreement (Akmal, 2017: 45).

The result of this agreement is that the central government provides some advantages for Aceh, which is known as special autonomy. In addition, Aceh is also given the advantage in applying Islamic Shari’a as one of the legitimate laws in Aceh (Qodir, 2015: 17).

This conflict also ended at the end of Sukarno’s rule and soon Indonesia was led by Suharto known as the New Order era. At this time Aceh entered a new era very much different from the pattern that has happened before.

The motive of the first Acehnese conflict can be explained by Steward and Brown (2009) were triggered by group motive and private motivation. The conflict refers to the acknowledgment of Aceh and its contribution to establishment of a new republic Indonesia.

New Era Regime

The government of the new order had a new approach to the growth of foreign investment in Indonesia. In the 1980s, natural gas was discovered in the area of North Aceh which is the discovery of natural gas in the world at that time. These findings also triggered a renewed opposition with the presence of the Free Aceh Movement (Gerakan Aceh Merdeka, GAM) resistance (Schulze, 2004: 20). This movement is an opposition to get justice and equity about the distribution of natural wealth between the central government and the government of Aceh. This resistance began in 1983 along with exploration activities of natural gas in Arun, North Aceh (Schulze, 2004: 241-271; Morelli and Rohner, 2011: 52). This opponent received a firm response from the central government with the enactment of the Military Operations Area in Aceh.

This ongoing conflict has resulted in a lot of
backwardness and decline in the socio-economic life of communities in Aceh (Schulze, 2007: 35; Czaika and Kis-Katos, 2009: 399-418). This makes Aceh a lagging region compared to other provinces in Indonesia. Not only in the social and economic fields, but this has an effect on religious life in Aceh, especially the limited religious activities at night. One example, many studies in the Islamic school could not run at night. People did not dare to get out of the house because of the threat of life safety. Several incidents of death happened to civil society ever happened at night (Barter, 2011: 19-36). History notes, several cases of civilian deaths also occurred at night after attending religious events. Thus, the threat of death is a major factor disrupting religious activities in Aceh during the conflict.

During the Aceh conflict from 1983 to 2005, there was a great deal of economic downturn in Aceh Province (Collier, 2000: 34-40).

This happen was due to the high rate of unemployment and poverty. The community activities could only be implemented in urban areas. Meanwhile, activities in rural areas such as farming could not be done optimally because of the disturbance of security. This had resulted in higher prices compared to other regions in Aceh province. Transportation was a constraint when conflicts occur because of the large number of post-security posts established to slow the mobilization of goods and services from and outside Aceh (Arif and Widjanarko, 2016: 22-30).

Aceh from 1983 to 2005 was faced with inadequate quality of infrastructure. For example, in the 1980s rafts were still being used as a means of connecting river flows on the west coast of Aceh. Only 10 years later the southwest region of Aceh declared free of raft with the formation of a steel bridge that connects the south west coast of Aceh. Another economic problem during the conflict was that the manufactured company did not open its branch in Aceh province. This is due to inadequate security guarantees for industrial development that requires large investments and long-term repayment of loan principal. This caused the Aceh province’s dependence on the supply of goods from the province of North Sumatra to be very high.

The second conflict can be seen as the failure of social contract. The previous agreement has not met the expectation of ex rebellion. They saw that the government had ignored the will of Aceh to have self-government. Moreover, the finding of oil and gas in North Aceh had added the conflict as one of bloodiest in South East Asia.
Tsunami leads to peace

The year 2005 will be remembered as the year that peace came to Aceh. It was the year in which both parties, the Aceh Freedom Movement (GAM) and the Republic of Indonesia agreed to end the 32-year-old armed conflict in the region. The conflict destroyed social and economic stability in Aceh, with reports of around 10,000 – 33,000 people dying during the hostilities. The conflict was one of the longest-running armed conflicts in Southeast Asia (Ross, 2005: 35-50; Gleditsch et al., 2002: 30).

One positive element of the devastating tsunami of 2004 was that it contributed to the end of the conflict. The tsunami itself caused roughly 230,000-280,000 deaths (Athukorala and Resosudarmo, 2005: 71; Gaillard et al., 2008: 31), but was also a turning point for people to reflect on the promise of peace for Aceh.

Aceh was long known as a region of resistance and was consistently struggling against colonial nations such as the Portuguese, Dutch and Japanese (Reid, 2005: 301-314). Even when all of present day Indonesia had been captured by the Dutch by the 19th century (Penders, 2002: 39; Reid, 2005: 301-314).

Aceh was still fighting against the colonial power of the time. In fact, the state of Aceh fought until 1912 when the last sultan of Aceh was captured and brought to Java (Basry and Alfian, 1997: 102). This was not the end of war in the region however, as a guerrilla war arose there. It was inspired by religious leaders (Ulama) and tribal leaders (Umara) and considered a holy war.

This holy war inspired a tremendous reaction from the masses who saw it as a chance to fight for their identity (Merry and Milligan, 2009: 87). The Dutch went on to claim that the Aceh war was one of the longest and costliest wars in their history (Basry and Alfian, 1997: 102; Barter, 2008: 19-36). The perseverance of the Acehnese was no surprise as they were engaged in fighting to assert their identity as a free state. Acehnese has looked at the war as a way to reflect of his struggle. Therefore, the war has been the part of Acehnese history.

Moreover, Acehnese history is related to the spread of Islam in Southeast Asia. It is difficult to talk about Islam in Southeast Asia without mentioning Aceh. In fact, Aceh is often said to be the centre of Islam in Southeast (Ambary, 1998: 235).

The prominent role played by Acehnese people in spreading Islam in Southeast Asia has been reaffirmed by archaeological evidence, in the form of Acehnese tombstones which have been found in the region, including in Malaysia, Thailand and Brunei (Yatim, 1988: 31; Perret: 213). Furthermore, the finding of ceramics in Lambri confirms that Aceh was a route of international trade (McKinnon, 1988: 103-121), which enabled economic development in Aceh to flourish. Imported goods and products from China, Middle East, India and Southeast Asia were brought to Aceh and the area was also an important production centre for rice, pepper, spices, and timber (Takeshi, 2013: 8).

In this section, the paper provides a rich discussion of Aceh in the wake of the peace process. The paper is divided in four areas of discussion. The first focuses on the issue of political progress in Aceh in the era of peace. This includes political parties which have participated in elections, since the first election was held in 2006 until 2017. It looks at the political narrative and dynamics between the local and national parties in the Aceh parliament.

The second area of discussion focuses on social issues including unemployment and poverty in Aceh. It also looks at the welfare of the people in Aceh in the post-conflict era. Social issues have become an area of debate due to high levels of unemployment and poverty in Aceh. Addressing this issue will provide a deeper understanding of the direction of the peace process in Aceh.

The third area of discussion focuses on economic issues in Aceh in the post-conflict era. It looks at how Aceh has used its state budget after being designated as a special autonomous area. Unlike its provincial neighbors, Aceh
receives a special transfer budget from the central government. The paper discusses how the budget has been allocated to accelerate economic progress in Aceh.

The final area of discussion focuses on contemporary cultural issues in Aceh. The right of special autonomy has been given to Aceh province, enabling it to apply and practice Islamic (Sharia) law in society. This was granted by the Law on Aceh Number 11 of 2006. In practice, the application of sharia law has been ambiguous. In fact, there are still improvements required to fully implement sharia law in Aceh (Salim, 2008: 19).

There is a historical context here, as Aceh was once an Islamic state with qanun (Islamic law). Qanun, which was influenced by the Turkish Ottomans, offers a unique perspective to the debate surrounding qanun as a system of laws within the national legal system (Hadi, 2004: 67). The depth interview has been conducted with stakeholders who are interested in post conflict and peace progress in Aceh.

**Aceh at Peace**

In August 15th, 2005, two delegations held an important meeting to discuss the future of Aceh. The meeting was mediated by former Finnish president Mr Martti Ahtisaari (Kingsbury, 2006: 399-416). The Indonesian delegation was headed by the former Minister of Law and Human Rights Mr Hamid Awaluddin, while Aceh was represented by the Foreign Minister of the Aceh Freedom Movement and Prime Minister of Aceh Freedom Movement, Mr Malik Mahmud and Zaini Abdullah. Together they signed a historical agreement to end one of the longest-running armed conflicts in Southeast Asia. It also represented an important step in the rebuilding of Aceh after the terrible tsunami of 2004. The MoU they signed began with a statement from Mr Awaluddin declaring that “pat ujeun yang hana piram, pat prang yang han reuda” (Bhakti, 2008: 81). It means there is no rain that would not stop, no war that would not cease.

To conclude the discussion, we interviewed one of former Acehnese rebel to mention that peace was ‘a win-win solution’ that Acehnese has to get involved in fulfil the promises.

**e. Political Achievements 12 Years After the Peace Agreement**

This part discusses the political narrative after the end of the armed conflict. This was a period which saw a change from armed struggle to a political movement. It involved a great challenge in changing the perspective of the former rebels and persuading them to enter the political arena. There was, for example, a lot of distrust on the part of the former rebels about participating in the first election.

The first election in 2006 depicted that pro-independence candidates competing in it. In fact, the former spokesperson for the Aceh Freedom Movement, Mr. Irwandi Yusuf, won the election. The table below shows the details of the results of this election and subsequent elections, in the legislative branch:

**Table 1. Results of Executive Elections in Aceh from 2006 to 2017.**

<table>
<thead>
<tr>
<th>Level of Election</th>
<th>2006</th>
<th>2012</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provincial Level</td>
<td>Irwandi Yusuf and Muhammad Nazar (Pro-Independence Ex rebel, Spokesperson for GAM)</td>
<td>Zaini Abdullah and Muzakkir Manaf (Aceh Party and National Parties-Ex Foreign Minister and General of the Rebel Army)</td>
<td>Irwandi Yusuf and Nova Iriansyah (Aceh National Party and Democratic Party + National Parties) (sharing power with national parties)</td>
</tr>
<tr>
<td>(Governor of Aceh)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sources: General Election Commission, 2017.

This table 1 shows how former rebels have dominated the executive position in the government after the peace agreement. However, as demonstrated in the table 2 below, local political parties’ dominance in the Aceh parliament is weakening. We did the interview
with the member of local parties. ‘It seems that the trust the Acehnese people have in local parties is declining as they feel that they may not be able to deliver their hopes and aspirations for change and a better Aceh’. The voters have changed their political references.

Table 2. Results of Legislative Elections in Aceh in 2009 and 2014.

<table>
<thead>
<tr>
<th>Political Parties</th>
<th>Seats in Parliament</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2009</td>
</tr>
<tr>
<td>Local Parties</td>
<td></td>
</tr>
<tr>
<td>Aceh Party (PA)</td>
<td>33 seats</td>
</tr>
<tr>
<td>Aceh National Party (PNA)</td>
<td>Not established</td>
</tr>
<tr>
<td>National Parties</td>
<td></td>
</tr>
<tr>
<td>Democratic Party (PD)</td>
<td>10</td>
</tr>
<tr>
<td>Golkar</td>
<td>8</td>
</tr>
<tr>
<td>PAN</td>
<td>5</td>
</tr>
<tr>
<td>PPP</td>
<td>4</td>
</tr>
<tr>
<td>PKS</td>
<td>4</td>
</tr>
<tr>
<td>PDIP</td>
<td>0</td>
</tr>
<tr>
<td>Total seats</td>
<td>69</td>
</tr>
</tbody>
</table>

Source: General Election Commission, 2017.

Some parties are not displayed in the table.

Table 2 shows that the majority of parliament members come from local parties. Ex-rebels formed the Aceh Party, abbreviated to PA, in 2009. This was a progressive step to transform the armed movement into a political movement. In its first attempt, the PA did fantastically well. However, after another local party joined the political arena – the Aceh National Party, or PNA, which was also founded by ex-rebels, the PA lost some seats in the 2014 election.

The strength of the national parties, as illustrated in table 2, is based mainly in the cities and the central part of Aceh. These national parties, such as the Democratic Party (PD) of former Indonesian President Susilo Bambang Yudhoyono (SBY), have become increasingly popular. Mr. Yudhoyono supported the peace agreement in 2005 during his presidency. Another political party, Golkar, enjoys a good image due to its leadership figure Mr. Yusuf Kalla (former and current vice president) who gave strong support to the peace agreement. In contrast, however, other national parties, like the PDIP (Indonesian Democratic Party of Struggle), have not performed well in the elections. In fact, the PDIP has no seats in the local Aceh parliament.

In addition to gain overview of political Aceh after peace, the depth interview was conducted with local NGOs. ‘Gaining political freedom after the peace agreement, Aceh has also welcomed freedom of speech and freedom of the press’. There are also many local activists working for non-profit organizations, or NGOs, to achieve their aspirations for freedom and prosperity. These kinds of freedom were absent during the era of insurgency.

f. Social Achievement 12 Years after the Peace Agreement

It is necessary to discuss social achievements by examining unemployment and poverty level statistics in Aceh compared to those at the national level. The data shows that unemployment and poverty in Aceh are higher than at the national level. To understand the social life after peace progress, the interview was done with the local communities and the victim of conflict. In terms of social progress, therefore, there has been little improvement. More effort is still required to improve social conditions by providing financial and non-financial assistance to Acehnese people, especially those living in rural areas. Figure 3 shows a comparison between the unemployment level in Aceh and the national unemployment level, while figure 4 depicts a comparison between the poverty level in Aceh and the national poverty level.

These figures 3 and 4 shed light on social conditions in Aceh 12 years after the peace agreement. Moreover, North Aceh remains the high of poverty and unemployment in Aceh. ‘The people who lived in rural areas are not satisfied with social improvement after peace in Aceh’. They said that they have difficulties to find a job and to sell their agricultural product.
g. Economic Achievements 12 Years After the Peace Agreement

There is no doubt that Aceh has struggled in terms of economic development due to the past conflict in the area as well as the tsunami disaster. Basic infrastructure was severely damaged during the tsunami. Moreover, the armed conflict had a significant negative impact on domestic and foreign investment. The government declared a national emergency and established the Agency for the Reconstruction and Rehabilitation of Aceh, or BRR (Badan Rekontruksi dan Rehabilitasi / BRR). This was the coordinating agency tasked with managing foreign funds from international donors as well as national funds intended to help Aceh recover after the tsunami. It took four years for BRR to finish its project in Aceh. At the end of its operations in 2009, BRR left Aceh having built 112,346 housing units, 1,045 schools, 18 sea ports, 11 airports and 787 hospitals. The tsunami destroyed the basic infrastructure of Aceh.

Moreover, to speed up the process of integration in Aceh the government also established BRA (Badan Reintegrasi Aceh), or Aceh Reintegration Agency, to deal with the process of peace and reintegration in Aceh over the long term (Ardyanto, 2006: 49). In addition, the central government allocated to the region a

Figure 3
Comparing of Poverty Line in Aceh and Indonesia

Source: Indonesian Statistics Agency, 2017

Figure 4
Comparing of Unemployment Rate Between Aceh and Indonesia

special budget, Dana Otonomi Khusus (Special Autonomy Fund) (McGibbon, 2004: 315-359). In the era of autonomy in Indonesia, only two provinces have been given such a special fund – the provinces of Aceh and Papua.

This table 3 below shows the special fund given to Aceh from 2011 to 2016 along with the Acehnese government budget.

**Table 3. Special funds and Acehnese government budget**

<table>
<thead>
<tr>
<th>Year</th>
<th>Transfer of special fund</th>
<th>Acehnese Governmental Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011</td>
<td>IDR 4.5 trillion</td>
<td>IDR 7.7 trillion</td>
</tr>
<tr>
<td>2012</td>
<td>IDR 5.4 trillion</td>
<td>IDR 8.9 trillion</td>
</tr>
<tr>
<td>2013</td>
<td>IDR 6.2 trillion</td>
<td>IDR 11.7 trillion</td>
</tr>
<tr>
<td>2014</td>
<td>IDR 8.1 trillion</td>
<td>IDR 12.4 trillion</td>
</tr>
<tr>
<td>2015</td>
<td>IDR 7.01 trillion</td>
<td>IDR 12.7 trillion</td>
</tr>
<tr>
<td>2016</td>
<td>IDR 7.6 trillion</td>
<td>IDR 12.8 trillion</td>
</tr>
</tbody>
</table>


This table 3 illustrates how the Aceh governmental budget has depended on the special fund allocated to the province. However, the special budget will end in 2023 with an expected 163 trillion sent to Aceh as part of the peace agreement (Hillman, 2011: 31). Therefore, management of the budget should be implemented effectively and efficiently so as to ensure that the Acehnese people can benefit from developing their economic conditions.

However, the realization of budget policy in Aceh is often unsatisfactory in terms of making progress in economic development. This is reaffirmed by statistical data indicating that Aceh endures a lower level of economic development compared to its neighboring provinces such as North Sumatra, West Sumatra and South Sumatra.

**Table 4. Comparison of budgeting in Aceh and its Neighboring Provinces.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Aceh Budgeting</th>
<th>North Sumatra Budgeting</th>
<th>West Sumatra Budgeting</th>
<th>South Sumatra Budgeting</th>
</tr>
</thead>
<tbody>
<tr>
<td>2017</td>
<td>IDR 14.5 trillion</td>
<td>IDR 12.5 trillion</td>
<td>IDR 6.2 trillion</td>
<td>IDR 7.9 trillion</td>
</tr>
</tbody>
</table>

Population 5 million 14 million 5 million 8 million


Table 4 shows that Aceh receives the highest amount of money among the provinces in Sumatra. However, economic development remains slow. Therefore, it can be said that the peace process has yet to perfectly complement economic development in Aceh (Phelps et al., 2011: 28-32). The challenge thus is to maintain economic progress while ensuring long-term peace in Aceh.

The current economic conditions in Aceh contrast with its previous standing as an international trade hub in Southeast Asia. According to Lombard, Aceh was the epicentre of the trade in spices and goods, including ceramics, in Southeast Asia. Aceh achieved glory and prosperity in the 17th century under the Acehnese sultanate of the time (Lombard and Arifin, 2006: 105).

We conducted the interview with local business and investors about doing business in Aceh. They said that it is difficult to calculate risk and to work with uncertainty in Aceh. Therefore, it takes a tremendous effort to create a friendly environment doing business in Aceh.

**h. Cultural Achievements 12 Years After the Peace Agreement**

Cultural identity cannot be excluded from the discussion. It has a significant impact on society in terms of customs, rules and norms. Aceh, as an ally of the Ottoman Empire in Southeast Asia, absorbed many Turkish traditions, especially the qanun, the influence of which has been confirmed by historians (Takeshi, 2013: 8). Islam has been in Aceh since 9th century. Therefore, it has influence on Acehnese society. Islam was brought to Aceh by traders and Sufism scholar. The Indonesian government granted special autonomous including implementing syariah law in Aceh.

**Table 5. The Number of Worship Places in Aceh.**

<table>
<thead>
<tr>
<th>Type of Worship Places</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mosque</td>
<td>3,928</td>
</tr>
<tr>
<td>Church</td>
<td>19 Catholic</td>
</tr>
<tr>
<td>Vihara Buddhist</td>
<td>42 Protestant</td>
</tr>
<tr>
<td>Pura Hindu</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>2</td>
</tr>
</tbody>
</table>

Aceh is the only province in Indonesia in which sharia law is applied. However, members of religions life peacefully in Aceh. The table 5 shows that Aceh has church, vihara Buddhism and pura Hindus. All are granted freedom to pray and to practice their faith.

The special dispensation granted to Aceh in this regard formed part of the peace agreement. Aceh has conducted sharia law, for example, by using the whip on criminals since 2014 under Qanun Jinayah (Ardyanto, 2006: 53). We conducted the depth interview with religious figures and local government on implementation of sharia law. ‘The sharia law has not yet fully practiced in daily life’. One said that the government has not stopped the practice of conventional banks. This may not be done in any other Indonesian province. In Aceh, government can use special autonomous region to convert the conventional banks to sharia banks.

Moreover, the public are aware that corruption levels remain high in Aceh. As part of this, Acehnese feel disappointed that sharia law only applies to ordinary people while the elite is largely untouchable by sharia law. Cultural progress remains ambiguous in Aceh, as exemplified by the fact that the implementation of sharia law is seen as selective and symbolic, rather than essential.

Table 6. Number of corruption cases in Aceh

<table>
<thead>
<tr>
<th>Year</th>
<th>Corruption cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>2013</td>
<td>61</td>
</tr>
<tr>
<td>2014</td>
<td>87</td>
</tr>
<tr>
<td>2015</td>
<td>53</td>
</tr>
<tr>
<td>2016</td>
<td>41</td>
</tr>
</tbody>
</table>

Source: Corruption Eradication Commission (KPK), 2017.

The table 6 above indicates that the number of corruption cases in Aceh remains fairly high and undermines the province’s development process. As Khaldum mentions in his book, corruption ruins civilization (Leuprecht, 2011: 59). Tackling corruption is unfinished jobs in Aceh. Corruption has been infected to many aspects of society. It needs to apply more reform to ensure good government in Aceh.

The era of peace in Aceh still involves the obvious challenge of how to deal with corruption and other aspects of Acehnese society in order to enhance economic development in Aceh. The government official has been sent to jail due to corruption including the former governor of Aceh. Its shows that how deep the corruption in Aceh.

CONCLUSION

The paper has sought to discuss the Acehnese war and the progress which has been achieved in Aceh since the signing of the peace agreement on August 15th, 2005. To ensure that peace is maintained, political solutions to the province’s problems must be sought. Aceh was independence state in the past and it was the trade centre in Southeast Asia from 14-18 CE. Many traders came to Aceh to find the precious product such us pepper, ivory gold and other forest product. That merchandise was very high demand in international market. Aceh had forth with the Dutch and the last place that had been invaded.

Achievements in the political arena have been somewhat overshadowed by declining trust in local parties. This should serve as a warning for local parties to restructure themselves in order to be able to listen to the voice of their constituents. People in Aceh yearn for better social and economic conditions, an issue which has not been properly addressed yet. The majority of people have not enjoyed a fruitful outcome from the peace agreement, as reflected in the province’s high level of unemployment and poverty. The realization of budget policy in Aceh is often unsatisfactory in terms of making progress in economic development. This is reaffirmed by statistical data indicating that Aceh endures a lower level of economic development compared to its neighboring provinces such as North Sumatra, West Sumatra and South Sumatra. More and better social and economic programs are thus needed to solve the current social and economic
problems in Aceh. Long-term peace and security will only be achieved if the people play a role in promoting the process of development in Aceh. Peace has laid the platform for transforming and improving social and economic conditions in Aceh. Now, social justice and economic equality has to be delivered to ordinary people. Culturally, the fact that Aceh is considered the heart of Islam in Southeast Asia should not be ignored. As such, the application of sharia law in daily life, and its effect on economics and politics in the province, should be looked at and made more equitable.

REFERENCES


Jakarta: P2P-LIPI.


Freeman, Donald B. 2003. Straits of Malacca: gateway or gauntlet?. Montreal: McGill-Queen’s Press-MQUP.


Hurgronje, Christiaan Snouck, Arthur Warren


Leiden: Leiden University Press.


BUILDING HARMONY THROUGH RELIGIOUS RECEPTION IN CULTURE: LESSON LEARNED FROM RADIN JAMBAT FOLKTALE OF LAMPUNG

Agus Iswanto

Abstract

Understanding existed various religious receptions in culture provides a great opportunity for building and nurturing the harmony among religious followers and for enhancing solidarity within the society. This article uncovers receptions of religious aspects (ultimate truth/God, cosmological and religious ritual aspects) in the cultural products of Radin Jambat, a folktale from Lampung, Indonesia. This paper is based on the analysis of Radin Jambat folktale text, interviews, as well as additional library research of the Lampung cultural literary sources. Religious receptions as shown in Radin Jambat folktale indicate the preservation of past beliefs, coupled with the gentle addition and inclusion of Islamic teachings, to create harmony between religion and tradition through folktale. This study is evidence that Islam has been accepted by the societies of Lampung through gradual processes and varied receptions in terms of cultural values. This article shows that the important meaning of Radin Jambat folktale is a solid documentation to related sources about the concepts and practices of harmony among religious followers in Indonesia in the local tradition of Lampung with regards to cultural reception.

Keywords: religious value reception, cultural reception, folktale, religious and social harmony, Lampungese culture

Introduction

Attention to religious aspect in a certain cultural form (religious reception in culture) is an important study since, as stated by Sedyawati (2014: 467), changes and movements within societies in many places often occur as a result of the introduction of “new” religion or faith systems into the society. Similarly what was asserted by Zoetmulder (2007: 327) that cultural forms will not be achieved well without understanding religious teachings, values or ideas that are behind, absorbed, and constructed the cultures.

In the context of Indonesian cultures, the facts that support this view can be found in ancient Indonesian history. Rahardjo’s study (2011: 384) and Sumatra (Fang, 2011: 179), literary products are clearly tied to religion. The same phenomenon is seen in other cultural forms such as architecture or fine arts appearing in the temple reliefs as forms of religious worship (Kieven, 2014: 91). In brief, there occurs a close tie between cultures and religion, included in its cultural expressions in folktales. It is therefore true that understanding religious values that merge into cultural expressions or products deserves analysis. Cultural receptions in religion bring forth cultural expressions in a great variety.

Lampung is an interesting field of study. Not only it is blessed with rich natural resources—a long the coast with beautiful beaches and stretches of small islands; while in the inland there are abundant natural products of pepper, cocoa, sugar cane, and certainly rice for all of which many newcomers settle in Lampung.
through transmigration programs—but also it has rich and varied properties of cultures and traditions that, unfortunately, are not known yet. In addition, news about Lampung is presently dominated widely by negative reports such as burglars, robberies, motor-cycle thefts, the 2012 “Balinaraga conflict”, and others (Anshori, 2013: 111).

The exotism of Lampung has also been disclosed by a Dutch official, Philipus Peter Roorda van Eysinga, who, at that time, was watching Lampung from the coast of Banten. From where he was standing, in fine day, he said, “Lampung was seen up and down among the sea waves” (Amran, 2016: 66-67). The position of Lampung was so important that it was being contested in the past by Banten and Palembang Sultanate. In spite of these, cultural studies of Lampung, more specifically as related to religion, are still scarce, up and down just as Eysinga watched Lampung from a distance.

The present article is intended to describe the reception of religion in one of the cultural products of Lampung people, namely the folktale of Radin Jambat. In Lampung society, a folktale is called ‘warahan’ (Sobariah, 1999: 50). The word warahan means a story that contains a meaning or advice. The folktale Radin Jambat has been formerly studied by Widodo et.al (1998), Sobariah (1999) and Rohmawati (2014); however, their analyses do not include the elements of religious reception. By analyzing matters related to religious reception, it is expected that this study will add to the inventory of research on the connection between religion and Lampungnese cultures, studies of local folklores, as well as studies of Lampung cultures in general that have not been disclosed widely.

The article departs from the argument that, since the past, classical works of the Indonesian archipelago have practiced the harmonization among many religious traditions as an important part of the conceptualization of ideas and the practice of harmony among religious members. This article is expected to add evidence to related sources other than the one proposed by Al Makin (2016) who presented his work on kakawin and babad in the Javanese traditions to find out the concepts and practices of harmony among religious followers. Al Makin (2016: 1) shows the formulation of pluralism based on the reading of classical Javanese texts by choosing some excerpts of Hindu-Buddhist literature called kakawin and later Islamic works called serat and babad. He argues that dynamic practices of syncretism and harmonization of local and foreign religious traditions are found in the excerpts of Sutasoma, Kertagama, Dewa Ruci, Babad Tanah Jawa, and Centini. From reading of these messages, Al Makin found that since the old time of Singasari and Majapahit, harmonization and syncretism of many religious traditions have been practiced as an essential part of the concept of pluralism. Hindu-Buddhist came first in the older literature and later Islamic elements added the complexity of syncretism. The present article brings the evidence of harmonization through religious reception in cultural product, i.e. Radin Jambat story from Lampung. I would like to answer the question of how is the reception of religious aspects in that cultural artifact realized? This article will analyze the question with textual and religious reception concepts.

**Conceptual Framework**

**Folktale: from Oral to Text Analysis**

Folktale is one of the oral traditions. According to the convention of UNESCO, the oral tradition and expression domains encompass an enormous variety of spoken forms including proverbs, riddles, tales, nursery rhymes, legends, myths, epic songs and poems, charms, prayers, chants, songs, dramatic performances and more. Oral traditions and expressions are used to pass on knowledge, cultural and social values, and collective memory. They play a crucial part in keeping cultures alive.

The oral tradition includes: (1) the language of the people, such as accent, nicknames, and traditional ranks as well as titles of the nobility; (2) the traditional expressions such as proverbs
and sayings and bywords; (3) the traditional questions like puzzles; (3) the folk poetry, such as rhymes, couplets, and poems; (4) The prose stories of the people such as myths, legends, and fairy tales; (5) folk songs; (6) the people’s beliefs; (7) folk games, folk theaters, folk dances, customs, ceremonies and folk festivals (Danandjaja, 1997: 21-22). However, according to Pudentia (2014: 2), the oral tradition covers not only fairy tales, legends, myths, spells, and other stories like those many people interpret, but also traditional knowledge, value systems, traditional knowledge, belief systems and religions, norms and social structures, systems of medicine, history, law, customs, ceremonies/rituals, traditional games, and a variety of arts, inherited from one generation to another through speech.

Because the range of this material is immense, the study of oral tradition is a multi-disciplinary study which might include languages, arts (including literature and performing arts), history, anthropology, religion, philosophy, law, science and traditional technologies. In addition, the oral tradition cannot always be seen as an old-fashioned matter that has not changed. Oral tradition, according to Pudentia (2014: 4), needs to be seen not as antiques that should be preserved, frozen, coming from the past and which never will and should change. Oral tradition is seen as a force which is capable of creating dialogues and relevance with the development of today's world.

An oral tradition, at least, has four elements, namely: the creator/community of the creator, texts (materials of tradition), listeners/viewers, and the real world (Koster, 2015). The elements are actually borrowed from the concept of literature studies by Abrams (1971). For this research, the elements have been expanded into creator/narrator/speaker; text (oral tradition materials); listeners/viewers/audience/readers; and the real world. So when researching an oral tradition, it should be seen as understanding the meaning of the oral tradition. Meanwhile, Vansina (1985: 39-91) proposed that, in researching oral traditions, one should, at least, involve studying the formula (shape), messages, and performances. In relation to the above, this article studies a folktale as a text (material tradition); although, this written tradition is actually based on the oral tradition.

In terms of written or text discourses, the characteristics of meaning are considered more prominent than events, whereas in oral discourse, events are important (Probonegoro, 2015: 138). Therefore, in interpreting oral discourses in text forms, the important thing is to interpret meaning. In this study, the most important thing is to interpret the meaning of religious receptions in the story.

Religious Reception in Cultures

Reception, in literary studies, is defined as text management or meaning delivery (responses and interpretations) of literary works for responses to be possible. Ratna (2008: 165) states that, reception derives from the word “recipere” (Latin) or “reception” (English) which means receiving or welcoming cf. Sudjiman (1990: 78). Theoretical explanation about reception in literature and arts in general is found in Jauss (1982) and Thompson (1993: 248-272).

Jauss (1982: 21) has argued that history of literature is a process of aesthetic reception and production that takes place in the realization of literary texts on the part of the receptive reader, the reflective critic, and the author in his continuing productivity. This is followed by Iser (in Shi, 2013: 984-985) by adding literary anthropology. Iser said,

“Literary anthropology is thus a direct offshoot of reception theory, and it tries to handle the issues that the latter left dangling, because the function of literature is by no means entirely covered by its interaction with its readers and with its referential realities. Moreover, if a literary text does something to its readers, it simultaneously tells us something about them. Thus literature turns into a divining rod, locating our dispositions, desires, and inclinations and eventually our overall makeup.”

Iser, as cited by Shi (2013: 985), presents that the text as a potential which is concretized by the reader, according to their extra-literary aspects, i.e. views, values, or personal experiences. A sort
of oscillation is set up between the power of the text to control the way it is read and a reader’s concretization. Meaning exists in the continuous adjustment and reconstruction to expectations. These revisions occur in the reader’s mind in the reading process while they are trying to make sense of his dialectical relationship to the text.

Reception of the texts follows the creativity of reader. Barthes (in Allen, 2005: 75) said that a text is made of multiple writing, drawn from many cultures and entering into mutual relations of dialogue, parody, contestation. But, there is one place where this multiplicity is focused, and that place is the reader, not the author. The reader is the space on which all the quotations that make up a writing are inscribed without any of them being lost. A text’s unity lies not in its origin but in its destination. Yet this destination cannot any longer be personal, the reader is without history, biography, and psychology. The reader is simply that someone who holds together (in society) in a single field all the traces by which the written text is constituted. Therefore, the birth of the reader must be at the cost of the death of the author.

There has been an interest in the reception of cultural products in sociology and anthropology (Childress and Friedkin, 2012: 45). These products take many forms. Analysis has focused on art works and media (e.g., books, musical compositions, paintings, photographs, films, and architectural objects). However, the potential domain of analysis may include other cultural objects (e.g., religious scriptures, war memorials, festivals, holidays, institutions, or practices). Because cultural objects are subject to different interpretations, they exist within local or global arenas of consensual or disputed meaning and related actions, including groups, in which cultural meanings are created and modified. Work on the cultural reception of textual objects, such as story texts, has been a central pre-occupation in this line of inquiry and is the focus of the this article.

According to Sedyawati (2014: 467), the concept of religious reception in cultures refers to the understanding that the ethnical groups, who receive the incoming religion, are societal units who have previously formed their own cultures. The incoming religion then does the “reception”; reception that is varied in the various different societal units.

Understanding and in-depth knowing of the various religious reception processes in cultures will give a great opportunity for the rise of mutual understanding followed by deep tolerance among religious members. Religious aspects that can be proposed as unite of reception observations can be categorized as (1) the concept of the ultimate truth, or the concept of God, of the “incoming religions” or the “big religions”, or the belief systems of particular ethnics, as well as their encounters with the developments in history; (2) the concept of cosmology, both its cosmogony and its cosmography; (3) worshipping rituals and all their rules and classifications, such as those that are obligatory and those that are optional; (4) norms in inter-human relations and their social system constructions (Sedyawati, 2014: 468).

From these four observational units, analyses can be made as to the degree of the religious reception in the social and cultural units in the following variants: (a) accepted fully, added to the existing cultural substances; (b) accepted fully, making some changes in the existing cultural substances; (c) accepted selectively, added to the existing cultural substances; (d) accepted selectively, adapted to the existing cultural substances (Sedyawati, 2014: 469). One more variant, however, can be suggested: rejected entirely by the existing cultural substances (resisted). It is by these reception variants that Radin Jambat folktale was analyzed to identify the model and function of its religious reception of the mutual understanding among religious members in order to reach harmony. The observation, however, is limited only to the aspect of ultimate truth until worshipping rituals considering the complexity of the other three aspects. The norms aspect offers easier possibility of analysis because of their universal nature related to human moral values.
**Research Method**

This study, in analyzing the folktale, uses the suggestion given by Danandjaja (2015) who states that the ‘folklore approach’ can be used to study folk stories. The English term ‘folklore’ consists of two root words: ‘folk’ (social collective) and ‘lore’ (tradition; part of culture inherited from generation to generation, including folk stories/folktales). Folklore then contains two entities: society and tradition in the society. In a study of folk stories, therefore, two elements are analyzed; society and its cultures in one, and traditions that are handed down in the other which, in this case, are folk stories.

By considering these two root elements, Danandjaja (2015: 67) distinguishes the approach of modern folklorists from that of the literary folklorists (of the literature, philology, and humanism). Modern folklorists develop an interdisciplinary approach by not only compiling folklores (traditions) but also presenting all information concerning the backgrounds of the traditions in terms of the social, cultural, and psychological traits of the “folk”, the social collective. The modern folklore approach is also different from the anthropological folklore approach of which the only focus is the folk. The modern folklorists develop a holistic approach; that is, analysis of the stories is tied to the backgrounds and contexts of the cultures of the stories (Danandjaja, 2015: 68).

The study and analysis of religious receptions within cultures in Radin Jambat folktales is therefore completed by collecting data on the cultural backgrounds of Lampung people by interviews, observations, and literature reviews. Data on the Radin Jambat story was collected through literature reviews as well as interviews. The story of Radin Jambat, as the focus of this study, was taken from the narrative texts of Radin Jambat, edited by Hilman Hadikusuma and translated by Iwan Nurdaya Djafar (1995). To support the narrative texts, especially in relation to the cultural backgrounds and life philosophies of Lampung people, interviews were conducted to resource persons and ethnic community leaders. Reviews of literature references were also conducted in this study.

**Results and Discussion**

**Radin Jambat Story: Existence and Summary**

Before describing Radin Jambat story, let me briefly describe the society and culture of Lampung. Lampung has two ethnic groups, namely Paminggir Group (Coastal or Edge group) led by ethnic chief Sai Batin, and Ethnic of Pepadun. Members of the Paminggir Group reside mostly along the coasts of Lampung, while the members of the Pepadun Group typically reside in the inland areas. The two can also be distinguished from their speech dialects; the coastal people use the Api (a) while the Pepadun people practice the Nyou dialect (Hadikusuma, 1987: 45-50).

The scope definition of Lampung Paminggir communities is South Lampung regency, West Coastal District, West Lampung, Way Lima District of Pesawaran, Tanggamus, and Teluk Betung in Bandar Lampung. Meanwhile, the scope definition of Lampung Pepadun covers those who live mostly in the central and inland areas of Lampung: indigenous people of Abung Siwo Mego, Mego Pak Tulangbawang, Pubian Telu Suku, and Sungkay-Way Kanan Buay Lima. Indigenous Pepadun people now widely inhabit the regions of East Lampung district, Central Lampung, North Lampung, Way Kanan, and Mesuji (Hidayah, 2015: 205). Lampung people also live in the area of Cikoneng in Banten, a region that is located on the west coast of Banten, about 25 km from Cilegon to the West.

The fundamental differences between the two groups are on the status and title of a leader/king within the community. For the Sai Batin, every generation (time/period) only knows one person leadership who is called sultan or suttan. This is consistent with the term Sai Batin which means “one master.” In the Pepadun group, the (throne) customary chief is called Sultan Punyumbang.
However, this sultan can also give the title to anyone in the indigenous communities as long as they meet the requirements of the traditional cakak pepadun ritual which normally requires a high cost. As a result, often there are many people who are called sultan (suttan) among the Pepadun community (interview with Humaidi Abbas, February 22, 2016). This phenomenon can be seen from the perspective of Sociology which analyses that position of the king within the Sai Batin group as a status that is inherited (ascribed status), whereas status of the king in the Pepadun group is assessed and measured by the ability in the social contract in the customary session.

However, the title and status differences do not distinguish their views about the philosophy of life which embraced by both groups. Each of the indigenous people hold the value of indigenous and cultural heritages of their ancestors. The heritage of the philosophy of life for the people of Lampung is known as Piil Pesenggiri (Muzakki, 2015: 88). Lampung people have a lot of oral traditions to entertain, educate, and socialize customary rules as well to share the teaching of religion, philosophy of life, birth, marriage, and death. In the past, in terms of the various stages of life cycle, Lampung people are familiar with and use the various forms of oral traditions in order to know and understand the reality of their self. It can be said, as pointed out by Sobariah (1999: 43), that Lampung people do not simply recognize oral tradition as a knowledge, but also experience or practice as integral parts of life.

For example, Lampung people would sing when nurturing children, this is called the segata ngebabang (rhymes for parenting). In adult life, oral tradition used in daily life contains advices, expression of the feelings of young people, and puzzles or phrases that contain views of life. There is bebandung, presented by youths in the cangget/ngadiyo (dancing) in a traditional wedding ceremony. While dancing, the Lampungnese also perform bubandung, chanting rhymes with blared, chanting advices or teachings of life; and it is often related with religious values.

Description about the oral tradition in Lampung people shows that the oral tradition has become part of the life cycle of the Lampung people from childhood until death. It is also evident that the oral tradition gives a moral message, whether religious or social. For example, the tradition of Sakura in Liwa, West Lampung, shows that the people of Lampung want to teach social values and religion, such as friendship, rejoicing together, and sharing among each other. There are also oral traditions which are intended to be a reminder of collective memory in a sad event, such as in the Hahiwang tradition. Likewise, there are also oral traditions that convey special religious messages, such as Bandung Sindiran.

One of the oral traditions in Lampung is warahan. Lampung people usually use the word “warah” to refer to the meaning of “telling” or “expressing”; for example: in the sentence “tulung warahkan ram haga niyuh” (“Please tell that we want the custom celebration”) (interview with Zulkarnain Zubairi, February 12, 2016). In the dictionary of Lampung-Indonesia, “warah” is defined as “telling” or “describing”, as in the phrase “warah pai ceghitamu” (describe your story), or “tamong buwarah ceritani (ceghitani)” (grandfather outlines the story) (Tim Penyusun, 2009: 479). “Warahan” is interpreted as ‘stories’ (Tim Penyusun, 2009: 293). Another description adds that the origin of the word warahan is “arah” or “akhah” that means ‘purpose’ (Sobariah, 1999: 50; Bilingual Dictionary Compiler Team Lampung-Indonesia, 2009: 13). So, warahan can be interpreted as a story that has an aim or purpose.

The word “warahan” is actually highly similar to the word “warah” in Javanese. “Warah” in Javanese means ‘instruction, advice, or counsel’. Indeed, it may be possible that warahan is a term borrowed or influenced by the Javanese language. In its history, Lampung has ever interacted and still interact with the “Jaseng” (Jawa Serang) from Banten. However, the term warahan is, for the people of Lampung, then synonymous with the story that contains the message.
Warahan in the context of the oral tradition can also be interpreted in general and special. In general, it is telling the old stories about the origin of a buwai (clan), while specifically it means a rhythmic process which tells of an incident in a chronological order (Sobariah, 1999: 51). Indeed, first of all, warahan is an oral tradition, and then the stories which are sung in rhythm, and sometimes accompanied by musical instruments, and even, today, performed in a theater.

Warahan, firstly, is a story delivered by the lyrical prose (Sobariah, 1999: 57; interview with Zulkarnain Zubairi, February 12, 2016; interviews with Saiful Irba, February 12, 2016). Nonetheless, there is also an opinion that warahan is poetry, especially in warahan Radin Jambat (Djafar, 1995: 5-6). Indeed, it is somewhat better, I say, that warahan is a story that is delivered orally, which can include stories of the origins of a place, Buay (clan), figure legends, or a fable that lives in the collective memory of Lampung society.

This conclusion can be compared with the macapat in the Javanese literature tradition. For example, the story of Dewi Sri contained in Serat Cariyos Dewi Sri, tells how Dewi Sri descends from heaven to earth to bring rice seeds which later became the staple food of the people of Java. In Suyami’s studies (2001: 24), the text is macapat (poetry) but it contains a story. The same thing may happen to warahan tradition in Lampung, it could just be a story but its form is poetry, so it is beautiful when spoken or sung.

The contents of stories in warahan have already been documented in the form of folklore of Lampung region. The stories, for example, have been documented by the Centre for Language Development (Achyar et al., 1986). It presents a synopsis of the stories that live in Lampung people, such as story of Danau Ranau Ranau; Putri Petani yang Cerdik; Betung Sengawan, Buay Selagi; Incang-incang Anak Kemang; Si Radin and Si Batin; Sukhai Cambai; Si Luluk; Si Bungsu Tujuh Bersaudara; Sekh Dapur; Sidang Belawan; Raja Abdul Muluk Hasbanan; Rakasasa Dua Bersaudara; Ahmad yang Sangat Berbakti kepada Tuhan; Berdirinya Keratuan Melinting, Ratu Darah Putih, Melanca Stories, Saudagar Muda; Sang Hakuk Haga Ngaji; and Ahmad Juaro (Rejono et al., 1996). I suggest that there are also stories that have not been mentioned, for example the stories of Labuh Handak and Radin Jambat.

Some stories in warahan, on one hand come from Lampung native folklore. On the other hand, they also tell stories which can be assumed as an adaptation of stories from other areas. For example, Sidang Belawan story is very similar to the story of “Jaka Tarub” in Java, or the story of Putri Para Ratu is similar to the story of “Dayang Sumbi” in West Java (Sobariah, 1999: 60).

Most of the stories in warahan originate from the family life, which is closer to the audience. There are also stories rooted in the customs (adat) and culture of Lampung people, for example, in awarding the noble (gelar) children in families, the division of the farm, or the character and behavior that reflect the philosophy of life of Lampung, Piil Pesenggiri, or genealogy. This is because the origin of indigenous descent and a degree in Lampung occupies an important position. In fact, most of the traditional ceremonies in Lampung are always associated with the appointment of a degree (Sobariah, 1999: 61-62).

In accordance with its meaning, warahan is a message behind the story. In addition, of course, it is to entertain. Documentations of several stories above have a mandate or a message about the values of life, either social, cultural, or religious. In addition to the messages of values to be conveyed, warahan can also sometimes be a medium of education history, because with warahan, the audience is able to understand the history associated with them.

So, it could be inferred from the above description of the warahan, as also expressed by Sobariah (1999: 67), that warahan tradition has several functions, namely: (1) as a medium of entertainment; (2) to convey the moral teachings and guidance in social life; (3) to disseminate the teachings of the religion (Islam); (4) socialization...
of traditional values and cultures; (5) as a medium of education history; and (6) accompaniment of traditional rituals. Borrowing the formula of Horace (Horatius) about the function of literature (Wellek and Warren, 2014: 23), warahan is dulce (sweet/entertaining) as well as utile (useful). “Sweet” means entertaining, because warahan is submitted in beautiful forms, and “useful” means that it conveys moral messages.

Radin Jambat story has been documented and translated by Hilman Hadikusuma (1995). The story was known widely in Pepadun Lampung people or Lampung people in Northern and Central areas (Djafar, 1995: 4-5). According to Hadikusuma as quoted by Djafar (1995: 4), Radin Jambat story reflects the nature or character of the culture and behavior of Lampungnese, although it is not known who the author was. Today, warahan Radin Jambat is more popular in Way Kanan area (interview with Saiful Irba, February 12, 2016; Zulkarnain Zubairi, February 12, 2016).

It is not easy to uncover the origin of the story since the story of Radin Jambat has appeared and being known widely within the society regardless the details of the author. However, it is the fact that for the society members of Way Kanan, Lampung, Radin Jambat is believed to be their ancestor. Therefore, there is a festival of Radin Jambat which is performed annually. Based on the narrative text edited and translated by Hilman Hadikusuma (1995), there are relatively new words came about in the 18th century (and going to the 19th and 20th) in the text, such as “pelisi” meaning ‘police’. Another word was “senapang” meaning ‘rifle’. Then there was the word “rupiah” to refer to a bank note. There are also word “jam” in the text referring to the tool to measure time. It is however possible that the story of Radin Jambat has actually been known by the people long before that by Lampung people, especially Lampung Pepadun. The text edited and translated by Hadikusuma is one that is based on the narration of a certain person of his era and because of the oral nature of the story, words such as the above have appeared.

In the account of M. Rusli (Interview, 31 January 2017), the story of Radin Jambat has passed at least three generations, around 200 years; that is, when he was a little, around the 1950s. He used to hear it from his grandfather, and his grandfather had heard it from his great-grandfather. This is the warahan (tradition of storytelling with the aim of delivering advices) which has occurred since long period of time in the vicinity of Lampungnese communities. According to Sobariah (1999: 56), based on her tracing to the documented texts and her interviews with the warahan masters, the handing down of the material and skills of warahan from great-grandfathers has passed for at least four generations. If the time range from one generation to another is taken as 50 years, the warahan has been done by Lampung people since 200 years ago.

The narrative text of Radin Jambat, the object of this study, consisted of 703 verses. This text was formerly an edition and translation by Hilman Hadikusuma who obtained it from Yoshie Yamazaki of the Tsuda College, Japan. Yamazaki obtained this story when he conducted his study on the history of transmigration in Lampung between 1984 and 1986. The translation work by Hilman Hadikusuma was later perfected by Djafar (1995). It is this final version that becomes the source of analyses of this study.

Summary

It is told, there was once a great and peaceful kingdom, but the King did not have a son to succeed his reign. The King then went to contemplation at Bukit Pesagi (Lampung) praying to God to give him an offspring. After the nights, the queen began to be pregnant. Nine months later, a baby boy was born with a miracle:

---

1 Example: ratong pelisi ramik (Banyak polisi berdatangan = Policemen were arriving) (Hadikusuma, [translator], 1995: 162).
2 Example: ringgit jama rupiah (ringgit dengan rupiah = ringgit with rupiah) (Hadikusuma, [translator], 1995: 27).
3 The oral characteristic, which makes it possible for narrators to create variations and sometimes simultaneously write them, can be read in Koster (2015). For the “orality” itself, it can be read in Sweeney (2015). These are certainly of interest for further studies.
around his finger there was a diamond ring with a gold string that gave out a bright light. The baby was named Radin Jambat. Later he grew up and Radin Jambat was known as a powerful prince. One of his powers was when he stomped his left foot, the earth shook; and when he stomped his right foot, a lightning flashed with loud sound.

One day, Radin Jambat, accompanied by his guards (servants), started off to the villages to find a girl to marry. In every village, he was welcomed by young boys and girls who performed dances and poems to entertain him. He travelled as far as the Red Sea and the Java Sea until he arrived back at Lampung. Thanks to the prayers and al-Qur’an reciters, Radin Jambat arrived home safe and sound.

Later, Radin Jambat heard about a kind-hearted princess (Putri Betik Hati) who had a strong and unbeatable fiancée. Radin Jambat and the guards started off on a boat along the river to travel to Tanjung Yakin Kingdom where Putri Betik Hati was. At the port, they were met by the harbor man by name of Sindu Pati who charged a fee for docking the boat. Finally Radin Jambat met Putri Betik Hati but not without strong resistance from her fiancée who had great skills in fighting and who also liked to do cockfights. After all, Radin Jambat was able to defeat him (Summarized from Djafar, 1995: 7-9; interview with Syaiful Irba, 27 January 2016).

According to Djafar (1995: 10), the story of Radin Jambat, as edited and translated by Hilman Hadikusuma, is not finished yet, since it only comes to the part where Radin Jambat wins the contest in cockfighting against Putri Betik Hati’s fiancée, Radin Pinang Kandang Selipat. However, the writer could not find any other sources which describe the final state. All the author could finds from edited texts of Radin Jambat that the story goes as far as Radin Jambat’s winning in the cockfight.

Religious Reception in Radin Jambat Story

In order to uncover the story of Radin Jambat in the perspectives of religious reception in cultures, I use the concepts proposed by Sedyawati (2014: 467-472), as has been mentioned above, this study will uses the analysis of the aspects of the ultimate truths, cosmology, and praying rituals.

Ultimate truth

The concept of ultimate truths covers anything that, in a belief system, is taken as something that is most right, most absolute, most powerful, most dominating, and most high.

Radin Jambat story contains words that are related to the concept of the highest truth such as the word “dewa” which is frequently used. This can be seen in the following verses:

| Adat kak ku timbayan       | Adat has been long       |
| Angkun lagi ku mira        | But it still proceeds    |
| Nyak haga bupantauan      | I will monitor it        |
| Diwa ku para diwa         | My god of the gods       |
| Diwa si aman-aman          | The god the peaceful     |
| Diwa cincin neraka         | The god the ring of hell |
| Diwa migang               | The god holding the scale|
| timbangan                 | Holding earth entity     |
| Migang alam dunia         | The god of sky gate      |
| Diwa jak pintu langik     | The god of Megang        |
| Diwa jak Gunung Megang    | Mountain                 |
| Bidadari sing kelik       | Angel who is beautiful   |
| Turun jak awing-awang     | Descending from the air  |

(Hadikusuma [translator] and Djafar [editor], 1995: 24-25)
The quoted verses above show how conviction of past traditions and beliefs remains contained in the society; beliefs in gods. It is told that, because not having an offspring, the Queen of Jambi conducted a contemplation ritual in Pesagi Mountain (now part of West Lampung Regency), praying to the god, that is also regarded as God. ‘Po yo ram bupintaan rik diwa ku para diwa, tilaju ni Tuhan,’ (Let us pray to our god of the god, to be later passed to God).

There is certainty of the influence of animism and Hinduism-Buddhism that once existed in Lampung before the entrance of Islam (Marsden, 2013: 355). In the development of the folk story, it is told that, before Islam, many Lampung people practiced animism and dynamism, such as worshipping the Ara tree on Pesagi Mountain. The Ara tree is presently the regional symbol of West Lampung, in the city of Liwa to be exact (interview with Maksudi, 17 February 2016).

According to archeological sources found within Lampung, evidences were found in the forms of scriptures, statues, and articles of Hindu-Buddhist religious rituals whose replicas can be found in Ruwa Jurai Museum in Lampung (Gunadi et.al, 2005: 44-45; Hidayah, 2015: 205). This shows that before Islam becomes the major religion among the Lampungnese people, the beliefs that come before are also received, even still leaving traces.

In another part, the concept of the highest strength and truth in Radin Jambat story is strongly influenced by Islam. Quoted verses below are good examples (words in bold prints show the aspect of the highest power).

---

**Ki lamon kunyin suka**
*If all agree*

**Pa yo ram bupintaan**
*Let us pray*

**Rik diwa ku para diwa**
*To my god of the gods*

**Tilaju ni di Tuhan**
*To be passed to God*

---

**Mak cipak kuranana**
*No matter “kuranana”*

**Mak sangkan kuranani**
*No matter “kuranani”*

**Ya laju lapah tapa**
*They go on meditating*

**Haguk Bukit Pesagi**
*Going to Bukit Pesagi mountain*

**Bu Pintak di san sina**
*Praying in that place*

**Bu kilu ngati-ngati**
*Praying carefully*

(Hadikusuma [translator] and Djafar [editor], 1995: 42-43)

---

The above quotation shows the use of the word “Allah,” the name of God as the highest power in Islam, in addition to the way of asking for something to the Omnipower which uses the common ways in the Islamic traditions such as the reading of the *Al-Fatihah*, *Yasin*, and other selected verses for praying to God.

So, the Radin Jambat story receives and uses at least two concepts of highest powers, one as in animism-dynamism and Hinduism-Buddhism and the other from Islam. The concept of the highest power in Islam is added, even slightly changing the previous concept, but not at all doing away with the previous beliefs.
Cosmological aspect

The cosmological concept, in this case, shows how the story of Radin Jambat views the structure of the universe and the processes of its creations. It is apparent that the cosmological concept is influenced by mysticism, related to the seven dignities. This can be examined in the following:

<table>
<thead>
<tr>
<th>Radin Jambat Hangkirat</th>
<th>Radin Jambat Hangkirat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diwa padang mak asa</td>
<td>God light unmeasurable</td>
</tr>
<tr>
<td>Jakalam pitu tingkat</td>
<td>From world seven levels</td>
</tr>
<tr>
<td>Nginja turun dunia</td>
<td>Drawn to descend to earth</td>
</tr>
</tbody>
</table>

(Hadikusuma, 1995: 70)

The line “Jakalam pitu pangsat” (from the world of the seven levels) suggests the concept of the seven dignities. Besides being known in mysticism, the seven dignities form one of the concepts that influence the cosmological concepts in Melayu-Nusantara (Shaharir, 2014: 10). Concepts that have influenced the cosmology in the world of Melayu-Nusantara are those which originate from the cosmological concepts of Hinduism,\(^4\) Buddhism,\(^5\) Hindu-Buddhist cosmology which is Islamized (or, the syncretic cosmology of Hindu-Buddhist and Islam),\(^6\) a cosmological concept which is “more Islamized,”\(^7\) and a cosmological concept which is influenced by the West (Shaharir, 2014: 3-21). Certainly the Melayu-Nusantara cosmological concepts which have been influenced by the new-coming cultures, also have cosmological concepts that have existed in the communities of this area; which, in the core, is that the universe consists of the hidden world (unseen) and the real world (seen).

This cosmological concept, which is “more Islamized”, then brings forth various other concepts concerning the phenomena of the universe, which then brings down the concepts of the origin of the universe through the light of Mohammed. These then bring up such concepts of five dignities, six dignities, and seven dignities as can be seen in religious texts of Hamzah Fanzuri in Asrar al-‘Arifin (Shaharir, 2014: 8-14).

In the above quotation, it is shown that in the cosmological concept, the story of Radin Jambat accepts the cosmological concepts of the seven dignity doctrine, which has the influence of the Islamic mysticism. This cosmological concept is an advanced development of the cosmological concepts that develop in the world of Melayu-Nusantara.

Aspect of religious rituals

Praying rituals that are prominent in the story of Radin Jambat are those that exist in the Islamic teachings such as *sembahyang*, al-Qur’an reading, praying, and a prayer call (*azan*). The word *sembahyang* is found once in the texts of Radin Jambat story, while al-Qur’an reading and praying more than two times. Below is quotation of examples of the aspect of prayer rituals (Word, phrase, or sentence showing religious rituals are bold-printed).

The three important words or concepts, from the quotation above, that are related to religious rituals: “doa,” “zikr” and “al-Qur’an.” Praying (saying *doa*) is one of the teachings of Islam. So says al-Qur’an: “Say (O, Muhammad), my Lord would not care for you, if you did not pray to (worship) Him, and because you deceive Him, so certainly later (Our punishment) will be upon you” (QS. al-Furqan [25]: 77). According to Shihab (2008: 251-252; 2009: 170-171), although this item is intended for unbelievers, the Muslim must take a lesson from it, must at least learn that praying is a primary religious occupation.

\(^4\)In Hindu cosmology, as can be seen in Prambanan Temple, there are three levels of the universe: Bhurloka, Bhurvaloka, and Svarloka. See Shaharir (2014: 7).

\(^5\)In Buddhist cosmology, as can be seen in Borobudur Temple, there are three levels of the universe: Kamadhatu, Ropadhatu, and Aropadhatu. See Shaharir (2014: 6).

\(^6\)Hidden to be hidden world, hidden world, real world. See Shaharir (2014: 8).
\(^7\)The here-after and the world. See Shaharir (2014: 8).
In hadis it is said that praying is the core of worshipping, realized in salat (HR. Tirmizi). Al-Qur’an also firmly tells one to pray: “Pray to Me, and I certainly will answer you. Truthfully, those who boast themselves from praying to me will be thrown to the cursed hell in a humiliated state” (QS. al-Mu’min [40]: 60).

Meanwhile, the zikir is in Islam a thing that receives a social attention in the aim of taqarrub (coming close) to God, Allah Swt. (Ya’qub, 1987: 311), which is similar to the meditation rituals in other religious traditions. Zikir originates from the Arabic language meaning “remembering”, remembering Allah. Zikrs are, among others: tasbih (subhanallah), tahlil (la ilaha illallah), tahmid (alhamdulillah), takbir (Allah Akbar), and basmallah (bismillahirrahmanirrahim), including tilawatul Qur’an (reciting of the al-Quran). The core of zikr, embracing the whole, is the salat (in the above quotation: “sembahyang”): “Truthfully, I am Allah, there is no God but Me, and so worship Me, salat to remember Me” (QS. Taha [20]: 14).

Hajat ku tikabuli
Dibacako putiha
Bupintak ngati ati

My cause is answered
Being read the al-Fatihah
Asking to be careful

Kak radu pai do sina
Jemoh sai haga siba
Dibisai sai nganjungi
Dibacako putiha
Yasin ku juju api
Radu busiwa siwa
Laju di para nabi
Tengok ngop banguk cawa
Mabuk ambau mulikat
(Hadikusuma [translator] and Djafar [editor], 1995: 61)

Has finished that thing
Tomorrow that will go
This evening to visit
Being read the al-Fatihah
Yasin verse moreover
After wanting to pray
Continued to all prophets
Open the mouth speaks
Drunk the smell of saint

Haga ngubaca du’a
Punyebut pitu rinci
Buratib tulak bala

(Hadikusuma [translator] and Djafar [editor], 1995: 76)

Zikr is also a link of faith that is instructed every time (QS. al-Ahzab [33]: 33). Zikr strengthens faith, improves deeds, makes closer to Allah, soothes the soul, gives hope for forgiveness, and invites grace (Ya’qub, 1987: 312-321). Zikir is one of the important conducts in tarekat (group...
of Sufis) (Ismail, 2002: 319). All *tarekat* groups teach *zikr* (Schimmel, 1975: 167). Meanwhile, in the case of *al-Qur’an* reading,—that which is mentioned in the story of Radin Jambat—it can be categorized into *zikir*, in addition to its functions as learning and blessing in the life of a Muslim. It can be said that a Muslim who always conducts the *zikr* is one who is in the middle of following the instructions of Allah as stated in *al-Qur’an*. Although many of the aspects of the religious rituals are derived from the teachings of Islam, the story of Radin Jambat still presents ritual forms that are influenced by Hindu-Buddhist teachings or animism-dynamism beliefs. The following quotation gives evidence (words or sentences printed in bold show the ritual forms):

| Tiyan dilom layaran       | They are in voyage |
| Tiqoh di lawok mirah     | Up to the Red Sea |
| Dunia punjahilan         | World of Evil     |
| Radin Jambat kuasa       | Radin Jambat is able |
| Muloh ngakan kumenyan   | Again to hold incense |
| Bedu’a dama Diwa         | Pray to God       |
| Kihu jaoh halangan      | Asking to be away from hindrance |
| Kihu selamat jalan       | If no objection   |
| (Hadikusuma [translator] and Djafar [editor], 1995: 84) |

“Praying to god” while “holding incense” is one religious ritual not from Islam teaching, but from Hindu-Buddhist and animism-dynamism. This is, however, clearly found in Radin Jambat story, though not as many as from the Islamic rituals. This gives evidence that the story of Radin Jambat still receives rituals that do not originate from Islam, but from Hindu-Buddhist and animism-dynamism beliefs.

**Sufism, Inclusive Culture, and Life Philosophy of Lampung People**

Analyses of the reception of religious aspects in the story of Radin Jambat show that, in the story, Islamic teachings are accepted by being added to the existing cultural substances. It can even be said that the teachings of Islam are fully accepted and added to the existing cultures. The story of Radin Jambat, therefore, does not show rejection to the Islam religion and, at the same time, do not eliminate existing cultures in frontal ways. Following the narration and plot of the story, it is seen that, before the appearance of Radin Jambat as the main character, there are strong nuances of believing in gods; and after the appearance of Radin Jambat in the plot, the influences of Islam are so apparent.

The concept of seven dignities is not separate from the teachings of Sufism, it is indicating that the reception of Islam is main impacted by Sufism teachings. It cannot be denied, therefore, that Islam, which is tried to be introduced in the story of Radin Jambat, is that which has the nuances of Sufism, at least from the words and scenes in the story.

Take the word “*ma’rifat*” that appears in the texts. The *ma’rifat* is one of the *maqams* (places or levels) of the processes of soul purification in the teachings of Sufism (Schimmel, 1975: 130). *Ma’rifat* means knowing God (*Allah Swt.*). By His conscience. A Sufi who has known Allah will receive the illumination of Allah that will light his soul, and with this light he will be able to see His eternal beauty. *Ma’rifat* to Allah is a gift given to a Sufis for having sincerely and unconditionally loved Him.

It is clear that the story of Radin Jambat can be tied to the natures of Islam in Indonesia in which Sufism plays an important role. As it has been proposed by Johns (1961: 15), the Sufis clerics play an important role in the spreading of Islam in Nusantara-Indonesia. In Johns’ (1961: 22) words: “We have referred to Sufism as an active element in the spread of Islam in Indonesia, pointing out that the Sufis represented a type of teacher and taught the pattern of doctrine with which the Indonesians were familiar”. This view is backed up by Azra (2013: 15) and Shihab (2001: 39) who state that the main factor of the success of conversion is the expertise of the Sufis in presenting Islam in attractive packages, more
specifically by emphasizing the suitability and continuity of Islam, not by drastic changes, in the local religious beliefs and practices. Sufism then becomes a cultural opening to a slow, but steady, and acceptable entry of the Islamic teachings into the local cultures.

In another aspect, the story of Radin Jambat reflects the life philosophy of Lampung people, called Piil Pesenggiri (Muzakki, 2015: 88). The Dictionary of Lampung Language compiled by the Language Office of Lampung Province (2009: 204) defines piilas ‘behavior.’ However, according to Hadikusuma (1989: 102), piil means ‘self-control’ or ‘self-esteem’. Meanwhile, pesenggiri is taken to mean ‘no retreat.’ So, it can be said that Piil Pesenggiri is a life view that leads Lampung people to guard their self-esteem or ‘self-control’. Piil Pesenggiri reflects the characteristics of Lampung people so that within the Lampung communities there are sayings “ulah Piil jadi helau, ulah Piil ngeguwai selisih,” (because of piil to become good, because of piil to make evil), or “ulah Piil jadi ei wawai, ulah Piil menguwai jahel” (because of piil to become good, because of piil to make evil) (Nuridin, 2009: 45; interview with Zulkarmain Zubairi, 12 February 2016). The philosophy Piil Pesenggiri covers almost all aspects of the life of Lampung people that are socialized within the family (Margaretha Sinaga, 2014: 114).

According to Nuridin (2009: 45), Piil Pesenggiri of the version of the people of Coastal Lampung contains the following principles: (1) khepot delom mufakat (unity principle); (2) tetengah tetenggha (equality principle); (3) bupukad waya (respect principle); (4) khokhma delom bekekhja (hard-working principle); (5) bupiil bupesenggiri (ambition and success principle). Meanwhile, within the Pepadun communities, Piil Pesenggiri has the following formulations: (1) pesenggiri (respect principle); (2) juluk-adek (degree and success principle); (3) nemui nyimah (appreciation principle); (4) nengah nyapappur (equality and accommodating principle); (5) sakai sambayan (cooperative principle).8

The story of Radin Jambat mentions places that are known geographically or culturally as kingdoms or sultanates such as Jambi,9 Palembang,10 Banten,11 Jawa,12 Pagaruyung,13 India,14 and Red Sea.15 Seen from the historical aspect, it is true that research is needed to provide evidence for mentioning these places; however, it is equally true that some of these places are considered to have a relation with Lampung such as Banten, Palembang, and Pagaruyung in reference to the entrance of Islam to Lampung (Bukri et al., 1981: 20-71). Under the cultural aspects, these places are said to have associative paradigmatic relations. For example, when one mentions “Palembang”, this word will have associative relation with other objects or symbols such as Islamic sultanate and Sriwijaya Kingdom; the word “Banten” or “Jambi” will be associated with Buddhist traditions with inheritances of vast temples and dominated territories, including Lampung; and Java and Pagaruyung that have cultural and historical associations with the people of Lampung.

This referencing of places or cultural locus can be used by members of the society to give clues to other identities so that these associations shown by words and referring to religious

---

8This explanation can complement Hilman Hadikusuma (1989: 102) about the life philosophy Piil Pesenggiri that only mentioned the second of the five principles, and that are referred by writers such as Muzakki (2015) and Margaretha Sinaga (2014).

9For example: Sultan Jambi mak mangka (Sultan Jambi not possessing) (Hadikusuma, 1995: 139).

10For example: Akik laok Pulimbang (meanwhile sea Palembang) (Hadikusuma, 1995: 26).

11For example: Gitoh ralang di Banton (rare Sapin Ban- ten) (Hadikusuma, 1995: 53).

12For example: Tiyan dilom layaran, togoh di lawok Mirah (They are in voyage, arriving at Redsea) (Hadikusuma, 1995: 84).
Building Harmony Through Religious Reception in Culture: Lesson Learned from Radin Jambat Folktale of Lampung
Agus Iswanto

Traditions, cultural beliefs, or names of objects or places show that Lampung people accept and make relationship with a varied range of ethnicities, beliefs, and religions. It can be understood, for example, that the mentioning of “god” that refers to pre-Islamic beliefs and religions are a form of respect to the traditions of the ancestors who have existed and lived in Lampung. Respect to the existence of other beliefs and religions are part of the solidarity values that can be found in the story of Radin Jambat as described above. Furthermore, it can be said that the story of Radin Jambat reflects the life philosophy of Piil Pesenggiri of Lampung people, referring to the principles of nemui nyimah (respect principle), nengah nyappur (get along, friendship, tolerance principle), and sakai sambayan (cooperative principle) that suggest open cultures and respects for each other.

The folktale of Radin Jambat can be a legitimation of the traditions of the Lampung society who has accepted Islamic teachings peacefully through the channels of cultures and of the solidarity values that have been integrated in the traditions of Lampung society in particular, and of the Indonesian society in general. This research concludes that Islam, has been seen as cultural values, which lives among the society of Lampung. It has been accepted through the gradual processes and varied way of receptions. Religious reception in cultures as shown in the story of Radin Jambat in its various aspects (ultimate truth, cosmological aspect, as well as ritual aspect) show the constant attempts to uphold past beliefs and traditions to be integrated and added, slowly and steadily, into elements of Islamic teachings to bring forth solidarity among different religious beliefs and traditions through culture (folklore).

It is therefore evident that the story of Radin Jambat possesses the potentials as a media of deliverance and development of religious and solidarity values. It is however true that the story of Radin Jambat is not as popular, although it is known by most of Lampung society. It is therefore crucial that the folklore can be revitalized involving the regional culture departments and the provincial and central offices of the Ministry of Religious Affairs along with involving and uniting ethincal communities of Lampung.

Acknowledgements

This paper, which is finding of a research study, materializes due to the supports of various elements, either individually or institutionally. First, I express my gratitude to the Office of Research and Development of the Ministry of Religious Affairs in Jakarta by whose fund the research study can be done. To all the resource persons, during the whole conduct of the study, I present thank you. To Ibu Imas Sobariyah, Bapak Humaidi Abbas, Bapak Iwan Nurdaya Djafar, Bapak M. Rusli, and Arman A. Z. who sacrificed some parts of their busy time for interviews, I owe much gratefulness. Institutionally, I greatly appreciate the supports of the Regional Culture Office of Lampung Province, the Language Office of Lampung Province via As Rakhmad Idris, and the Regional Office of Religious Affairs of Lampung Province, particularly of West Lampung Regency, via Miftahusurur.

References


Agama Islam Negeri Raden Intan Lampung.


Nurdfin, A. Fauzie. 2009. *Budaya Muakhi dan
Building Harmony Through Religious Reception in Culture: Lesson Learned from Radin Jambat Folktale of Lampung

Agus Iswanto


Rohmawati, Ari. 2014. “Nilai Sosial, Budaya, dan Agama dalam Cerita Radin Djambat serta Implikasinya dalam Pembalajaran Sastra di Sekolah.” MA Thesis in Education of Language and Literature, Department of Language and Art, Teaching and Education Faculty, Lampung University.


Sekolah Tinggi Seni Indonesia Bandung.


INTERNALIZING KALOSARA’S VALUE IN A TRADITIONAL DANCE ‘LULO’ IN THE CITY OF KENDARI, SOUTHEAST SULAWESI

Muh Subair

INTRODUCTION

Local wisdom is a cultural investment which functions to strengthen interfaith peace and harmony, it is marked as a traditional wisdom, rooted in society, certain tribe, and has proven able to face challenge of time in its path. As the time demanding a rapid change is no exception in this aspect of culture, leaving questions about how the face of local wisdom in the present context, and how the local wisdom is able to survive in urban living.

Some argue that local wisdom has been encountering a lot of commodication, and becomes a means to stimulate tourism economic (Maunati, 2004: 232). Just as traditional dances used as commodities, in order to enhance its sale, various efforts have been done, such as re-patching it in every part, ranging from the appearance to the core part of its movement. It is then experiencing a major shift in its originality and in turn eliminating the characteristics of the culture. Nonetheless, commodification—in the context of tourism—is considered as one of the efforts of revitalization towards the local culture. So, the positive and negative effects occurred will be resulting in an endless debate.

ABSTRACT

Kalosara is a local wisdom which is grown in Kendari Southeast Sulawesi Indonesia, and it has been proven to strengthen peace and harmony in the tribe of Tolaki. Therefore, how to enlarge the function of Kalosara in the multicultural society, is the main discussion of this article base on the theory of multiculturalism and structural-functional in the frame of descriptive-qualitative approach, where the society interpreted as a structure that interacting each other, especially in the norms, traditions, and institutions. The analyzed of data refers to thinking narratively as a way of thinking about phenomena. Data gaining from in-depth interview, literature review, and observation indicated that the local wisdom that supports harmony in Kendari basically also presents in all ethnicities, thus strengthening of Tolakinese’s local wisdom through the internalization of Kalosara in Lulo dance can be well-received by other communities. Kalosara has effective influence in being a unifying means between the dispute parties. Therefore, to expand the access of Kalosara into more effective function, it is recommended to internalized the values of Kalosara in public activities, primarily in Lulo dance, and it is also advisable to manifest the transformation of stylistic Kalosara in the forms of jewelry or crafts, bracelets, necklaces, rings, plate plaques, and other forms that may adopt the shape of original Kalosara, simultaneously adapt its function as an integral tool. If Kalosara transforms into various shapes which is easy to carry anywhere has spread in the community, it is expected at the same time also the functions to spread to the whole society.

Keywords: Kalosara, Tolakinese culture, Lulo dance, peace culture, Local wisdom
In addition, there is also a kind of local wisdom which is considered excluded from modern life and can only survive its traditionally, or just as the archaeological evidence with stories of the past that are now no longer able to function as it should. As pointed out by Vosmaer, who revealed that there is a similarity between Tolaki and Dayak’s culture namely; “koppensnellen”, a practice of headhunting or beheading for those who are deemed as enemies as a ritual (Vosmaer, 1839: 63). It might be relevant to its time, as the embodiment of security and defensiveness to their community. Ones who are considered as enemies are deemed necessary and lawful to have their heads off. Apparently, this value does not survive into modern life, as nowadays we are unified under the Indonesian’s law and constitution, which prevents all ethnicities to act its customary law as their own will.

The local wisdom in a relatively homogenous society is able to maintain its principles, despite the diversity. The settlers, because of their relatively small population, are able to make adjustments to the local tradition (Lubis, 2013: xix).

In fact, the current condition of local wisdom in some regions cannot necessarily be considered equal to other regions. There is a great possibility that in East Kalimantan, for an instance, a hardening identity can potentially unlock the inter-religion conflict, where Dayak as the native ethnicity feels oppressed and marginalized by the settlers from other ethnicities (Syamsurijal, 2015), but in other regions such as Kendari, it is proven the other way around. That is, there is an indication of identity dilution that occurs due to the strengthening of local wisdom, which plainly can bind different variants of community group in one shade of religious harmony.

The contribution of local wisdom towards the religious harmony has been proven long ago, such as the concept of humanizing human beings in Bugis society called sipakatau. This word means to look at each other between human beings with the same view as human beings, so that they respect each other, and even love each other (Muhdina, 2015: 34).

Therefore, this article is viewed as strategically able to elaborate how the local wisdom works and functions within the pluralistic society. As mentioned that the kalosara as a local wisdom in the Tolaki tribe can play a role to strengthen community harmony. The kalosara is a local Tolaki culture in Kendari, which is in a circular fashion made of rattan, and has the meaning of being a unifying symbol. Meanwhile, Lulo dance is one type of dance with a circular formation that is very popular among the people of Kendari. Thus, the internalization of the value of kalosara into the lulo dance, is intended to incorporate the noble values contained in the kalosara culture into the meaning of lulo dance, which also made its formation in a circular form like the form of kalosara. This is based on the similarity of the circular philosophy of the two local cultures, and the potential to be united in a package of mutually supportive meanings. From the potential of kalosara and the popularity of lulo dance, then it’s drawn some research question as follows: How does the local wisdom can potentially create a harmony? and how to extend the function of Tolaki cultural harmony into a multicultural society?

So, this article will reveal the local wisdom that can support community harmony in Kendari, in this case, kalosara, and then will find a way to expand the harmony function of the local wisdom that is potential to be accepted by a multicultural society.

**Literature Review**

One article related to the theme of local wisdom and harmony in Southeast Sulawesi is research on haroa tradition, which is believed to be able to resolve the conflicts and integrate different tribe communities. It is due to the process of assimilation between the native and the settlers that are able to necessitate their familiarity and relationship (Mahrudin, 2012). In addition, several local wisdoms in Muna are functionally effective in maintaining the harmony
among the residents. One of them is in the form of wise words from kabala, such as daso Moa Moa Sioho 'love one another', daso angka angkatau, 'value one another', daso mo'moolohuto 'help one another', daso adha adhati, 'respect one another', and daso pia pia/daso bhinibhini kuli, saling asah, saling asih, saling asuh (mutual guidance, mutual affection, and mutual nurture), mutual tolerance among others (Sabara, 2015: 203).

In the context of specific local wisdom of culture of Kendari, there have been a lot of previous researches with the subject of kalosara, as conducted by several scholars; Abdurrauf Tarimana, Basrin Melamba, Muslimin Suud, and Arsamid Alashur. As of March 2016, an ongoing research has been held in Konawe (a neighboring regency of Kendari) by Research Center of State Institute for Islamic Studies (IAIN) Sultan Qaimuddin Kendari, about "kalosara as a resolution of conflict" which focuses on several sub districts whose majority of ethnicity is Tolakinese. From this point, research on kalosara in Kendari does not merely see the location difference viewpoint, not also see difference in community's character, like a more plural community in Kendari itself. Even native population of Tolakinese in Kendari is no longer holding as a majority, as they previously claimed as a legacy/ancestors' land.

There is a research pointing out that kalosara was a work of Tolakinese ancestral community since the 10th century. The kalosara has a strong value and deserves to be maintained, and should be preserved as a source of legal awareness. Even kalosara value can be legitimized as a source of law for any determination of positive law, so this form of synergy complying with implementation of the traditions (rituals) can be institutionalized (Ruliah, 2013: 5). Furthermore, kalosara is also seen to provide bigger contribution in achieving regional defense (Rusmin, 2008: iv). In obtaining the tasks of traditional leaders Tolaki tribes must always be guided by kalosara, as a symbol of togetherness, and as a tool of social communication (Jaya and Ridwan, 2013: 1).

The role of research on kalosara in developing regional defense is the basis of local wisdom research and as a force in building religious harmony. The results of this study would essentially reveal people's perception about city of Kendari; kalosara as a means of fostering the rule of law and social order and its potential in contributing to regional defense. While research on fostering harmony by local wisdom kalosara will further discuss how it can be functioned and organized by local community for the purpose of strengthening religious harmony.

Conceptual Framework

This research employs theory of multiculturalism, structural-functional and internalization. Multicultural, in a literal sense, is the diversity of culture. While culture is something done together which attributes for each individual to be classified as members of a particular community. Culture can also be interpreted as a collection of customs of a society that has a certain meaning (Yaqin, 2003: 27-28).

Structural-functional theory is a viewpoint in sociology and anthropology that seeks to interpret society as a structure interacting each other, especially in the norms, traditions, and institutions. In the most basic sense, it emphasizes the “attempt to connect, as much as possible, with every feature, custom, or practice, and its impact on the functioning of a stable and cohesive system”. Of course, structure of society is not merely out of necessities, which are varied, so this requirement will further create tolerance and harmony in society (Goode, Wiliam, J., 1995: 3).

Kalosara was known as local wisdom that can strengthen the harmony of the Tolaki tribe community in Kendari City, then the function of kalosara will be elaborated in the context of the multi-culture community, that is how people from other tribes accept the culture of kalosara in daily practice. Further, it is also explained about the structure of the community that is involved in the implementation of the culture, whether
applied at a certain level or applicable in all levels of society.

The notion of internalization plays a key in cultural psychology, it designates the core process by which culture becomes mind, and its begins to account how mind can create culture. The result of the internalization is a semiotically mediated mental process, where sensory information is processed by two different but structurally connected mechanisms (Zittoun, 2015: 4-8). So, lulo dance as popular tradition will become a trigger to the society, to understand the meaning of kalosara, and even to follow the rule of game about the kalosara.

**RESULTS AND DISCUSSION**

**Research Setting**

City of Kendari is the “fight area” of three main ethnicities, Tolaki-Mekongga, Muna-Buton, and Bugis-Makassar. Although the writer did not find the updated data about the size of population based on the race and ethnicity, based on the interviews there are differences on opinion about who holds the majority of population. Some argue that Bugis-Makassar is now holding the major population, followed subsequently by Muna-Buton and Tolaki-Mekongga. The others state that Muna-Buton is the most populous area, followed by Bugis-Makassar in second position, thus making Tolaki as the least populous area, even though they claim to be the ‘host’ and others as the ‘outsider’, in fact it has a reduced number of population. Nonetheless, Tolaki still holds the dominant position in regards to political arena and culture.

Unfortunately, more legitimized source of ethnic condition in city of Kendari is not explained in the book released by Office of Statistics. The latest data is derived from General Election Commission, which stated that “If we talk about ethnicity in Kendari, there are only three major ethnic groups that inhabit this lulo city, among them is Muna which is included in Buton and Ereke, with the total estimation of 40 percent of the total population in this city,” He said. Similarly, the Bugis-Makassar estimated at an amount of between 30-35 percent of the city’s total population and between 22-25 percent of Tolaki-Mekongga (Senong, 2011).

Balance of power in terms of mass of the three major ethnics is further implicated on patterns of social interaction, especially regarding to local wisdom as a reference for cultural life. Therefore, finding local wisdom to be applied universally is a difficult matter as well necessary to identify where the three ethnics each carrying a different local wisdom in physical and performance. So, the harmony that exists nowadays show its own uniqueness to the city of Kendari, about how they manage conflicts and maintain peace in
the middle of fight to the three major ethnics who inhabit the city. This research also seeks to elaborate local wisdom of the three ethnics with the values harmony and peace, as well as how local wisdom of kalosara functions in public community’s life.

*Tolakinese* people believe the sacrality of *kalosara* as the basic concept and the source of all of their local wisdom. To their knowledge, *kalo* is a symbol of unity-unification, which is a symbol of togetherness accompanied by sincerity without egoism to live in a dynamics situation, where everyone in a variety of difference in ethnicity, race, and religion, live in a loop intertwined and intermingled firmly. It is to be understood as a form of togetherness that is not easily separated, and the difference of thought that resulted in an emergence of misunderstanding or even worse than that, the emergence of dispute (Lanuku, 2016: vii).

*Muna’s* ethnic also brings a local wisdom, which, although is different from *kalosara*, carries the same philosophy, linked with wisdom that supports the harmony. It is called *haroa* (Pendais Haq, 41 years, Kendari, 07/03/2016). *Haroa* is a form of traditional ceremony that brings a lot of invitations. The ceremony might be held starting from small-scale party, such as family occasion, to a larger-scale as traditional institution. *Haroa* was once believed to be a prayer ritual rooted from the *Munanese* old belief, but after Islam came, it is assimilated to adjust the Islamic teaching, so as *barazanji* or salvation prayer. The tradition furthermore develops into the terms of *haroa maulidi*, *haroa isra’mikraj*, and *haroa Muharram*. But there are also some people stick to the old tradition contrary to the teaching of Islamic religion (Mahrudin, 43 years, Kendari, 08/03/2016).

*Buginese* people bring adaptive local wisdom to the condition of *Tolakinese* culture and other migrant ethnics. *Bugis-Kendari* is very respectful to the local culture as in the principle of their saying; *Narekko mangembek tauwwe mangembek tokko* “If people from one village bleat like a goat then you should be able to do as they do”. It means, in the sense of that any of the languages used by the people attended by *Buginese* ethnic, they are encouraged to participate in the said language. *Narekko purani muinung uwaena tanaeh selessuremmunitu wawanna*, “If in one village you have drunk the water, you automatically become their own”, padamoitu kampongmu, “just as the same as your hometown” (KH.Mursyidin, 56 years, Kendari, 09/03/2016). This clearly shows the diplomatic skills of *Buginese* when settling to another community. Although they are known by the strength of their characters, *Buginese* people are very adaptive to their environment.

However, as a distinct society, there is still a battle of influence between *Tolaki*, *Muna*, and *Bugis*. But the nuance is apparently in the context of brotherhood and fraternity, because they are historically related. *Tolaki* and *Bugis* are believed to have a fraternal bond which comes from the same ancestors, *Konawe-Tolaki* Kingdom and *Sawerigading-Bugis* kingdom. It begins from the story of *Wekoila*, who is often associated with the same person as *Wetenriabeng*, who came from *Luwu* Kingdom. This occurs when *Wekoila* was exiled across the Kingdom of *Bone*, located in the eastern part of *Luwu* kingdom. As mentioned in the literature manuscript *Lagaligo* and in *lontara’* manuscript of Arung Matowa Wajo in the possession of King of Wajo namely *Latanpare Puang ri Maggalatung* (stored in *Sao Raja Maggalatung*) that the East country where *Wetenriabeng* was exiled is named *Tompo Tika*, where *Wekoila* or *Wetenriabeng* subsequently became a king of sky. The sky in this case is literally a mainland located in the far away land where the sun is set, and if it is seen from *Ale Luwu* (the capitals of *Luwu* kingdom in the dynasty of *Sawerigading*), the mainland is closely resembled to *Konawe*. So, philosophically, the kingdom of *Tompo Tika* is indeed the kingdom of *Konawe*. Thus, the royal title *Wekoila’s* husband *Tomaralangi* of *Konawe* kingdom, which is called *Remmang Ri Langi*, is known as *tobotting ri langi*, those who is married in the sky (*Tompo*


Tika), where Wetenriabeng is titled as Bissu ri Langi (Melamba, et al., 2011: 35-36).

Likewise, Tolakinese people who consider Haluoleo as their hero in Kendari, is also considered as a man who hailed from Muna kingdom (Rustam Tamburaka, 60 years, Kendari, 11/03/2016). This historical continuity still becomes the main theme of oral stories among Kendari people, even though it is within the territory of myth and still becomes the matter of debate, but quite memorable for the community and can serve as a collective memory that is able to warm the hospitality that exists in their daily interactions. At a certain moment they could come to an agreement that they basically come from the same ancestor, and if not, still from the same ancestor, the prophet of Adam.

Harmony-Valued Tolakinese Local Wisdom

Searches related to religious harmony at the elite level in Kendari does not leave any significant problems. Factors of Islamic religious belief possessed by the ethnics of Tolaki-Mekongga, Muna-Buton, and Bugis-Makassar contribute significantly in creating a harmonious situation between religious communities (KH. Mursyidin, Kendari, 09/03/2016). So, although there are parts where they appear diverse in culture, the culture itself becomes fused into a unifying force, which in practice mans the local wisdom of culture, and if it is drawn into the realm of religion there is no contradiction with religious values. Even the value of local wisdom is highly relevant to religious values, certainly a part of the recommendation of all religions to create secured and peace society.

Among the local wisdoms of Tolakinese is kalo, combined with osara becomes kalosara. It is the core of; Kohanu (culture of shame), Merou (manners of understanding and social orders), “samaturu” “medulu rongga mepokoo’aso” (culture of unity, mutual help and tolerance), and “taa ehe tinua-tuay” (pride of dignity and identity as Tolakinese). All of them are local moral values which, if interpreted deeper, will be extremely relevant to the value of interfaith harmony.

Furthermore, if kalo and its derivatives juxtaposed with social conditions, it can plainly be said that kalo is the Tolakinese people’s philosophy of life. It plays in the area of meaning and principle of life that is considered as one source of all sources of existing tradition. It is physically manifested into a circular-shape rattan.

Of all the types of kalo, the most widely known is the material essentially made of rattan, white cloth, and woven. The rattan circle is a symbol of upper world, a white cloth is a symbol of middle world, and woven container is a symbol of lower world. Some argue that the rattan circle represents the sun, the moon, and the stars; a white cloth represents the sky, and a woven container represents the biosphere layer. They also express that the rattan circle is a symbol Sangia Mbu’u (The Highest Deity), Sangia I Losoanoleo (The East Deity), and Sangia I Tepuliano Wanua (The Deity of Ruler of Life), and the woven container is a symbol of Sangia I Puri Wuta (The Underground Deity). Kalo as a symbol of unity/unification among Tolakinese people is an epitome of togetherness accompanied by sincerity without egoism, to live in a dynamic situation, where everyone belongs to a variety of differences in ethnicity, race, and religion, and to live in a loop intertwined and intermingled firmly. And of course, this should be understood as a form of togetherness that is not easily separated simply because of their differences in thinking that resulted in an emergence of misunderstanding, or even worse than that, namely the emergence of disputes (Tarimana,1993:208). In addition, Tolakinese local wisdom that can be developed to strengthen the community’s harmony is in the form of lulo dance.

Malulo or Lulo dance in the past time, was always delivered in traditional ceremonies such as weddings, harvest festivals, and throne’s inauguration, accompanied by percussion instrument called gong. This dance is performed by men, women, teens, and children. They are
holding hands, dancing to the rhythm of gongs while forming a circle. Gong is usually made up of two kinds of different sizes and types of the sound. Nowadays, gong has been replaced with more modern instrument, such as electone, usually in urban areas (Melamba, et al., 2015: 88).

The basic philosophy of lulo dance is friendship, usually aimed at the Tolakinese youth as a medium to introduce each other, search for a love partner, and strengthen the kinship. This dance is performed with the position of holding hands and forming a circle. Dance participants are not limited by age or class, anyone can participate in the dance, whether they are rich or poor, old and young, even if you are not Tolakinese or from foreign country, you are welcome to step into the circle, as long as you are able to follow the moves. Another thing to note is the position of the hands. A male dancer will settle his palms above the female dancer, representing a symbol of status, role, and the ethics of men and women in men (Melamba, et al., 2015: 88).

The most important thing of all is the meaning of the Lulo dance itself, which reflect that Tolakinese community is a peace community and prioritize friendship and unity in living their life. As Tolakinese philosophy which is expressed through the proverbs samaturu, medulu ronga mepokoaso, which means always come together, work together, and help each other (Melamba, et.al., 2015: 88).

**Institutionalization of Local Wisdom for Harmony**

Kalosara is a wisdom that has a social function, the study of functional theory describes it as a tool that can trigger the occurrence of relationships and even interdependence. So, the community as interacting structure in kalosara custom can be seen first in small social structure, starting from family, educational institution, custom institution and government institution.

The use of kalosara in the family begins in a person who will hold a marriage, ie at the event mondotudu (cover application) where the men who will apply, are required to bring the kalosara and completeness as a condition to be passed. The kalosara here means a firm will to be clarified by showing the bonding of the two ends of the rattan that form a circle, meaning there is a deep intention of the male family to connect the family line with the female family as symbolized in the kalosara (Tamburaka 2015: 103). There are 5 stages (currently simplified into 3 stages) which require the existence of kalosara from several stages in the Tolaki marriage, where if in one of these stages does not present kalosara then the marriage will be considered invalid. For each of the intended stages, there is always a philosophy of kalosara to be built for the two families to be united (Tarimana 1993: 206-210). Thus, the customary marriage of Tolaki is not only the interests of the bride and groom, but also the interests of the families of both sides, even the interests of the whole family for the Tolaki community. So kalosara moves from the symbol of the integrity of the family towards the unity of the new family and extends again to the unity of the fraternity of the Tolaki family.

The effort to preserve religious harmony in Kendari City has long been a commitment of every adherent of religion, and this is re-emphasized when addressing Tolikara case that could ignite the emotions of certain religious followers with the emergence of demos in some places, religious leaders in Kendari City through Interfaith Harmony Forum (IHF) was ready to hold a declaration of nationality, in Kendari City Government Pattern Room, Friday (24/07/2015), the reading of the declaration jointly by the five representatives of religious leaders namely Islam, Catholicism, Protestantism, Hinduism and Buddhism were witnessed Mayor Kendari H. Asrun, Kendari City Council Chairman Abdul Razak, Dandim 1417 Kendari Lieutenant Colonel Agus Waluyo, Kendari Police Representative, and DanLanal Kendari. After the national declaration was done together while holding the flag of Merah Putih, followed by the signing of a peace agreement or charter with the five religious leaders. In the declaration, the five religious leaders agreed in earnest to always maintain the
harmony of inter and among religious people in Kendari City. Kendari Mayor, Asrun, said the declaration is a very positive thing that could be a glue to counteract the impact of the Tolikara case, Papua (Waliyullah, 2016: 3).

In 2015 IHF also conducted a seminar “Strengthening the Role of Religious Institutions in Building Harmony through Internalizing the Values of Religion and the Value of Local Wisdom”. Participants were attended by various community organizations, customary representatives of all tribes, and speakers included discussing the local wisdom of the Tolaki tribe including Kalosara, as well as speakers from the Muna tribe discussing the local wisdom of the Muna tribe (Rahman Gali, 45 years, Kendari 13/03/2016). This seminar at least stimulates the spirit of openness to dialogue from all tribes that inhabit Lulo City, open access to communication between tribes and groups of people of different religions so as to create a condition of knowing each other for the next intimate, mutual respect and arouse the spirit to jointly maintain security and community peace.

IHF’s role does not stand alone, but always coordinate with the Ministry of Religious Affairs of Kendari City and the Ministry of Religion of Southeast Sulawesi Province. Among the activities undertaken together are; Socialization of interfaith adolescent role in building religious harmony, regular meeting of interfaith dialogue both at Provincial level up to Kota / Kabupaten level, proactive listening to the problems of religious leaders in the matter of building houses of worship, interreligious harmony workshops conducted in the level Regional Southeast Sulawesi (among others the theme is local wisdom), as well as dialogue towards harmony through various themes; Religious teachings, religious festivals, religious marriages, greetings, prayers, and local wisdom from rotating houses of worship from mosques to Islamic centers, churches, monasteries and temples (Abd Hamid, 61 years, Kendari, 12/03/2016).

Meanwhile, at the level of Kendari City Government, the searching of data about how to treat harmony based on local wisdom does not work as planned, it is constrained by a somewhat winding research permit and a refusal from the Kesbang party to be interviewed. Nevertheless, the mayor of Kendari is considered proactive enough in dealing with the issue of harmony, in the event of rejection of the establishment of a monastery that could provoke opposition to the community, then immediately can be soothed and resolved with the Mayor. Similarly, when Pure Jagarita destruction, where one stupa has been stolen from the top of Pure, then Hindus regard it as an insult because it is a sacred thing. But with the Mayor immediately intervene to mediate the case, so quickly the police move and immediately reveal the motive as a regular criminal case, because the object is worth a good sale for allegedly made of gold.

In terms of attention Kendari City government against local wisdom can also be read from the amount of budget for the development of cultural values that reached Rp. 1,183,450,000. - as shown in the Kendari City Medium Term Development Plan (RPJMD) of 2013 - 2017, h. 48. The work program observed at the time of the study was the activities of the Youth and Sports Office through the lulo festival every Sunday in Taman Kota on 6, 13, 20 and 27 March 2016 for a general level involving art galleries throughout Kendari. Previously, a few weeks also held lulo festival for school level in Kendari City.

The involvement of educational institutions in the effort of preserving local wisdom appears in the content of local content, with learning of the Regional Language Tolaki in School. Although not directly related to local wisdom of kalosara and lulo, the introduction of the Tolaki language is not only devoted to Tolaki-speaking students, but all students of any tribe are required to follow the Tolaki language learning, so the value to be built by kalosara can also be awakened with material given to students who are not from Tolaki tribe, namely the creation of a ties, bonds of brotherhood between students, even to form a kinship between parents with local Tolaki community, because if students get homework
And their families at home no one can help because of the different language factors, so this opens up the students’ family opportunities to ask for help to the native neighbors of the Tolaki tribe. In addition, students and parents also do not question the choice of Tolaki language as a matter of local content, even they are happy and grateful because with that they can further expand the familiarity with Tolaki people (Lusdianti, 30 years, Kendari, 14/03/2016).

In addition to the roles of the various structures of society above, the Tolaki customary institution also has existed in maintaining the kalosara through a wedding procession, kalosara in the ritual ceremony mosehe wanua which is usually held once a year, kalosara in the turn of the year of agriculture and also as long-term custodians, to reconcile the conflicting parties. See support for local wisdom from small Tolaki families, from IHF, Ministry of Religious Affairs, Local Governments and Education Institutions, although the support is not as big as the value of kalosara itself, but it is significant enough for customary institutions to be more confident about building kalosara in a wider influence.

The Functions of Kalosara

Kalosara, which contains magical values and highly sacred by Tolakinese community, has a great potential to be developed more widely as a collective wisdom for the city of Kendari as a whole. This is because the values of unifying and togetherness that can be built from the symbol of kalosara have proven very effective to function as a safety valve in the public sphere of Tolakinese ethnic. At least, in the structure of Tolakinese community who have long undergone a variation of religious believers, notably Islam and Christian, as two kinds of religion which could potentially spark a conflict in Kendari. With the presence of kalosara, all potential conflict can be eliminated and even never heard.

Rustam Tamburaka (60 years, Kendari, 11/03/2016) describes that; Islam and Kristen in the city of Kendari so far have never led to any major conflict, because the figures of both parties are often from the same family. For example, I (Rustam) as a prominent figure in Council of Ulama in Kendari possesses a kinship ties to the Christian’s Priest which in turn affect the congregation. So, whenever there is a dispute or potential conflict arises, it will be easier to be mediated, if both of the figures are from the same ethnicity.

If the threat of conflict is withdrawn from the wedge between different ethnicities in Kendari, it can be eliminated by the bonds of fraternity among religions, because the majority of migrants from Muna, Buton, and Bugis-Makassar are Islam, which is also the majority of religious believers among native Tolaki. Thus, so the seeds of conflict cannot flourish in Kendari, and with the optimization of the various potential of unifying, either the elements of religion, nationality, and culture, in order to make social atmosphere becomes more conducive, safe, and away from the threat of disintegration or mass riots.

Efforts to strengthen the potential of unity have been proposed by several parties, such as Interfaith Harmony Forum (IHF) in Kendari, with dialogue and discussion held regularly at various religious centers, from Islamic Center, Church, Buddhist monastery, and Hinduism temple. The theme of discussion has generally done for: internalization of religious values and strengthening local wisdom. So that, not only religious leaders called to participate and maintain and preserve the harmony, but people who attended from various backgrounds will become acquainted and familiar with other religious and ethnic figures.

Although kalosara does not directly and collectively impact on the religious harmony, it serves directly to the Tolakinese community, which have been discussed extensively and written elaborately through scientific writings and internet blogs. The writer collected and recorded the data, added with the interviews from: Abd. Hamid, Rustam Tamburaka, Rahman Gali, La Ode Hidayat, Walilyullah, Mahruddin, Muh.Aksan, Pendaish Haq, Haeksa Biopsi, Uniarti,
Lusdianti, Fahmi Gunawan, Nur Rizky Alfiani Suaib and Asri. Even though the stories told in chronological order, there is similarity of shape and patterns of events that have occurred. These events are as follows:

**Student’s Fight Case**

When I was a student at University of Halu Oleo Kendari, a fight erupted between *Tolakinese’s* students from two different faculties. At the time when the fight peaked and threatened the riots between both of the students' groups, mediation was proposed by choosing *Tolakinese’s* figure as negotiators between them, and *kalosara* is used. Both of the groups are finally pacified and collected. They eventually sat together to seek for solution. In this case we can see the sacrality of *kalosara* which heavily affected the downhill surge of emotion between the two parties. It helps wear off their egoism and in turn the way of peace became easier to realize. Until now, if a fight between *Tolakinese’s* students arises, the presence of *kalosara* as a medium in finding a solution is still very effective (Biopsi, Heksa 35 years, Kendari, 15/03/2016).

When a fight case involving one of the parties is from different ethnicity other than *Tolakinese*, sometimes *kalosara* is not always used as a negotiator. Unless the other groups take a *Tolakinese’s* spokesman to do lobbying or dialogue, so *kalosara* can be used as an approach to win the hearts of *Tolakinese* side, to ensure that the group he represents want to understand and want to invite peace with the symbol of *kalosara* that is delivered to him. Its nature inspires feelings of humanity and opens the eyes of the hearts of people who are hit by anger, emotion and revenge. So as a true Tolaki, they will necessarily bring down all the emotions and anger and seek to find out what actually problems that are going on, so it could then be pursued with resolution. *Tolakinese* people are commonly known as a gentleman who is willing to cooperate and apologize, even willing to accept any sanctions bestowed to him, in accordance with the custom’s conditions. *Tolakinese* people will keep their patience and respect the decisions that have been agreed, whether the decision is made through an apology by particular conditions or unconditionally if indeed it is becoming a deal.

**Dispute Case**

Dispute between the telecommunication company (Telkom) and *Tolakinese* community arise when Telkom made improvement in cable networks on residential housing, and without permission cutting a tree branch belonged to the local residents, which were considered potentially damage the networks. Telkom did not think it necessary to give a notice to the local resident because they assumed their work has been done according to the procedure. However, it led to the objections from the residents who were offended and felt disrespected, so it was almost a fight for the working crew. Seeing the incident, a *pabitara* (a spokesman who is featured in the community) threw *kalosara* on the location of problem, then both of the parties retreated and refused to do the confrontation. They decided to settle the dispute through *Tolakinese* costum (Abdul Latif Parate, in Saleh, 2015: 205).

A similar case was also experienced by Arsamid. One day, he was riding through a sago plantation when suddenly he noticed there were two people are fighting each other with drawn swords. Arsamid did not know exactly why they fought. But seeing the incident, Arsamid took initiative to approach them and threw a straw hat in the middle. He exclaimed “this is a *kalo!* Let’s stop fighting!” Assuming the straw hat as a representation of *kalosara*, at the end both of the parties withdrew each other and willing to solve their problems by custom. They even sheathed their swords, shook hands, and gave apology to each other (Saleh, 2015: 205).

Even small cases if not resolved quickly and easily can be a big problem, and widen into public issues. Therefore, the effectiveness of *kalosara* in suppressing the emotions of the struggling person needs to be maintained and strived to be more elastic, in the sense that the kalosara no longer has to be a bond of the rattan circle, but
may be anything similar in form like a round cap, as occurs in the case in on. It even needs to think about alternative forms of kalosara more effective and can be taken anywhere. So, whenever something happens that requires kalosara in it, it can immediately be used and obtain in accordance with the original kalosara function of rattan.

Marital Case

Kalosara is not only used as a crucial condition in a marriage procession (e.g. in the event of proposal party). Various issues regarding to marital can also be solved by using kalosara. A marriage case in which a female family makes demands on the male family’s in the form of a grudge that leads to the murder. However, for the Tolaki community, the tension of the women can be mitigated by bringing the kalosara. If the kalosara is presented before the female family, then the person cannot react, if he keeps reacting it will be given customary sanctions and will be physically punished by all the local community. On the contrary, if he accepts the presence of kalosara, then the female family is given the opportunity to file the claim as a customary solution, in the form of: 1 knife and 1 buffalo as a penalty (punishment) to be paid by the male to the female family. Other cases that can be overcome by using the kalosara medium are; Marriage due to pregnancy outside marriage, mosoro orongo marriage connecting rope that is done if a wife died then be done back tying a new rope that is married to brother or sister of the wife who died (Wagerudin, 2014: 25).

Traffic Accident Case

In National Seminar on Legal Studies (Tuesday, 26/11/2013) organized by National Law Commission in Jakarta, Muntaha (Professor of Law, University of Halu Oleo Kendari) found facts that dispute settlement via customary law (kalosara) is proven more effective. He gave an example in the case of umoapi (adultery) and traffic accidents. The case is not necessarily completely finished even though the offender has been sentenced to jail or penalized under positive law. In fact, sometimes new cases arise. As with the case of umoapi held through kalosara, it is always more settled without grudge and resentment. The opportunity to apply customary law becomes more interesting by the implementation of Article 284 of Criminal Code which allows the adultery case resolved by procedure outside the Criminal Code, under the condition that both of the parties agree (Muntaha, 2013).

Muntaha believes that the settlement through the Criminal Code is understood to emphasize the settlement of cases between perpetrators and victims. While in the case of custom, there is a balance of community that must be maintained. Customary law emphasizes the return to its original state, as if no violation occurred. Once there is custom sanction, satisfied not only the perpetrators and the victims, but also the society as a whole. “Customary settlement considers collectivity,” he said. The effectiveness of customary settlement is also seen in the case of accident then. Sometimes it is more effective that the perpetrator comes to apologize to the families of the victims and the surrounding community, and fulfill the customary sanctions. Besides the process more represents the interests of the parties, the settlement can also be done briefly. Compare if the case is brought to the legal path, which will take time and process in the police, prosecutors, and courts. Therefore, it is necessary to consider the desire to absorb of customs law into positive law (Muntaha, 2013).

The potential utilization of customary law of kalosara in solving traffic accidents should not be absorbed by positive law, because there is a concern if local wisdom is institutionalized, it will be the same treatment with existing legal procedures. So, in this case the police and legal institutions just provide an alternative way of settling the case through local wisdom based on the agreement of both parties, and if both do not reach the peace agreement is only then the case taken over by the police and taken to court. For the process of solving cases through local wisdom, the police are still needed as a communication medium between the two parties who become victims, and broader role in providing security
services in the process does not happen things that complicate the problem and result in a widening in a fight.

**Murder Case**

Murder cases can be resolved by **Tolakinese** customary law, that is the consensus between the families of the victim and perpetrator which are witnessed by **toono motuo** (the elders), **kapala kambo** (head of village), **pabitara** (spokesperson) in order to initiate the peace. Perpetrator’s family must meet the demands of the victim’s family by presenting **kalosara**. Empirically, in accordance with custom, the perpetrator should bear the fines as follows: (1) a single piece of shroud fabric as the body’s wrapping substitute, (2) costs of funeral party, and (3) a buffalo, as a sign of bereavement. It is then followed by **upacara mosehe**, a traditional peace ceremony between victim’s and perpetrator’s families by presenting **kalosara** in the presence of both parties (Hafid, 2013: 7). The consequences of this legal settlement have been rare in the present day, because the positive law has been effective in many cases of murder and has won the trust of society. The police enforcement will also be very alert in the face of the murder case because it is categorized as a serious violation.

The magnitude of **kalosara**’s potential to be a catalyst for the realization of peace within the wider scope of society, opens great opportunities for its development in a more intense context in the daily activities of society. This can be done by sticking to the main function of **kalosara** as a popular function, especially to create peace and build a harmonious life among fellow human beings. So, the expansion of the **kalosara** function will not be created in conditions that will be contrary to the peaceful atmosphere, and can only be internalized into the aspect of a culture that is in line and in line with that function. Then the **lulo** dance which in practice serves as a dance of friendship and brotherhood, with the same circle shape with the circle that is on the **kalosara**, becomes very important to be lifted and conserved together.

**Internalizing Kalosara in Lulo Dance**

As **kalosara** in physical form can serve as a means of binding the harmony, it also can be drawn into a broader meaning. The expansion of meaning and value of **kalo** in society is no longer just attached to **kalosara** alone. But also, **kalo** as a source of many sources of traditional **Tolakinese** which can be attached into the other circles, for example, sitting in a circle to discuss a problem, and so also with a circle motion in **lulo** dance. While historically **lulo** dance is tied into its own story, as a part of traditional ceremonies it consists of highly relevant value with **kalo**, and in the way of **osara** it is supposed to be sourced from there. Consequently, the circle formation in **lulo** dance is a continuation of circle derived from the **kalosara** on its own. For the multi-religious society in **Tolakinese** always carries the value of **kalosara** in the interaction of their daily life.

The function of **lulo** to maintain the community’s harmony in the city of Kendari can be considered more open to other ethnicities. **Lulo** has become the identity of Kendari and more broadly, the Province of Southeast Sulawesi. Bonds of brotherhood that exists in **lulo** dance process in every social function can effectively create the atmosphere of harmony among fellow citizens. Some implementation of **lulo** as a reinforcement of harmony among religious communities, because of its nature as an masse activity, can be done as follows; **lulo** among school students, youth activities, government agencies, public communities in City Park, and election campaign events.

**Lulo** is usually done with high intensity than other dances. Some of them are done at; weddings, **aqiqah** (Islamic celebration for a newborn baby), circumcision, school events, government office mixer, weekends gymnastics, festivals, and national days.

High participation of **lulo** dance involves various levels of society shows that this traditional dance does not only belong to **Tolakinese** communities. But rather, more broadly manifested into the common property of Kendari...
people and more popular in Southeast Sulawesi. The circular motion formed also contains a deeper message; as a symbol of togetherness and potentially build even closer proximity. Disclosure of lulo dance to be accessed by new dancers is also a manifestation of generosity. Even so, the circle might be developed into several inner layers (forming a mosquito coil-like circles) that makes this dance becomes livelier.

Opportunity and familiarity that emerge from lulo dance is a major disbursement for ethnicity and religions, so that the barriers derived from a hardening of identity within a group by itself would collapse and at the same time will grow a harmony of life regardless of their religious and ethnic differences. Dance moves by leaps lightly as if to invite the lulo dancers to always smile, tighten the fists, and immerse them to establish a bond of brotherhood. The dancers then more look like a vivacious messenger, who loves togetherness and peace, if this activity continues to roll and be well-planned, well-structured, and massive. The atmosphere of intimacy in the dance is believed to not only survive the dance but also roll in the life of communities of lulo enthusiasts, which can penetrate even deeper entry into all levels of society in Kendari.

The massive acceptance of society to the lulo dance, opens the opportunity for government and related institutions to campaign the traditional value of kalosara, which can be interpreted and run by them into a refreshment and awareness of the value that must be maintained together, and by transforming the value in the formation Lulo dance as a form of similarity that does not happen by chance, that the circle of lulo and the circle of kalosara form is a long-established philosophy in Tolaki indigenous society, so that the relationship between the two circles occurs in a conceptual process and looks very natural. That the conscious nature of society that creates a circle of kalosara as a unifying symbol, does have the same conscious nature of nature with the creation of lulo dance formation which is also in the form of a circle. So that the lulo dance then instinctively also leads its dancers to join merged in a togetherness, so it can also be called as a unifying dance as expected in the circle kalosara.

This paper then seizes a wide opportunity, for the exposure of unifying values in the circle of kalosara, into the popularity of lulo dance that is so popular by the people of Southeast Sulawesi. This is what then needs to be formulated in a planned strategy, in order to transform the value of klosara into lulo dance can run smoothly and can be well received by the community of lulo dance fans, as well as by Tolaki indigenous people who believe kalosara as a sacred circle and as if smelling Mystical. Although the Tolaki-Kendari people will probably be more open, and consider this idea as a breakthrough to lift the image and value of the kalosara itself. But among the elderly and custom leaders it is possible to be careful not to have the sacred value inherent in the kalosara no longer be sacred, since the transformation of the kalosara value into the lulo dance can be regarded as a novelty.

The existence of an opinion that reminds that this is done carefully, does not mean a rejection of the value of kalosara included in lulo dance. For if traced the philosophy of creation both as the same thing born from the same cultural womb, it is impossible that both have different value DNA, even this can work as a reinforcement of all noble values contained kalosara, which so far, universally Considered as a unifier, then strengthened and confirmed by the implementation of the value in the form of regular movements, known as lulo dance. The form of implementation of such values can be decomposed by a hand-holding movement that symbolizes intimacy, openness to accept new dancers in an already established circle which means the willingness to share, and openness to create other circles outside the circle that already exists in a dance that Is ongoing, indicating a sense of readiness to accept differences, respect the situation, maintain feelings between fellow dancers and maintain security and peace of mind.

If in an ongoing circle of lulo, there are dancers who do not want to open opportunities
for new people to join in the dance, then a candidate dancer should not force himself/herself to join the dance, because this will lead to irritation and can lead to the occurrence of a fight. Therefore a candidate of lulo dancers must also follow the general rule of thumb, that if there is a pair of young people who are hand in hand in a circle of lulo dance, then he should not enter without asking for approval first, even though both Know each other if there is no recognition among the young people who are dancing, plus the arrival of new people who also do not know each other, he should not immediately go to separate the couples who had been adjacent and hand in hand. This is very likely to happen in weddings, where in a wedding invitation is usually likely to present new people who do not know each other.

In order to anticipate the occurrence of fights or misunderstandings in the process of lulo dance, a lulo dance was developed which was not done by holding hands, as seen every week in Kendari City Park. It also accommodates the veiled Muslim women and wants to participate in dancing together in circles, or shy participants and always feel free to separate the hands of the dancing people. Even if, in fact, if someone has approached in a dance circle, and has been seen by a dancing person, they usually by themselves open vacancies for the entry of new people. Likewise, if there are groups who join hands, then certainly they already know each other that may come from one school or group of the same dance. So, the atmosphere of lulo dance in Kendari City Park, held very fluid and open, with the same vision of the participants of dance, to use the dance as a means of sports and with the intention to always maintain fitness in a harmonious togetherness.

The development trend of Kendari City’s interest in lulo dance compared with their knowledge of kalosara’s cultural values may have gaps, it is not all societies with lulo dances know and understand the culture of kalosara, especially for immigrant communities. Therefore, the first step that must be done in realizing the transformation of kalo values into the lulo dance, is to hold a scientific seminar that was preceded by the deepening of research related to kalosara and lulo dance. This paper can be a reference and can be used to see what aspects of the review are appropriate to support the policy to be run. Including the extent to which the people of Kendari know the culture of kalosara, and how their understanding of the meaning or value contained therein, and how the level of acceptance of migrant communities to the culture of kalosara as a unifying value in Tolaki culture. Together with this, the possibility of other research on the current kalosara, may be exploitable and may be able to treat some aspects that have not been revealed in this paper.

The strategy that can be applied in order to smooth the entry of the value of kalosara into lulo dance, among others by way of socialization that can be taken by way of; Introduced the symbol of kalosara in the lulo dance activity through the media of the banner, accompanied by an explanation of the meaning of the rattan circle of the symbol of the kalosara, which is in line and in harmony with the meaning of the circle in the lulo dance, which in essence is forging togetherness. Banners containing information on the symbols of kalosara should also adorn every lulo dance event, with themes adapted to the traditions and customs of Kendari. Thus, the embodiment of local values will inspire a sense of community ownership of the culture, which in turn will inspire the spirit of nationalism and love of the homeland, as well as foster respect for the ancestral services of their devotion in the birth of cultural wealth on Indonesia’s beloved land.

Another way to introduce the value of kalosara more widely is to create a design of the symbols of kalosara along with the circle of lulo dance, which can then be printed in various media such as; T-shirts, hats, bags, and make more special designs of kalosara and lulo in various forms of souvenirs. This way will not only be a means of disseminating the meaning of kalosara and lulo, but also at the same time can be economic value, and in turn can stimulate the tourism sector of Kendari City. Even this can be a special attraction
for tourists, because iconography that is sacred cultural value will always be more valuable in the eyes of tourists, compared with more modern iconography such as pictures of fancy buildings or pictures of tourist attractions. Therefore, the iconography that breathes the cultural values of kalosara and lulo dance can be transformed further in the various forms of tourism promotion.

A more technical step to more quickly internalize the value of kalosara into lulo dance, is to hold a lulo dance competition in traditional versions and variations. This activity can be done in school level, starting from elementary school, junior high school, high school, college and public. It should be emphasized that the theme that should be carried in each participant’s appearance is a nuanced kalosara culture. The shape can be expressed in various aspects, for the fashion aspect, kalosara can be made in the form of a hat that is circular in the head, in the form of necklaces, bracelets, rings, dresses ornamented with a kalosara motif, or rattan-shaped pants. Other expressions can also be in the form of slogans, for example by shouting certain sentences, which accompany certain phases in lulo dance movements, or expressions are made in the form of letters arranged in sentences in rows of lulo dance circles, or with the election of a nuanced dance accompaniment Culture of kalosara.

The experience of other regions in elevating the value of their local culture as the latest iconography has so far been a marker of success or at least can illustrate the level of progress the region possesses, highlighting creativity that is both new but historically rooted in creativity. Such as the Makassar City which lifted the slogan of Makassar Tidak Rantasa ‘(MTR), where rantasa’ word taken from Makassar language, is not only present to represent the meaning of word lexically, which is mean ‘dirty’. So that he is not just understood by the meaning of Makassar is not dirty, as a movement of urban physical hygiene, but also furthermore interpreted by the community and interpreted as a movement of deep hygiene, and penetrate other meanings such as; Makassar does not rant ‘to Makassar that is not dirty, clean, neat, arranged building and administration, not troublesome society, not corruption, and not levy. So, the initial idea that was only aimed at and targeting the cleanliness of the city physics alone, accepted and understood by the community more deeply and more broadly, thanks to the use of slogans rooted in local culture.

Iconography of kalosara and lulo dance in the stylistic of Kendari City development can follow the success of other regions, in absorbing its cultural values into more technical work programs. In turn, the circle of kalosara as a unifying culture is not only understood as a means to reconcile between the conflicting parties, or as a means of peace in cases of murder, fights, marriage, or as a ritual tool in marriage customs. But with its transformation or internalization into lulo dance, it will also depth the meaning of society about kalosara as the motivator of the spirit of nationality, fostering the sense of brotherhood, entertainers in joy, and lighters healthy lifestyle, as the meaning of lulo dance that extends the meaning of kalosara become more alive in the movement dance. Even the next kalosara can be transformed into a plenary icon filled with historical value as well as blooming in the progressive value of lulo dance movement. So was born the meaning of sportsmanship, honest, mutual love, and mutually open to cooperate in building a more advanced Kendari City.

Conclusion

Kalosara is not merely a symbol of circular-shaped totem, in fact in communities it serves effectively to reconcile disputes and confrontation, to hold any emotional grudge in murder cases, to resolve marital problems such as elopement, and to serve as mediator in traffic accident. Therefore, the existence of kalosara is strongly supported by multicultural society and from various levels, as its function can be found within: kalosara in the process of binding the new family, and ritual traditional mosehe.

The sacrality of kalosara value among Tolakinese people still holds an essential aspect
to their life. It is a distinctive totem made of rattan wood in circular-and-intertwined shape, which is believed to be a representation of Sangia (the highest deity in Tolakinese belief). Its presence is not only acted as a complement to traditional ceremonies, but also its effectiveness to settle any disputes, confrontations, and even vengeful grudge in murder cases. Two opposing sides with drawn swords will automatically restrain themselves whenever one tries to settle the fight ensuing by throwing a hat-shaped item by exclamation to consider it as kalosara, as though it holds a magical quality that affects their subconscious mind. Consequently, those two Tolakinese people are immediately willing to reconcile themselves.

This magical value can be internalized into more wide-array aspect, by strengthening the circular energy of kalosara in the form of various mass activities, particularly in a traditional dance called ‘lulo’, which truly represents kalosara with their signature circular motion. By accentuating the circular motion of lulo dance as representation of kalosara, it is expected to enrich its value and sanctity, thus the atmosphere of peacefulness will grow within the Tolakinese people and spread over to other communities in Kendari, as a unified lulo society, or any other aspiring lulo societies.

REFERENCES


Jaya, Asrul and Ridwan, Harnina. 2013.“Kalosara sebagai Alat Komunikasi dalam Sistem Kepemimpinan Tradisional Suku Tolaki.

Etnoreflika: Jurnal Sosial dan Budaya, 2(3): 181-188.


Rusmin, Lisnawati, 2008. Peranan Kalosara dalam pembinaan ketahanan wilayah
Internalizing Kalosara's Value in a Traditional Dance 'Lulo' in the City of Kendari, Southeast Sulawesi

Muh Subair


Waliyullah, 2016. Documentation of Public Relations of the Ministry of Manpower and Transmigration. Regional Office of the Ministry of Religious Affairs of Southeast Sulawesi


THE EDUCATION OF JAVANESE CHARACTERS IN SERAT WASITAWALA

Moch. Luklui Maknun

Abstract

There are abundant Javanese manuscripts in Indonesia. One of the interesting Javanese manuscripts which was reviewed in this paper is Serat Wasitawala. This serat was written in a genre of piwulang. It contains character values that are expected to be the source of the curriculum enrichment for the 2013 national curriculum (Kurtilas) that puts the values of the characters as a priority. Using philology methods and hermeneutical approach, this article reveals content of the text and educational values in Serat Wasitawala, along with the context of writing and its relevance to nowadays education. Serat Wasitawala contains educational values that could represent the concept of Islamic education of Java in the past was written by Mas Demang Warsapradongga. Serat Wasitawala in general was a form of life doctrines both related to God as well as to human beings. The values of character education reflected in it are as follows; wondering, love science, thinking logically, critical, creative, and innovative; religious; honest; responsible; disciplined, hard working, confident boundaries; polite; nationalist; and appreciating diversity. The issues of education that are integral and related with nowadays context include character education/morals, professional teachers, and educational philosophy aimed at seeking perfection of life.

Keywords: Serat, Piwulang, Wasitawala, Character Education

Introduction

The dynamics of the study of manuscript are often confronted with two major problems. First, there is an ambiguity between the tedious manuscripts because it is difficult to understand with the recognition of precious values that can be found in it. Second, there is a possibility of duplication of the research of the text, especially in terms of objects and methods, intentionally or not (Ekadjati, 2000: viii-ix).

The first problem can be solved by affirming the determination and effort of the researcher to select and study elected manuscript. In fact, if necessary, the researcher could involve the experts in the field to give assistance in reading and understanding the text as it is not only written in a native language but also is a form of an archaic language that used and transformed rarely at this time (Baried, 1994: 16-17).

However, dealing with the second problem, the researcher is required to do the library study as widely as possible with certain limitation to avoid duplication or plagiarism. Thanks to the easy access of library information and online tools which help this process. The various challenges of existing manuscript research should not detract the researcher spirit, because of the importance values that need to be extracted from it.

Among the abundant Indonesian manuscripts, Javanese manuscripts spread in libraries both domestically and abroad, as well as among the community. Two areas of important centers of Javanese manuscripts are Surakarta and Yogyakarta, which are the centers of Islamic
Javanese culture and the successor of Islamic royal Mataram culture. The existing Javanese manuscript are manuscripts of the 18th-19th centuries which is a period of resurrection which has been believed to be written in the palaces (Rochyatmo, 2010: 7). Amin Abdullah (in Hadi, 2006: ix) stated that Javanese literary works in the late of 18th century would show the jurisdiction of Islam and *kejawaan*, in the sense that there is a mixture of Islamic nuances and Javanese culture in literary works.

The teachings covered in Javanese religious texts are closely related to moral education and characters that reflect the culture of the nation. The power and greatness of a nation basically stem from the strength of its character that becomes the backbone for every form of the outward progress of the nation. Character education nowadays is also the educational mission of Indonesian, where formal schools should not only limited to the series of teaching and learning activities, but also include the refraction of the attitudes and values of the nation’s cultural character, such as religious, honesty, disciplined, tolerant, and others (Kemendiknas, 2011: 1; Mustari, 2011: xi).

The functions of cultural and character education of the nation can be described in three elements: development, improvement, and filter. Development means that learners behave well reflecting the culture of the nation. Improvement is to strengthen the national education gait that makes learners dignified. Filter means to filter the culture of the nation itself and other cultures that do not match with the cultural values of dignified nation (LPPKS Kemendikbud, 2017).

Thus, the discussion that focuses on the excavation of educational values of characters from religious texts is highly relevant today. This article is aimed not only to contribute to the development of science and education but also to find out the past cultural picture that could be the basis of character education in the present.

This article focuses on studying a religious manuscripts entitled *Serat Wasitawala*, the collection from the Reksopustaka Mangkunegaran library, Surakarta. This article will describe; a) the content of text and educational value in manuscript of *Serat Wasitawala*, and b) the context of writing, as well as its relevance to the current educational context. Theoretically, this article is expected to provide additional knowledge especially from educational concepts that exist in manuscript written in the past that contains values that are still relevant today.

In contrast to this study, that examines the values of character education in *Serat Wasitawala*, Suyudi once raised the same object as the final task material then displayed in the article of Jurnal Prodi Universitas Muhammadiyah Purworejo in May 2013 (Suyudi, 2013: 66-88). Suyudi in his findings has made efforts to uncover moral values in the text generally, and exemplified some of the relevant values present in it for today’s generation. (Suyudi, 2013: 85-87).

Suyudi’s ideas and goals in his research on *piwulang* text are fine work, but he does not attribute the concept of character education that became the spirit of the 2013 curriculum. In addition, Suyudi’s philological studies are also workable, for example, there are some difficult textual translations, such as in the following quotation.


The above example of textual translations by Suyudi is difficult to understand by the reader. In the English editorial roughly be like the following.

“If you are on Friday to the mosque, do the command of Excellency Rosul, great words of his nobleness. If you keep going to the Mosque anyway
either the light/rays. Center your mind if angry and be distanced in the temptation/obstacle that is the trouble and will be lost from you. “(Suyudi, 2013: 75).

As a careful step taken by the author, the philological stage in the form of translating the manuscript is assisted (corrected) by the translator of the manuscript from the Radyapustaka Library of Surakarta. As for content studies, it focuses more on contextualizing the character values that become contributor to the national education programs.

Before explaining the results of further discussion, some concepts and short limitations related to religious texts and the value of character education will be delivered in advance.

Some of the concepts underlying the term religious texts can be traced as follows. Liaw Yock Fang once introduced the term of religious literature (he did not mention religious texts/manuscript) and divided it into three branches of science namely *tasawuf*, *kalam*, and jurisprudence. The branch of Sufism is more popular, which is to discuss the theme of human relationship with the God (Fang, 1975: 187). Siti Chamamah-Soeratno (in Hadi, 2006: 151) made wider boundaries dividing religious literatures into: fictional literature, historical literature, and biblical literature.

“*Sastra kitab*/kitab literature is used to accommodate literary works/manuscript that discuss about Islam in general. Hadi (2006: 151) mentioned that the distribution of religious literatures/manuscript were not only in Malay territory, but also in Java, which generally contain the mystical reflection, the collection of prayers, as well as teachings of Islamic ethics.

The search for religious manuscript (Islam) can be examined by looking at themes in catalogues. For example, Behrend (1997: v) classifies fields or themes containing Islamic elements in the classification of “Islamic Stories” (CI), “Qur’an and Islamic Texts” (IS), or in “Piwulang, Suluk, and Didactic text” (PW). In contrast to Behrend, Nancy Florida in three volumes of Surakarta catalogues of her work classifies *piwulang* (PW) by grouping directly into “Didactic Literature, Wayang, Islamic Romance, Islamic Religion, and Islamic History” (Florida, 1993: 5-6).

In the Reksopustaka catalogue, where the manuscript of article object was found, the religious text certainly containing elements of education was *Piwulang*, although the value of education (religious) was also possibly found in other categories such as history, wayang, fairy tales, and others (Darweni, 2017: 2). Thus, the appropriate manuscript for the object was a text with *wulang* classification such as serat and suluk.

Didactic literature/wulang is an important part of traditional culture. It contained works that directly gave clues to the way of life taught by Islam, and there were also works that indirectly taught values appreciated by Islam, especially in the early days of indigenous people who were still close to the old religion, but wanted to follow the new religious life style that they received.

*Wulang* text contained many ideas, concepts, and teachings hidden behind the narrative structure. In other words, when the author is talking about something, what he means is something else. Therefore, it should have been used for analysis outside the text, which examined the social and cultural backgrounds that can extract its meaning that was more appropriate to the needs of society in modern times (Ikram, 1997: 140-141, 166).

Talking about the values of character education, lexically values are everything valuable in the usefulness or interests of its owner. Meanwhile the character meant the character and traits of a person who became the basis to distinguish someone from others (Kemendikbud, 2016: 14-26). The education is a conscious and systematic effort in developing the potential of learners. Education was also an effort of society and nation in preparing young generation for the sake of life of society and nation better in the future (lppks.kemendikbud.go.id).

It is often found a variety of terms that have
adjacent meaning in the Indonesian language. In relation to this article which discusses the character theme, it is necessary to define the adjacent term, moral, character, and ethics as follows (Gunawan, 2012: 1-19).

1. Character (personality) is the original state that exists in someone’s individual that distinguishes himself with others.

2. Akhlak are everything that has been firmly entrenched in a person who produces deeds without thinking or contemplation first.

3. Moral is conformity (action) with accepted general ideas about human actions, about which ones are good and which ones are natural.

4. Character is the everyday attitude or behavior that contains the values prevailing and adopted by society.

5. Ethics is a necessary philosophical discipline in the interaction of fellow human beings in choosing and deciding the best patterns of behavior based on the prevailing moral scales (Gunawan, 2012: 1-19).

Based on the definition cited from Gunawan (2012: 1-19), the writer can describe the relationship patterns of some of these terms into the following picture.

**Figure 1. Sliced Characters**

![Diagram of Sliced Characters](source)

**Figure 2. Configuration of Character.**

![Diagram of Character Configuration](source)

Source: Developed by the author from Gunawan (2012: 1-19)

Easily, character is understood as the distinctive values both embodied self and manifested in behavior. Coherently, character is shown from the process results of mindset, heart, body, and taste and initiative of a person or group that contains value, ability, moral capacity, and obstinacy in the face of difficulties and challenges (Kemendikbud, 2016: 27).

Configuration of characters in the context of the totality of the psychological and social processes of culture can be seen in the following figure (Kemendiknas: 2011: 9-10).

**RESEARCH METHOD**

Philology and hermeneutic theories are used as the basis of analysis in this study. Philology theory is used to present text edition (transliteration/transcription and translation) of *Serat Wasitawala*, while hermeneutic is employed to present the interpretation of the text content.

Philology can be interpreted as a science that deals with the study of texts, especially manuscript (handwriting of the past). It works in order to reveal the cultures and thoughts that stored in it (Baried, 1994: 4). Manuscript are often copied repeatedly which create some variations. This can bee seen as both positive or negative in terms of philology. Positive in the sense of variation is considered to be a copyist’s creation. But could also be seen as negative in the sense that the variation is a mistake, then it requires the most original (true/correct) manuscript tracing (Maknun, 2012: 176-177).

In relation to the history of Javanese philologists, Molen states that the stemma method is very difficult to do. So, diplomatic method has been normally chosen. It is when the author gives additional explanation and textual criticism to facilitate the reader’s understanding (Molen, 2011: 82-84).

With regards to this situation, I, firstly studied a number of manuscripts with the same corpus which mainly in Surakarta. With acknowledging limitation of my capability and time, but my research did not find other variations out except *Serat Wasitawala* that I study in Reksopustaka library of Mangkunegaran.

The task of philologist is not only to present the edition of the text, but also make the content of the text can be understood easily by the readers (Robson 1994: 11-13). Here, hermeneutics, which deals with all aspects of language in human life and intends to interpret the text (Bungin, 2007: 189) is a helping tool. Hermeneutics includes a variety of qualitative scientific methodologies that use linguistic logic and literary theory, aimed at understanding both written and oral texts (Muhadjir, 2011: 245).

The difficulties experienced by the authors to understand the contents of the text began from the process of reading the text in Javanese manuscript. Therefore, the initial process was to take over the script and translate the language as well as to retype it.

Furthermore, even though the text was already translated into a more familiar language to the researcher (Bahasa Indonesia), the author’s challenges were not over yet, because there were many words that could not be understood straight away by readers, especially in Javanese manuscript in the form of *tembang* and the ancient original Javanese language. Therefore, in order to facilitate reader’s understanding, the author needed to provide interpretation of the text, which, in this case, using the hermeneutic approach and method.

The hermeneutic methods, particularly the Schleiermacher and Gadamer methods, were used in this research to find out the context of writing and the relevance of the text. Schleiermacher divided the area of interpretation into grammatical and psychological ones. Grammatical interpretation works in relation to language, either in sentence structure, interaction of parts of the work, or other works. Psychological interpretation intends to re-experience the author through his writing (Palmer, 2003: 100-101).

Gadamer emphasized the importance of past reconstruction (textual writing) to achieve understanding, which is a participation in the

Thus, the steps taken in the hermeneutical analysis of this study were as follows; a) finding out the grammatical connection of the Wasitawala text in words, sentences, whole texts, to other texts; b) seeking the author’s psychological context/environment; c) reconstructing the period of writing of the Wasitawala text by searching for its relationship and its relevance to the present to find relevant educational values applied.

Data were collected in the following ways: Attending to some manuscript storage locations in Surakarta that were ultimately focused on Reksopustaka Mangkunegaran library; Reviewing the catalogues; Searching and determine the manuscript to be studied; Searching for digital copies/hardcopy manuscript to be used as article objects; Describing the manuscript philologically and codically; Understanding of the manuscript language; Defining and marking (coding) texts in manuscript to make it relevant to the article theme; Interviewing with manuscript informants, librarians, observers of manuscript, academics, and the public regarding the origins of the text presented in the manuscript. After the initial data were collected, then they were analyzed by data reduction steps, data presentation, and generating a conclusion.

RESULTS AND DISCUSSION

A text will have full significance if the author can see it in a proper context, as a part of the works that come along with it. The text is believed not to appear on its own; it has its contextual background in terms of time, place, historicity, the culture of the surrounding community.

What are included in the field of the author’s interpretation—if possible—are searching for the source of the text, the author’s background, culture at the time of writing, the contemporary works, and the use of the text in the past, then contextualized with the relevance of its use at this time (Robson, 1997: 13).

BACKGROUND OF CULTURE AND MANUSCRIPT STORAGE

Reksopustaka Mangkunegaran Library currently has approximately 750 titles of collection. The collections are classified into 17 subjects, namely: piwulang, history, language and literature, wayang, sculpture, karawitan art, dance, customs, primbon, tourism, law, agriculture, health, flora and fauna, fairy tales, warna-warni (all kinds), and the history of Mangkunegaran (Darweni, 2017: 1-2).

The manuscripts in Reksopustaka Mangkunegaran library entirely come from the reign of Mangkunegara IV (1853-1881). Mangkunegara IV during his reign made fundamental changes in the field of government and economy. He wanted to bring Mangkunegaran politically on the same level as the other two kingdoms, Kasunanan Surakarta and Kasultanan Yogyakarta (Margana, 2004: xxii).

In addition of being a master in leadership, Mangkunegara IV was also known as a poet, who also liked to write values of education, philosophy, and Islam. Among his famous works are Serat Tripama, Serat Laksitaraja, and Serat Wedhatama (Darweni, 2017: 5-6).

The types of manuscript kept in Mangkunegaran are vary, including the Javanese manuscript in general. This type of manuscript may consist of babad, serat, which some historians regard as the palace centric and even mystic, making it less strongly used as a historical source, but treated so well that it is often equated with inheritance. There are also manuscript such as parintah, undang-undang, pranatan, piyagem, kakancingan, penget, and others, which are documentary, but not even seen as sacred collections (Margana, 2004: ix).

The cultural background of writing a literary work in the Surakarta would be able to refer to the opinion of J.J. Ras. In his popular work, “Masyarakat dan Kesusastraan Jawa”, he divides the period of Javanese literature from 1511-1920 AD into four periods; 1) The arrival of Islam in Java; 2) The Age of Mataram: 1587-
1677; 3) The Age of Kartasura: 1678-1755; and 4) Surakarta and Yogyakarta Period: 1755-1920 (Ras, 2014: x).

The spread of culture outside the walls of the Surakarta palace, which was originally allowed to run on its own, was then directed by Paku Buwana X (1893-1939) through the activities of Paheman Radya Pustaka, a community of languages and literature that weekly gathered at the Patih (prime minister) Raden Adipati Sastradiningrat’s residence. The spread of literature was widely written earlier than the performing arts, that is, with the inclusion of printing presses into the people of Central Java. In 1855, a newspaper, Bra Martani began to be published in Solo, but the market was not good yet.

In 1865, Juru Martani was published, then in 1870 Bra Martani Kedua appeared and was successful and followed by other newspapers such as Kanda and Jawi Hiswara. One of the influential poets of the Newspaper texts was Ranggawarsita, which was also considered a final poet (Ras, 2014: 297-299).

Thereafter came a new literary period from writers who had not been actively involved in writing, such as teachers, journalists, and people who felt themselves capable of writing. They were then encouraged to write their own thoughts and feelings. At this time the emerging genre was didactic-moral prose, travel story, biography, or autobiography. Some examples of authors of this period were Surya Wijaya, Secretary of A.B. Cohen Stuart; R.M.A. Candranegara, Regents of Demak: Padmawarsita, Putra Ranggawarsita; Suradipura, secretary of H.A.J. Hazeu; Raden Sasra Kusuma, a teacher; and Raden Abdullah bin Arkebah, secretary of L.W.C. van den Berg.

The figure who dominated this period (the transition to modern times) was Ki Padmasusastra (1843-1926). He was the son of abdi dalam in the palace of Susuhunan Surakarta. Ki Padmasusastra received lessons of literacy from his father since his childhood. Later he then served and became an assistant of Professor D.F. Van der Pant. After returning back from the Netherlands, he became the editor-in-chief of a magazine (newspaper), then became an orderly who took care of the manuscript in the library of Radya Pustaka (Ras, 2014: 299).

Based on the J.J. Ras’ period division, Serat Wasitawala can be classified into the works written during the last period of the division. This text can also be made possible by people who are not pure poets, because the time of the original Javanese poet is closed by Ranggawarsita. It is argued that the Serat Wasitawala can also be classified into the didactic-moral genre as per its time.

Author of Serat Wasitawala Texts (Mas Demang Warsapradongga)

The author of Serat Wasitawala text according to the description in the beginning of the text is Mas Demang Warsapradongga. No biographies of the authors have been found except the family tree which was listed in the archive section of the “Yayasan Sastra Lestari” Surakarta with the catalogue number 623 under the title Warsadiningrat Collection (KMS1907c) written by K. Molohedjio in 1907. This text contains the text of gending songs accompanying karawitan. The last two pages (pages 25-26) cover a description of the originals of Warsapradongga from the father and mother line. The information in the text was only a brief description mentioning the names and titles of the paternal grandparents and Warsapradongga’s mother side (Warsadiningrat, 1907: 25-26).

Table 1. Genealogy of Mas Demang Warsapradongga.

<table>
<thead>
<tr>
<th>Father’s lineage</th>
<th>Mother’s lineage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great-grandfather</td>
<td>Great-grandfather</td>
</tr>
<tr>
<td>Kyai Démang Agul-agul, abdi dalam panèwu gêndhing</td>
<td>Mas Démang Pôncatoya ing Ngarum</td>
</tr>
<tr>
<td>Grandfather</td>
<td>Grandfather</td>
</tr>
<tr>
<td>Kiway Wirakrama, abdi dalam panèkêt (apangkat mantri) gêndhing</td>
<td>Mas Démang Pôncamandera</td>
</tr>
<tr>
<td>Father</td>
<td>Father</td>
</tr>
<tr>
<td>Ki Kriyadikrama, abdi dalam jajar gêndhing (a Kriyadôngsa)</td>
<td>Nyai Kriyadikrama</td>
</tr>
<tr>
<td></td>
<td>Mas Démang Warsapradôngga</td>
</tr>
</tbody>
</table>

Source: Developed from Text of Warsadiningrat Col-
lection (KMS1907c)

Table 1 shows that Mas Demang Warsapradongga’s genealogy come from the father’s side who worked as an expert/teacher of gending in the kingdom from generation to generation. Apart from the above lineage, the identity of Mas Demang Warsapradongga can also be examined from the writings/copies of Mas Demang Warsapradongga. Some of the writings/copies produced are described bellow.

**Table 2.** Works of Mas Demang Warsapradongga, the collection of Lestari Literary Foundation

<table>
<thead>
<tr>
<th>Title</th>
<th>Overview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collection of Warsadiningrat (MDW1894a)</td>
<td>List of classical <em>gending</em> in the form of <em>ladrangan</em> or <em>ketawang</em> completed with notation and signs how to play it. There are some <em>gendings</em> that are still often played until now for example: Rujak Sentul minggah Strundeng Gosong, rujak Sawunggaling. In this text there is also notation of <em>kendangan</em> for a particular <em>gending</em> form.</td>
</tr>
<tr>
<td>Collection of Warsadiningrat (MDW1894b)</td>
<td>This manuscript covers 2 things. First, about the calculation of <em>petung</em> (<em>windu</em>, year, moth, day, and <em>pasaran</em>) and brief description of the standing and collapse of Majapahit, Demak, Pajang, Kartasura and Surakarta. Second, explain the <em>gending</em> used in shadow puppet performances of <em>purwa</em>, list of <em>gending</em> and some <em>gending</em> notations. Scriptwriting is not sequential, the writing is somersaulted, so reading it sometimes has to jump to another page and rotate the position of the manuscript because its writing is re-stanzad, so the transliteration of the manuscript is sorted by its contents to make it easier to understand the contents of the manuscript.</td>
</tr>
<tr>
<td>Collection of Warsadiningrat (MDW1899a)</td>
<td>List of classical <em>gending</em> in the form of <em>ladrangan</em> or <em>ketawang</em> both slendro and pelog (complete with notation and signs how to play it). The <em>gendings</em> are rarely played by artists of <em>karawitan</em> in the press.</td>
</tr>
</tbody>
</table>

Source: www.sastra.org

Previously it was explained that according to the division of Surakarta’s literary periodization by J.J. Ras, Mas Demang Warsapradongga wrote his work in the fourth period after the Ranggawarsita era. The author of the fourth period did not always have a royal background or a government poet. Thus, it can be stated that Mas Demang Warsapradongga was as one of the writers of this generation after Ranggawarsita. In addition, although in his narration, Mas Demang Warsapradongga was more as a gamelan teacher, but still had a close access to the kingdom of Surakarta, enabling him to gain access to knowledge and readings that inspired him to write *serat.*

**Philological Aspect of Serat Wasitawala**

*Serat Wasitawala* manuscript, physically, has damaged at the end section. There were three pieces that tore off the side off and the tip. The manuscript was bound with stitches of thread that began to break down. The script was thick-paperboard-covered. Page numbering is in Arabic style. In summary, this manuscript was a bundle in which *Serat Wasitawala* is one of text in it, contained the doctrine of being a humble, polite, and ascetic.

The second text in this manuscript object was *Serat Sandi Asma* which contained about the teachings to always enterprise ascetic in order to always be given salvation, and in it some kinds of *tapa brata* were mentioned i.e. *tapa ngeli*, *tapa geni*, *tapa ngluwang*. However, the second text was not finished.

The philological aspect of *Serat Wasitawala* can be seen in the following table.

**Table 3.** Manuscript Identification

<table>
<thead>
<tr>
<th>No</th>
<th>Aspect</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Manuscript storage</td>
<td>Library of Reksapustaka Pura Mangkunegaran Surakarta Library</td>
</tr>
<tr>
<td></td>
<td>Collection number</td>
<td>286</td>
</tr>
<tr>
<td>3</td>
<td>Manuscript size</td>
<td>19 cm x 16 cm</td>
</tr>
<tr>
<td>4</td>
<td>Text column size</td>
<td>16,5 cm x 12 cm</td>
</tr>
<tr>
<td>5</td>
<td>Number of manuscript pages</td>
<td>98 pages (total), blank pages 64 pages, content pages 34 pages</td>
</tr>
<tr>
<td>6</td>
<td>Number of line per page</td>
<td>21 lines</td>
</tr>
<tr>
<td>7</td>
<td>Paper</td>
<td>Europe</td>
</tr>
<tr>
<td>8</td>
<td>Stamped paper</td>
<td>Yes</td>
</tr>
</tbody>
</table>
Further information on the text of Serat Wasitawala can be seen in the bellow table:

Table 4. Text Data

<table>
<thead>
<tr>
<th>No</th>
<th>Aspect</th>
<th>Description/Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Title/Theme of Text</td>
<td>Wasitawala</td>
</tr>
<tr>
<td>2</td>
<td>Genre text</td>
<td>Tembang; Piwulang</td>
</tr>
<tr>
<td>3</td>
<td>Author/Author Text</td>
<td>Mas Demang Warsapradongga</td>
</tr>
<tr>
<td>4</td>
<td>Text copier</td>
<td>Mas Sugyata</td>
</tr>
<tr>
<td>5</td>
<td>Text initiator</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Time of writing text</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>Text copy time</td>
<td>Jemuah pon 10 Sura 1843 (December 20, 1919)/Mangkunegara VII/ Pakubuwana X (1893-1939) (Florida, 1993: 37-38)</td>
</tr>
<tr>
<td>8</td>
<td>Place to write text</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
<td>Place for text copying</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>Studies on text that have been done</td>
<td>Value in Serat Wasita Wala by Mas Demang Warsa Pradonggo. Journal of Language and Literature Education Studies Program of Jawa, Universitas Muhammadiyah Purworejo. Vol 02/03 May 2013 by Slamet Suyudi</td>
</tr>
<tr>
<td>12</td>
<td>Translation of text</td>
<td>No research has been found yet.</td>
</tr>
<tr>
<td>13</td>
<td>Edition text made by the author</td>
<td>The author just re-edit the edition of the diplomatic by Mrs. E. Sudarsi, in the form of Microsoft Word files.</td>
</tr>
<tr>
<td>14</td>
<td>Text translation made by the author</td>
<td>Author make diplomatic translation with the help of employees of Museum of Radayapustaka: Totok Yasmiran and Bangkit Supriyadi</td>
</tr>
<tr>
<td>15</td>
<td>Summary of Text</td>
<td>Wasitawala can be interpreted as “counsel for children”. Some of the values contained in it: do tirakat, the teachings of manners in various positions including being an officer/servant, a parent, a husband and wife, and a community; teachings to practice shari’a and religious orders (Islam); and seek the authenticity of life to become the main human, character, and useful for others.</td>
</tr>
<tr>
<td>16</td>
<td>Division of Tembang</td>
<td>Serat Wasitawala was included in Serat Wulang that may be affected (imitated) from serat Wulangreh by Pakubuwana IV. For example, there is similarity of sentence editor in the discussion of teacher selection.</td>
</tr>
<tr>
<td>17</td>
<td>Specifications of the text</td>
<td>Serat Wasitawala was included in Serat Wulang that may be affected (imitated) from serat Wulangreh by Pakubuwana IV. For example, there is similarity of sentence editor in the discussion of teacher selection.</td>
</tr>
</tbody>
</table>

Edition of Transliteration and translation of Serat Wasitawala

Transliteration and translation were done by the author with the assistance from the Reksopustaka library staff and translator from Radyapustaka Museum. It is approximately 23 transcription pages, written in Time New Roman 12 font, space 1. This article would display the beginning of the text and the end of the text, along with the first stanza of the six whole tembangs for examples.
### Table 5. Transcript and Translation of Serat Wasitawala

<table>
<thead>
<tr>
<th>Table</th>
<th>Transcript</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SERAT WASITAWALA</strong></td>
<td>Anggitanipun suwargi</td>
<td>Sianuwa kang sagara, ngawasena marang para luhr Runghkin, aja dumheh sira punjul, ing kabakitanira, nora kena kabei darah ing Mataram, yen klancangan kawulanya, dukane yaih sinipi.</td>
</tr>
<tr>
<td></td>
<td>Mas Demang:</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Warsapradongga</td>
<td>ing kabakitanira, nora kena kabei darah ing Mataram, yen klancangan kawulanya, dukane yaih sinipi.</td>
</tr>
<tr>
<td></td>
<td>Mantri Niyaga ing</td>
<td>Serat WASITAWALA</td>
</tr>
<tr>
<td></td>
<td>Kapatiyan:</td>
<td>The essay of the deceased</td>
</tr>
<tr>
<td></td>
<td>Surakarta</td>
<td>Mas Demang:</td>
</tr>
<tr>
<td>Wiwit anggenipun nedhak hamarenegi ing dinten Jumunghah Pon, tanggal kaping: 10 wulan Sura ing tahan Alip, onga: 1843.</td>
<td>Started copied to coincide with Friday Pon, the 10th, the month of Sura, the year of Alip 1843. Or on December 20th, 1912.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dhesember tahun 1912.</td>
<td>Transcription Script Number: A 286. Rewritten by: Mrs. E. Sudarsi</td>
</tr>
<tr>
<td></td>
<td>Transcription Script Number: A 286. Rewritten by: Mrs. E. Sudarsi</td>
<td>Owned by Library of Reksopustaka Mangkunegaran Palace</td>
</tr>
<tr>
<td></td>
<td>Owned by Library of Reksopustaka Mangkunegaran Palace</td>
<td>Mangkunegaran Palace Surakarta 1998</td>
</tr>
</tbody>
</table>

#### ＝Pupuh Asmaradana＝

(page 1) Asmaradana kinardi, mangimuring muring driya, kembang manawang samangke, 1 kuma wasis beg pujingga, cumanthaka gumisa, sajatina mudha back, anggepe kadwa sarjana.

#### ＝Pupuh Sinom＝

Ya sireku yen wus wikan, sawiji-wijining janni, ingkang bekic lawan ala, timbangen ingkang sayekti, sawusnya sira uning, lah woworana sadarum, marang samaning janna, kang becic catheten batin, ingkang ala sretunen aja ka-(hlm.5) tara.

#### ＝Pupuh Kinanthi＝

Sawusnya kasukan rampung, wanci madya lingsir wengi, sigra 1 dennyah bebondhetan, wantune jalu lan estri, bineta marang ingsun, samnya nuruti panggalih.

#### ＝Pupuh Pangkur＝

Sianuwa kang sagara, ngawasena marang para luhr mangkin, aja dumheh sira punjul, ing kabakitanira, nora kena kabei darah ing Mataram, yen klancangan kawulanya, dukane yaih sinipi. Learn a lot, look at the ancestors today, not because you have the advantage, in your devotion, not all the descendants of Mataram, if overlaid by his servants, his anger is extraordinary.

#### ＝Pupuh Mijil＝

Wus dilalah karsane Hyang Widhi, yen kaya mangkono, wuring janma pan iku tembene, nora weruh druhrane benjing, sabarang wawadi, datan darbe kewuh.

#### ＝Pupuh Dhandanggula＝

Ingkang pada surti ngato-yali, ngupayaha margane utama, golekana sadurunge, pupung durung kabacut, anglakni 1 kang durung krami, heh pra wandawanangwang, esthinen satuku, marang ujaran wasita, janma iku yen padha ora ngawruhi, miring kautamanira.

---

#### Context of Writing/Copying Serat Wasitawala

As mentioned in the text, the manuscript was written by Mas Demang Warsapradongga, a Mantri Niyaga in Kapatihan Surakarta. He was known as a gending expert in his time. The manuscript found by the author was a collection of Reksopustaka Mangkunegaran Surakarta Library. In the text it was implied that this text was copied when the author was dead, that is by mentioning the deceased in his name. The name of the copyist was not clearly written in the text, but there was a copyist signature which, when read, was “Mas Sugjata/Sugyata.”
The year mentioned in the text was the year of copying the manuscript which was in 1912 AD. However, it was unknown when the author wrote the manuscript. Likewise, there was no biography of the birth year or the author’s working life in Kepatihan Surakarta. From the year of copying, it can be assumed that the time was when Indonesia was still in Dutch colony, as well as the context of authoring the script by the author. In the contents of the text mentioned a quote: Dadya pupudhak Walandi, jejongos ing aranira,.... (though prosperous life under the Dutch, still a servant name) (Tembang Asmaradana, stanza 19, p. 3).

The author’s purpose in writing this text as mentioned in the beginning of the text as follows. Asmaradana kinardi, mangimuring muring driya,... Adreng gupita rerepi, rikanang wahywannya bangkya, gubahana harsa linungke, pra kulawandawanira, tanapi para putra, sakak rencakaning kayunj, dadya akarya sambit. (Tembang Asmaradana, stanza 1 and 2, p. 1)

“This essay was written in addition to the consolation of the heart, it was also expected to enlighten the closest people (relatives and sons and daughters)”. The author simply mentioned that this text was intended for relatives and close people, as a form of moral of the author not to say that this manuscript was written for all readers.

**Text Content of Serat Wasitawala**

The content of Serat Wasitawala is generally a living doctrine related to God and that is related to human beings. The doctrine to live life ideally, in this text is the teaching of adab/akhlak. Thematically, the content of the Serat Wasitawala can be seen in the following table.

**Table 6. Themes in the Serat Wasitawala**

<table>
<thead>
<tr>
<th>No</th>
<th>Theme</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tirakat (fasting inner birth): guarding manners, practice the teachings of the book</td>
<td>Tembang Asmaradhana stanza 4 - 12</td>
</tr>
<tr>
<td>2</td>
<td>Moral of being an officer (servant): avoiding temptation, grateful for office, working for his own country better than working in/for another country,</td>
<td>Tembang Asmaradhana stanza 13 - 26</td>
</tr>
<tr>
<td>3</td>
<td>Moral of community (harmony): appreciate the shortcomings and advantages of others, not fight for rank of office,</td>
<td>Tembang Sinom stanza 1 - 7</td>
</tr>
<tr>
<td>4</td>
<td>Suggestion to avoid Satan’s temptation and fight it: example the image of Satan’s temptation, also avoid those who are affected by Satan’s temptations, be advised to always seek refuge in God.</td>
<td>Tembang Sinom stanza 8 - 14</td>
</tr>
<tr>
<td>5</td>
<td>The neighbors: know the situation and the conditions, the ugliness too often neighbors, the suggestion of using time for useful things and doing tirakat.</td>
<td>Tembang Sinom stanza 15 - 21, Tembang Kinanthi stanza 1 - 8</td>
</tr>
<tr>
<td>6</td>
<td>Moral to parents: the procedure of speaking to parents, the procedure of attitude,</td>
<td>Tembang Kinanthi stanza 9 - 20</td>
</tr>
<tr>
<td>7</td>
<td>Learning: keep learning not easily satisfied with knowledge, seek teachers, avoid gathering with people who are not knowledgeable or evil,</td>
<td>Tembang Kinanthi stanza 21 - 28</td>
</tr>
<tr>
<td>8</td>
<td>The path of being priyayi (nobility) studied (to learn) to the nobility/ngenger</td>
<td>Tembang Kinanthi stanza 29 - 32,</td>
</tr>
<tr>
<td>9</td>
<td>Attitudes of students and people of knowledge (especially for the younger generation): avoid arrogance, adjust, able to serve the country,</td>
<td>Tembang Pangkur stanza 1 - 19</td>
</tr>
<tr>
<td>10</td>
<td>Moral of being Priyayi (official): stay humble, stay away from corruption and lies</td>
<td>Tembang Pangkur stanza 20 - 29</td>
</tr>
<tr>
<td>11</td>
<td>Moral in the household: a woman devotes to her husband, guarding husband’s property, examples of bad women, about seeking sustenance, respecting parent-like parents, husband-wife manners, praying and trying to get good offspring</td>
<td>Tembang Pangkur stanza 30 - 35, Tembang Mijil bait 1 - 30</td>
</tr>
<tr>
<td>12</td>
<td>Seek the virtue of life: seek and respond to fate, avoid immorality and bad things, really study and not boast it, not arrogant because the rank and position, instead trying to meditate (Tirakat) to reach the main degrees, try to nurture others, worship and praying five times (Jumatan), performing the Shari’a, look for the main teacher (stanza 13-16), seek the authenticity of life (sangkan paraning dumadi (stanza 17)</td>
<td>Tembang Dhandanggula bait 1 - 21</td>
</tr>
</tbody>
</table>
Based on the above table, the content of moral divided into themes that can be further classified at least into three parts; moral toward oneself, moral toward fellow human beings, and moral toward God. These three parts were related to one another and were related in everyday life, as well as they can go hand in hand. Someone who is civilized, at one time, applies moral to himself, to others, and to God.

**Figure 3.**
A person’s relationship with fellow human beings and God

![Diagram of moral relationships](source)

**Information:**
1. Morals as Individuals to God
2. Moral as Individual to fellow/society
3. Individual Morals as part of society to God

Some of them can be extracted from this text as follows.

a. Curiosity, love of science, logical, critical, creative, and innovative thinking

Curiosity was defined as an effort to know more deeply and extensively from what it is learned, viewed, and heard. In *Serat Wasiitawala* it was mentioned that one moral that should be owned by the learner is “den taberi tetakona, haywa nganti prenesan” always ask many questions about the unknown, not vice versa/Mr. Know-it-all. The editors of the serat text quote are as follows:

\[ \text{Nglakonana aprihatin, pesunen sariranira, spaya mundhak budine, den taberi tetakona, haywa nganti prenesan, yen sir amaksa katutuh, pan iku anggeping khewan. (Tembang Amasradana, stanza 5, p. 1)} \]

“Be concerned, force your body, in order to increase your mind, be diligent in asking, do not pretend, if you have to be scolded, the greeting is like an animal (accepting scolded by the teacher).” (Tembang Amasradana, stanza 5, p. 1)

The value of science love was defined as the way of thinking, acting, and doing that showed loyalty, caring, and high appreciation of knowledge. Excerpted serat text citations were aligned with this value as follows.

\[ \text{Kabeh kawruh kang tumrap sireki, nora kena kinarya sembrana, yaiku gedhe walate, yen ana nedya padu, tutukaran prakara ngelmi, den enggal angalaha, ywa tanding sireku, ing parlune nora nana, aja bungah den alem yen wis aluwih, ywa susah pinoyokan. (Tembang Dhandanggula, bait 18, p.24)} \]

“All knowledge that’s is in you, should not be made haphazard, because of the greatness of its glory, if anyone will quarrel you, quarrel over science, it is better to you succumb to him immediately, you do not need to fight, because there no need, do not like to be praised even though you already have advantages, do not be sad if insulted.” (Tembang Dhandanggula, bait 18, p.24)

The value of science love was defined as the way of thinking, acting, and doing that showed loyalty, caring, and high appreciation of knowledge. Excerpted serat text citations were aligned with this value as follows.

One of the students’ attitudes toward science or a learning person was mentioned in this stanza, the free translation as follows: “All the knowledge that is in you should not be made carelessly, for
the greatness of the sacred, if anyone will quarrel, quarrel the problem of science, give up, do not fight you, because there is no need, do not like to be praised already have advantages, do not be hard if insulted.”

The next value was logical, critical, creative, and innovative, thinking interpreted as thinking and doing something real or logical to produce new ways or results of what has been owned. Some excerpted serat text citations supported this value as follows.

Poma padha ngawruhana, aja kongsi cupet budi, mikira ingkang utama, ... (Tembang Sinom, stanza. 12, p. 6).

Pesunen sariranipun, supaya mulur kang pikir, mupung ataksih taruna, ing tembe manaua singgih.. (Tembang Kinanthi, stanza. 8, p. 9).

Kang utama ngaurip puniki, dadiya titiron, amikira bisa kasaide, ... (Tembang mijil, stanza. 9, p. 18).

The values for the logical and critical thinking of the above quoted text can be translated as follows; “Remember to know, do not be narrow minded, think the main” (Tembang Sinom, stanza. 12, p. 6). “Practice yourself, so that your mind develops, while still young, look for something that makes the spirit, the main is the obligation, tomorrow may meet.” (Tembang Kinanthi, stanza. 8, p. 9). “The main thing in life, be an example, think it can work...” (Tembang mijil, stanza. 9, p. 18).

b. Religious

Religious value was interpreted as obedience to worship according to religious teachings. An example of a religious value found in the Serat Wasitawala text was as the following quotation.

Yekti kudu sira angawruhi, saben dina yen kathah rencana, lan enggal singkira bae, haywa kongsi kapanggih, ingkang dadya satruming Widhi, yen bisa nglakonana, salat limang wektu, watake adoh kang hawa, lamun ana jama sa-bar tegeng batin, kinasis mring Hyang Suksma. Yen ri suka ya maranga masjid, lakonana ing saprentahira, Kangijeng Rasul sadhawuhe, gedhe keramatipun, lamun ajeg sira mring mas-

dadja, tur becik cahyanira, manter yen dinulu, tur ngadohaken ing rencana, ingkang pancek kang dadja rubedeng mangkin, wus sirna sangking siru. (Tembang dhandanggula, stanza. 11 and 12, p. 23).

The translation of the text of religious values above is as follows:

“Indeed you must know, get rid of every temptation immediately, if it is necessary to avoid being met, because it is hated by God. Then pray five times, stay away, and be patient inward. If so, you will undoubtedly be loved by God. When Friday, come to the mosque, do all that the Prophet taught because of the great sanctity. If you steer to the mosque, your light will be good and shining, and can keep away from the temptations that are becoming obstacles today...” (Tembang dhandanggula, stanza 11 and 12, p. 23).

c. Honest

The honest value was always believed in words, actions, and work, both for oneself and for others. In the excerpt of Serat Wasitawala text, it was exemplified as follows.

Aja wani nyilep sira, mring kucahe geganjara ning Gusti, orangsal barkahing luhur, tur nuli kena welak, wuwuh dadya batoyong ing angganipun, drejade ora lila, kaya dipun sepatani. Dadi dhuwur dhemen cidra, angenaki sarak marang wong cilik, open wah taberi gantung, kong dadu wajibira, iku saya akathah druhakanipun, cupet ingkang sinerya, munggwa ngrangsang datan keni. (Tembang pangkur, stanza. 25 and 26, p. 15).

Poma sira ngawruhana, yen wong dhemen goroh marang sasami, nora mupangati iku, slawas katula-tula, tur sajege sinretu pra sameni-pun, wong tuwanya datan lila, tanapi luwuri reki. (Tembang pangkur, stanza. 29, p. 16)

Wong wanodya yen mangkono yayi, dhemen laku goroh, nora duwe temen salawase, wit iku pikire owah gingsir, nglambrang siyang ratri, gayuh dadi menus. (Tembang mijil, stanza. 2, p. 17).

The value of honesty was conveyed with a prohibition pattern to be dishonest:

“Do not you dare to gloss (graft) the grace of God. It will remove the blessings of the ances-
tors, also cause woe, and cultivate disease in the body, blameworthy and damned. Being snobby, lying, doing what you like to the inferior people, not wanting to keep the message, it all multiplies sin and is a shortcut to achieve the desired thing.” *(Tembang pangkur, stanza 25 and 26, p. 15)*

“Know that people who lie to others will be useless, forever be wasted, and forever be hated by others. His parents do not bless him, so do his ancestors.” *(Tembang pangkur, stanza. 29, p. 16)*

“A woman, who likes to lie, has no sincerity forever, because her mind is always changing, wandering day and night, trying to be human.” This is a continuation of the discussion of the attitude of women, who are not good, one of which is not being honest. Such women will wretch her life. *(Tembang mijil, stanza 2, p. 17)*

d. Responsible

Responsible value was interpreted by carrying out the duties and obligations as it should do, to oneself, society, environment (nature, social, and culture, State and God Almighty). In the excerpt of Serat Wasitawala text was exemplified as follows.

*Mithut manut nglakoni, ywa madoni ing paren-tah, eringa marang nagrine, ingkang uwis akelakyan, raharja swarga dunya, mung pa-hitansing iku, haywa kongsi swaleng driya.* *(Tembang Asmaradhana, stanza. 24, p. 4)*

“Do and do not violate the commandment, honor your country, what was happened, the heaven of the world (to be achieved), just by doing so, do not let the heart disobey.” *(Tembang Asmaradhana, stanza. 24, p. 4)*

Yen ri sukra ya maranga masjid, lakonana ing saprentahira, Kangjeng Rasul sadhawuhe, gedhe keramatipun,... *(Tembang Dhandanggula, stanza. 11, p. 23)*

“If Friday comes to the mosque, do all the commandments, the words of Rasul, it is very noble ... *(Tembang Dhandanggula, stanza. 12, p. 23)*

*Lan aja wani nyilep krenyaning, lulakinya mengko, samubarang wajib pamintane, ange-tokna mring pasunging laki, ywa dora sireki, druhatane muput. Kang taberi anambuta kardi, nanging ngatos-atos, aja nganti rekasa tembene, yen wanodya wajibe satiti, gemiya kang yekti, hiya sapandhuwur.* *(Tembang mijil, stanza. 14 and 15, p. 19)*

“And (wife) do not dare to hide the work of her husband, obey all his requests, accept the husband’s gift, you do not lie, because it’s big sin. Be diligent to work, but be careful, do not get into trouble in the end, women must be careful, thoroughly saving, also on it.” *(Tembang mijil, stanza 14 and 15, p. 19)*

e. Discipline

The value of discipline was interpreted as an action that showed orderly behavior and obedient to various rules and regulations. In the Serat Wasitawala text, it was exemplified in the following quotation.

*Mindhak anemu duraka, paring kukkan kang murba ing sireki, becik kang manur piturut, kang becik den anggowa, nanging sira duduga ywa kongsi kantun, bisa angaruhara, tegese bisa ngemori.* *(Tembang Pangkur, stanza. 23, p. 15)*

The value of the discipline, from the quotation was spelled out with the advice to obey the law; “If you do not obey the law, you will meet misery, better obey and follow it, by still considering the good, and adapt well.” *(Tembang Pangkur, stanza. 23, p. 15)*

f. Hard work

The value of hard work was interpreted as a serious effort in overcoming obstacles to complete the task (study/work) the best. An excerpt of the serat text of Wasitawala which exemplified this is as follows.

*Rosanana gommu nambut kardi, yeku glis g molong, pan lastari kabegjanta mangke, uuwh tutut rijekinireki, yen ngadi sayekt, pasthi glise nglumpuk.* *(Tembang Mijil, stanza. 11, p. 18)*

The doctrine to work hard was conveyed with examples of goals for economic success, such as; “Work earnestly, that is immediately determined, surely survived forever, your sustenance is always growing. If you try hard, it will soon accumulate the results.” *(Tembang Mijil, stanza. 11, p. 18)*

g. Confident

The value of self-confidence was interpreted with a certainty of self-ability to fulfill the achievement of every desire and hope. Serat
Wassitawala text citations that intersected with this value is as follows.

*Nora kena siya-siya, marang samaning dumadi, aja nganti tutukaran, gawe sak seriking ati, lan aja asring kibir, nyumbaraken kagunganipun, ngandelaen kawignyan, jubriya sajroning batin, nora kena pasthi bakal nemu duka.* (Tembang Sinom, stanza. 2, p. 5)

Confidence is good, but the author advised not to overdo it, like the following quote; “Should not waste fellow human beings, not to quarrel, to hate, and not to be too confident, to boast about his ability, to rely on strength, and to be arrogant inside.” *(Tembang Sinom, stanza. 2, p. 5)*

**h. Polite**

The polite value was interpreted as a subtle and good character from the point of view of grammar and its behavior to everyone. An example of an excerpt from serat text of Wasitawala which alluded to this as follows.

*Pan nora manggih basuki, yen remen marang sembranan, nyedhakaken durakane, pima sira ywa sembrana, sadara aja tinggal, kang anteng jatnikeng ruruh, iku gedhe sawabira.* (Tembang Asmaradhana, stanza. 7, p. 1)

*Banget wediya wong priya, rah arahen barang sacaturnek, kramamu aja kasandhung, yaiku guronira, kawruhanmu lakinya wajib tinurut, kang kena linampahan, ya kudu sira nglakoni.* (Tembang Pangkur, stanza. 31, p. 16)

The value of moral was explained by a description of the merits of the attitude; “Do not meet kindness, if you like carelessness, draw closer to sin, remember you not to be careless, realize you not to leave, be calm and polite, it’s big sanctity.” *(Tembang Asmaradhana, stanza. 7, p. 1)*

The value of moral was also exemplified in the context of the wife’s attitude toward the husband: “Fear your husband, your words govern well, your manners are not to be left behind, that is your teacher, your husband must be obeyed, what can be done, you must do.” *(Tembang Pangkur, stanza. 31, p. 16)*

**i. Nationalist**

The nationalist value was interpreted by way of thinking, acting, and doing that showed loyalty, awareness, and high appreciation to the language, physical environment, social, culture, economy, and politics of the nation. An example of Serat Isitawala text citation associated with this value was as follows.

*Eringa marang nagara, lamun sira arasaha wani-wani, nerak wewaler kang kasbut, dru-haka donya kherat, ora susah ngenteni yen prapteng besuk, samengko bae kadadak, cilakan anemahi.* (Tembang Pangkur, stanza. 12, p. 13).

**j. Appreciate diversity**

This value was interpreted by giving respect to various things, whether in the form of physic, nature, custom, culture, tribe and religion. An example of a Serat Isitawala text quote that corresponded to this as follows.

*Upama sira tan sarju, pan aja nganti katawis, jir sujanma warna-warna, ana ala lawan be-cik, prayitnaha jroning nala, sireki kudu udani.* (Tembang Kinanthi, stanza. 10, p. 9).

The author cited examples of respect for differences as in the following quotation; “If you disagree, do not be visible, because everyone is different, some good is bad, be careful in your heart, you must know.” *(Tembang Kinanthi, stanza. 10, p. 9)*.

**Text Relevance with the Current Education**

One of the current issues of education with regards to the 2013 curriculum was character education. Overall, the content of this serat
encompass the values of character education, strengthening the identity of the nation, especially as people who are in the land of Java. It accommodates teachings to live in touch with God and fellow human beings in an Islamic way without abandoning cultural values.

Another issue that can be analyzed in relation to education is ‘professional teacher issues’. In addition to discussing the existence of the students, in this text what can also be found was the ideal teacher concept. Some text citations were related to this as follows:

...lawan malih gugguruwa, ngupayaha manungsa ingkang sajati, jatine kang sanyata. Amiliha kang taruna pekik, sokur angsal janma ingkang tapa, kang wus gedhe martabate, aja na cacapidun, unggang mulus budinireki, ingkang sugih kluwiyan, yua ganti kaliru, kang aja remen mring dunya, auya nganti mikir pamewe- kling murid, kang remen suksi budya. Ingkang sabar lila tegeng Widhi, kang wus cukup am- bek palamarta, lawan kang bisa jur ajer, tegese kang wus putus, anggen-anggen ingkang sajati, tan kewran samubarang, gumlar sadayeku, sahananing jagat raya, datan samar wus ginegem neng ngasteki, yeku jannya utama. Yen wus angsal dennyaa angulati, enggal sira sira a man-jinga siswa, lakonana pitutore, haywa kongsipakewuh, ingkang dhingin mikira ngaji, dimen pruwiteng badan, wruha surupipun, pramilanyayakonana, sira enggal nyanga Panaraga nuli, dimen dadya utama. (Tembang Dhandanggula, stanza. 13-16, p. 23-24)

“... and study, seek the true man, truly true. Choose a young and handsome one, grateful to meet an ascetic, who has great dignity, not have a flaw, a subtle mentality, rich in excess, do not be mistaken, not who like the world, do not think the gift of students, who like the holy spirit. The patient who is patient with God, who has enough loving character, and who can adapt, meaning that who has been finished with, the true spiritual levels, who have no inner distress by many things, held everything, the unistanza, no doubt already in his grasp, that’s the main man.” (Tembang Dhandanggula, stanza. 13-16, p. 23-24)

Moral to look for the teacher was explained here, that is looking for the teacher who was really a choice, had character, the expert of ascetic (concerned), dignified, good moral, and not loved the world. Already studying various things including spiritual/religion. In this text the author describes the ideal teacher who can balance between the world’s scholarship and the scholarship of the afterlife. Such a teacher should be followed, followed.

In addition to the ideal student and teacher description, the author also mentioned the issue of educational philosophy implicitly. The doctrinal purpose of this serat can be summarized in the last Tembang (Tembang Dhandanggula, 21 stanzas). There, it was mentioned that the core of education was seeking perfection of life, pursued by the behavior of tirakat in studying, choosing a good teacher, running the religious law, living in society, for the brothers and the surrounding community.

**Serat Wasitawala in Inter-textual Studies**

Serat Wasitawala can still provide interesting information when reviewed with other analyses such as intertextual studies (which are not the principal analysis of this study). This is given that the Javanese piwulang texts in general have several points of intersection and idea equation in some respects. This allegation is as found in the test case of the concept of teacher selection or the concept of the main/true teacher. It is possible that this concept is influenced by the concept of the true teacher of Serat Wulangreh by Pakubuwana IV (Suwandi, 1931: 3) by using the tarekat approach. This can be observed in the following table.
Table 7. Comparison of Ideal Teacher Concepts of Two Serat Manuscript

<table>
<thead>
<tr>
<th>Serat Wasitawala</th>
<th>Serat Wulangreh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Text editors</td>
<td>Nanging yen sira ge guru kaki, amiliha manungsa kang nyata, ingkang becik martabate, sarta kang wruh ing khukum, kang ngibadah lan kang wirangi, sokur oleh Wong tapa, ingkang wus amungkul, tan mikir pawewehing lyan, iku pantes sira gurunana kaki, sartane kawruhana. (Tembang Dandanggula, stanza. 4).</td>
</tr>
</tbody>
</table>
| … lawan malih guguruwa, ngupayaha manungsa ingkang sajati, jatine kang sanyata. Amiliha kang taruna pekik, sokur angsal janma ingkang tapa, kang wus gedhe martabate, aja na cacadipun, ungkang mulus budinireki, ingkang sugih kluwiyan, ywa ganti kaliru, kang aja remen mring dunya, away nganti mikir pemawehing murid, kang remen sukci budy.
| Instead of alphabet If you study, choose a real man, good in dignity, and know the law, who diligently worship and urwuli, better if can find an ascetic, zuhud a world that does not think of giving others, it is proper you make a teacher. |

Source: Developed by author from Sugyata, 1912: 24 and Suwandi, 1931: 3

CONCLUSION

The content of Serat Wasitawala written by Mas Demang Warsapradonggga, generally covers the matters of a good life teachings which are related to God and human beings. The doctrine to live ideally, in this text, is underlined in the teaching of moral. Thematically, the content of Serat Wasitawala incorporates tirakat, moral of being an employee, moral among community, avoiding the temptation of demons, moral in neighborhood, moral to parents, moral to learn, moral of being a noble, moral as a student and educated person, moral of being an official, moral at household, as well as guidance to seek the virtue of life.

The moral content shared in the themes can be classified into at least three parts; moral toward oneself, moral toward fellow human beings, and moral toward God. These three parts are related to each other and are related in everyday life, and can go hand in hand. Someone who is civilized, at one time, applies them together to himself, to others, and to God.

The values of character education in the Serat Wasitawala that are relevance with the mission of the 2013 National Education Curriculum are as follows; Want to know, love science, think logically, critically, creatively, and innovatively; Religious; Honest; To be responsible; Discipline, Hard work, Confident boundaries; Polite; Nationalist; and Appreciate diversity.

Regarding the context of writing Serat Wasitawala and its relevance to the current educational context, it can be conveyed as follows.

This manuscript was written by an official of Kepatihan Surakarta, a gending teacher. The year of writing is unfortunately unknown. Meanwhile the year of copying the manuscript studied was 1912 A.D. From this data, it is noted that the context of this manuscript written during the kingdom of Surakarta that has been strongly influenced by the teachings of Islam, and Indonesia was still in the Dutch colony. Through this manuscript, the author gives an explanation of the character that should be owned and maintained by the younger
generation especially, Javanese and also some emphasis to fight against invaders.

Some of the educational issues that can be tied to today’s education include explanations and descriptions of character education. The text of this *Serat Wasitawala* does explain the Islamic Javanese behavior/moral values covering three areas: moral to self, moral to others, and moral to God. The concept of education is already integrated within these values. The next issue is the concept of a professional teacher worth seeking and followed, who was more of an ideal figure of that time, but still applicable in large part to the present. The next issue is the philosophy of education, that according to the concept of Java, education must lead to guidance to achieve perfection of life. It is intended that the goal of education not only achieve the intelligence, but the balance among reason, emotional, and spiritual intelligence.

**Suggestions and Recommendations**

In general, a more comprehensive study of the classical texts is required, not just philological and codicological studies, but up to the content, history, contexts, and content relevance of the present to achieve a comprehensive understanding and to utilize the values for the present generation.

*Serat Wasitawala* can still provide interesting information when reviewed with other analytical approaches such as intertextual studies, because the Javanese *piwulang* texts generally have several points of intersection and idea equation in some respects. Therefore, text of this manuscript is still widely open for further review and study.

**Acknowledgments**

The author expresses gratitude to staff of the Library of Reksopustaka Mangkunegaran, Radyapustaka Library, and Yayasen Sastra Lestari Surakarta for all assistance and participation. Also, the author conveys acknowledgments to the 2017 Research Team of Religious Manuscript Study in Central Java and Special Region of Yogyakarta for cooperation and cohesiveness of discussion.

**REFERENCES**


Darweni. 2017. “Nilai-Nilai Pendidikan dalam Naskah Keagamaan”, This paper was presented in focus group discussion (FGD) held at Reksopustaka Mangkunegaran Surakarta Library, June 12, 2017.


Kementerian Pendidikan Nasional: Badan Penelitian dan Pengembangan Pusat
The Education of Javanese Characters in Serat Wasitawala
Moch. Lukluil Maknun


Appendix
The first and last pages of the *Serat Wasitawala* Manuscript.
POLITICAL VIEW AND ORIENTATION OF THE ROHIS MEMBERS TOWARD THE FORM OF THE STATE

A.M. Wibowo

Abstract
This study aims at describing the model of religious value transmission communication that occurs in Rohis organization as a form of Islamic proselytizing, at viewing the students’ view toward the form of the state government, and at viewing the political orientation of the Rohis members. By using the qualitative approach, this study has successfully gathered the following findings. First, the model of religious value transmission through the Rohis organization is the one way traffic communication. This transmission process involves communicators namely the mentor, the Rohis coaching teachers, da’i/mubaligh from values mass organization background (political parties and non-government organizations), and alumni. The internalization of such religious attitude has been conducted both verbally and non-verbally using the social media (WhatsApp, Instagram, Twitter, and Line). Second, the Rohis members had peculiar political view and orientation in relation to the leader and the form of the state. In relation to the leader, the Rohis members will vote for the male and Islamic leader. Then, in relation to the form of the state there are two groups among the Rohis members. One group demands the Unified State of Indonesian Republic (NKRI, Negara Kesatuan Republik Indonesia), while the other group demands the Islamic state. However, the supporters of the unified republic are quite bigger than those of Islamic state.

Keywords: Political view, orientation, Rohis member, form of the state.

Introduction
Talking about religious movements that thrives in Indonesia is a theme that will be never out of the perusal, especially after the reform movement marked by the strengthening of freedom of expression, freedom of the media, and the disclosure of information after more than 32 years “shackled” by the power of the new order under the government of President Soeharto. The freedom of sharing opinion, establishing union, gathering, and forming organization as having been mandated in the 1945 Constitution becomes more opened after 1998 or the overthrow of President Soeharto who had been ruling Indonesia for 32 years. In his era, such freedom is very vulnerable due to the implementation of Law Number 5 Year 1969 regarding the Eradication of Subversive Activities.

The assurance for such freedom becomes more evident after the Reformation through the amendment of Article 28 of 1945 Constitution into Article 28E verse (3) of 1945 Constitution which states, “Every citizen has the right upon the freedom of establishing union, gathering, and sharing opinion”. The Constitution strictly and directly provides the freedom of association, the freedom of assembly, and the freedom of expression not only for the Indonesian people but also for everyone in Indonesia and that includes the foreign people who live in Indonesia as well (Asshiddiqie, 2017).
The freedom of association, assembly, and expression after the Reformation also “internalizes” the religious movements in Indonesia. Such religious movements carry their own vision, mission, and ideology. The vision, mission, and ideology are introduced through social activities in formal educational institutions that have been packaged into extracurricular activities. Such introduction is done as a way of forming cadres in order to shape militancy. This militancy in a wider sense leads to political orientation, parliament domination, and even governance system change (Wibowo et al., 2017:1). Joseph Stubenrauch in Lockley (2013:298) stated that the presence of religion can re-conceptualize the role of human agent toward the God’s plan and, in this regard, it may include political orientation and state system.

Some of religious movements in Indonesia, both the organization-based and the non-organization based ones are pro-Indonesian government whereas the others tend to be contra-Indonesian government. The governance system of Indonesia applies four pillars in running the government namely Pancasila, UUD 1945, Negara Kesatuan Republik Indonesia, and Bhinneka Tunggal Ika.

The trend of such organizations, without having been realized, may cause inter-group social conflict because of their attitudes that tend to be contra-Indonesian government and this will accordingly influence the society’s culture that has been established. Not to mention, such social conflict may even be more fierce along with the appearance of other mass organization such as HTI, FPI, Wahabi, Syiah, and alike which bring about their own ideology.

Based on the results of a study by Setara Institute, in 2015 there have been 197 incidents with 236 cases of violation toward the freedom of religion that have occurred throughout Indonesia. In 2016, there are three incidents of prayer house burning namely the burning of a mosque in Tolikara Papua on July 2016 and the burning of a Christian and a Catholic Church in Aceh Singkil, Nanggrooe Aceh Darussalam, on November 2016 (Kompas, 2016).

The problem of intolerance and violence that leads to radicalism towards the state also occurs in the context of education in Indonesia. A survey by Lembaga Kajian Islam dan Perdamaian (LaKIP, Institute of Islam and Peace Review) with regards to the act of intolerance which leads to radicalism among school-age children found that in 2010-2011 almost 50% students have approved the act of radicalism (BBC.com, access on January 8th, 2017). These data show that 25% students and 21% teachers claim that Pancasila is not relevant anymore. On the other hand, 84.80% students and 76.20% students have approved the implementation of Syariat Islam in Indonesia. 52.30% students agreed with act of violence on the behalf of religion, while 14.20% students have approved the bomb attacks (BBC.com, 2017).

The data related to the social frictions on behalf of religion as having been mentioned above is like iceberg. There are only few of inter-religious group frictions and even there are few frictions between the religious groups and the Indonesian government that appear to the surface; however, it has been a real concern that such friction might grow bigger in the grass-root level. The decreasing religious tolerance is quite a paradox with the values of religion and Pancasila as the Indonesian identity.

The appearance of new religious movements in Indonesia, for example, can be seen in the presence of Liqo (halaqoh/study circle) and of the spiritual groups that color the diversity of Moslem people in Indonesia. By referring to the results of a study by Greely and the article by Berger, the researcher found that the form of religious life re-formulation within a single community has been various and has also been marked by the appearance of new religious movements (New Age movement). This statement implies that the diversity of modern society puts higher priority on the dimension of spirituality rather than on the dimension of religiosity, whereas religion sources from religiosity is forged by spirituality.
This study strives to view the movement of dakwah conducted by an organization named Rohani Islam (Rohis, Islamic Spirituality) as one of the extracurricular activities in a school. It is suspected that the religious definitions that are anti-Indonesian government has breached into the Rohis organization through mentoring, halaqoh or liqo establishment, and alike. The internalization of this religious view is suspected to influence political orientation, religious attitude, and religious understanding among the Rohis members toward the state. The senior high school students’ religious orientation and attitude may appear due to the transmission of religious materials taught by a religious institution both in the internal and the external part of their educational unit. The internalization of such religious attitude often criticizes the state, the religious people, and the ethnicity through teaching materials, mentoring activities, playing movies on Islamic studies, and alike.

Depart from the above background, the researcher throughout this study has striven to dig deeper understanding with regards to the communication model in internalizing the religious values within the Rohis organization and the members’ political orientation. Then, this study is aim to answering three issues as follows: (1) how the model of communication transmission that has been designed internalizes the religious values through the Rohis organization; and (2) how the Rohis members view the Indonesian leader and the governance system.

**Theoritical Framework**

The previous studies that have been selected as the references for this study vary and can be presented as follows. The first study is a study by Wibowo (2015:506), which found that Rohis organization pay quite big contribution to internalizing and shaping the characters and the attitudes of senior high school students as their member through the activities performed.

The second study is a study by Salim et al. (2011) in a book entitled Politik Sekolah Negosiasi dan Resistensi di Sekolah Menengah Umum Negeri. Through this study, the researchers successfully uncovered the dynamism within the schools’ public space. In this book, they display the struggle and negotiation by the moderate Moslem students and the exclusivist Moslem students in turning their school environment into a more “Islamic” place. The influence of dominant “Islamic” movement on the school environment through the alumni has shown how “Islamization” of systematic school culture occurs through the extracurricular and other school activities.

The third is a study by Zakiyah et al. (2016) entitled Penelitian Radikalisme Kelompok-Kelompok Keagamaan dalam Konstelasi Kebangsaan di Jawa Tengah, Jawa Timur, dan D.I. Yogyakarta (A study of Religious Group’s Radicalism in the National Constellation on the Province of Central Java, of East Java, and of Yogyakarta Special Region). The results of this study show that all radical religious groups possess textual/scriptural tendency in understanding and interpreting the religion.

The above study reviews mark that the internalization of religious attitudes among senior high school adolescents may bring about two aspects. First, it may spread religious understandings that will form the religious attitudes and characteristics of the Rohis members. Second, it may trigger friction and resistance under religious politics motives. What differentiates this study from those studies is that this study attempts at viewing the model of communicational transmission in internalizing religious values through Rohis organization and the members’ political orientation.

Religion is often used as an excuse for justifying radical actions that lead to acts of violence. In relation to socially constructed realities, religion is the most effective and the most widely accepted source of legitimation for a movement (Goddard, 2002:2-13; Azra, 1999:11; Habermas, 1996:142). Berger (1991) proposed that religion as a social setting subject to the process of other settings. In other words, religion is created for human beings, religion internalizes objective realities, and in
this modern world religion keeps overwhelming and keeps being overwhelmed by humans.

Holy book is a scripture for the followers of a religion; human beings as an interpreter of the holy book will never cease issuing holy book texts in the form of interpretations according to their own background. The problems of right or wrong among these interpretations are related to the level of their own selectiveness. Textually, the holy book will never change but the interpretation and understanding upon it will always change according to the human beings’ context of space and time (Hidayat, 1996:15). Therefore, holy book will always open itself for analysis, perception, and interpretation.

Berger’s dialectic process helps describe how the social reality has the subjective and objective dimension. Human beings will not only be influenced by their surroundings but also by their surroundings. In this case, holy book is essentially located outside the human beings; however, due to the human beings’ process of understanding the holy book, eventually the content within the holy book will influence the human beings who interpret it.

One of the trends in the text interpretation is fundamentalism, this trend strives to renew and to purify the religious teachings and also aspires to manifest the humility and the greatness of Muhammad the Prophet. Then, a specific character of this movement is scriptural (Binder, 2001:250). The term fundamentalism does not always have negative meaning. Instead, fundamentalism is defined as the resurgence of a religion. Religious groups with fundamentalism strive to live the religion according to the religious teachings that have been written in the holy book. However, within the practical setting among the society, the attitude of these groups sometime looks “exclusive” or “radical” and, as a consequence, these groups have negative meaning among the people outside them (Nurhakim, 2005:100-101).

The Islamic fundamentalism movement in early Indonesian independence has actually existed. Iskandar (2015) in Mohammed Natsir’s Political Thoughts on Islam and State Relations reveals that Muhammad Natsir through the Masyumi party is eager to implement Islamic law in the Indonesian system of government. However, because this is considered against the government ultimately this movement is dissolved by Soekarno and made Natsir arrested for having been subversive.

Related to the resurgence of global Islamic movement in Indonesia, such movement started to rise between 1970s and 1980s. This movement appeared “underground” in order to avoid the repressive act exerted by the New Order Government toward any subversive actions. These “underground” movement is also known as a transnational Islamic movement because its characteristics goes beyond the state boundaries.

Then, this movement began to come up after the fall of the New Order Government in 1998. The examples of the movements, like Rizal in Mufid. ed. (2011) said, are Hisbut Tahrir Indonesia, Majelis Mujahidin Indonesia, Tarbiyah Movement under PKS (Partai Keadilan Sejahtera, The Party of Welfare and Justice), and Forum Komunikasi Ahlus Sunnah Waljama’ah which has a paramilitary wing named Laskar Jihad (Rizal, 2011:3-4). In addition, the “radical” Islamic groups have also appeared as a metamorphosis of Islamic movements which have long been in existence within Indonesia.

In 1980’s a group of Islamic prayers or religious discussions got under way in the non-religion-based universities such as Institut Teknologi Bandung (ITB) and Universitas Indonesia (UI) (Qodir, 2009:44-45). According to Qodir, the activists of these movements had physical characteristics or clothes different with other Islamic students; for example, the female university students would wear long veil (burqa) while the male university students would put knee-long trousers and Arabian-style shirts. These praying groups kept internalizing into unlimited Islamic missionary endeavor; it is not only held in the universities but also in the public
as well. Such movement then would be known as tarbiyah movement and then would proceed into Partai Keadilan (now known as PKS). The teaching or the ideology of these groups has been a transmission of Ikhwanul Muslimin teachings in Mesir which is held by Hasan Al-Banna (Qodir, 2009: 44-45).

These movements keep internalizing networks on high school degree. Eventually, it leads to the efforts of forming adolescents’ religious understanding in the senior high school level and of forming the Rohis members’ political orientation. Rohani Islam (Rohis, Islamic Spirituality) is part of school’s internal organization as one of the media for internalizing the moral and mentality and to forge students into individuals with Islamic knowledge and tough characters in order to deal with the future. However, Rohis then is used as a medium for recruiting cadres and internalizing militancy among the cadres under the motives of ideological politics.

The Rohis members are senior high school students who have been labeled as adolescents. Adolescents themselves have following characteristics: being hypocrite, having confusion with regards to their view about deity due to the clashing religious schools, and having skeptical spiritual contemplation. The categorization of adolescence age is divided into three phases namely: (1) preliminary adolescence; (2) middle adolescence; and (3) final adolescence. Senior high school students, according to this categorization, belong to the middle adolescence period. This period is the period of looking for something valuable, worth to adore, and worth to praise. Then, the religious characteristics in the adolescence are as follows: a) having a negative view due to their critical mind that views the hypocrite people; b) having confusion on their view toward the deity due to clashing religious schools; and c) having skeptical spiritual contemplation. As a result, many adolescents are unwilling to perform the rituals that have been conducted with obedience (Mahmud, 2010:360).

However, a great problem dealing with the adolescents’ life is the occurrence of many conditions that go against the religious values that they adopt. In the adolescence period, there is a term called conformity. It is a tendency to surrender or to follow the opinions, the values, the attitudes, the hobbies, and the desires of their peers. The internalization of conformity attitude among adolescents may give both positive and negative influences for them. If the peers that they look perform both morally and religiously responsible behaviors, like being pious, being noble, being diligent, and being active in social activities, there is a great possibility that they will have good personality and attitude. On the other hand, if the peers perform bad actions and behaviors that insult moral values, then it is very possible that they will imitate their peers’ actions and behaviors (Yusuf, 2010:115). Therefore, school plays a decisive role in internalizing the students’ personality in terms of thinking, acting, and behaving manner. School has a role as a family substitute, while teachers have as parents’ substitute (Harlock, 1985: 322).

**National Pillars, the National Topic of State Formation**

The consequence of the country establishment is the birth of state principles as the foundation in handling the government. These principles become the state ideology and basis. The state ideology, principles, and foundations are born out of a political struggle.

Within the process, the struggle of establishing the independence of Republic of Indonesia has given birth to the state principles and foundations that become the state ideology in controlling the governance system. The principles along with the ideology are known as the national pillars. The Indonesian’s national pillars are Pancasila, 1945 Constitution, United Republic of Indonesia, and Bhinneka Tunggal Ika.

Pancasila has an important position. Pancasila does not only serve as a state foundation but also as a national ideology and point of view for Indonesian people. The values that have been
contained in Pancasila grow into the Indonesian ideology even long before the Republic of Indonesia had been established.

The second pillar is the Republic of Indonesia Constitution. The second pillar serves as the fundamental law in running the governance system. In addition, the Introduction of 1945 Constitution also contains the principles that turn out to be the basis of formulating the Constitution’s body.

The third pillar is United Republic of Indonesia (NKRI, Negara Kesatuan Republic Indonesia). The Republic of Indonesia is an overall unity with the people who come from various tribes, religions, and ethnicities in widely spread islands under a single entity.

Last but not least, the fourth pillar is Bhinneka Tunggal Ika. This slogan is a slogan that can bring together and unite the Indonesian people who come from various tribes, religions, and ethnicities as well as different dialects and cultures. Cahyanto et al. (2014) mentioned four principles encompassed in the slogan of Bhinneka Tunggal Ika, namely unified nation, non-sectarian, and non-exclusive, non-formal, mutual trustworthiness, mutual respect, mutual affection, and mutual harmony.

**Islamic Missionary Endeavor Communication as a Process of Religious Values Transmission**

In a theory of mass communication by Morissan, Andy (2010: 10-14) mentioned that within the process of mass communication there have been relationships among many matrers such as communality, participation, cooperation, friendship, and shared conceptions. The internalization of information in the form of a religious message which in the process of mass communication from time to time occurs when representing the sharing of beliefs. A typical case of such “communication” is not a mere process of communicator sending a message to a communicant; such process is usually conducted in a sacred ritual that describes a group of people in a single communality such as the Church Community. In a ritual view, it is very important to put the role of congregation, singing, and ceremony on the top of individual role such as a leader who preaches his or her congregation (Andy, 2010: 10-14).

With regard to the establishment of an individual’s attitude, it is not apart of the process of communication transmission. Communication is a process of transmitting a number of information or messages to the receiver; in this case, the message is defined by the transmitter as well as the content and the effect being sent. To this study, Rohis is similarly a community of religious people. The role of Islamic missionary endeavor leader as a communicator is very important in shaping the understanding, the attitudes, the characters, and the behaviors of his communicants. The attitude of bridging the gap between the communicator and the communicant in the sense of having similar problems and of affection may immediately change the view of an individual and even a group of individuals toward certain aspects such as the governance system (political orientation) and the harmony among religious people.

**RESEARCH METHOD**

This study uses mixed method namely qualitative and quantitative approach, which is to understand the spirit as the subject of research and the views of the state and the political orientation of its members. This method is based on the philosophy of post-positivism/interpretive and is used for investigating the data related to the Rohis members’ attitude toward the state and the religion in educational units. The researcher then served as the main actor and employed triangulation as the data gathering technique to validate the data.

The study is conducted in the Regency of Temanggung, the Province of Central Java. The Regency of Temanggung is selected as the locus of the study due to the findings presented by the Office of Regional Police Department in the Province of Central Java in relation to the regions of widely spread radicalism (Media Indonesia,
Political View and Orientation of the Rohis Members Toward the Form of the State
A.M. Wibowo


The schools selected as the sample of this study are the favorite senior high schools. The selected educational units had good achievement both in the academic and the non-academic domains. In the academic domain, most of the graduates from these schools had been accepted in the favorite state universities. Based on these considerations, the researcher chose two senior high schools in order to pursue a deeper understanding toward the movement of Islamic missionary endeavor through the Rohis organization and the influence of this movement toward the students’ political orientation.

The subjects in this study are the state senior high school students joining in the Rohis organization. Rohis Organization is an organization under the Section of Piety toward Lord the Almighty within the School’s Internal Organization. Then, the objects in this study are related to the transmission of religious values that had been brought by the Rohis communicator into the members, to the students’ political orientation in viewing the governance system of the Republic of Indonesia, and their attitudes toward the people from different religions.

The researcher took on four data gathering techniques namely interview, observation, documentation, and questionnaire distribution. The interview is one of the most important elements in the process of this study. The interview might be defined as a manner for attaining information (data) with regards to the religious attitudes of the students who actively attended the Rohis activities. The interview techniques also enabled the researcher to find the data about the networks that had been established between the Rohis members and the external people such as mentors, alumni, mubaligh, and universities. Then, the observation is conducted in order to observe religious activities held by the Rohis organization.

Next, the documentation is to attain the important data namely the Rohis’ profile, coaches, organizational structure, working programs, working program implementation report, mentoring materials, Islamic prayers, training programs, and others.

Last but not least, the questionnaire is employed in order to attain information about the students’ diverse attitudes toward the state and the religious groups both in the schools and in the society. This questionnaire covers open-ended questions so that the Rohis members might pour their ideas in relation to the government system and the people with different religions. The indicators in this questionnaire are adopted from the 20 indicators of religious extremism by Schmid (Hasyim, 2016:21 February). Specifically, the indicators in this questionnaire are taken from 7 out of the 20 indicators of religious extremism namely: (1) this movement has the tendency to put themselves outside the mainstream or to reject the global, political, and social setting; (2) this movement has the tendency to deny diversity and pluralism and even to put forward mono-culture society; (3) this movement has the tendency to exert one point of view, namely black or white, to purify the world, and even to show their hatred to the enemies; (4) this group has the tendency to possess ideas that cannot be changed and that are closed toward the truth that they hold and, in fact, this group is willing to die in order to defend the truth; (5) this group strives to overthrow the political setting in order to rebuild what they believe as a natural setting in the society and this natural setting may be based on ethnicity, class, belief, and ethnic superiority; (6) this group has tendency to deny or to complicate the conception of law setting among the democratic people and to use the political space that has been provided by the democratic system for putting forward their objectives in making political decisions; and (7) this group has a tendency to deny the democratic principles that have been based on the public sovereignty.

The questionnaire guidelines related to the Rohis members’ attitudes lead to their view about the state and the people from other religion, such as: (1) their attitude toward Pancasila; (2) their attitude toward the state form; (3) their attitude
toward the government; (4) their attitude toward the national flag; (5) their attitude about the option of democracy or khilafah; and (6) their attitude toward the Rohis members' idols.

In order to test the data validity, researcher would gather the data and test the data credibility altogether by employing multiple data gathering techniques and multiple data sources. In the data validity test, the researcher also makes use of source triangulation in order to attain the data from different sources under the same technique. Within the source triangulation, the researcher makes use of interview that involves different data sources namely principal, coaching teachers, and students who become the Rohis members.

The analysis in this study has been guided during the data gathering process and after the data gathering process in certain period of time. The activity within the data analysis model by Miles and Huberman (Sugiyono, 2012:334) systematically includes data reduction, data display, and conclusion drawing/verification.

RESULTS AND DISCUSSION

Description of Rohis Member Organizational Structure in the Senior High Schools located in the Regency of Temanggung

Rohis have been a spiritual organization under the Section of Theology in the Students’ Internal Organization (OSIS). There are two types of Rohis that would be referred to in this study, i.e., Rohis and Majelis Taklim with the name at the end of the Rohis organization.

Rohis within each subject had respective organizational structure. There are similarities among these organizational structures. First, the male Rohis members are called as ikhwan while the female Rohis members are called as akhwat. Second, in most of Rohis organizations there had been separation between the ikhwan Rohis chief and the akhwat Rohis chief. Third, there are also some chiefs who acted as the general chairman or also known as Rois Aam. Fourth, the Rohis coaches from all Rohis organizations within this study are the teachers of Islam Education. Fourth, all of the subjects in this study had joined inter-Rohis organization communication forums such as Forum Rohis Nusantara (Fornusa) and Forum Silaturahmi Majelis Taklim (FSMT).

From the subjects, the researcher found that the center of Rohis activities is the mosque. This statement implies that the mosque in the school is the center of gathering events for the Rohis members in discussing the activities they would perform. In addition to the mosque, another facility that had been used in establishing mutual communication is social media such as WhatsApp Messenger.

From the subjects as well, the researcher found that the Rohis members had been divided into two parts namely the general members and the board members. The general Rohis members are the students in the respective schools. The division is performed due to the principal's policy that urged demanded the students to hold the festival religious day celebrations, to implement the religious programs, or to implement the religious programs that the schools had mandated.

The Rohis board members are usually selected based on certain mechanism, both the written regulations such as the Articles of Association and the non-written regulations become the basis in recruiting the board members. The recruitment of Rohis board members itself is conducted once in a year on the new academic year while the students are attending the school orientation period (MOS, Masa Orientasi Sekolah). During this period, the new students are introduced to the extracurricular activities in their schools. One of these extracurricular activities is the Rohis organization. During MOS, Rohis members usually exposed their programs, promoted their achievement, and told stories from the alumni accepted in the favorite state universities or working in certain sectors.

In terms of organizational structure, generally the structure of Rohis organization consist of Board of Advisor, Board of Coaches, Daily Caretakers, Chief (General Chief, Ikhwan
Chief, and Akhwat Chief), Secretary, General Treasurer, and Section Coordinators. The Section Coordinators then generally consisted of Section of Cadre Recruitment, Public Relation, Syi’ar, Takmir, Islam Art, and Rohis-Owned Business Unit (BUMR, Badan Usaha Milik Rohis).

**Rohis Coaches and Mentors**

In the organizational activities, the Rohis organization is accompanied by the coaches and mentors. Based on the data gathered from two subjects in the Regency of Temanggung, the researcher found that in overall the Rohis coaches are mostly the Islamic education teachers.

The mentors who are referred to by the subjects are the non-Islamic Education teachers or the other ones who are given additional duty to coach the Rohis organization. The Rohis mentors, based on the results, are the Islamic Education teachers and the mentors who join the LSM (NGO) Iqro Club Temanggung. The number of mentors in each subject is 2/3 of Islamic Education teachers and 9 alumni of Iqro Club Temanggung.

The Iqro Club itself is a non-governmental organization that oversees the domain of moral internalization among the youth especially the students. The club is dedicated to internalizing the youth morality (the morality of high school and university students) in order to fasten the manifestation of advanced community in Indonesia. This organization is a partner for the adolescence, both high school and university students, in internalizing themselves in morality, intellectuality, capacity, and personality. The Secretariat of the club has been moving around from one place to another because they have no fixed office. The last position of the office is in Anggrek I Street No. 30 Bendo Kertosari. The club’s place of activities has also been moving around from one mosque to another (Iqro Club Profile, 2012)

**Rohis Organizational Activities**

Rohis activities are usually differentiated into three programs, namely the short-term (routine) program, the long-term program, and the incidental program. The short-term or routine program is usually related to the daily religious activities such as liqo/halaqoh/mentoring, salat berjamaah, salat Jumat berjamaah, kajian nisaa (for akhwat members), majelis taklim, Qur’an verses reading both daily and weekly, kultum, infaq, mosque shift, and alike. On the other hand, the long-term program is usually related to activities which are in need of quite enormous cost, time, and effort. This long-term program usually included mabit, social service, comparative study, and alike. However, several Rohis organizations also held big events that involve all components and all schools in one regency or city.

The Rohis activities, both the small-scale ones and the big-scale ones, certainly need sufficient funding. In order to cover this funding, usually the Rohis organization is provided with aids from schools, sponsorships, and personal business through the owned business units. The school typically does not mind to participate in the funding as long as related programs might be held credible and did not turn aside to one’s interest materially and financially. Then, in relation to the sponsorship funding, usually the Rohis organization plans to organize an event proposal that would be presented to the donors. On the contrary, from the owned business units, several Rohis organizations have treasury department and the typical business activities for selling credits, gallons, and alike.

**The Model of Communication Transmission as a Process of Internalizing Religious Attitude among the Rohis members**

Any form of human communication is an attempt to create meaning as long as it is purposeful (Haris, 2002:18). Transmission in the context of Islamic missionary endeavor context through the Rohis organization had been a communication path that involved the role of communicator, message, channel, and communicant. The communicator as a messenger
delivers the Islamic missionary endeavor both verbally and non-verbally to the communicants using a channel (media) with the objective of changing perception, attitude, and behavior according to the communicator’s expectation. These messages are associated to his orientation toward the political system of Indonesia through both encoding and decoding that made use of the message delivery method or media.

Communicator

From two subjects researches, the researcher found that the communicator has a significant role. Thereby, the communication process taking place is a way communication. This means that the communicator is the central figure in delivering the information of Islamic missionary endeavor. This finding revealed that the central figure in the message delivery within the Rohis organization is the mentor, the Mubaligh/Da’i, and the social media.

The mentoring activities encourage mentors to lead the Rohis members to perform the following content of Islamic missionary endeavor: strengthening creed, moral, and motivation. The strengthening in the creed domain included the moral to the fellow Moslem brothers and sisters, the courtesy of establishing friendship between the men and women, and also the courtesy of establishing friendship with people from other religion. In strengthening this creed, the messages regarding the state-related problems is also inserted.

The mentoring activities investigated from two subjects under the study are differentiated into two parts namely the ikhwan mentoring and the akhwat mentoring. The first one is executed by the Islamic Education teachers and the mentors from the Iqro Club. The mentors who still pursue their education in the university or those who have been graduated and had been working, turn out to care about the mentoring activities toward the students who had joined the Rohis organization in the students’ alma mater.

Every mentor has a certain method in delivering the messages of Islamic missionary. However, generally these methods are generally based on the needs of the Rohis members (the students’ needs). The students would ask, the mentors would answer. But, if there are no question, the mentor would proceed to the learning materials or the activities of reading Qur’an by turns.

With this, students need method. the communication used is the one-way communication. The model is regarded effective in internalizing the religious values in the form of indoctrination. A set of messages from the communicator (mentor) are delivered to the Rohis members without reconstructing these messages, and usually these messages are delivered through mentoring activities in several liqo or halaqoh. However, there is a dialogical process with the mentoring activity but this dialogical model tends to have more questions and answers. This is what the mentors regard that the student need method. Like an empty bottle, the Rohis members are filled with the religious values. There should be a good communication capacity from the communicator in delivering these messages to the Rohis members so that the students would change their perceptions, attitudes, and behaviors according to the communicator’s expectation. The ikhwan mentoring activities are performed by holding 1 liqo, while the second, akhwat mentoring activities are performed by holding 3-6 liqo with different mentors. These liqo is followed by X, XI, and XII grade students. The materials for the liqo activities that the mentor performed are around courtesy of establishing friendship, feminism, Qur’an recitation, and sharing moment among the members.

Political View and Affiliation of the Mentor

Mr. BTN (Initial Name), one of the mentors from the Iqro Club Temanggung, is one of the activists for Party of Justice and Welfare (PKS) in the Regency of Temanggung. He is one of the staff members in the Department of Public Relation within the Regional Board of the PKS in the Regency. Mr.BTN mentioned that most
of the mentors in the club are the activists or the sympathizers of **PKS**. Then, the other mentors in the Iqro Club are only volunteers who had different affiliation to different parties. However, the club did not discriminate these mentors because they all are aware of that they are doing humanity services.

In 1999, Mr. BTN joined the **Rohis** organization in his senior high school which was one of the subjects in this study. In each mentoring activity, he and his fellow mentors never anticipated any provision of **bisyaroh** (fee). What they did is pure sincerity and they only asked for the Lord’s blessing. When the researcher asked about his motive, Mr. BTN said that he is actually encouraged by today’s children’s association and morale that had been concerning and is drifted away from the religious norms such as the free association and the drug misuse. Therefore, he perceives that he is called to guide the **Rohis** members in order to avoid them from such situation.

In his mentoring activities, Mr. BTN never put on his political party uniform in front of the **Rohis** member under his guidance. Then, as having been explained above, the method that he implemented is the student need. The students would ask questions and he would answer their questions. If there are no question, he would proceed to reciting the Qur’an. However, Mr. BTN claimed that actually **Rohis** would be the future of PKS. The reason is that the movement that the **Rohis** performed in terms of vision and mission is quite similar to the vision and the mission of PKS, i.e., implementing the Islamic teachings in all life lines within the daily activities.

“Originally the first sila stated ‘Divinity by implementing syariat Islam to the beholders’. The founding fathers realized that if the content of this Jakarta Charter should be completely cited then the unity of Indonesia would have been threatened because the Eastern Indonesia would potentially separate themselves from the Unified Nations of the Republic of Indonesia. Therefore, for the sake of the state’s unity, the founding fathers erased the part which stated “implementing syariat Islam to the beholders.” My point is that as long as we have common agreement the common agreement should be put forward and should be implemented altogether since this agreement entails the parties under the same interest.” (Interview with Mr. BTN, 2017)

Similarly, Mr BTN viewed that democracy in Indonesia was born in the West, however not a single element of democracy is against the Islamic teachings. There are several points in accordance with Islam, such as the principles of **syura** (discussion) within the democratic process although there would be voting if the situation are in deadlock situation. The voting itself, in his opinion, also represents in **syariat Islam**.

In relation to the **Unified Nations of the Republic of Indonesia or khilafah**, Mr. BTN mentioned that he refers to the initial concept in establishing this state. If the democratic and presidential system had been adopted since the beginning of this state then all citizens should follow the system.

In relation to the 1945 Constitution, Mr. BTN said that Indonesia had been based on the Constitution. This constitution strictly mentioned that the stated had been established based on the divinity as having been mentioned in Article 29 verse 1, “Negara berdasar atas Ketuhanan Yang Maha Esa” (“The state is based on the Divinity”), and verse 2 regarding the freedom of each citizen to hold their religions and to perform rituals of their religions.
Since Indonesia is based on the state divinity, there should not be any action or behavior that insults religions. The incident of *Aksi Bela Islam 2/12* and the subsequent rallies are acts toward denying Ahok, who is judged as attacking the dignity of religion. For Mr. BTN, Certainly the issue is against the 1945 Constitution (interview with Mr. BTN, 2017).

With regards to *Bhinneka Tunggal Ika* and inter-religious people tolerance in Indonesia, Mr. BTN said that there is no mistake with the slogan *Bhinneka Tunggal Ika*. Similar situation could also be found in the Medina Charter from the period of the prophet Muhammad. In his opinion, with the presence of Medina Charter the majority, namely the Moslem people, could live in harmony with the minority, namely the non-Moslem people. The minority would have a sense of protection while the majority would also provide their protection. Mr. BTN has a dream of bringing about the comfortable and non-disturbing Moslem people amidst the other religious people. Islam should provide benefits and becomes *rahmatan lilalamin*.

Similar statement is also given by another mentor, Mrs. FM, an alumnus from one of the subjects in this study and also the Chief of Akhwat in 1997. In her opinion, mentors also participate in internalizing the school children’s morale amidst the adolescences’ social relationship nowadays and the communication technology that had been undermining the children. Therefore, there should be additional guidance among the students and one of the means for pursuing such additional guidance through Rohis.

The function of mentors in the *Rohis* organization, in her opinion, serves as the children’s companion. They should be the children’s friend, be the children’s reminder about certain programs in improving their deeds, and be the children’s reminder about *muhasabah*. The objective is shaping a Moslem personality with *kaafah* (interview with Mrs. FM, 2017).

Mrs. FM’s view toward the Unified Nations of the Republic of Indonesia is similar to that of Mr. BTN; Mrs. FM said that actually the problem of state foundation should be no longer disputed. The reason is that they have been living in Indonesia with other citizens and Indonesia have been adopting this foundation since the early establishment. Moreover, she said that there is no controversy between Islam and the state foundation.

**Mubaligh and Da’i**

In addition to the mentors, other communicators that played a role in internalizing the religious values within the *Rohis* activities are the *da’i* and *mubaligh* (Muslim preacher). However, according to the researcher’s opinion, both of them do not have a significant role to play in internalizing the religious values among the students. The reason is that the intensity and the proximity between the students, in this case the *Rohis* members including the *da’i* or *mubaligh* are not similar to that between the members and the mentors. The organizational affiliations of the *da’i* and *mubaligh* who used to perform the religious activities within the subjects in the Regency of Temanggung are Muhammadiyah, *Nahdlatul Ulama* (NU), Ministry of Religious Affairs in the Regency of Temanggung, *Dewan Dakwah Islam Indonesia* (DDI), and the Kafilah Publisher Yogyakarta.

*Da’is* or *mubalighs* concerned with the religious subjects are open for public; as a result, their specific role in internalizing the *Rohis* members’ morale is not that intense. The theme that they brought in the Islamic review is usually related to certain festival Islamic days such as *Maulid Nabi*, *Isra Miraj*, and alike. In this concern, they usually insert materials about good nobility, nationalism, and alike.

From a number of communicators mentioned above, the ones who have the role in internalizing the religious values through the *Rohis* organization among the subjects in the Regency of Temanggung are the *Rohis* coaches and the mentors. The coaching teachers and mentors possess equally strong intensity and influence in internalizing the religious values among the
Rohis members.

The intensity of meeting among the Rohis coaches, the mentors and the Rohis members could be more than twice in a week. These meetings could be held regularly. These intensity might be raised when there are events of mabit, social service, and religious activities in Wednesday and Friday. The intensity itself might even be higher when the mentors invited the Rohis members into outbound activities and alike.

Religious Values and the Use of Social Media

The religious values intended in this study are the messages from the Islamic missionary by which the communicators (internal mentors, Islam Education teachers, external mentors, and da’i and also mubaligh) have delivered directly and indirectly. These messages might be considered direct when face to face communication is made, both the one-way communication and the two way communication, occurred. On the other hand, these messages might be considered indirect delivered when certain media, such as social media, movies around the Islamic missionary endeavor, bulletins, and like, are utilized.

The materials related to the internalization of religious values among the Rohis members include siroh nabawi, siroh sahabat, birul walidin, courtesy of social relationship, reading Qur’an carefully and eloquently (tartil)-based manner in reading the Qur’an. The last activity is programmed since now children rarely read the Qur’an due to their school assignments, and the present problems such as Aleppo, Rohingnya, Act of Islam Defence or Aksi Bela Islam, and alike depending on the situation and the condition. The materials related to the siroh nabawi and the siroh sahabat are compulsory among the Rohis members in order that the Rohis members had good religious knowledge.

The message of Islamic missionary in the form of religious values delivered in these mentoring activities leads the Rohis members to the interpretation in the form of encoding and decoding. In the encoding process, there should be language capacity between the communicator (the mentors) and the communicant (the Rohis members). In this process, the mentors actively pick the messages that will be delivered and formulated these messages into symbols that take the form of sounds/writings.

The success of the mentors (the communicator) in internalizing the religious values would be apparent from the Rohis members’ response toward what the mentors have proposed in the form of language, writings, figures/photos, or even other symbols. From the results that the researcher collected, the response toward what the mentors had given could be in the form of writings, photos, figures uploaded in social media such as Instagram, Rohis members’ wall magazine, and bulletins.

The social media typically used by the Rohis members for expressing their diversity are WhatsApp, Instagram, and Twitter. They do not use other social media such as Facebook anymore because, in their opinions, such media is outdated. The last trace from one of the subjects in their Facebook account is dated November 19th, 2012.

On the contrary, in relation to Twitter, during this study the first tweet is dated on October 5th, 2014, while the last tweet is dated on February 11th, 2016. From 2012 to 2016 the Rohis organization from one of the subjects had tweeted for 542 times, had been followed by 243 people, and had tweet followers around 116 people.

The Rohis organization’s Twitter account followed several tweets from the famous figures or the Rohis organizations in Indonesia such as Yayasan Rumah Rohis, Rohis Indonesia, Komunitas Aku Cinta Indonesia, Ust. Felix Siaw, and alike.

The Rohis Indonesia’s Instagram account is filled with the posts from Ahmad Heryawan, a politician from PKS who is also the Governor for the Province of West Java. His account is followed by the Rohis organizations’ official accounts and the contents of his account are nuanced with motivation and appreciation for living in the ways
of Allah.

In addition to Instagram and Twitter, the Rohis members also frequently watch the Islamic missionary in both television channels and Youtube channels. The television programs that becomes the students’ reference are as follows:

**Table 1.** The television programs that become the students’ reference

<table>
<thead>
<tr>
<th>Television Channel</th>
<th>Program</th>
<th>Youtube</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trans TV</td>
<td>Mozaik Islam</td>
<td>Zakir Naik</td>
</tr>
<tr>
<td>Trans TV</td>
<td>Berita Islam Masa Kini</td>
<td>Habib Riziq</td>
</tr>
<tr>
<td>Trans 7</td>
<td>Khazanah Islam</td>
<td></td>
</tr>
</tbody>
</table>

Other communication media that the Rohis students benefitted for establishing communication and expression is wall magazine and bulleting. The wall magazines made the Rohis members are installed in front of and around the school mosque within each subject. These wall magazines covers the Rohis students’ creativity in drawing comics of Islamic missionary endeavor, motivation, and maintaining courtesy in social relationship.

**Communicants**

In general, the students are intelligent and full of achievement. The reason is that the schools are the top class schools in the Regency of Temanggung. In order to be enrolled in these schools, the students’ graduation grade should be high. According to the confession of a principal from one of the subjects, during the selection process more than 50% of the student candidates failed due to the graduation score-based selection.

In the process of transmitting the religious values, the Rohis members are the communicant who retrieved the Islamic materials that the communicator (the mentors, the Rohis coaches) has conveyed. The Rohis members come from different educational background yet they are united by the vision and the mission of the Rohis organization in their senior high school. This is due to the communicator’s language flexibility and use of humanistic approach to the Rohis members.

Before the students become the Rohis members, they should be selected first through a recruitment process during the school orientation period in Grade X. There are three requirements for being accepted as the Rohis members namely: (1) beholding Islam; (2) having good personality; (3) having a strong will and determination in doing kindness and in performing the Islamic missionary endeavor.

The students interested and accepted in the recruitment process come from different educational background; however, in general they might be classified into two categories namely the general junior high school and the plus junior high school. For example, the Rohis organization from one of the subjects the RoisAam come from the state junior high school while the Akhwan Chief come from an integrated Islamic junior high school in Parakan. In a Rohis organization from another subject, the Chief come from an integrated Islamic junior high school in Kedu. In terms of Qur’an recitation, the Rois Aam come from a general junior high school and he had not been better than the Akhwan Chief who come from an integrated Islamic junior high school. She had been able to memorize 3 chapters of the Qur’an.

At the beginning of the service period, the Rohis members should undergo multiple programs designed by the Board. These programs comprise the night of faith and piety coaching and the Foundation of Leadership Training.

The night of faith and piety coaching conducted once in a year at the beginning of the new academic year involve the new Rohis members, the Board, and the active members, the alumni, and the mentors. This program requires the students to stay in the school because the activities would be held wherein. The principal would not give any permission if the program is
implemented outside the school.

The agendas of the program are congregational prayer *salat berjamaah* and *tilawah*, Islamic art performance, mid-night prayer *salat tahajjud*, alumni motivation, reading *wirid al-ma’tsurat*, early morning lecture, and wide games. The mentors who consisted of the alumni and the volunteers from the Iqro Club usually attended this program because they still cared about their alma mater. These alumni are usually university students. The program is considered as a right event for implanting the vision and the mission of the *Rohis* organization so that the new members would have a vision that went in accordance to the *Rohis* vision.

The *Rohis* members are also provided with the fundamental leadership training. This is conducted in order to shape the leadership spirit and to prepare the regeneration of Rohis Board. The fundamental leadership training is conducted at the end of the even semester for the Grade X students as part of their preparation to welcome the leadership succession since the Grade XI students would be promoted to the Grade XII.

### Political View and Orientation of the *Rohis* Members to the State Form

#### View toward the Idols, the Mass Organizations, and the Political Parties

The process of internalizing the religious values from the mentor to the *Rohis* members is not apart from the communication transmission that involves the mentors, the *Rohis* coaches, and also the *da’i* and *mubaligh* through media both verbally and non-verbally within the *Rohis* activities. This transmission process certainly had the objective of transferring the knowledge from the mentor to the *Rohis* members so that there would be a change of knowledge, attitudes, and behaviors among the *Rohis* members as having been expected by the communicator.

There are three issues related to the political orientation of the *Rohis* members. The first issue is the *Rohis* members’ idols and views toward the Islamic mass organizations, the general political parties, the Islamic political parties, and the *salafi* religious movement. In relation to their idol, the *Rohis* members are asked about the religious idols that they adore during the study. The name of these idols appeared or is frequently mentioned both in the questionnaire and during the interview without considering the quantity. Then, the name of their idols might be viewed in Table 2 as follows.

<table>
<thead>
<tr>
<th>Frequently Mentioned</th>
<th>Rarely Mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yusuf Mansur, Raja</td>
<td>Makruf Amin,</td>
</tr>
<tr>
<td>Salman, Habib Riziq,</td>
<td>BachtiarNatsir,</td>
</tr>
<tr>
<td>Zakir Naik.</td>
<td>Quraisy Shihab, Din</td>
</tr>
<tr>
<td></td>
<td>Syamsyudin, Lukman</td>
</tr>
<tr>
<td></td>
<td>Hakim Syaafuddin, Uje</td>
</tr>
<tr>
<td></td>
<td>(Jefri Al Bukhori)</td>
</tr>
</tbody>
</table>

From the above table, it is apparent that the idols the *Rohis* members selected are Yusuf Mansyur, Habib Riziq, Zakir Naik, and King Salman. On the other hand, the names that rarely appear are BachtiarNasir, Ma’ruf Amin, Quraisy Shihab, Lukman Hakim Syaafuddin, and Jeffri Al Bukhori.

The reasons why many *Rohis* members choose those Idols are probably caused by the media trend that blew up the Act of Islam Defence regarding the blasphemy of Islam and Islamic scholars presumably conducted the Governor of Special Capitol Region Jakarta Basuki Tjahaja Purnama around 2016-2017 massively both in the television and the social media. This trend is assumed to influence the *Rohis* members’ perception toward their idols. This matter is also confirmed when Indonesia is visited by King Salman from Saudi Arabia. The media trend at time also blew up his visit; as a result, this trend is assumed to influence the *Rohis* members’ paradigm in relation to their idols.

After having found out the idols of the *Rohis* members, the researcher would try to view the pro and the contra of the *Rohis* members toward the mass organization and political party movement in Indonesia. In general, the attitude of the *Rohis* members toward the mass organization and the
political party might be viewed in table 3.

Table 3. The Pro and the Contra toward the Existing Mass Organization and Political Party.

<table>
<thead>
<tr>
<th>Organization</th>
<th>Attitudes and Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pro</td>
</tr>
<tr>
<td>1</td>
<td>FPI</td>
</tr>
<tr>
<td>2</td>
<td>NU</td>
</tr>
<tr>
<td>3</td>
<td>Muhammadiyah</td>
</tr>
<tr>
<td>4</td>
<td>PKS</td>
</tr>
<tr>
<td>5</td>
<td>Wahabi</td>
</tr>
<tr>
<td>6</td>
<td>Salafi</td>
</tr>
<tr>
<td>7</td>
<td>PDIP</td>
</tr>
</tbody>
</table>

Political Orientation of the Rohis Members to the State Form

The Rohis members are asked to share their opinions regarding their political view and orientation, especially toward the state form such as NKRI, democracy, syariat Islam implementation, Pancasila, national flag, governance system, and khilafah. Through the questionnaire distribution, the researcher found that more than 60% of the Rohis members in the Regency of Temanggung agreed with the Unified Nations of the Republic of Indonesia (NKRI) while the remaining 40% of the students stated that khilafah might be applied in Indonesia.

There are certain reasons why the Rohis members view the form of our unified nations and one of these reasons is related to the historical background namely the agreement initiated by the founding fathers and the diversity that should be unified (tribe, religion, language, and culture). The Rohis members also viewed that unity is a great capital and a great force that might be benefitted for advancing a nation.

On the other hand, the Rohis members who agreed with the khilafah stated that they opted for that form because most of Indonesian people had been Moslem. However, khilafah had been difficult to implement in Indonesia. Although most of Indonesian people had been Moslem, the implementation of khilafah might disintegrate the state because several regions might detach themselves from this unity.

In relation to the form and the principles of democracy in selecting the leaders, the Rohis members agreed with the form and the principles. The reason is the principles of democracy there had been syuro or discussion. However, there are several notes that the Rohis members emphasized. They prioritized male Moslem person as the leader because, in their opinion, male Moslem person as a leader is in accordance to the guidance in Islam.

In coping with the implementation of syariat Islam in Indonesia, most of the Rohis members stated that they agreed the implementation of syariat Islam in Indonesia. In order to manifest this implementation, most of the members would select the parliament representatives who fight for to put the syariat Islam into implementation in Indonesia. They refer to the siroh nabi regarding the Medina Charter, which stated that the law in this period implemented the syariat Islam by still protecting the Jews and the Christian people. On the other hand, the Rohis members who disagreed with the implementation of syariat Islam stated that it is not appropriate time for the syariat Islam implementation in Indonesia. However, they believe that one day syariat Islam might be implemented in Indonesia.

In relation to the political orientation toward Pancasila as the state foundation, all of the Rohis members in the subjects of this study agreed that Pancasila is still a legitimate state foundation. This agreement is based on the multiculturalism and their views that Pancasila is not against Islam.

In relation to flag honoring, most of the Rohis members said that they do not have any problems with that, because it is not against Islam as well. Similar statement is also found with regard to the song entitled Bagimu Negeri by Kusbini; these members said that this song has no relationship to the creed in Islam.

About the government, the Rohis members are asked to provide their expectations regarding the ideal government. The Rohis members comment that an ideal government is fair in terms
of laws, rights, and duties. This is in accordance to the era of prophets; the leader in that period is Moslem and subjected to the Islamic teachings. They also held the Qur’an and Hadits.

Last but not least, about the vote all of the Rohis members will indeed take part in the national election or the gubernatorial election if they are provided with a vote. They would give their vote to the Islam candidates who had high nationalism. They would not vote the party but the Moslem people who are nationalist and just.

**DISCUSSIONS**

The internalization of religious values among the Rohis members has been determined by several factors that include communicator, message, channel, and communicant. The communicator refers to the mentors, the Rohis coaches, and also the da’i and mubaligh. Then, the figures who serve as the communicator perform the transfer of knowledge and the transfer of value in the form of religious values both verbally and non-verbally using several media such as face to face meeting and group communication using social media. These messages then are interpreted by the Rohis members both verbally and non-verbally (symbol). Finally, this interpretation will internalize the Rohis members’ knowledge, attitudes, and behaviors toward their political orientation in the Indonesian governance system.

Based on the data in this study, the researcher has found a description that the communication model that has been established between the communicator and the Rohis members in transmitting the religious values are the one way communication model. Although there has been a dialogical process between the mentors (the communicator) and the Rohis members (the communicant), the dialog itself is merely a question and answer session between the communicator and the communicant.

The information or the messages delivered by the communicator, both verbally and non-verbally, through the oral media or the social media then will be interpreted by the Rohis members as the communicant. Eventually, the objective of this transmission is changing the Rohis members’ knowledge, attitudes, and behaviors in accordance to the communicator’s expectation. The one way traffic communication model has been very effective in indoctrinating the communicator’s intention to change the Rohis members’ perception. This model depicts a set of messages that the communicator delivers to the Rohis members without any opportunity to reconstruct the messages that have been delivered.

**Figure 1**
Transmitting Communication Model Through Rohis Members
during the mentoring activities (liqo or halaqoh).

Like an empty glass, these messages are like the water that the communicator wants the communicant (the Rohis members) to contain. There should be good communication skills from the communicator in order to deliver these messages to the Rohis members so that there will be a change of knowledge, attitudes, and behaviors among the students in accordance to the communicator’s expectation.

The internalization of religious values through this manner has been more effective because communication disturbance can be minimized whenever it occurs. Therefore, the mentors make use of liqo/halaqoh method or divide the students into smaller groups in order to minimize the disturbance. In the same time, the mentors also make use of the night of faith and piety coaching event to internalize the religious values. In this event, the students will be in a dark situation and they are only accompanied by candles. As a result, the situation will be very silent and the religious values might be internalized.

Here is a communication scheme that has taken place in Rohis’s organization on the subject of research (see figure 1).

From the figure 1, it is apparent that the mentors, comprising of Islam Education teachers and other volunteers, have a stronger role than the da‘ī and mubaligh. The mentors have more intensive presence among the Rohis members in internalizing the religious values according to their respective understanding and interpretation. The materials that the mentors bring about will be more intensified through the mentoring technique that involves liqos or halaqoh.

Such intensive role has been possible due to the number of meetings that the mentors, both the coaches and the volunteers from the Iqro Club, have; they meet the Rohis members at least for 32 times and maximum for 96 times under an assumption that in one week there will be two meetings. With good language and communication capacity, the mentors have been able to encode the political messages in the form of religion both verbally and non-verbally. Verbally, the mentors make use of oral language with both one-way communication (lecture) and two-way communication using the student-need model; as a result, the students have their feedback so that the mentors’ objectives, namely the internalization of religious values/understandings, can be achieved so that the mentors may change the students’ religious attitudes and behaviors. This is in accordance to the objective of communication that has been proposed by Hovland, namely changing the communicant’s behaviors (Budyatna and Mutmainah, 2004:2-3). On the other hand, non-verbally religious values are also internalized by the communicator through the stimuli in the social media such as Face Book, WhatsApp Messenger, Twitter, and alike.

In addition, the mentors also make use of media in stimulating the Rohis members. Usually, these mentors make use of the moments in direct meeting such as lecture, liqo-liqo (halaqoh)-associated mentoring activities, night of faith and piety caching, outbound, social service, and more. There are two types of social media that have been assumed to influence the Rohis members in internalizing the religious values namely the strong type and the weak type.

The strong social media refer to the social media which has higher usage intensity among the Rohis members. The social media that belong to this type include WhatsApp Messenger, Instagram, and Twitter. WhatsApp Messenger is used for establishing communication among the ikhwan members and the akhwat members; in the same time, it is also used for establishing general organizational communication and the communication between the members and the mentors. Then, Instagram is also one of the social media that most of Rohis members use for viewing the posts that have been uploaded to their group by the mentors or the religious figures in politics that they adore. The Rohis members also make use of Twitter which has also been benefitted by the mentors or the religious figures in politics to tweet (upload postings) regarding the materials
of Islamic missionary endeavor.

On the contrary, the weak social media refer to the social media that has lower usage intensity in the transmission of religious values. This type of media includes Facebook and Youtube. Facebook and Blog have long been abandoned by the Rohis members. In the same time, the Rohis members also rarely open their Youtube account because the materials of Islamic missionary endeavor in Youtube are not always up to date over time.

Both the verbal and the non-verbal religious messages that have been stimulated by the communicator to the communicant in the Rohis organization through these media directly and indirectly influence the members' paradigm in their daily media and behaviors. The daily media in this study refers to the members' social media and wall magazine. Through the social media, the governing process is similar to what the communicator has stimulated in relation to the social media namely the strong type and the weak time.

Regarding the Rohis members’ political orientation, based on the above scheme of communication transmission the researcher may conclude that the Rohis members' attitude toward the system of democracy in Indonesia is supportive. The reason is that within that system there has been an element known as syuro (discussion), which can also be found in Islam teachings.

Then, regarding Pancasila, the Rohis members’ attitude is also supportive. For these members, the problem of Pancasila as a state foundation has been clear and should not be disputed anymore since it has been the agreement of the founding fathers. Furthermore, Pancasila itself is a representation of Islam especially the first sila: “Ketuhanan yang Maha Esa” (“Divinity”). This statement can be seen from two subjects in the Regency of Temanggung; however, between the two subjects there have been a pro and contra about the use of NKRI and the use of Khilafah.

Within the state law implementation, based on the above scheme of religious values transmission among the Rohis members it is apparent that the Rohis members heavily support the implementation of syariat Islam. This support is also based on the history of Medina Charter through which Muhammad the Prophet stated that the governing law at that time is Islamic law; however, the Jews and the Christian are still under the protection of Islam.

**Conclusion**

There are two conclusions that the researcher may draw from this study. First, the transmission model of religious values through the Rohis organization has been the one way traffic communication model. The implication of this model is that the communicator’s role is more dominant; as a result, there is a concern that the tendency of indoctrination appears. The process of this transmission involves the communicator, namely the mentors, the Rohis coaching teachers, the da'i and mubaligh with the mass organization (political parties or non-governmental organizations) background, and alumni. The internalization of these religious behaviors is pursued both verbally and non-verbally through the social media (WhatsApp, Instagram, Twitter, Line). These religious values are transmitted to the Rohis members in order to change their attitudes and behaviors.

Second, the Rohis members have certain political view and orientation regarding the leader and the state form. Regarding the leader, the Rohis members will opt for the male and Moslem person. Then, regarding the state form some of the Rohis members consider that Pancasila and democracy have still been relevant to the Indonesian governance system, some other members demand the Unified Nations of Republic of Indonesia, and several members demand the khilafah system. However, the supports of the unified nations-concept are higher than those of the khilafah.

**References**


CURBING CORRUPTION THROUGH TERTIARY EDUCATION IN INDONESIA AND JAPAN
(ANALYSIS OF LEGAL SYSTEM AND ISLAMIC PERSPECTIVE)

Abdurachman Assegaf

Faculty of Islamic Education and Teacher Training
Sunan Kalijaga State Islamic University
Yogyakarta, Indonesia
abdassegaf@yahoo.co.id

Paper received: 28 August 2017
Paper revised: 24 – 29 November 2017
Paper approved: 27 December 2017

ABSTRACT
Corruption has become a global issue, whereas almost every country, whatever tough or slight it is, got to fight against it. It means that none of single country in the world is corruption free. This study analyzes anti-corruption policies and educational strategies enforced by Indonesian and Japanese Government. Data was collected through documentation and literature review, and to some extent, cultural behaviors of both countries were observed. This study used the theory of legal system by Lawrence M Friedman as an analysis method. The main research questions are: first, how are the Government's policies enacted to eradicate corruption in Indonesia and Japan? Second, what educational strategies are implemented by both countries for combating corruption? Third, how Islamic perspective deals with anti-corruption practices? The research findings indicate several points: firstly, Indonesia has very complex social and cultural background if compared to Japan. Indeed Indonesia has some weaknesses such as weak of economic conditions, high levels of poverty, lack of political will, weak of cultural order, lack of honest and discipline attitudes, and lack of law enforcement. Indonesia's anti-corruption policies enforced today is Act Number 31 of 1999, while Japan enacted several interrelated law compiled in Penal Codes (PC). Secondly, the implementation strategy for anti-corruption education in Indonesia is preventive, detective and repressive strategies. Meanwhile, Japan applies integrated strategies in social, political, economic, cultural, and education dimension. It is expected that the results of this study can contribute to the prevention and eradication of corruption in Indonesia more comprehensively, not only through legal means but education, especially higher education through internalization of moral and Islamic values of anti-corruption in all aspects of live.

Keywords: corruption, tertiary education, Indonesia, Japan

INTRODUCTION
According to general explanation as stated in Act Number 30 Year 2002 on Corruption Eradication Commission, corruption in Indonesia is still pervasive, prevalent and widespread in almost all aspects of social life. The development is continuously increasing from year to year; both from the number of cases and the amount of losses to the state, also in terms of the quality of corruption were made more systematic. In 2015, the Indonesia’s Corruption Perception Index (CPI) reported by Transparency International as ranks to 88 out of 177 countries with a score of 36 out of 100 (Transparency International, 2015: 3). In spite of perception-based corruption index as mentioned above do not tie with reality, this index could be used as positioning and measuring the level of corruption. Andvig (2005) and Weber Abramo (2005) mention that perception-based indices reflect the quality of a country’s institutions rather than its actual degree of corruption (Dreher and Kosogiannis and McCarriston, 2007: 2).

Corruption in Indonesia has covered almost entire life of people, while the people themselves tend to silence it (Marpaung, 2007: 25). Data
from Indonesia Corruption Watch (ICW) showed that during the first semester of 2013, there were 293 cases with 597 corruption suspects. Out of the 293 cases reported in year 2013, 114 of which were cases of Procurement (Pengadaan Barang Jasa, PJB), or 46.38%, with 314 suspects. As for the second semester, there are 267 cases of corruption found with 594 suspects, and 42.7% in the form of PBJ (Tribunnews.com, 2014). Moreover, as of December 2013 there were 311 head areas arrested related to legal issues (Mukodi, 2014: v). In 2015, the ICW released verdict cases that as many as 401 suspects were sentenced to light imprisonment, between 1 to 4 years; 56 suspects were sentenced to 4-10 years imprisonment, and 3 suspects received heavy sanctions above 10 years (Annual Report ICW, 2015: 5). That figure illustrates how prevalent corruption trend in this country. Indonesia has to fight hardly to eradicate corruption, and they need to learn from best practices from other countries including Japan.

Indonesia is still far left behind if it was compared to Japan. Japan is closer to a corruption-free country that stands at 15th rank and scores at 76 out of 174 countries (Transparency International, 2014: 3). Meanwhile, the Global Competitiveness Index 2014-2015 noted Japan as ranked 6th out of 144 countries with a score of 5.47 on a scale of 1 to 7, while at the same time; Indonesia stands at 34 rank and a score of 4.57. The level of economic freedom index of Japan is also high at 73.3 of scale 100, while Indonesia ranked at 58.1 (Economic Freedom Index, 2015:259). Indeed, no single country is immune to corruption, but as seen from the scoring above it is clear that Indonesia still faced problem of acute corruption. On the other hand, Japan can be used as a comparative model in which Indonesia can learn from them that is expected to bring substantial benefits to policy reform and anti-corruption education in Indonesia.

It is clear that corruption is one form of deprivation of the people who should be in the absence of corruption the people can live more prosperous. Precisely because of corruption, most people in Indonesia are trapped in poverty. Huguette Labelle stated that “in the middle decades of the progress of countries that have successfully spawned anti-corruption laws and regulations, corruption is still confine millions of people in poverty” (Transparency International Indonesia, 2006). Tetsushi Sonobe argues that corruption hampers state building and economic development. For instance, corrupt officials and politicians embezzle funds intended for the provision of basic public services and the construction of infrastructure. Corruption makes the political legitimacy of the state more dubious and undermines democracy (Sonobe, 2012: 2).

The rule of law must be upheld in order to eliminate corruption. Whenever law is firmly implemented then undoubtedly corruption can be reduced or even terminated. However, that law enforcement to combat corruption has faced various obstacles, while corruption has spread into all aspects of life, ranging from the bureaucracy, business, banking, and has penetrated in the area of education. On that basis, the prevention and eradication of corruption had to be done in a multidimensional level, not only through legal channels but also education.

Education is an effective means to instill values and attitudes among early learners. Although the educational approach takes a long time, and the results cannot be seen immediately, a good education process is expected to shape the culture and theological beliefs in self learners to act and behave anti-corruption. Higher education as a center for excellence has a pivotal role to develop ways and strategies to curb corruption within an academic atmosphere.

This study is intended to analyze further on how Indonesia and Japan are able to curb corruption through legal culture, substance and structural means and education. It is also intended to analyze comparatively the policies imposed by both governments in preventing and combating corruption. The results of this study can be used as a starting point for policy reform and education strategy improvement in counteracting corruption.
The research questions

The identification of problems and the core issues of this study are formulated into several points as follows: first, how are both Government’s attempts and policies to eradicate corruption in Indonesia and Japan? The analyses are focused on the realm of social-cultural, legal system, institutional substance of law enforcement, and Islamic perspective in preventing corruption. Second, what educational strategies are implemented by both countries for combating corruption? In this section this article highlights the role of tertiary education strategies in curbing corruption. Third, how does Islamic perspective deal with anti-corruption practices?

Theoretical Framework

Efforts to curb corruption in Indonesia have actually been done since long time ago. In the Old Order era there was a Law Number 24 Regulation 1960, inter alia through Budhi Operation, followed by the establishment of the Corruption Eradication Team by a Presidential Decree Number 228 year 1967 led by the Attorney General. However, it seems that such policy is not successful, so that the policy is repealed and replaced by Act Number 3 year 1971. This Act has been attempted through a maximum of Conduct Operations enacted by the Command for the Restoration of Security and Order (Kopkamtib). This policy had been applied throughout the New Order era, but corruption was still not subsided. Turn on the Reformation era, the government re-enacting a new law, the Act Number 31 year 1999 which was later amended by Act Number 20 year 2001, then a year later the Corruption Eradication Commission was formed through Act Number 30 year 2002.

In most countries, combating corruption has experienced twists and turns for such a long time, but it brings fewer results. Then, the problem became clear that corruption eradication program in fact cannot merely be approached from the perspective of law but also it needs to hold multi-approaches strategies and synergistic attempts along with other areas of life, especially moral and religious education. Educational paths and preventive approach through religion and the cultivation of anti-corruption values require a relatively long time efforts, but the results are expected to be more effective. Hence, legal education and religious awareness with high moral values and characters are expected to able to reduce corruption.

The relationship between moral and law is divided into two theories, namely: firstly, the theory that morality and law must coexist in the sense of inseparability, as it is the essence of the moral law. Lawrence M. Friedman (1975) stated that there will never be a total separation between moral and law. This is in line with Immanuel Kant that argued the moral law is the law in the sense of truth. Therefore, apart from the moral law is not really a law, it will not last long. This theory is supported by some Indonesian thinkers like Hazarin (1968) and Rasyidi. Hazarin (1968) mentions that without the moral law is injustice, likewise moral without law is utopia. Meanwhile, Rasyidi stated that the law and morality should be placed side by side, because it is the subject of the moral law.

Secondly, a theory which states between law and moral has their respective fields with no connection at all. This view is supported by the followers of legal positivism which considers that law and morality has its own field. In this case, Hans Kelsen (1973) states the moral and social philosophy should be separated from the law. John Austin in his imperative theory of law argued that the laws are the ruling regime themselves. It seems that he intended to separate clearly between positive law and moral tradition.

This study follows the first theory that was seen in line with religious theology, namely; law and morality cannot be separated, and even morals become a staple part of the law. Lawrence M. Friedman’s theory on legal system divides it into three elements of the legal system, particularly useful in analyzing the phenomenon of corruption. The main component of his theory consists of legal culture, substance and
the structural elements. Lawrence M. Friedman (1975) further describes the three elements of the legal system that likened to a machine where the legal culture as a fuel that determine the life and death of the machine. The consequences of this aspect of the legal culture are so urgent in nature. Therefore, without a legal culture, the legal system will be helpless like a dead fish lying in the basket, not like a live fish swimming in the ocean (See Saputra, 2011).

A legal structure is created by the institutional legal system like the district court, administrative tribunal, which functions to support the operation of the legal system itself. The components allow it to their service and law enforcement on a regular basis. Legal substance is the content or legal charge materials. If the substance is vague the result is not only vague either but also able to provides ample opportunity to the appropriate law enforcement agencies to translate it in their respective interests. For law enforcement agencies working on behalf of law enforcement, whenever the rules are not clear it can be used against corruption which utilizes a law that does not clear. While law enforcement agencies who want to achieve financial gains, the substance of such law will be traded by those involved in corruption cases.

Legal culture is usually associated with customs, traditions and cultures that affect other components of the law, therefore the law was not the product of a cultural vacuum. Law is not just a tool that can be used for certain purposes, but it is the tradition, objects that are not value-neutral in exchange of social and cultural influences. Changing the culture of law must always be aware of the values, traditions, customs, and all the dominant attitudes that are generally applicable in all aspects of life. There is no more effective way for the realization of value investment collectivity except employing character education, religion, and nationalism value to people. Academic and pedagogic agenda are certainly very important part for the better future in the context of curbing corruption epidemics that might grow inside the next generation (See also Saputra, 2011). Furthermore, Lawrence M. Friedman’s theory on legal system and its implementation towards corruption eradication in Indonesia and Japan could be illustrated as below.

**Figure 1**

Friedman’s Theory on Legal System and its Implication towards Curbing Corruption in Indonesia and Japan
Curbing Corruption Through Tertiary Education in Indonesia and Japan
(Analysis of Legal System and Islamic Perspective)
Abdurachman Assegaf

Literature Review

Research results on corruption are often found in the study of law. Some research publications on this issue have been published in the form of books, journals, and research reports. Leden Marpaung (2007), for example, discusses on the eradication and prevention of corruption. He initiates his studies about the background and policies of corruption eradication in Indonesia within historical perspective, then, he describes cases of corruption, modus operandi, handling and prevention efforts legally conducted by the government. Various experts have addressed corruption issue using divers perspectives such as religion, law and morality, for instance Suyitno, et.al (2006) wrote a book called Korupsi, Hukum dan Moralitas Agama (Corruption, law and religion) (Suyitno, 2006). The book consists of chapters written by 18 authors that spotlight on corruption in law, the role of religion and morality in curbing corruption and the impact of corruption eradication to increase social welfare. Similar study was also conducted by Yunahar Ilyas et al (2004); they wrote a book entitled Korupsi dalam Perspektif Agama-Agama: Panduan Untuk Pemuka Umat (Corruption in the religious perspectives, guidance for community leaders). This book specifically examines the normative acts of corruption from religions standpoint. He discussed about the role of conscience for the establishment of anti-corruption attitude and behavior, the values of honesty, trust, responsibility and ethics in terms of property ownership in the Islamic perspective.

Michael Johnston (2005) also examines the issue of corruption that is conceptually supported by plenty of data and information in his book entitled: Syndromes of Corruption: Wealth, Power and Democracy. He discussed about the international background, the emergence of corruption syndrome, market influence and network of elite cartels as well as other forms of oligarchy and tribal power. Furthermore, in the conceptual outlook, Syed Hussein Alatas (2009: 1-275) analyzed various properties and functions of corruption in his book which is seen as selected works: Rasuah: Sifat, Sebab dan Fungsi. He outlines the historical problem of corruption in Roman, Ancient China and up to Asia today. Then the explanation is directed to analyze the causes of corruption and the impact of ideological corruption. Although there are many studies on corruption and many academic papers on such theme, these only serve as the precaution and warning, in the reality the corruption itself continues to run and never ceased.

Curbing corruption can be done indirectly through education at schools and universities. Some studies about corruption in educational perspective began to appear, amongst which was the work made by Agus Wibowo (2013: 1-226) on Pendidikan Antikorupsi di Sekolah (anticorruption education at schools) and Mukodi (2014) on Pendidikan Antikorupsi: Rekonstruksi Interpretatif dan Aplikatif di Sekolah (anticorruption education: interpretative construction and implementation at schools). Both writing are consistent in emphasizing the importance of anti-corruption learning and management in schools.

Research Institute(now LPPM) of State Islamic University / UIN Sunan Kalijaga Yogyakarta Indonesia conducted research program in 2006 on religion and corruption eradication. However, from the research proposals that reached 13 studies on various corruption issues, none of

which uses an educational approach to analyze corruption eradication theme. Moreover, Journal of Religious Research (JPA) Volume XVI, 2 May - August 2007, included a special edition with the theme of Religion and Anti-Corruption. Out of 11 published articles, two of which examine corruption from the standpoint of education. The first was written by Abdurachman Assegaf under a title: Madrasah dan Nilai-Nilai Antikorupsi: Analisis Isi Pembelajaran PAI di MAN 1 Yogyakarta, and the second writing made by Moh Soehadha et al, entitled Kurikulum Antikorupsi di UIN Sunan Kalijaga: Sebuah Upaya Pemecahan Masalah Korupsi di Kalangan Umat Islam dengan Disiplin Keilmuan Patologi Sosial di UIN Sunan Kalijaga. Meanwhile, other writings highlight the corruption problems within religious perspective, literature studies, Islamic organizations, criminal behavior and institutional context.2

Those various researches on the problems of corruption are expected to have influences in building synergy among diverse government agencies to take precaution actions. Ministry of Religious Affairs Republic of Indonesia, for example, in 2013 has issued Anti-corruption guidelines for Islamic higher education students. Similarly, several universities in the country have also made the subject of anti-corruption education in their strategy and curriculum. Corruption Eradication Commission (Komisi Pemberantasan Korupsi or KPK) also appears actively in dealing with corruption cases involving elite officials, local officials and businessmen.

Those variety studies on corruption and the hard efforts done by anti-corruption commission are expected to be a driving force in corruption eradication in the country. If compared to the previous study, this research is intended to analyze the Government’s policy on curbing corruption as well as the implementation of educational strategies for anti-corruption as practiced at the universities. It is obviously recognized from the previous studies that plenty of research results contribute to analyze corruption legally without combining with the educational perspective. Hence, this article tries to fill the gap.

Research Method

This research is a policy research analyzing the government policies on corruption eradication. In addition, this study is also a comparative education study specifically on the educational practices in Indonesia and Japan. This discusses the theory and practice of education of both countries. This study was conducted from October 2015 to January 2016. Data was collected through three ways namely observation, literature review and documentation on a variety of policy products published by both countries.

The collected data are then processed and analyzed through several stages, namely: data organizing, data classification, synthesizing, looking for patterns of relationships (Bogdan, 1982:145). In a qualitative research, data analysis is performed either simultaneously during or after data collection process. The next steps are writing, editing, classifying, reducing and presenting data. According to Matthew B. Milles and Huberman (1994) data processing include: data collection, data displaying, data reduction, and conclusion. As a comparative analysis, Islamic perspective on anti-corruption principles will be highlighted as necessary in the appropriate discussion.

Since curbing corruption in Indonesia and Japan have been in effect, then the type of policy analysis is post-ante that emphasis on the descriptive and evaluative explanation (Dunn, 2002:33). Therefore, the analysis can be performed from primary resources from the state.

---

documents such as laws, regulations, decisions, instructions, or other sources. Medium expert analysis on the above policy can be analyzed through meta-analysis that is the analysis above expert analysis (Tilaar, 1993: 51). Analysis of legal system which comprises of three aspects: legal culture, legal substance and legal structure, are briefly explained below.

**RESULTS AND DISCUSSION**

**Analysis of Legal Culture**

Indonesia is the largest archipelagic country in the world because it consists of 18,108 islands with a land area of 1,910,931.32 km². However, out of 17,504 inlands there is only 6,000 of these islands that are inhabited (BPS, 2015: 9). In terms of terrain, Indonesia is mountainous and two-thirds of the country has been covered by forest and jungle (Quah, 2012:344). Like a string of pearls, the Indonesian archipelago stretches around the equator. This consists of millions square of land and 1.263 million square miles of ocean. Among the largest islands in Indonesia are Java, Sumatra, Borneo, Sulawesi and Irian Jaya. Java is the administration center and it has its capital city of the country. Indonesia has 34 provinces in which 3 of them are Special Region, namely: Special Capital Region (Daerah Khusus Ibukota, DKI) of Jakarta, Yogyakarta (Daerah Istimewa Yogyakarta, DIY) and Aceh. These 34 Provinces are divided into 440 districts and cities, 5,263 sub-district, 62,806 villages.

The official census recorded the population of Indonesia in 2014 and it shows that there are 252,200,000 people with a population density of 132 people per square kilometer (323.05 per square mile). Moreover, poor people reached at 28,3 million people or equal to 11,2% of the total population and unemployment rate is 5,9% (BPS, 2015: 2). It is approximately 58% of Indonesia’s population lived in Java in which this makes the area as the most populous island in the world. In the recent years, the country has promoted a program of awareness on family planning but it has done little to slow down the growth of its large population which is expected to reach approximately 254 million in 2020 and about 288 million people by 2050.

Indonesian natural resources stand in balance with cultural diversity as seen in the diversity of race, ethnicity, language and religion. Indonesia comprises of 17,504 islands both small and large island with tribal and ethnic diversity from their respective regions. Details of ethnic groups in Indonesia are as follows: Java: 41.71%; Sunda: 15.41%; Matay: 3.45%; Madura: 3.37%; Batak: 3.02%; Minangkabau: 2.72%; Betawi: 2.51%; Banten: 2.05%; Banjar: 1.74%; Bali: 1.51%; Makassar: 0.99%; Cirebon: 0.94%. In addition to this diverse population, Indonesia is also the most populous Muslim country in the world (see World Population Review, 2015).

The great natural wealth of Indonesia has not optimally serve and improve the welfare of the population. This is due to the low quality of human resources and at the same time applied technology and management of natural resources are also reliant to foreign interest. Other factors are large population and incompatible quality of education, as well as supporting policy which is not strong enough to reform bureaucratic management. Furthermore, Indonesia faces severe challenges in equity of wealth and prosperity between people. The poverty rate is still high compared to other countries in Southeast Asia.

In connection with this poverty rate, an official report from the Central Bureau of Statistics Released in 2015 stated that the number of poor people in Indonesia in September 2014 reached 27,727.78 million people (10.96 percent). It means that there is reduction to 0.89 million people (0, 53 per cent) compared to the poverty level in September 2013 which amounted to 28,553,93 million (11.47 percent). During the period of September 2013-September 2014, urban poverty had reduced by approximately 399.5 thousand people (from 10,634.47 million to 10,356.69 million), while the number of poor people in rural areas decreased to 487 thousand people (from 17,919.46 million to 17,371.09 million). The percentage of poor people in urban
areas in September 2013 amounted to 8.52 percent, dropping to 8.16 percent in September 2014. Likewise with rural poverty also decreased from 14.42 per cent in September 2013 to 13.76 percent in September 2014 (BPS, 2015: 176-178). The role of food commodities to the poverty line is far greater than the role of non-food commodities (housing, clothing, education, and health) (Assegaf, 2015: 616).

The above statistics showed that there are still many Indonesian people living in poverty. This condition can be precedence for the emergence of corruption, although in reality many corruptors who become a suspect have prosperous economics background and well-established social status. On the other hand, Japan is widely perceived to be one of the least corrupt countries in the world. As quoted above, Transparency International ranked Japan at the 15th least corrupt country out of 174 (Transparency International, 2014: 1-3). Global Integrity reported Japan’s overall anti-corruption performance as “solid” (Yoshida, 2014: 142). It is also supported by global corruption barometer’s data in which in 2013 from surveyed respondents who had paid bribes in the past year to any one of eight services by country stated that Japan has less than 5% of having paid bribes, while Indonesia ranging between 30-39,9% (Transparency International, 2013: 10). Japan is already capable to increase prosperity and at the same time suppressed corruption behavior effectively.

Indonesia is far left behind from Japan income per capita. In 2015, Japan income per capita (GNP) reached US $ 36,899 while Indonesia GNP stay in the range of US$ 5,214 (Economic Freedom Index, 2015). Meanwhile, the World Bank report in 2015, GNI per capita of Indonesia ranged in US $ 3,630 with growth of 5.8% and the poverty rate of 11.3% of the population in the same year, while Japan show that GNI per capita has reached US $ 42,000 (World Bank Report, 2015).

Japan anti-corruption structural institutions successfully achieved in combating corruption, so that Japan became closer to a corruption-free country. Its impact can be seen in the acquisition of the low level of prosperity and poverty. Japan Inflation in 2015 only reached to 0.4% while Indonesia stood at 6.4%. Currently, the poverty rate in Japan as announced by the Ministry of Health, Labor, and Welfare in July 2014 that stated Japan’s relative poverty rate was 16.1% in 2012. The threshold, calculated by MHLW based on OECD standards, in 2012 was defined as ¥1.22 million, half of the median equivalent disposable income (See Nippon Communication Foundation 2011-2017), while based on the Economic Freedom Index that unemployment in Japan ranged in number 4.1%. Japan is ranked 6th out of 41 countries in the Asia–Pacific region, and its overall score is above the world and regional averages. However, Japan’s foreign debt is very high which reached at 243.2% of the Gross National Product (GDP) when compared to Indonesia at 26.1% of DGP. For more details, the chart below represents the real number of economic conditions in Indonesia and Japan.

In addition to these economic conditions, it should be noted too the social and cultural conditions of Japan. Japan is officially known as the Unitary Parliamentary Constitutional Monarchy which is located in East Asia. In 2015, the population of Japan reached 127.3 million. The majority ethnic is Japanese (98.5%) and the rest are foreign workers living there including Korean, Chinese, Phillipine, Brazilian, Vietnamese, etc. Japan comprises of more than 6,800 islands; and the largest native ethnic group in Japan is the Yamato people, meanwhile large minority groups include the indigenous Ryukyuan and Ainu peoples (World Population Review, 2015).

Some Japanese islands are small, only 340 islands has more than 1 km per square. Four big islands include 96% of this country, namely: Hokkaido, Honshu, Shikoku, and Kyushu. The land area of Japan is 378,000 km2. Japanese islands stretch out as a string curve as long as 3,500 km. More than a quarter of population lived in Tokyo and its surrounding prefectures. Metropolitan areas near the capital city are Tokyo, Osaka and Nagoya, all of which are settled by more
than 45% of Japanese people. National legislative board of Japan is known as Dit that consists of two assemblies, House of Parliament and House of Councilors. Most of national constitutions should be legitimized by those assemblies.

Japanese people are traditionally family-bounding. Until now, there exist children, parent and grandmother or grandfather stay together in the same house. Three generations family prevalently formed 12% of Japanese household. Divorce cases are uncommonly happened compared to Western countries (Assegaf, 2003: 129-139). Based on that cultural background of Japan it is understandable that Japanese people live in multicultural group’s communities with family-based structure oriented and strict to national laws. That is the fundamental values adopted by Japanese people.

**Analysis of Legal Substance**

Corruption in Indonesia is undoubtedly pervasive (Crossin, 2015: 2) and Indonesia consistently is fighting corruption through any possible means. Indonesia’s anti-corruption policies have been conducted since Independence Day in 1945 through various legislative, institutional and program of prevention and eradication of corruption. In the era of the Old Order (1966-1998), there was enacted Law Number 24 year 1960, inter alia through Operasi Budhi (Moral Operation), followed by the establishment of the Corruption Eradication Team by Presidential Decree Number 228 year 1967, led by the Attorney General. However, it seems that this attempt is considered not successful, so that the policy is repealed and replaced by Act Number 3 year 1971. This Act has been attempted through a maximum of Conduct Operations enacted by the Command for the Restoration of Security and Order (Kopkamtib). This policy applies throughout the New Order era, but corruption was still not subsided. Turn on the Reformation era, the government is re-enacting a new law, the Act Number 31 year 1999 which was later amended by Act Number 20 year 2001. Then, it was formed the Corruption Eradication Commission (KPK) on December 29, 2003 through Act Number 30 year 2002 which states that the Commission consists of five commissions with a leader and four vice-chairmen who served for the maximum of two-year tenure (see Assegaf, 2015: 618).

Actually, the Reform era was marked by the spirit of anti-corruption, and therefore strengthening institutions to combat corruption along with the law of anti-corruption policies Law Number 28 year 1999 on Corruption; Law Number 31 year 1999 on the Eradication of Corruption, Law Number 20 year 2001 on the Amendment of Act Number 31 year 1999 on the Eradication of Corruption; Law Number 30 year 2002 on Corruption Eradication Commission;
Law Number 46 year 2009 on the Corruption Court; and Law Number 8 year 2010 on the Prevention and Combating of Money Laundering.

Anti-corruption provisions are included in the Eradication of the Criminal Act of Corruption Law (Law Number 31 year 1999, then, amended by Law Number 20 year 2001 and Law Number 7 year 2006; collectively, the “Anti-Corruption Laws”) that include domestic bribery and foreign bribery as well, and cover both the offer or and the recipient of the bribe. For offering a bribe will be punished by the criminal charges may be imposed on one who gives or promises a government employee something in exchange for (or due to) the commission or the omission of an act that contradicts with the civil servants obligations, one to five years imprisonment and/or a fine of 50,000,000 to 250,000,000 rupiahs (Law Number 31 year 1999 article 5) (ADB/OECD, 2011:233). In relation with the power or authority of the position (without requesting an exchange in performance) the penalty is up to three years imprisonment and/or a maximum fine of 150,000,000 rupiahs (Law Number 20 year 2001 article 13) (Day, 2013:76).

The main substance of the Act Number 31 year 1999 on the Eradication of Corruption contains a lot of subjects, but in particular the problem of corruption described in Chapter II, Article 2 and Article 24, and Chapter III of other offenses related to corruption. Medium Chapter IV contains about problems of investigation, prosecution, and examination in court hearings (Article 25 to Article 40). Chapter V contains the role of the community (Article 41 and Article 42). General Provisions contained in Chapter I, which contains an explanation of the various terms, while Chapter VI contains about Other Provisions (Article 43), and Chapter VII of the Final Provisions (Articles 44 and 45). Until now the Commission ensnares the perpetrators of corruption with the regulations, which summarized the substances of the anti-corruption policy must contain the following aspects (Act Number 31 year 1999):

a. Any person who acts unlawfully enriches themselves or another person or a corpora-

b. Anyone with the intention of enriching himself or another person or corporation, abuse of authority, opportunity or means available to him because of the position or positions that could harm the state finance or economy of the State.


d. Every person who gives a gift or pledge to the civil servants with considering the power or authority inherent in the office or position, or by giving a gift or promise is inherent in the position or the position.

e. Any person who violates the provisions of law which expressly states that the violation of the provisions of the law as corruption applicable provisions stipulated in this law.

f. Everyone who attempted, assisted, or evil of agreement to engage in corrupt activities, shall be punished.

g. Everyone outside the territory of the Republic of Indonesia that provides assistance, opportunity, means, or information to corruption is liable to the same punishment as the perpetrators of corruption.

h. Any person who intentionally prevent, hinder, or interrupt, either directly or indirectly, investigation, prosecution, and examination at the trial of suspects and defendants or witnesses in corruption cases (Assegaf, 2015:619).

If compared with the substance of the law (legal substance) of anti-corruption in Japan, the local government policies applied the rules as described in many laws. The newly introduced law in Japan includes the Unfair Competition Prevention Act (UCP Act Number 47 year 1993). After signing the Convention on Combating Bribery of Foreign Public Officials, the government of Japan, in 1998, amended such Act (which amendment came into effect in February 1999) to criminalize acts of bribery of foreign public officials (Article 18 of the Act). Article 18 of the Act proscribes bribery of foreign public...
officials by any person, and there is no limitation on its application based on the place where the violation is committed (Assegaf, 2015: 6).


Japan has many attempts in curbing corruption, for example Japan International Cooperation Agency (JICA) employs the term “fraud and corruption” to refer to any act for which, when committed, measures are to be taken under JICA Rules on Measures to Suspend Eligibility for Participation in Tenders for Contracts and JICA Rules on Measures against Persons Engaged in Fraudulent Practices, etc. in Projects of ODA Loan and Grant Aid. Each of the following actions is regarded as fraud and corruption: false statements in documents; manipulation; the commission of a violation of Japan’s Unfair Competition Prevention Act including bribery; the commission of a violation of Japan’s Antimonopoly Act; and any other acts which are wrongful or dishonest (JICA, 2014: 5).

Japan imposes severe penalties approach in combating corruption and increase the probability of detection and punishment (Sonobe, 2012: 2). Disciplinary sanctions are the most commonly applied means to enforce codes of conduct. Sanctions often encompass dismissal from the office. Candidates involving in corruption or abuse of power are disqualify for promotion, appointment to important posts in the public sector and certain institutions, or may not receive salary supplements (ADB/OECD, 2011: 11).

According to Penal Code of Japan (PCJ article 198), a person who gives, offers or promises to give a bribe to a public official may be imprisoned for up to three years or fined up to ¥2.5 million. The Penal Code also includes specific punishments for bribery-related crimes relating to public officials. Companies are not punished for their employees’ violations of domestic bribery laws (Sadaka, 2011: 6-7). With severe penalty against corruptor, bribery is now widely understood to be impermissible in Japan. Corruption is no longer as a prevalent feature of the Japanese politics and business as it was 20 years ago (Yoshida, 2104: 142).

Japan anti-corruption element regulates of not only domestic official but also foreign official. Offering a bribe or receiving it is prohibited by law. Anti-bribery provisions are included in the Penal Code (Act Number 45 of April 24th, 1907) and the Act on Punishment of Public Officials’ Profiting by Exerting Influence (APPOPEI); Act Number 130 of November 29th, 2000). A person who gives, offers or promises to give a “bribe” (as provided for in Penal Code articles 197 through 197-4) shall be subject to up to three years imprisonment with working or a fine of not more than 2.5 million yen (Penal Code article 198) (ADB/OECD, 2011:250). A person who gives “property benefits” (as provided for in APPOPEI articles 1 and 2) shall be subject to up to one year imprisonment with working or a fine of not more than 2.5 million yen (APPOPEI article 4) (Day, 2013:19). To some extents, those policies are part of the Japanese laws that effectively tackle or prevent the corrupt behavior. In making those policies run smoothly the legal structures are needed.

Analysis of Legal Structure

The creation of the corruption eradication legal structure in Indonesia is formally established through the promulgation of the Law of the Republic of Indonesia Number 30 Year 2002 on Corruption Eradication Commission (KPK) or the Commission by President Megawati Sukarnoputri that took place on 27 December 2002. Since its establishment in 2002 (Hanna, 2011:12), the KPK has evolved under the leaderships of successive commissioners into a fiercely independent, resilient, popular and effective institution in the investigation and prosecution of corruption among public officials (Crossin, 2015: 2).
In Act 30 year 2002 it was explained duties, powers and obligations, domicile, responsibilities and organizational structure of the Commission and others. Chapter II, Article 6 contains about the duties, powers and obligations of the Commission which includes: (1) coordination with authorized institutions, (2) the eradication of corruption, (3) supervision of authorized institutions, (4) investigation and prosecution of corruption; (5) taking measurement to prevent corruption, and (6) monitoring the conduct of the government.

In relation to a position, responsibilities and organizational structure of the Commission as mentioned in Chapter IV, Article 12, it consists of several rights and obligations namely: (1) The KPK is based in Jakarta the capital of the Republic of Indonesia and its jurisdiction covers the entire territory of the Republic of Indonesia; (2) The KPK may establish representation in provincial. Moreover, Medium Article 20 mentions about responsibility of the Commission, namely: (1) Anti-Corruption Commission is responsible to the public for the implementation of the task and submitting its report openly and regularly to the President of the Republic of Indonesia, the House of Representatives of the Republic of Indonesia and the Audit Board, (2) The public liability referred to in paragraph (a) shall be implemented by means of: mandatory audit of performance and financial accountability in accordance with the work program, (b) publish an annual report, and (c) open access to information.

Article 21 contains the leadership of the Commission: Firstly, Chairman of the Corruption Eradication Commission consists of five members of the Anti-Corruption Commission; Secondly, Advisory Team that consist of four members; and thirdly, Employee of Anti-Corruption Commission as an administrative task. The leadership structure of the Corruption Eradication Commission referred to paragraph (1) point “a” is structured as follows: 1. The Chairman of the Corruption Eradication Commission and member; and 2. Vice-Chairman of the Corruption Eradication Commission consists of four persons, each member concurrently. 3. Chairman of the Corruption Eradication Commission referred to in paragraph (1) point “a” is a state official. 4. The Chairman of the Corruption Eradication Commission referred to in paragraph (1) point “a” is an investigator and prosecutor. 5. The Chairman of the Corruption Eradication Commission referred to in paragraph (2) work collectively. 6. Chairman of the Corruption Eradication Commission referred to in paragraph (1) point “a” is the highest person in charge of the KPK. The KPK is aggressively hunted down the criminals until criminalized by the law.

As a comparison, Japan has created specialized investigation department within the prosecutor’s offices in major cities. These offices staffed with specialists and investigate financial crimes team (ADB/OECD, 2011: 28-29). Enforcement body of anti-corruption in Japan is the Public Prosecutor’s Office and the National Police Agency (PPONPA) (Jones Day, 2013: 20). JAFIC is the principal agency responsible for preventing money laundering and terrorist financing in Japan. All financial and certain non-financial institutions (e.g., dealers in precious stones, dealers in precious metals, real estate agents, credit card companies, finance lease companies, post-office box agencies, telephone reception agencies), both public and private, are required to file reports with JAFIC when they find suspicious transactions. If JAFIC finds suspicious activities, it is required to report them to the relevant law enforcement authorities such as the National Police Agency, the Public Prosecutor’s Office or the Securities and Exchange Surveillance Commission which may then result in administrative penalties or even criminal investigations.

Another structural institution is Japan Fair Trade Commission (JFTC). This institute enforces Japan’s Act on Prohibition of Private Monopolization and Maintenance of Fair Trade (Antimonopoly Act) with a view to maintaining fair and free competition in the market. Recent amendments to the Antimonopoly Act granted criminal investigation powers to JFTC. If an investigation is commenced, JFTC may itself file
criminal proceedings with the Public Prosecutor’s Office under the terms of the Antimonopoly Act. The Ethics Board polices public officials suspected of violating the National Public Service Ethics Act (Ethics Act). To do this, the Ethics Board may either cooperate with the person who appointed the public official or, if it finds it particularly necessary in order to maintain ethics pertaining to the duties of officials, act on its own, conduct on-site investigations to clarify suspected misconduct. The Ethics Board may summon witnesses and request witnesses to submit necessary reports or any relevant materials that it deems necessary for maintaining public confidence in public officials (Smith, 2013: 28).

The Special Investigation Department in Japan has applied several measures and procedures during their investigation process. Firstly, during the course of investigation in a bribery case, the Special Investigation Department conducts a thorough search for evidence to collect as many physical items of evidence as possible. Seized evidence is examined to prove an alleged offence of corruption. Secondly, during an investigation into bribery, it is important to clarify the source of funds offered as bribes and how they were used. Thirdly, public prosecutors conduct intense questioning of suspects or witnesses to obtain their statements to determine the truth about a fact in question (Hasegawa, 2017: 472-473). In short, both Indonesia and Japan have set up institutions and departments to investigate and to prosecute corruption acts. Meanwhile, the effectiveness of them is varied, the Japanese culture of discipline has helped them become cleaner Government. Indonesian people consider constitution as common agreement to combat corruption. Some of Islamic values are implemented into Indonesian anti-corruption acts.

Analysis of Islamic Perspective for Curbing Corruption

Indonesia consists of multi-cultural and multi-religious people, whereas Islam constitutes majority of more than 88 percents of population. In the religious terms, although Muslims formed the largest religious majority in the country, Islam is not made the official religion of the state. This principle unites adherents of all religions that have lived in Indonesia since many years ago. Indonesia is neither a theocratic nor a secular state. Corresponding to the fundamental right of religious freedom every citizen is obliged to respect the right of other citizens. In this sense, all religions have the right to promote and enjoy peaceful co-existence. For Indonesian society, Pancasila (five principles) as a national ideology was agreed upon by the founding fathers of the Indonesian Republic to be the principal guidelines to life in the pluralistic and heterogeneous society under independent Indonesia. With it, the traditional structure of Indonesian society was to be made as a model and a basis for the modern Indonesian nationhood. Pancasila consists of five principles: belief in One Supreme God, just and civilized humanity, the unity of Indonesia, democracy which is guided by the inner wisdom of its leaders, and social justice for the entire people of Indonesia. These are the Indonesian state’s ideology which promotes religious harmony and nation state.

Pancasila as a national consensus, vis a vis Islamic principles, both are inseparable part of Indonesian Muslims’ live. Islamic principles on corruption prevention have been adopted as strategies to install good character opposite to corruptive behaviors. Rationally speaking, Islamic anti-corruption principles has significant role to prevent corruption, while national laws as manifested in many Government’s policies against corruption became imperative action for combating corruption. Hence, religious morality and law enforcement should hand in hand in curbing corruption (Ibrahim, 2006: 130).

Islamic anti-corruption principles are based on the Qur’an revelation, the Prophet Tradition (Sunna) and Islamic jurisprudence. All the Islamic principles dominantly consider twofold of frameworks: firstly, the common interest (maslahat) while preventing detriment...
analisa journal of social science and religion volume 02 number 02 december 2017
pages 261-281

274

(mafsadah). Secondly, whatever good or bad deeds performed by someone in worldly affairs should be related to its consequences into hereafter, ma tuqam bihi al-hayat al-dunya li al-hayat al-akhirah. The last principle could not be found in secular principles (see Ibrahim, 2006:133).

Qur’ân guidance as stated in verse an-Nisa: 58 indicate that: “Verily! Allah commands that you should render back the trusts to those, to whom they are due, and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All Seer”. Ahmad Mustafa al-Maraghi argues that the trusts (amanah) consist of three dimensions namely: the trusts to Allah Swt, to human being and to himself. The trusts to Allah Swt means keeping every covenant through performing his or her obligation ordained to him or her, at the same time, stay away from all prohibitions set up by Allah Swt. The opposite of trustworthy is treacherous (khianah). The trust to human being includes returning all goods to which it belongs, not cheating, keeping secret appropriately and any obligation deeds to others. In addition, the trusts to himself should be done through not choosing something except beneficial and better than it for his or her life in this world and hereafter (Al-Maraghi, 2015: 242). Through these trustworthy obligations, the anti-corruption principles were built.

In one of the Prophet Tradition (Hadits) narrated by Ahmad ibn Hanbal from Abdullah ibn Amr, he said that the Prophet Muhammad (pbuh) curses the briber and the receiver. The similar Hadits were also narrated by Abu Dawud and al-Tirmidzi, which in short, prohibit any kind of corruption behavior, whether it is undertaken by the doer or the receiver. The use of “curses” is an emphasizing of heavy prohibition and penalty (Suyitno, 2006:100-101).

In the Islamic jurisprudence, a corruptive behavior could be categorized as offense to legal system and criminal act (strafbaar feit, fiqh jinayah). Criminal act has objective and subjective elements. The objective element of criminal act is the external human behavior and action aspect that have legal impact (een bepaalde gevolg) including prohibited pre-condition (omstendingheid) or threaten by punishment and law. On the other hand, the subjective component of criminal act is the internal aspect of the actor (in de dader aan wezig). In all circumstances, the actor should be responsible to what he or she has done and faults (toerekeningsvat baarheid) (see Irfan, 2009: 35-36).

According to fiqh jinayah, corruption acts comprise of embezzlement (ghulul), bribery (risywah), plundering (gasab), treachery (khianat), stealing (sariqah), and robbery (hirabah, qathi’ al-thariq). Moral sanction for the embezzler etc. seems to be distinctive than killing act, because the embezzler will be embraced in the day of retaliation. Furthermore, those parts of corruption acts are in line with fiqh jinayah and it is in accordance with formulation paragraph of the Act Number 31 Year 1999 on anti-corruption. The embezzlement (ghulul) is mentioned in article 8 and 10 of the Act; bribery (risywah) in article 5, 6, 12 and 13. Treachery (khianat) is in line with article 3, 7, 8, 9, 10, 11, and 12; while other components of fiqh jinayah implicitly appeared in many other articles. Concisely, Islamic perspective on curbing corruption does not contradict with the national law, even its values are implemented in many anti-corruption policies. In spite of different concept and terms, no single article of the Act contradicts with Islamic principle in curbing corruption. This leads into the fundamental role of religious education, and it is slowly but surely, beneficial to prevent corruption.

Anti-Corruption Strategies in Tertiary Education in Indonesia and Japan

Recently, the strategy to eradicate corruption in Indonesia has focused on the big roles of the KPK. There are variety implemented strategies to eradicate corruption including the preventive
strategy, detective strategies and repressive strategies. Preventive strategy emphasizes prevention if there are indications of corruption in the agency. Detective strategy is an attempt to detect directly in the field if there is a possibility of corruption. This detection strategy is conducted by officials, prosecutors, police and community as well as high-ranking officials. Furthermore, repressive strategy is concrete efforts to eradicate corruption expressly by law enforcement agencies.

The main strategy of the Commission is manifested in various punitive measures, namely the investigation and prosecution on corruption. To operate the strategy of “repressive” the Commission has signed a Memorandum of Understanding with the Attorney General, Police, and various other bodies. Commission advocate for an increase in remuneration and the introduction of various management systems based on performance at all levels of the government. They also advocated the establishment of “islands of integrity” and the various “integrity pact”. Finally, it also seeks to replace a variety of public perception and culture of tolerance towards corruption (CSIS/USINDO, 2007: 109). These efforts should be appreciated although the Commission was not able to make a clean Indonesia and to place Indonesia ranked at the top ten as other countries did. Corruption needs to be approached at various levels and requires expertise, knowledge and skills in a variety of fields, including law, finance, economics, accounting, civil engineering, social sciences, and other domains including education (OECD, 2008: 23). Therefore, the efforts to combat corruption through legal channels, especially those held by the Commission needs to be assisted by other means namely the strategy to eradicate corruption through education.

Education could be used to combat corruption through internalization of values or virtues to students. There are various opinions regarding the best approach to corruption eradication. One of them is essential for the country or group to share their experiences and knowledge with each other. In addition, intellectuals might help by building a coalition of anti-corruption agency. The basic elements of corruption eradication strategies includes: firstly, the implementation of the law. Secondly, it is prevention activities. Thirdly is the establishment of institutions. Fourth: public awareness (ADB, 2011:266). The above mentioned strategies commonly used by Indonesian Government as part of their strategy to eradicate corruption. The Commission takes steps to prevent corruption through preventive strategies in line with other educational institutions, including the Ministry of Education and Culture.

In fact, approach to curb corruption are varies and it should be simultaneously held in multi-approaches strategy as indicated by the causal variables. The causal variables have been categorized into four main factor-groups, namely: political and judicial factors, historical factors, social and cultural factors, and economic factor (Dreher, 2007: 2). Meanwhile, multi-approaches in curbing corruption encompass lawyer approach, business approach, market or economic approach and educational approach. Herewith, education, especially tertiary level, has a significant role in preventing corruption through its university authority policies and curriculum. Anti-corruption curriculum is explicitly mentioned in several universities in Indonesia such as Paramadina University and it is included as compulsory subject matter. Meanwhile, the Ministry of Education and Culture has begun to introduce Anti-Corruption Education in Higher Education since 2011. Consequently, this new policy and the role of tertiary level of education in curbing corruption could not be seen its impact immediately in short period of time. Furthermore, the Ministry of Religious Affairs has also applied and followed up the anti-corruption education among selected Islamic higher education’s students since 2014.

Students’ participation in the higher education in Indonesia is growing fast. Within 99 state universities and 3,181 private universities the active enrolled students’ numbers are 1,827,240 for state universities and 4,012,347 for private
universities. Meanwhile, numbers of lectures are increasing and reached 87,533 for state lectures and 143,382 private lecturers. There were also Islamic higher institutions run by the Ministry of Religious Affairs that could be divided also into two categories: state and private. State Islamic higher institutes comprise of 53 institutes while 625 are private institutes with number of students in state category around 341,315 students, and 272,350 private institutes students. In addition, state lectures are 12,002 lectures and 14,669 private lectures (BPS, 2015:142-143).

Formal and non-formal education eventually is an option. In general, education is intended to re-establish a correct understanding of the public about corruption, raising awareness to all potential corruptive acts that might be occurred, no matter the slightest act of corruption and whoever dares to oppose the acts. This practical purpose, when performed together by all parties, will be mass movement that is expected to generate a new nation that is free from the threat and impact of corruption (Kemendikbud R.I., 2011: 17). Higher education pays much attention in transmitting knowledge, behaviors and values to prevent corrupt attitudes. In addition, because Indonesian people are religiously bounded, religious values and tenets also became significant factors for preventing corrupt actions.

Religion may shape social attitudes towards social hierarchy and family values and thus determine the acceptability, or otherwise, of corrupt practices. The role of the religious tradition in fighting corruption has been explored explicitly by Treisman (2000) who found that the Protestant tradition appears to have a negative (though small) effect on perceived corruption. Religion may also impact on the quality of the legal system as explored by La Porta et al. (1999). They found that countries with a high proportion of Catholics or Muslims reduces the quality of government and, by extension, may reduce the deterrence of corruption (Dreher, 2007: 7).

Religious perspective views that corruption occurs as a result of the weakness of religious values within the individual, and therefore efforts should be done to strengthen and internalize religious values into individual and society to prevent acts of petty corruption and mainly major or grand corruption. This perspective gave birth to among others, corruption and religious subjects in a number of the Faculty of Philosophy and Religion (Dreher, 2007: 18). According to decision made by the Ministry of Religious Affairs, policy Implementation of Anti-Corruption Education Integration Model for Fiscal Year 2014 should be done through both state and private universities who have Postgraduate Program (Keputusan Dirjen Pendis Number 3417 year 2014), that consists of 53 Islamic higher education in Indonesia. Preventive strategy of anti-corruption in higher education in Indonesia has already been conducted by the Commission in collaboration with the Ministry of Education and Culture and the Ministry of Religious Affairs through designing the anti-corruption curriculum for university students.

Anti-corruption education in higher education in Indonesia such as State Islamic University (Universitas Islam Negeri, UIN) or State Institute for Islamic Studies (Institut Agama Islam Negeri, IAIN) should not be manifested in the isolated subject matter curriculum or the monolithic subject matter, but this should be integrated into anti-corruption values and more explicitly exposed into several materials that are closely related to anti-corruption mission. Thus, anti-corruption education could be actualized through political approach, normative, socio-cultural and management. Hopefully, it is not included as hidden curriculum and not limited to integrative contents as such, but it should be included in the curriculum within specific discussion (Afriantoni, 2006: 289-290, 301). However, Agus Wibowo reminds us that developing anti-corruption education is not discussing topic per se, it must be integrated into the whole subject matter, personal development and school culture. That is why, teacher as well as school should integrate anti-corruption values into its curriculum, syllabi, instructional design and action plan (Wibowo, 2013: 57).
In Japan there are two main religions, Shinto and Buddhism. Although some Japanese people nowadays declare that they have no specific religious affiliation; many people participate in Shinto or Buddhism rituals and traditions. For example, some wedding ceremonies are held in Shinto rituals and burial ceremony usually follows Buddhism rituals. Christianity was introduced into Japan by Spain and Portuguese missionaries in the midst of 16th century. Recently, beside Shinto and Buddhism temples there were parish and worship places for Catholic, Protestant, East Orthodox Christian, Mormon, Jews, Hinduism, Muslim and other various religions and beliefs (Assegaf, 2003: 143-144).

The higher education in Japan consists of three types: university, junior college and technical college. Education in the tertiary level comprises of graduate (Bachelor's degree) and postgraduate (Master and Doctoral degree). It takes 4 years study in graduate level, except for Faculty of Medicine that takes 6 years. Master degree takes 2 years and Doctoral degree 5 years (Assegaf, 2003: 136-137). In Japan, universities are divided into following three categories as shown by its founding basis: (a) national universities which were originally established by the Japanese Government (currently established by national university corporations), (b) public universities which are established by local public entities or public university corporations, and (c) private universities which are established by educational corporations (Higher Education Bureau, Japan: 3).

In contrast to Indonesia, anti-corruption strategy undertaken by Japan is relatively successful. In the region of the Asian countries, Japan is a country that is effectively combating corruption. The elements of governance develop and apply effective anti-corruption strategies. It has been argued that development strategies must be: inclusive, comprehensive, integrated, evidence based, non-partisan, transparent and impact oriented. These principles are also true for anti-corruption strategies (UN Guide for Anti-Corruption Policy, 2003: 39). Although no specific regulation and explicit curriculum of anti-corruption education adopted by higher education in Japan, campuses create culture of discipline, honesty, responsibility and integrity. Japanese people commonly follow national laws and institutions in preventing corruption. Any economic transaction used receipt as a proof of payment. Moreover, keeping promise between student and lecturer is a good habit and good practices to endorse better climate for anti-corruption behavior. In addition, Japanese people are willingly to help others whole heartedly until the problem is settled. Apparently, moral educations for students from kindergarten to university level are successful in transmitting good deeds and behaviors to prevent moral deviation like corruption.

Anti-corruption strategy and learning methodology in Japan tertiary education are implementing active learning strategies such as in-class discussion, case study, improvement system scenario, general lecture, film discussion, investigate report, thematic exploration, prototype, prove the government policy, experiment, and developing education tools (Kemendikbud R.I., 2011: 10-17). Students that explore their tasks in laboratory and library beyond scheduled classroom meeting until late at night are commonly happen in Japanese universities. Both lecturer and student are busy with their respective works. University implies instructional concept: internalization of instructional integrity, intention of anti-corruption behavior, student centered learning, learning methodology, participatory learning method (Kemendikbud R.I., 2011: 6-10).

**Conclusion**

No single country can be completely free from corruption. However, as long as concerned, Japan is a country that is approaching to clean or free of corruption. While Indonesia still needs to work hard in combating corruption and therefore learning from Japan's success in overcoming corruption can be used as valuable input as well as follow-up to Indonesia. Some aspects related
to the corruption eradication and anti-corruption education strategies in Indonesia and Japan could be summarized as follows.

Firstly, Indonesia is among the country with the largest population in the world. Indonesia has a broad geographic area that stretches from Sabang to Merauke as archipelagic country, multi-ethnic, multi-religious, multi-cultural, and multi-language and other aspects of diversity, with variety customs and economic conditions. In the economic perspective, Indonesia is facing low levels of prosperity and high poverty rate. Indonesia has more complex system to handle and to fight corruption. Meanwhile, Japan has more prosperous economic growth as indicated by its lower poverty rates and higher prosperity. Japanese people used to live in culture of discipline and obey the rules supported by adequate system and high-technology, the Government effectively handling corrosive action.

In relation with the applicable rules and policies (legal substance) for anti-corruption, both Indonesia and Japan have their own legal basis, foundation and detailed rules, including forms of bribes and gratitude. Indonesia’s anti-corruption agency has already enacted some laws including Law Number 28 year 1999 on Corruption; Law Number 31 year 1999 on Corruption Eradication, Law Number 20 year 2001 on the Amendment of Act Number 31 year 1999 on Corruption Eradication; Law Number 30 year 2002 on Corruption Eradication Commission; Law Number 46 year 2009 on the Corruption Court; and Law Number 8 year 2010 on the Prevention and Combating of Money Laundering. Legal substance of the anti-corruption policies in essence is prosecuting corruption as described in the above rule and its sanctions. However, although it has been available in a wide range of anti-corruption rules, cases of corruption are still prevalently found in this country.

Japan’s Unfair Competition Prevention Act includes bribery along with another integrated policy described in the Penal Code of Japan (PCJ), and the Act on Punishment of Public Officials’ Profiting by Exerting Influence (APPOPEI), are comprehensively in active rules to curb corruption actions. In practice, the substance of the law (legal substance) of anti-corruption in Japan is much more effective and successful than Indonesia; Japan has adopted appropriate strategy integrating the law with their socio-cultural conditions. Many other regulations related to the PCJ are policies on business issues, finances, banking, and commerce that mutually support the eradication of corruption.

The anti-corruption agency (legal structure) established by the Government of Indonesia and Japan is not much different. In Indonesia, the most proactive institution that intensively fighting against corruption is the Corruption Eradication Commission (KPK), while among many other Japan prominent institutions are the Public Prosecutor’s Office and the National Police Agency (PPONPA). Both institutions seek to eradicate corruption and demonstrate its success. But the strategy pursued by both countries is different. The law enforcement agencies in Indonesia are not immune from the case and scandal, including the Attorney General, Supreme Court of the Constitution, the Police Department. Even, in the Commission itself had also experienced a scandal that could bring down their good image and public confidence. In contrast, law enforcement agencies in Japan is quite authoritative and credible, given the corruption, whoever he or she is, will lose everything if caught.

Secondly, anti-corruption education strategy implemented in Indonesia is implemented through the Commission by taking preventive action such as anti-corruption activities, festival, book expo, library, anti-corruption portal, television channels and radio, public information services, and e-learning gratification information. Why so difficult to eradicate corruption in Indonesia? It is mainly because of multi-factors which are intermingling with each others. These include the practice of meritocracy, low salaries, the complexity of the bureaucracy and inefficiency, lack of control over security and surveillance functions, and lack of confidence in
the budget and institutional reforms. Meanwhile, Japan applies interrelated strategies set up by the element of governance which include willingness to develop and apply effective anti-corruption strategies. It comprises of inclusive approach, comprehensive, integrated, evidence based, non-partisan, transparent and impact oriented. Through Japanese culture, legal substance, legal structure and strengthening higher education role and strategy developed by the authorities, Japan has successfully overcome the fundamental causes of corruption.

REFERENCES


**Internet**

Curbing Corruption Through Tertiary Education in Indonesia and Japan
(Analysis of Legal System and Islamic Perspective)
Abdurachman Assegaf


DAKWAH ACTIVITIES AMONG MUSLIM MINORITY AND THE PREVENTION OF HATE SPEECH IN KUPANG, EAST NUSA TENGGARA

Kustini¹, Zaenal Abidin Eko Putro²

ABSTRACT

During the last four months of the year 2016 in Jakarta in concomitant with the campaign period for 2017 governor election, the supposed hate speeches phenomenon sparkled everywhere either openly uttered or written expressed in social media as well as flyers spreading out in any places of the city. It seems that Muslim population of Jakarta was partly doing such hate speeches against incumbent Governor, a Chinese and a Christian, Basuki Tjahaja Purnama (Ahok), and his Muslim supporters. It is interesting to know how it happened in eastern Indonesia where Muslim is the minority. This qualitative research wants to elaborate and to explore to what extent the Islamic preaching deals with hate speech phenomenon in Kupang city. In order to reach data the researcher applied some methods such as in-depth interview, observation and literature study. In essence, Islamic proselytizing or dakwah in Kupang, East Nusa Tenggara, has been still persisted today. It targets solely for Muslim. Islamic proselytizing for non-Muslim is impossible because they are minority in this city. Technically, religious teaching doesn’t use loud speaker machine except for prayer callings (azan and iqamat)), Dakwah activist in Kupang usually tries to hinder the possibility of hate speech possibly sounded by Muslim clerics. In addition, there is a local mechanism run by mosque management for not being tolerance to hate speech through a set of guidance. Then, the issued guidance is sent to the invited preacher several days before to help preacher avoiding of hate speech.

Keywords: Islamic dakwah, hate speech, mosque management board, dakwah guidance

INTRODUCTION

Like what happened in many other Muslim countries, mosque in Indonesia is the most influential place of worship for Muslim. Almost all Muslim residence area there is mosque, meaning that mosques are generally established by self-own community funding. The 1999 State Guidance of Indonesia (GBHN) states that religious place of worship is built to provide religious service for religious followers for all religious purposes. Such service is intended for citizen’ enlightenment in order to create virtuous human beings that are characterized by believe in God, prudent, open minded, self-esteem and responsible for their society and state.

Obviously around Islamic world, mosques are the place for spreading Islamic teaching including, among others, pray and Islamic sermon. In reality, however, spreading Islamic teaching containing hate speech is occurred in many mosque’ sermons. Then, the sermon is protested by others who feel uncomfortable with the sermon content. It is like for example what happened in March 2017 where an invited religious cleric from Yordania gave sermon at Dar Al Arqom mosque in Montreal, Canada. He was saying with reference to the Holy Koran that Jews was deserved to be killed. Soon after the sermon, the content of the sermon was protested by Jews community organization and B’nah B’rith reported it to the local police. They
sued the mosque board for asking forgiveness to Jews community. Even, the Muslim Council of Montreal had also contended the sermon (Sputnik, 2017).

Such hate speeches are not identical with a certain religion. In contrary, hate speeches have been growing elsewhere in recent years including humiliation to Muslims. Even, those spreading hate speech gain high social status in their society, such as example religious leader and politician. A Myanmar vibrant bhikkhu, Ashin Wiratu was just punished by the Myanmar’s sangha leader for no longer being allowed to give religious sermon in one year long due to his long anti-Islamic sermon which is assumed causing riots between Buddhist and Muslim in Rakhine State (The Star Online, 2017). Geert Wilders, a Dutch prolific politician and Robert Menard, the major of Beziers of France are both popularly known for their statements which consist of hate speech towards Muslim in Netherland and France (Sputnik, 2016). The last two names of politician give an example how public figures insult Muslim in turn to attain some influential supports from their constituents.

In Indonesia, the similar condition has just happened in the last four months of the year 2016 in Jakarta especially during the campaign period for 2017 governor election. It was a shocking phenomenon to see how many hate speeches sparkled everywhere either openly uttered or written expressed in social media as well as flyers spreading out in any places of the city. Those variety of hate expressions were established with special focus on targeting the Governor Basuki Tjahaja Purnama (better known as Ahok). Even, such hate speeches were mentioned by national Muslim leader at the open forum as well as at the mosques. How about other mosques in outer Island and these which are far away from the capital city of Indonesia? Does hate speech exist in the mosques of Kupang, East Nusa Tenggara? This paper tries to explore the hate speech phenomenon in Kupang where Muslim is minority in number.

Being settled by Muslim minority, Kupang is an interesting place to study. Statistically, the number of Muslim in Kupang is the third while the Protestant is the largest and Catholic is the second. Logically, it will not be found hate speeches delivered by Muslim in the area of Christian population. However, no one can guarantee such hate speeches not happened in the city.

Muslim minority in Kupang has at least more than forty mosques. This study focuses only on two mosques which represent a certain characteristic. Nurussa’adah the Great Mosque in Kupang is characterized by its heterogenous and as being a public mosque, while the mosque Ahmad Dahlan which belongs to Muhammadiyah University of Kupang is designated for homogenous intellectual and Muhammadiyah community mosque.

Islamic Proselytization and Hate Speech

Proselytization (dakwah in Islamic term), as many other religions either Abrahamic religion or non-Abrahamic religion, is a common feature in Islam. Even, according to a hadith, dakwah is believed by some Muslim as the mandatory task for every single Muslim though delivering one verse only. To consider this, discussion about dakwah is still very relevant in current time.

Dakwah primarily refers to activities aiming at strengthening and deepening the faith of Muslims and helping them lead their daily lives in conformity with Islamic principles. Since the birth of Islam, dakwah has been an important aspect of this religion and dakwah activities have always been highly appreciated in Muslim societies (Meuleman, 2011: 236).

According to Meuleman (2011: 239) like many other countries with large Muslim populations, Indonesia underwent a conspicuous growth of dakwah activities and organizations during the twentieth century. The growth of such activities and organizations was rapid after the country gained its independence and it accelerated after the establishment of the New Order regime, led by former president Soeharto, in the mid-1960s. This phenomenon is partially a result of the same mechanisms which were active in the
Dakwah activities among Muslim minority and the prevention of hate speech in Kupang, East Nusa Tenggara

Kustini and Zaenal Abidin Eko Putro

Development of dakwah worldwide. Some of the Indonesian dakwah organizations belonged to or have been closely related to the international organizations and networks. Jamaah Tabligh is one example of such organization that enables many Indonesia’s dakwah activists going abroad to perform dakwah.

Dakwah operated mainly through mosques and mosque-related facilities, in the form of sermons and religious lectures as well as ‘light’ publications. According to literature that describes dakwah methods, their aim was to avoid a confrontation and the concomitant social upheaval and clashes that might result. They advocated a gradual, long term adjustment of society to orthodox Islam (Dijk, 1998: 223; Meuleman, 2011: 245).

As it is mentioned above, Kupang is the home for Christian majority, but mosques are established abundantly in this city. Organizing openly dakwah in this situation could be endangered the harmonious society, instead. Furthermore, the dakwah organizer modifies the content of dakwah which suits the plural religious society. Society with plural religious affiliations could be confused over religious proselytization that possibly conveys religious blasphemy. Otherwise, religious teaching is mainly focused on seeding the faith. Like for example, a research on exploring theme of Friday sermon at some mosques in Manado, North Sulawesi province of Indonesia where Muslim shares almost similar in number with Catholic and Protestant shows that topics of Friday sermon dominated by deeply empowering basic Islamic sharia instead of topics related with harmony as well as toleration (Kustini, 2012).

To hinder religious blasphemy, Indonesian government has issued a Minisrial Joint Decree between the Ministry of Home Affairs and the Ministry of Religious Affairs No. 1/1979 outlining the procedure of religious proselytization and foreign aid for religious institutions in Indonesia. The verse 4 of the decree states that it is not allowed to persuade other religious people through enticement, pamphlet distribution, magazines and other similar things, or even knocking door to door. Overall, religious blasphemy and hate speech are well anticipated by Indonesian government.

Scholarly speaking, the rising of hate speech phenomenon is not quiet far away from its opposite term, that is freedom expression or in another term civic contentious discourse. Its emergence is believed to be one of the most common feature in open and democratic society. Hate speech is a frequently mentioned, but under-theorized, mode of contentious political discourse. The term is most commonly used to describe contentious discourse focused on racial and ethnic minorities and people with alternative sexual orientations in Western democracies (Woodward et al, 2012: 4-5).

For analytic purposes, Woodward et al (2012) put contentious religious discourse on a four-point scale. This scale is a continuum which measures the degree to which an individual or group endorses symbolic or physical violence against religious others. Points 1 through 4 designate levels on this continuum. The following are the measuring degrees. Point 1 is dialog concerning/discussing on religious differences. Point 2 is unilateral condemnation of the beliefs and practices others. Point 3 is dehumanization and demonization of individuals and groups, implicit justification of violence and point 4 is explicit provocation of violence. Dehumanization and demonization are critical psychological and symbolic concepts that distinguish between civil contentious discourse and hate speech. Levels 1 and 2 are critiques located within the limits of civil discourse because they do not implicitly or explicitly threaten others. Indeed, level 3 and 4 are framed of hate speech.

Additionally, to distinguish between hate speech and freedom expression is hardly decided, but according to Woodward et al (2012: 4-5) the differentiation lies on the target of the spoken language delivered by the speaker. When there is dehumanization and demonization either
symbolically or psychologically on the spoken language, indeed hate speech occurs and civic contentious discourse disappears.

**Research Method**

This paper is resulted from a field research using qualitative method which presumes to explore the phenomenon studied deeply. Qualitative research properly seeks answers to questions by examining various social settings and the individuals who inhabit there. Qualitative researchers, then, are most interested in how inhabitants and their settings and how inhabitants of these settings make sense of their surroundings through symbols, rituals, social structures, social roles, and so forth (Berg. 2001: 6).

Alan Bryman (1989: 118-125) outlines three main sources of data with which qualitative research is associated, they are participant observation, unstructured and semi-structured interview and the examination of documents. **Firstly**, participant observation comprises the fairly prolonged immersion of the researcher in the context that is to be studied with the purpose of gaining firsthand knowledge of that context, primarily through observation of individuals as they go about their normal work activities. **Secondly**, qualitative research interviews are relatively loosely structured. The aim is to elicit respondents’ ways of thinking about the issues with which the qualitative researcher is concerned, so that there is usually a preference for minimizing the degree to which they are constrained. While the tendency so far has been to refer to unstructured interviewing, qualitative research exhibits a range of approaches which vary in terms of the degree to which the asking of questions is structured. **Thirdly**, collection and examination of documents are often an integral element in qualitative research. Such sources of data can fulfil a number of functions for the qualitative researcher. They can provide information on issues that cannot be readily addressed through other methods; they can check the validity of information deriving from other methods; and they can contribute a different level of analysis from other methods (such as the gap between official policy and practice).

The field trip of the research itself has already accomplished. The authors stayed almost two weeks in Kupang, in March 2017. During the field trip, the authors had visited and interviewed some influential figures whose major activity is dealing with *dakwah* or managing the mosque. We interviewed the head of Nurussaadah the Great Mosque management as well as some *dakwah* activists of the mosque. Likewise, we interviewed the head of Muhammadiyah University of Kupang and the head of Ahmad Dahlan campus mosque management. Some *dakwah* activists of the mosque were also interviewed. Frequently, we joined *dakwah* activity in the two mosques to grasp the whole picture of the movement. To validate data, the authors interviewed the representative of East Nusa Tenggara Office of the Ministry of Religious Affairs and the head of East Nusa Tenggara Indonesian Council of Ulama (MUI). Besides, we gathered and studied some important documents related to the *dakwah* movement in Kupang and documents highlighted the theories of *dakwah*, hate speech, and Islamization in Kupang alike.

**RESULTS AND DISCUSSION**

**Dakwah and Islam in Kupang City**

As a minority group, Muslim in Kupang stands side by side with other religious followers. Statistical Centre of Kupang in 2015 states that the number of Muslim was 6,782 people, whereas Christian were 334,415 people and Catholic were 41,162 people. Another religious group like Hindu were 468 people, but none of them were the followers of Buddhist or Confucian (Religious Affair office of East Nusa Tenggara Province, 2016: 21).

Geographically, Muslim inhabits mainly in coastal areas of Kupang, such as example Solor Village, Airmata Village and Bonopoi Village. These villages are popularly known as the fisherman villages which confirm Muslims in Kupang are generally as the fishermen. In
addition, it means that Islamic religion reached Timor Island through the sea as just like the coming of it in other islands of Indonesia.

According to the most recent data, however, the advent of Islam in Kupang was initiated and succeeded by an alliance between Solor Kingdom which was led by Atulaganam (who was still unknown what religion he belonged to) and Rote ruling class and the Dutch. This alliance conquered Concordia fort of Portuguese which was supported by Timor Kingdom in 1657. In later years, people from Sulawesi (in which they were famous with sailing), Bugisenese, and Makassar people reached this city through commerce as well as spreading Islamic religion purposively, including a group of Arabnese and Papanger people from South the Philippines (Dewi, 2012: 92).

Another oral story tells us that in the 1960s traders of Bugisenese selling of clothes by their bicycles in Kupang and its surrounding area. Generally, they went in and went out from one village to another village. They departed at early morning and returned home at night. Even, some of them went far away to Soe and Belu of Timor Island. When they thought there was a chance to live there, especially because of the availability of traditional market, they decided to do so. Beside of being engaged in commerce, they also got involved with dakwah movement. “That is why dakwah movement in Kupang cannot be done exclusively by emphasizing religious teaching. Other approaches such as social, cultural as well as economy are very needed. People here in Timor Island is mainly poor. It should be noted also the natural resource here is less fortunate” (Interview with Moh. Dja’far, the head of Great Mosque Nurussaadah, Kupang, 28 March 2017).

Referring to the historical account above, it is quite reasonable to see some historical mosques building in those villages now. Recently, as it has been noted by the Office or Religious Affairs of Nusa Tenggara Province, there are 42 mosques in Kupang city spreading extensively in various districts (Mosque Information System the Directorate of Islamic Affairs and Islamic Law Management, the Directorate general of Islamic Community Development the Ministry of Religious Affairs, 2017). Most of the mosques belong to the local residents, whereas campus mosque is only one that belongs to Kupang Muhammadiyah University.

The biggest mosque in Kupang is Nurussaadah the Great Mosque which is located at downtown of Kupang. It is managed by Solor people and is designated for public to attract Muslim participants regardless of their group affiliations in Islam. Even, some Islamic revivalist groups organize their activities in this mosque like for example Hizbut Tahrir, Wahdah Islamiyah, and Dewan Dakwah as well. The only one mosque belongs to the campus is Ahmad Dahlan Mosque at Kupang Muhammadiyah University. The mosque is built and managed by the university and was built by the university.

Ahmad Dahlan Mosque, Muhammadiyah University of Kupang

Historical background of the Mosque and Its Management

Being known as the second larger Muslim organization in Indonesia, Muhammadiyah stepped into the Nusa Tenggara province in 1930s. Muhammadiyah arrived at East Nusa Tenggara and was brought by Husaini Daeng Maramba from Selayar Island. In 1937, Husaini built the Mujahidin mosque carved with Muhammadiyah logo in Geliting area of Flores Island. Muhammadiyah began its movement in Kupang in 1950s and was marked by the early Hizbul Wathan scouting movement. Muhammadiyah grows rapidly in Kupang rather than any other areas in East Nusa Tenggara Province due to its position as the capital city of the province. Beside dakwah movement, Muhammadiyah activists established some schools (Achied, 2014: 20 – 23).

There was no comprehensive data of its modern school establishment until 1980 when Muhammadiyah Junior High School was firstly opened. Latterly, Muhammadiyah Senior High School was opened in 1987. The establishing of
Kupang Muhammadiyah University in almost the same year was then meant to supply student to the new established university. This university is located at Ahmad Dahlan Street, Kayu Putih, Oebobo, Kupang. The total area of this campus is 10,200 square meters including office buildings, room class buildings, library building and mosque (Achied, 2014: 20-23).

The mosque itself is around 300 square meters and was built in 1986. It is used as Muhammadiyah Islamic Centre of Nusa Tenggara Province. Since then, it has begun the office of Pengurus Daerah Muhammadiyah (PDM; Muhammadiyah Regional Board) as well as the Pengurus Wilayah Muhammadiyah (PWM, or Muhammadiyah Nusa Tenggara management board). It is said that the name of Islamic center was given to avoid suspicion from local officers (Nasrudin, interview, 7 April 2017).

The board management of the mosque is appointed by the rector of Kupang Muhammadiyah University, so it reports to the rector. Since it is a campus mosque, planning and organizing of its activities lay on the Badan Pengurus Harian (BPH, Daily Board Management Body) of the university. Henceforth, budgeting of each program is the responsible of the campus top leader causing it almost absent from collecting public donation. The only public fund has been gained through donation box whether permanent donation box nailed inside mosque or donation box circulated in every Friday prayers occasion.

In this regard, the mosque management board could manage the fund collected from Friday prayers independently. This mosque accommodates Muslim from its surrounding area. Average of Friday donation is approximately IDR 800,000. Monthly salary for cleaning service staff is paid by the campus. Since they also study at this campus, they are given scholarship and 10 kilograms of rice/month. Moreover, they are allowed to stay at a room in this mosque (Nasrudin, interview, March 30, 2017).

Delivering Islamic teaching (pengajian) is routinely organized in this mosque performed by either the office of Muhammadiyah Kupang Board or the office Muhammadiyah Nusa Tenggara board. Considering its very basic function as the center of PDM and PWM activities, this mosque is popularly known as the “kitchen” of Islamic proselytization in Nusa Tenggara, then.

One of the uniqueness of this mosque is that Christian students frequently take a seat on the mosque outer part floor reading a book as well as opening a laptop. They also can reach wireless network service provided by the mosque. They will come out from the mosque shortly after they hear azan (call for prayer) from the mosque’s loudspeaker. After communal praying completed they will back to the mosque soon to continue their study. Not only for the study, could the students also take a chat to one another in campus garden which is located at only few meters from the mosque’s terrace.

Being located at Christian majority population and dominated by Christian students, the mosque is never intruded. It is because the mosque itself is located at the middle of campus building which is far away enough from local people residency. According to the vice head of mosque board management, Thayeb Nasruddin, the area of the campus was used to be bush land where local people was rarely lived in this area. Even, monkeys were seen easily in this area (interviewed by the authors, March 30, 2017).

To observe such condition, delivering Islamic sermon or Islamic teaching using loudspeaker is relatively secure. However, it is not uncommon to observe giving sermon to audience at entire mosques in Kupang utilized indoor audio. Outdoor audio is used mainly for prayer calling (azan). According to Nasruddin, another true reason why delivering Islamic sermon is delivered through indoor audio is because the campus is located side by side with a Catholic church. It is also noticed that the village military officer (Babinsa) regularly visits this mosque to check whether there are any potential annoyances due to the various regions of the students in this campus.
It is said further that supports from local government to this campus mosque is still very weak. However, it should be seen from another view that it is a campus mosque which is not the mosque of the local people. It is reasonable to see that this mosque is organized by campus itself. The development of the new estimated IDR 2 billion budget mosque which is located next to the current mosque is also funded solely by the campus. It is predicted the new mosque will accommodate more or less 1,000 people. The arranged two levels building is targeted will be opened in fasting month of 2017. But, the board management of mosque is responsible with the setup of new toilet building. The last amount of the mosque management itself is noted more than IDR 100 million (interview with Nasruddin and the rector of UMK, Sandy Maryanto, 28 March 2017).

Campus Mosque and the Uniqueness of UMK

The Kupang Muhammadiyah University elucidates uniqueness as a popular Islamic campus whose majority of the students are non-Muslims. It also recruits some non-Muslim teachers and accommodates the establishment of student religious based organization. Every year, Christian and Catholic candidate students subscribe to study in this campus. See table 1 below.

Table 1. The number of Kupang Muhammadiyah University Student based on Religion. Year 2013 - 2017

<table>
<thead>
<tr>
<th>Year</th>
<th>Student Religion</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Muslim</td>
<td>Christian</td>
</tr>
<tr>
<td>2013/2014</td>
<td>341</td>
<td>161 (23%)</td>
</tr>
<tr>
<td>2014/2015</td>
<td>461</td>
<td>205 (23%)</td>
</tr>
<tr>
<td>2015/2016</td>
<td>385</td>
<td>179 (22%)</td>
</tr>
<tr>
<td>2016/2017</td>
<td>476</td>
<td>284 (24%)</td>
</tr>
<tr>
<td>Total</td>
<td>1,606</td>
<td>829 (23%)</td>
</tr>
</tbody>
</table>

Source: the UMK secretariat, 2017

The table 1 above shows the number of Muslim student is not real majority as well as not real minority if it is compared to the total number of Christian and Catholic students respectively. However, when the number of Christian and Catholic students is fused, the number of Muslims becomes the minority. Henceforth, it is reasonable if we find some female students in this Islamic university do not wear headscarf.

In 2014, this private university coincided with its 27th anniversary and graduated 12,475 students mainly in bachelor degree level. It is noticed that its alumni have been working on various workplace either state institution or private business. In fact, the quality of this campus is more equal to other private universities in Nusa Tenggara province. This campus is scored number 2 of private university in East Nusa Tenggara Province based on the accreditation judgment from the Private University Coordinator of Region VIII (Kopertis VIII) since this campus has succeeded in defending B accreditation for the most parts of its study programs. In addition, this campus is the only campus in East Nusa Tenggara that has built student apartment (Winarsih et al., 2016). This campus continues to set up its facilities by building some new buildings. The Ministry of Religious Affair (MORA) gave donation to this campus for establishing the three stories building Islamic Studies lecture. The Minister Surya Dharma Ali himself officially opened the use of this building (interview with the rector of UMK, Sandy Maryanto, 28 March 2017).

This campus is still developing in Kupang. The active students are around 3,500s and rank in 541 according to the Directorate of Higher Education (try to compare with some universities in Java) Prior to this research, there was a research on the existence Christian students at some Muhammadiyah Schools in eastern part of Indonesia done by Abdul Mu’ti and Fajar Riza Ul Haq (2009). As a result, they exposed the term Kristen-Muhammadiyah (Krismuha; Muhammadiyah Christians) on that schools. Krismuha was introduced to describe how Muhammadiyah school models in some cities of eastern part of Indonesia are dominated by Christian in term of religious student affiliation.
Being student at this campus perhaps is more challenging because the course Agama Islam dan Kemuhammadiyahan (Islam and Muhammadiyah doctrines) is a mandatory course regardless of religious affiliation of the student. The course is taught three semesters as the same as other Muhammadiyah universities in Indonesia. However, some Christian students whom we met were surprising because they said that it is allowed to organize activities dealing with their faith at the campus. Even, the campus facilitates the establishment of Christian student vocal group that frequently performs at some churches in Kupang (Lesian, interview, 7 April 2017).

**Religious Activities at Ahmad Dahlan Mosque**

The major activities in this mosque are five daily prayings and Islamic teaching on Sunday morning. Devoted participants of each communal praying are around 15 people which some of them are retired state officers (Nasrudin, interview, 7 April 2017). However, participants of communal praying reach nearly hundreds of people on the workdays, meaning that many students and university staffs come to the campus and join the communal praying. During weekend or public holidays, the number of participants decreases. Beside the civitas academia of the university, another group orphanage student organized by the women wing of Muhammadiyah, Nasyiatul Aisyiah also also joins praying in this mosque.

The head of the campus concerns greatly on organizing Friday prayers. Topics of the Friday sermon are decided by the considerable figures of the campus. Friday prayer scheduled at noon is the time for Muslim male gathering at mosque. The capacity of the mosque is less than the number of Muslim male attending to it. Participants those who do not sit inside the mosque, sit outside the mosque then. Longest distance of participants sitting outside the mosque is approximately 10 meters long from the mosque terrace. While Islamic teaching is held on Sunday morning. It discusses about either Islamic basic tenet or Islamic contemporary issues and becomes the the responsibility of PDM and PWM respectively.

“The essence of sermon at this mosque is to follow Muhammadiyah doctrines which are based on Koran and Hadiths. Any rituals that have not rooted from Koran and Hadiths are not practiced. As the strong characteristic of Muhammadiyah it is that in every teaching or sermon is always emphasized three different things; reformation (tajdid) of faith (aqidah), shariah (Islamic law), akhlaq (Muslim proper attitudes), commerce (muamalah) and politics (siyasah). Another one is that it is always shared the content of dakwah that of amar makruf nahy munkar as the dakwah spirit which was developed by the founding father of Muhammadiyah, Ahmad Dahlan. It is taken from the Koran Ali Imron 104 “(Yusuf Gurung (the imam of the UMK mosque), interview, 30 March 2017).

According to the imam of the mosque (Yusuf Gurung) dakwah has been so long offered and the local people give better sympathetic respond. This can be seen from the daily activities in the mosque that unite local people. They support the mosque enthusiastically. He says further:

“At least, if we compare it with that of five years ago, it was unlike the current situation. Especially if we are talking about any rituals in the mosque from subuh praying continued by short teaching (kultum) as well as dhuhur praying with short teaching after it too. A renowned Islamic cleric, UMK teacher as well as UMK student is generally get to the podium to give Islamic lecture.” (Interview with Yusuf Gurung, the imam of the UMK mosque, 30 March 2017).

The board of mosque management admits that other activity concerning on empowering society like economic issue has not implemented yet. The main reason is that the mosque belongs to the campus. Therefore, any program has been listed by the campus. In addition, this mosque is the only mosque in the campus in Kupang.

As the member Muhammadiyah, attendant like Giman (70) could join all activities delivered in the mosque as long as those activities are arranged by the local Muhammadiyah board of management. Communal praying and short sermon (kultum) are constituted by the characteristic of Muhammadiyah. Another one
activity is to improve of Koran reading ability toward elderly people that offered after Subuh praying (Giman, interview, 29 March 2017).

Another informant, Umi, a teacher at Department of Economics of the university that finished her master degree in Economics from Malang Muhammadiyah University said that she loves the teachings offered by this mosque because their topics are varied, but predominantly on the strengthening Islamic faith (aqidah). In her opinion, considering that Kupang is plural inhabitants, then basic faith on Islam (aqidah) must be taught to the audience. She agrees aqidah should be strengthened through disciplining fave daily prayers.

She admitted that her parent was the new Muslim conversion from Rote Island. She herself never intakes in Islamic boarding school. Her curious on Islam was happened when she studied and lived in Malang, East Java Province from 2013 until 2015. Umi says:

“As the university teacher, students frequently come to me to consult some religious issues. Fortunately, I used to be a member of campus dakwah movement. Usually, they ask me some problems related with fiqh on women and rituals. Then, I make my class between female and male students sit apart to one another. As a teacher, we should not teach them doctrines only, but we should let them know how to implement religious teachings as well” (Umi, interview, 30 March 2017).

Women who actively join Muhammadiyah program try to understand why more students ask some questions related with Islamic religious issues because of no any dakwah organization for student here. Being a part of Muhammadiyah university, the Ikatan Mahasiswa Muhammadiyah (IMM, or Muhammadiyah University Student Union) is responsible for dakwah movement in this campus. However, this institution is currently not very active.

Nurussaadah the Great Mosque in Kupang
Its Early Establishment Story and Its Management

Observing the current mosque location, this mosque is at the heart of business center of Kupang city. It is a big mosque with wide parking area. Next to this mosque is the office of Ulema council of East Nusa Tenggara and a big national bank building. Although it is noticed that the building of this mosque is relatively new renovated, some improvements are still very absolutely needed. Bleached wall and vestige leaked roof were seen in many parts of the mosque building. Toilets for men and women were also needed to be improved respectively. Interestingly, there were no any single of announcement at all attached on the wall informing like for example the names of the mosque management board, schedule of sermon, and announcement of mosque balance remaining as well. The only one written on the front wall was an Arabic calligraph taken from the Holy Koran.

According to an informant, such thing could be happened because of management of the mosque controlled only by one big family. As a result, somebody from outside the family could not contribute to manage the mosque (interviewed with the authors, April 3, 2017).

The Nurussaadah Great Mosque was initially built in 1962. According to the East Nusa Tenggara of the Ministry of Religious Affairs (MORA) office website, there were some influential figures contributing for planning to build this mosque. Among them are Sayed H. Muhammad Alhabsy, HOS Badjideh, H. Saleh Mandaka, H. Manyur Syah Arkiang, H. Birando bin Tahir, H. Abdusyukur Ibrahim Dasi, H. Mahyan Amaraja, H. Salim bin Muhammad Djawas and many more other Muslim figures (Sistem Informasi Masjid (SIMAS), Direktorat Urusan Agama Islam dan Pembinaan Syariah, Direktorat Jendral Bimas Islam Kementerian Agama Republik Indonesia, 2014 or Mosque Information System the Directorate of Islamic Affairs and Islamic Law Management, the Directorate general of Islamic Community Development the Ministry of Religious Affairs. 2014).

In fact, the idea to build the mosque was brought by the Military District of 164 Wirasakti Kupang Commander in Chief, Colonel Paikun who had a hometown in Madura Island. At that time, he invited some Muslim figures to form a
committee for building a great mosque in Kupang (Moh. Dja’far, interview, 2 April 2017). After completing the committee formation, then this new committee visited the Kupang government office. It is advised by local government to build the mosque in an area next to a church building. Response from the church office was uncomfortable with the idea worrying that it will be a disturbance to one another. The church representatives asked the Kupang major, W.C.H Oematkan who had originated from Minahasa. To consider that plea, Kupang major then offered the committee an area around the Indonesian Bank of Kupang old building. In turn, the committee refused the new planned area because this location was far away from Muslim villages. Finally, Kupang major decided to grant the current area of mosque which this area belongs to the local state at Soekarno Street, Fontein, Kupang. Its wide is around 3,419-meter square (Sistem Informasi Masjid (SIMAS), Direktorat Urusan Agama Islam dan Pembinaan Syariah, Direktorat Jendral Bimas Islam Kementerian Agama Republik Indonesia, 2014 or Mosque Information System the Directorate of Islamic Affairs and Islamic Law Management, the Directorate general of Islamic Community Development the Ministry of Religious Affairs. 2014, also Moh. Dja’far, ibid).

At early step, developing the mosque building was done by self-own funding. Political turmoil of 1965 bringing about economy hardship was cancelled the developing of the mosque. Under the new order government, the development of the mosque was continued with support from bantuan presiden (banpres; presidential aid) scheme. It started in 1973 and finished in 1974.

Seeing thoroughly on the mosque building, it is almost unbelievable that the mosque was became the target of mass amok when riots occurred in Kupang from late November till early December 1998. When social unrest erupted in this city, the mosque was almost burned by mass. It is said that there were eighteen mosques as well as musholla (smaller type of mosque) burning. High ceiling of the mosque troubled some rioters trying to burn the mosque. An Islamic primary school building and a house building for imam located at the mosque compound area were burnt. Not long after burning, rain suddenly fallen caused the fire slakes. Moh. Dja’far mentions:

“The fire blazing when I have just returned home from zuhur praying in mosque. At the morning, a colleague of mine phoned me informing that one mosque near NTT Police headquarter burnt. Its location was at the highway edge as same as this mosque. After that, I tried to call police station. But, the phone was blocked. I told our teenagers at the mosque when zuhur praying before that if they wanted to fire this mosque, just let them do as long as in outside mosque’ yard. But, if they enter the mosque yard, we did jihad then.” (interviewed by the authors, 2 April 2017).

Returning home from zuhur praying in mosque, then he heard the electrical pole beaten many times. Dja’far really wanted to come to the mosque, but his wife disallowed him to go. There was an information he heard that thousand perpetrators besieging the mosque, even some of them entering to the mosque. Perpetrators found no Muslim in the mosque.

Soon after the riot, the mosque was renovated under supervision of the head of Nurussaadah foundation, HOS Badjideh and Saleh Abubakar. The renovation committee were, among others, Jamin Habid, Moh. Dja’far, Habib A. Pintar, and Idin Baun. These figures actively supported the development the mosque from its inception. In 2001, the renovation was cancelled due to many problems hinder the foundation board as well as the committee to proceed. Henceforth, the renovation of Nurussaadah Great Mosque was continued with the support of the central government. The Minister of Religious Affair Surya Dharma Ali and his political counterpart Soeharso Manoarfa of Partai Persatuan Pembangunan (PPP; United and Development Party) who also appointed as the Minister of People Housing agreed to support the ongoing renovation of the mosque. On behalf the the PPP, Suharso gave donation IDR 200 million. The Kupang major, Daniel Adoe has supported through issuing legal permit of the mosque and
gave donation IDR 50 million. According to the renovation budget plan, it was needed IDR 5.5 billion to complete all disbursement of renovation (Sistem Informasi Masjid (SIMAS), Direktorat Urusan Agama Islam dan Pembinaan Syariah, Direktorat Jendral Bimas Islam Kementerian Agama Republik Indonesia, 2014 or Mosque Information System the Directorate of Islamic Affairs and Islamic Law Management, the Directorate general of Islamic Community Development the Ministry of Religious Affairs. 2014). This mosque currently is the biggest mosque in East Nusa Tenggara (NTT) province. There is another information given to the authors that central government through the budget of the NTT Ministry of Religious Affair office has granted IDR 8 billion in 2011 (Moh. Dja’far and Abdul Madjid, staff NTT Ministry of Religious Affair office NTT, ibid).

Currently, this mosque is managed with the support self-own funding because there is no regular support from local government. As the great mosque, attention from local government is still weak. Donation is given by some donators sporadically. The only one regular donation given by Muslim on Friday praying is quite enough to sustain the mosque regular payment as it gets IDR 3 million per Friday. While the monthly mosque payment is IDR 7 million in total. Moh. Dja’far reckons:

“However, whenever we ask funding to the local government (either provincial or local), we get it. Moreover, nowadays we enter local election system. In every local election, some candidates come to my house. They can be from either Protestant or Catholic. The elected Kupang Major from Democrat Party, Jefri Riwu Kore once visited this house. At the time when he come was coincided with the facing Iedul Qurban. I said to him, Sir, I assign you to donate cows. Finally, he donated 7 cows.” (interviewed by the authors, 2 April 2017)

Regular activity in the mosque is not well organized yet due to the lack of human resource capacity. Nevertheless, as pointed out by the founding fathers of the mosque designing the mosque to be the central dakwah in NTT province, it is offered some programs to empower society in the area of education, economy and Islamic understanding. Within strengthening on Islamic understanding and doctrine, this mosque has arranged daily activities including recite and memorize Koran and communal praying for five times a day. Weekly activities are performed including Friday praying and Sunday morning teaching with focusing on learning a hadiths book Bulughul Maram and followed by leaning the book Arbaiyan Nawawy. Interestingly, this mosque is also the home for many dakwah activits from various dakwah organization such as Dewan Dakwah Islam Indonesia (DDII, or Islamic Dakwah Council of Indonesia), a Makassar based organization Wahdah Islamiyah, Jamaah Tabligh and Hizbut Tahrir.

**Dakwah Movement in Nurussaadah Great Mosque**

It is mentioned above that the of founding fathers of mosque establishment orientating it as the central dakwah movement in NTT Province, Dja’far tries to keep the massage as the head of the mosque management board. To carry out the massage, Nurussaadah foundation was established in 1984. Through this foundation, Nurussaadah management boards seek networking with other institutions in order to get support for spreading dakwah in Kupang.

In reciting Koran daily activity, the board put emphasize learning Koran activity during maghrib time (maghrib mengaji) and subuh time which obliges orphanage boarding student of Nurussaadah to intake (Interview with Moh. Raml, 1 April 2017).

Five times praying every day is also conducted at the mosque which is led by some young imams who have good Koranic reading as well as easy listening voice. Several of them are the memorizer of Koran. Even, a very young imam was leading Friday praying during the authors join the Friday sermon at this mosque. Some of them are the activist of Dewan Dakwah Islamiyah Indonesia (DDII, or Council of Islamic Dakwah of Indonesia) those who are assigned to be the imam at this mosque. Frequently, after completing pray
by saying salam (assalaamualaikum), imam then turns back with folded and crossed legs seeing the participants. Meanwhile, his mouth recites slowly Arabic verses (wiridan). This kind of slowly mentioning Arabic verses (sirry) is typically practiced in current days rather than loudly stated (the authors observation and interview with the head of MUI NTT, Abdul Kadir Makarim, 3 April 2017 and the head of Islamic Affairs the Ministry of Religious Affairs of NTT, Syamsul Maarif, 1 April 2017).

Another weekly activity is Friday sermon and its praying after sermon. The participants are usually staff from both state and private institution as well as businessman. For that reason, the long of sermon at the mosque is arranged more or less 20 minutes. Even, Dja’far admits that he has once ever stopping sermon by raising his hand, meaning that sermon duration exceeds more than 20 minutes. In addition, there is also a guidance for preacher to give his sermon or teaching.

“Here, when preacher (khotib) speaking about hard topic of like for example challenging Indonesian state and saying hatred to other religions, then I ask them to go down. It is because we maintain harmonious society. I don’t want it happen. Here, the schedule for Friday sermon during 6 months released in advance. So that, there is a letter from the mosque management board (takmir) consisting of topic and guidance for the preacher candidates for not doing anything outside the guidance. At this mosque, national unity of Indonesia is finally comprehended. At the guidance latter, there are some important points including for not speaking about disagreement among Islamic scholar (khilafiyah) like for example only one azan or two azans at Friday praying, about doa qunut, and the total of tarawih praying during the month of Ramadhan. At least, this guidance is given to the preacher three days before” (interviewed by the authors, 2 April 2017).

The statement is pointed out by the interviewee without prior question by the authors, meaning that he has well anticipated the possibility of hate speech intruding sermon or teaching that caused people upheaval. Even, the authors got the copy of the guidance for the preacher candidate.

Islamic teaching is generally offered on Saturday and Sunday. Saturday afternoon is for women participants whereas Sunday morning is allotted for man and woman participant. Topic on Saturday teaching is mainly about Islamic doctrine, while Sunday morning is learning hadits book such as Arbain Nawawy and Bulughul Maram (interview with Umi, a member of Wahdah Islamiyah and with Moh. Ramli, 3 April 2017).

In 2010 under management of Nurussaadah foundation, it is also opened orphanage boarding house especially for Muslim. The orphan students here are also become the participants (jamaah) of the mosque because Muslim is only minority in number in mosque’ surrounding area. Those students are thought to be advance in Koran and other Islamic teaching. This orphanage is supported by the Ministry of Social welfare of NTT province. Legally, this orphanage has named Lembaga Kesejahteraan Sosial Anak Nurussaadah (LKSA Nurussaadah, or Nurussaadah Children Social Welfare Institution). The total students are 51. They live at two stories building along with the DDII activist. The management of this orphanage follows the procedure of the Ministry of Social Welfare. Candidates students are recruited by spreading brochure and oral delivered information into villages in Kupang and its surrounding cities. According to Moh Ramli:

“(It has already known that) the condition in rural area here is very worried. Beside the difficulty to pay school fee, sometimes there is no available school. To recruit the orphanage student, we hold a little assessment to see whether the children fits in our criteria. We hope the recruited student will be the dakwah activist and our cadre in the future. The management of orphanage is responsible for student clothing, school fee and other living costs.” (interviewed by the authors, 2 April 2017).

Normally, they live at the orphanage boarding house till their graduation from senior high school. Some of them then return home, work at workplace linked with orphanage and continue their study at university such as Nusa
Cendana University, Muhammadiyah University of Kupang and Sekolah Tinggi Ilmu Tarbiyah (STITT, or Higher School of Islamic Education) Kupang. Moh. Ramli says:

“To be honest, we want them to be *dakwah* activists in the future. But, we don’t force them. If they want to continue by entering *dakwah* Academy, we support them off course. But if they don’t want take it, we realize it. It is because everybody has his/her own interest. Clearly enough that we had pushed them with moral guidance based on Islamic teaching. Whenever they go, we hope they still remember the basis of what we have taught.” (interviewed by the authors, 2 April 2017).

Establishing *Dakwah* Academy in this mosque means that it is to embody the vision of the mosque as the central *dakwah* movement. Moreover, the academy is to respond the less enough *dakwah* activists in Kupang. According to Ramli, Moh. Dja’far, the head of the mosque management board supported this academy since the beginning. Its mission is also to accommodate the alumni of the Nurussaadah orphanage boarding students.

Although within Indonesia Islamic scholar, DDII is regarded bringing the flame of Islamic resurgence, according to Dja’far view, there has been no significant phenomenon in Kupang. He reckons again the usefulness of sermon guidance he pointed out. He admits that some of DDII member are the supporter of Islamic resurgence. He continues to say:

“However, when I was the member of DDII of Kupang board, I had explained that there was no problem saying the resurgence of Islam as long as the all audience were Muslim. In the one hand, it is tolerable to say the resurgence of Islam as long as it is not delivering to public. Such thing in Kupang can become dangerous. In other hand, the explanation of Islamic resurgence according to the diversity of opinion among ulama is a must. This is to maintain harmonious society.” (interviewed by the authors, 3 April 2017).

DDII is not the solely Islamic organization recognized in this mosque. The activity of *Jamaah Tabligh* is also accommodated in this mosque. It regularly arranges meeting at this mosque, normally at Thursday night. Owing to Liow (2011: 1396), *Jamaah Tabligh* is an Islamic grassroots *dakwah* (missionary) movement that is primarily focused on the purification of the Islamic community. The *Jamaah Tabligh* originated from the South Asian continent as part of an Islamic reform movement in the mid-nineteenth century that focused on religiosity, observance, and personal devotion. Put simply, the focus of *Tabligh*-activism is the replication of the Prophetic lifestyle as dictated in the *hadith*.

It is said that many people in Kupang worrying about the existence of *Jamaah Tabligh* member because they see clothes of *Jamaah Tabligh*. The clothes are just similar with the terrorist Osaba Bin Laden. Latterly, *Majelis Ulama Indonesia* (MUI, or Indonesian Ulema Council of Kupang) explained who *Jamaah Tabligh* really are to local government. Having similarities in clothing doesn’t mean they have link with Osama Bin Laden. They are different from Osama although both their clothes and Osama clothes are almost the same. Moh. Dja’far points out:

“The reason why *Jaamah Tabligh* being accommodated here is because some other mosques rejected them. Objections from the mosque administration board is mainly because *Jamaah Tabligh* member cooking and washing in the area of mosque. They don’t want their mosque seemed dirty.” (interviewed by the authors, 3 April 2017).

It looks like that the mosque management board trying to accommodate all variants of Islam by allowing *dakwah* activists to use this mosque as the place for their activities. However, accommodation to all variants of Islam is being criticized since the mosque management board has less sensitive on radicalization in Islam, specifically Muslim in Kupang. Moreover, Muslim is minority in Kupang. Historically, in 1998 Muslim in Kupang was being the target of rioting (Interview with Syamsul Maarif, the head of Islamic Affairs the East Nusa Tenggara office of the Ministry of Religious Affairs, 22 March 2017).

In 1996, Nurussaadah foundation established Islamic bank named *Baitul Mal Wattamwil* (BMT), Nurussaadah to empower society in terms of economic welfare. In 1998 the BMT
Nurussaadah was changed to Cooperative of BMT Nurussaadah due to lack of legal status of bank. Currently, it has been changed into Cooperative of Syaria Finance Service Nurussaadah which a part of it capital gained from local government IDR 500 million and the same sum of money received from the Ministry of Social Welfare. This mini bank has 6 employees with focusing on saving and lending money. Average salary for employee is IDR 2 million. Total assets is now IDR 1.4 billion. It has approximately 300 customers.

Moh. Dja’far remarks:

“The problem is our customers seem that they want to deal with Cooperative as long as they need a loan. There is actually management help offered by the Cooperation, but it doesn’t work. Our customers are mostly street vendors. We expect them to be active coming the mosque, but the reality is still far from the expectation.” (interviewed by the authors, 3 April 2017).

In a Jamaah Tabligh meeting held in the mosque on Thursday evening, March 30 2017 in which the authors joined, it seemed that Jamaah Tabligh member sitting around the preacher. About 50 members listened the preacher sermon thoroughly. Whereas the preacher was sitting on the small chair and handling a book. It was really a very close distance between the preacher and his audience since there was no using loud speaker. Beside Jamaah Tabligh member, many people came to the mosque at that time grouping respectively.

The first preacher read hadith text and its exegesis without seeing the audience. While the second preacher more lively spoke about his experience during on field trip to do dakwah (khuruj), starting from Malaysia and ending in India for more or less 30 days long. After those two preachers ending their sermon, then the audience gathered separately. The distinction was made due to the long planning field trip which is either short time field trip or long-time field trip. The meeting took approximately 2 hours and ended by communal meal.

Some other times, Hizbut Tahrir of Indonesia (HTI) gets the mosque to be the place for its activity. Like other Islamist groups, HTI has exploited the open democratic space under post-Suharto regimes to develop and express its views. It now claims hundreds of thousands of active members (usually referred to as hizbiyyin) and sympathizers. The presence of the politically radical group HTI had drawn public attention since the international conference on al-khilafah al-Islamiyyah (Islamic caliphate) attended by hundreds of HTI members and sympathizers in Jakarta in 2000. HTI’s primary objective is to rebuild a global Islamic caliphate on the basis of sharia (Islamic law) (Muhtadi, 2009: 624-625).

Although the Nurussaadah head of mosque management doesn’t suit its presence well, HTI tied to get attention from Friday sermon participant on its agenda which is like for example happening on Friday sermon March 31, 2017. After finished Friday praying, we found that some HTI member unfurling HTI flag and some other delivering brochure to many other Friday praying participants. The brochure was about Prophet Muhammad flag.

It seems that HTI in Kupang is facilitated by a mosque board in Kelapa Lima sub district of Kupang. They usually organize their activities at the mosque. On April 8, 2017, when the authors visiting the mosque, we found no any single sign of Hizbut Tahrir. In fact, there would be a HTI meeting for the next day taking place at the mosque. After completing Asar praying, we found that an imam guiding us to recite Koranic verses (wiridan) loudly, meaning that this ritual is closely linked with Nahdlatul Ulama member rituals. In addition, thanks to the location at the edge of sea, it usually conducts the activity of seeing lunar new moon date (ru’yatul hilal) annually at the mosque’ yard led by the office of The Ministry of Religious Affair of Kupang District which inviting many Islamic institutions.

**The Room for Dakwah in Kupang**

Observing the dynamic of dakwah movement in Kupang from both Ahmad Dahlan mosque that is homogenous participants and Nurussaadah Great Mosque with heterogenous participants, we
will get the fact that Islamic *dakwah* is intended purposively for Muslim. In addition, *dakwah* movement in Kupang is to fulfil the need of Islamic preachers. Spreading *dakwah* toward other religion followers is really avoided. (interview with Abdul Kadir Makarim, 4 April 2017).

Makarim continues that the lack of Islamic preacher is also contributed by the low wage they receive. Islamic preachers that he used to call from Java island are now working with any formal school, or returning to Java. Another factor is that the Islamic teacher in *pesantren* doesn’t have enough support from local government. In his opinion, Makarim doesn’t fit with any Islamic revivalist groups such as HTI, Wahdah Islamiyah, DDII and Jamaah Tabligh in Kupang. In his capacity as the head of Indonesian council of Ulama of NTT Province, he sees that these group troubling toward not only Muslim society, but also toward other religions.

In reality, the existence of such Islamic revivalist group has been objected by Christian group. In Kupang, it has already established a sort of hardliner Christian group, namely Brigade Meo. This group has complained HTI by coming to HTI office of Kupang and vandalizing its nameplate pole. As a result, HTI activists themselves remove the pole.

Brigade Meo has had a problem with *Jamaah Tabligh*. It was in Desember 2016 when a number of *Jamaah Tabligh* from Makassar arriving at Kupang. When they reached El Tari Airport, they were suddenly asked by Brigade Meo to return to Makassar. Then, the police came and brought them to the NTT Police headquarter (*Polda NTT*). No solution for a while due to the aggravation of Brigade Meo, the Police took them to the house of Makarim, in Fontein area. The Police wanted Makarim to mediate the mass between *Jamaah Tabligh* and Brigade Meo. In fact, during the mediation, there were many Brigade Meo member besieging Marakim’ house and keeping their plea for the new arriving *Jamaah Tabligh* member from Makassar to return as soon as possible. Makarim insisted the plea to Brigade Meo for allowing the 12 *Jamaah Tabligh* member to stay 2 days at least in Kupang. But, Brigade Meo rejected the plea. Finally, the next day, the 12 *Jamaah Tabligh* returned home in Makassar (interviewed by the authors, 4 April 2017).

It should be acknowledged that although some Islamic preacher tends to join some Islamic revivalist group, they could be still helped Islamic *dakwah* in Kupang as long as they never talk about “Islamic struggling”. If they want to keep on the *dakwah* line in Kupang, they must obey the *dakwah* guidance in Kupang then.

**Conclusion**

Islamic *dakwah* in Kupang has been continued by *dakwah* activists joining some Islamic organization. It takes mosques as the central *dakwah* activities. Nowadays, it is worried about the decreased number of Islamic preacher who are ready to come up Muslim problem regarding with Islamic teaching and understanding. It has known already that many Islamic preacher turning to other formal works due to the lack of support from local government.

However, in Kupang *dakwah* movement is targeted for Muslim only. This common rule is understood by *dakwah* activists because Islamic *dakwah* purposed to other Muslim is impossible due to social condition of Kupang population. So that, Islamic *dakwah* is purposively intended to Muslim community. Technically, it can be explored from the method of *dakwah* in mosques in Kupang. Every sermon is no use of outdoor sound system. The loud speaker machine is only use for azan and iqamat calling.

Additionally, it can be anticipated the possibility of hate speech resulting from *dakwah* sermon through *dakwah* guidance. The mosque management board has issued a sermon guidance given to the invited preacher several days before. The guidance is mainly showing what is exactly allowed and in contrast, what is exactly prohibited in delivering sermon that detailed over the guidance. This kind of method could be effectively prevented Islamic preacher from delivering hate speech at their sermon.
REFERENCES


Internet:


DYNAMICS OF GLOBAL ECONOMICS AND WOMEN “IMPOVERISMENT”: WHAT RELIGION TO DO WITH?

Misbah Zulfa Elizabeth

Abstract

Although it was stated that nowadays is “the third wave”, the time for minority, included women, for taking part in so many public activities, it did not mean that women can do as they really want to do to express their capacities as well as capabilities in their life cycle. Applying literature study it was revealed that although women can choose their activities, domestic or public, but the fact showed that there are so much cultural burden that women may encounter in the both sphere of their life. Women impoverishment is the term that seemed appropriate to the condition that are the women facing in choosing their life, both in domestic and public sphere because of the domination of globalization. This article showed that factually women took part in most of public sectors but generally women posited in lower level of access, participation, and respect. By reflective method, even religion treated women as other social processes. There are some biases view on women disseminated in religious spreading that effected in the sustainability of the gender inequality in society context.

Keywords: the third wave, women, cultural burden, women impoverishment, globalization, religion

Introduction

Alvin Toffler’s statement in his book, The Third Wave (1992), should get an appropriate consideration. He considered that the main legal principles in the Third Wave is that power is in the minority side. The power of majority that became the principle of excellence in the Second Wave was seen as obsolete. Jefferson who with full-confidence on the advantageous strength of the second wave made the statement that “absolute obedience to the power of the majority”, is no longer seen as appropriate in the third wave. This statement is seen as appropriate because of the appropriateness to the conditions of Third Wave, in which mass-industry became the identification of this era.

The third wave meant by Toffler in this context is the post-industrialization era. Feature community in this third wave is the phenomenon demassivication, ie society that is multi-layered. What Toffler meant by the third wave in this context is the post-industrialization era. The characteristics of community in this third wave is the phenomenon demassivication, multi-layered and high-specified society (Toffler, 1992).

The groups in society were previously not taken into account to have the opportunity and awareness for the show themselves. Moreover, these groups find awareness about their right to participate in determining people (Guha, 2000: 2; Altern, 2012: 60). The groups that previously were not taken into account are the poor, blacks, and women. Gramsci mentions these groups as a “subaltern”. In view of Gramsci, subaltern groups are subject to the hegemony of the ruling classes (dominant) and were never involved in the process of establishing the system and community history (Guha, 2000: 7; Amin, 1994: 224). While
the dominant group has a very important role in the process of forming the state system and the modernization process in the community. The dominant groups in this perspective are the whites, the rich, and men.

The struggle between groups having social and cultural gap was occurred in all varieties of struggle (Guha, 2000: 3; Altern, 2012: 61). One example of the resistance struggle between these groups is that what happened between land owners and the workers (Scott, 1985) in which the resistance is not the open resistance. Scott in the context of research done in Kampung Sadaka, Kedah Malaysia, affirmed that due to the different levels power resulted in the emergence of the structure of dominant and subordinated. Dominant party always hegemonizes the subordinated so the relationship between the two parties is always in a gap, and even contradictory. What’s interesting about Scott’s research here is that Scott found the opposition of the parties subordinated. Because of the position as the subordinated party, they showed a specified and distinctive style of resistance, which is called by Scott as resistance.

In relation to women, factually the struggle and movement among women to get their right as a result of gender gaps experienced by women, have started since the very beginning of time (Yamani, 2000) and growing rapidly due to the rupture of the industrial revolution that caused the marginalization of women from the process of industrialization (Mosse, 1996; Moore, 1998). However, at the end of the second millennium, exactly at the end of the 70s and early 80s women’s movement is seen by experts as a decade peak in the women’s movement (Mosse, 1996).

In that decade the orientation of women’s movement is the realization of women’s rights as human beings (Faqih in Mosse, 1996; Moore, 1998). Various events such as the enactment of The Convention of Human Rights) issued by the United Nations (UN) occurred in this decade. The convention also includes, among others, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) adopted by the United Nations on 18 December 1979 (Resolution 34/180).

The underlying philosophy of the convention is that discrimination against women violates human rights and hinder the development potential of women; therefore, it is the right of women to work together to improve the living conditions should be supported and protected (CEDAW). By that philosophical framework, because of global concern are the same, the world countries to accept and ratify and implement the international conventions in these countries respectively.

In the Indonesian context, some products of legislation was enacted as a result of active participation of Indonesia in the ratification of the above conventions as well as the encouragement of public will to get legal-formal support in the fight for women as the marginalized group over the years. Some of the legislative decisions, among others:

- President Instruction no. 9 (2000) (December 19, 2000) Guidelines for Gender Mainstreaming (PUG) in National Development
- Law no. 23 of 2004 on the Elimination of Domestic Violence (PKDRT)
- Political Parties Act No. 12 (2003) especially CHAPTER VII Article 65 paragraph 1 of the representation of women with a quota of 30%.

On the other hand, the third wave also gave rise a phenomenon called as globalization. Globalization is a direct result of the progress of boundless information (Ingils, 2005). The progress of media and manufacturing industry collaborating with the market has spawned a culture of consumerism that is related directly to human life, especially to female life (Featherstone, 2000). In relation to some of the studies above, it is interesting to know how the reality of globalization as a consequence of the third wave,
and how cultural realities that impoverish women. Therefore, the purposes of this article will try to explain the public sector that are now occupied by women, the reality of cultural burden that women facing when they are entering the public world, impoverishment suffered by women, and what religion did related to that matter. This article will describe continually the method that was applied in the study, some ideas on globalization as the reality dominated our time, the public job pattern as the result of the literature study and the fact of women impoverishment, and how religion treat the issue related to equality.

**RESEARCH METHOD**

This article has the basic source from literature study. It is a qualitative research, focusing on an international conference report held by Pusat Studi Wanita Universitas Gadjah Mada in 2008 entitled “Women in Public Sector” and published in a book entitled as the conference title “Women in Public Sector” and edited by Siti Hariti Sastriyani. Based on the data in the book mentioned, this study tried to find the pattern of job that women got in public sector, and based on the pattern of the job, this study searched to find any data on each of the study to catch the cultural burden that women facing in their public job. The data on the pattern of job that women took part within, combined with the data on the cultural burden will be analyses applying the dynamics of the perspective on globalization and gender role.

Because the purpose of the book is to make patterns on the job on which women took part in, so the book was divided into thirteen sub-topics that consisted of thirteen jobs identified in the seminar. The thirteen kinds of public sector mentioned are in the sector of: health and medical; architecture; agriculture and fishery; social and cultural; religion; education; politics; media; economy and labor; tourism; and science and technology.

All the authors of the book had a great concern on the inequality and women empowerment in all sectors of life. They acknowledged that women had a great importance in the development of their country. Although so much obstacle faced by women it did not mean that women must stop their struggle. Even the authors tried to catch the problems that the women are facing in public sphere, in order to find a best solution to get gender equality. The solution itself is not only depended on one institution but all side was involved within it (Sastriyani, 2008).

In this article, firstly, all the data within the book will be divided into some groups according to women participation in those sector jobs. Secondly, it searched for the patterns of obstacles that the women are facing in doing the job. Thirdly, all the data was analyses by applying the perspective of dynamics of globalization and local culture resulting cultural burden toward women. By applying that perspective it will be clear how globalization influences the patterns of economical behaviors of women. The kinds of globalization wave will be analysed in order to find any specific point which is significant in the changing of behavioral patterns in women life. Finally, this article will be closed by a reflection on how religion took part in settling and disseminating gender inequity and inequality.

**Globalization as the Consequence of Third Wave**

Currently, globalization is an important issue. Globalization in this concept, however, is understood as a process of global integration towards a more unified and homogeneous world (Featherstone, 1995). Friedman (1995) also confirmed that globalization is characterized by the dominance of a particular culture. Certain culture which becomes the mainstream of globalization, in this case is American. American culture is seen as an influential around the world.

In a study of global culture, there are two aspects that must be considered. The first, global culture as a third culture that refers to a set of practices, forms of knowledge, rules and lifestyle evolved, which, apart from the state. The development of information and communication technologies have been able to dilute the boundaries of space and time. Localities will no
longer be the main reference for the experience of life in general (Featherstone, 2001). This is because the world has become a global village (Abdullah, 1999), that the world is no longer limited by time and space, so that the diverse communities in this world was united in the similar or relatively same or experiences.

Second, global culture as a form of culture; and that the world is a form of units of space, in which all countries and communities immersed in it. In this context, the intensity of communication and relationships between the state and other agencies have led to clashing culture that emphasizes the boundary between the self to others (Featherstone, 2001). This view asserts that the changes arising from globalization has challenged the rediscovery of particularity, locality, and a variety of differences as one part affirmation of identity in the global community (Giddens in Priyono, 2002).

In this context, talking about globalization may not be separated from discussions about the encounter global practices with local practices. Therefore, globalization is a process of dialogue between the global with the local (Giddens in Priyono, 2002). Global practice entered into local domains, while representation of locality also dispersed globally through the web of globalization.

Global practice lasted for intensification and extension of the development of communications media, thereby allowing the dissemination of information in a very short time but reach out to all corners of the world. Meanwhile local practice became visible because of the ease to reveal local practices for their information technology

Pertaining to social factors, Giddens (1990: 34) saw globalization as the intensification of worldwide social relations which link distant separate areas so that everything that happens somewhere actually shaped by events occurring elsewhere. In other words, what happens in a society can influence events occurring elsewhere in a way that is increasingly complex. According to Martin Albrow (1996: 88), partly globalization means a condition in which global practices affecting human life. The most important point in this context is that in the globalization of what is happening in the world is affected and influenced by other events. This is also what is affirmed by Giddens (1990: 35) that globalization makes the interrelation between people and cultures in the world becomes possible.

In an almost similar tone, David Held (2003) looked at globalization as a process that involves the transformation of the organization of social relations and the transaction-both associated with the breadth, depth, speed, and impact-causing trans-continental or inter-regional grooves and network activities. In this context it is understood that social relation is related to the local area and within the limits of the state

The process of dissemination of global values into this local area involved agents of the new cultural intermediaries. The agents of new cultural intermediaries are those are engaged in marketing, advertising, human relations, radio producer and television presenter, journalist magazine fashion designer fashion (fashion writer), as well as various professional helpers (social workers, counselors marriage, sexual teapi experts, dieticians, the show conductor, and so forth) (Featherstone, 2001). Bourdieu (in Featherstone, 2001) mentions the professionals as “new intellectuals”. The new intellectual, in expressing himself is by adopting “learning mode of life”.

In the learning mode of life people are invited to admire the man’s identity, presentation, appearance, lifestyle and new experiences (Featherstone, 2001). For this proceeding of the process they actively promote and disseminate their lifestyle mode to an audience widely by the way of fellowship and conspired with a group of intellectuals to endorse new areas such as sports, fashion, popular music and popular culture as areas of valid intelectual analyzes (Featherstone, 2001). The work of cultural intermediary located between the media and intellectual life. Intellectual groups assisted in disseminating the programs of
the new intellectual groups and the mass media. They also supported the broadcasting program in any media, that some of them consisted of four series in the British Channel with the program title “Modernity and Its Discontent” as well as several series of BBC about modern art entitled “The Shock of the New” that has helped promoting a new derivative of the intellectual celebrity groups, that they are actually not please the public, but they embrace the community with the strength in their influence (Featherstone, 2001).

The group of “new intellectual” effectively undermines the symbolic heirarchy that covers the cultural axis of the society. Lifestyle which is indicated by this “new intellectuals” group has helped to create a group of audience who adore the new symbolic systems (Featherstone, 2001). The new symbolic system among other things concerning the experiences, feelings, and new symbolic objects. This new culture is which the experts called as postmodern culture (Featherstone, 2001, 2005; Lane, 1999; Pease & Fook, 1999).

The effect of changes in the concept of symbolic of experiences and object is the availability of new insights into the benefits of the material object used by the masses. Benefits thing has been shifted from a merely substantive benefits into benefits that refers to the mode and style directed by the media. The need of style shown by the media is met by department stores (Featherstone, 2001; Fiske, 1989). Fashion and style is constantly moving and changing and the mass then follow it as a lifestyle that are considered as an ideal (Featherstone, 2001; Fiske 1989). In such a process this lifestyle is directing people’s lives.

One of the expressions of a very relevant lifestyle in this discussion is the fashion. Clothing in the present context is no longer seen as objects with a substantive function as a protector and body cover. Clothing has a meaning that is mixed between actual and real functions with fantasy and symbolic function (Wilson, 1985). The fantasy formed are the product of medium business, malls and department stores (Fiske, 1989; Featherstoe, 2001). Fantasy offered is modernity, with a standard in the form of esthetics, style, and beauty. In this context it seems there is an evident of life esthetification. The value of this new culture viewed that aesthetic life is an ethically good life (Featherstone, 2001; Falk, 1994).

However, the standard of this aesthetic continues to change and move with the representation shown by the media as well as the disseminator of information and any other medium of communication more (Featherstone, 2001; Cooper and Law, 1995) Therefore, with the dominance of the current media, the masses continue to direct himself on the new standards established by the media. In this context it may be imagined how the dynamics of the changing aesthetic standards. This is because the collaboration between media and market requires thesold out of all the products produced by the manufacture (factory).

The intrusion of market economy and modern lifestyle has increased the diversity of community needs. The main need of society which was originally merely as basic needs) will relate to subsistence food, and then developed into other perceived needs also urged to meet (felt needs) such as clothing, housing, health, education, entertainment, and so on. (Featherstone, 2001; Falk, 1994; Wearing, 1992). These needs are also not free from the influence of aesthetic values that are constantly changing.

It may be perceived how the complexity of the situation in terms of the emergence of this third wave when viewed cultural reality experienced by women. This should be discussed because in the side of market, what is offered in the market is generally directed to women, while women are culturally a poor community. On the other hand the global mood that encourages the participation of women to engage ineconomic public activities still find obstacles due to cultural restraints because of the values held by society members. (Ford, 2008).
Women in Public Sector and the Obstacle

Of the thirteen sectors discussed in the book entitled Women in Public Sector, in which women took part in all of the sectors, it was found that in the sector of health most women lack of decision making power in deciding their destiny, like in their marriage, use of contraception, number of children they would have, access to health services, etc, because all of these decisions are on their husbands' shoulders. It was cultural values which underline the submission and loyalty of wife toward husband made women keep on the position of not to be contrary toward the husband (Sultana, 2008). Cultural value stated that women should obey and agree with their husbands' will. Otherwise they would be called as not good women. Considering to the above data it was worth to say the hard position of women in that cultural context. They had no enough strength to push their own to be their own as personals. Culture was so forceful in hegemonize community minds.

Based on the research result reported in that book it was revealed that in most of the public sectors it was highlighted that women faced problem related to their professional jobs and the cultural obstacles. It was revealed in the sector of architect, for examples, factually many women have currently achieved the profession as architects in Indonesia (Yuli, 2008: 51-58) but based on the data so limited architect companies would like to hire and recruit women architect in their project or companies. One of the reasons of the companies is that personally women architect was appropriate for doing only drafting of the architect, but not in the technical job. Although in some of the companies researched there are many women architect worked in the companies, they even only did the front-office or marketing job, meanwhile their men-mate architect did any technical-architectural jobs available in the offices.

It was revealed too the burden of the professions in health sector. Two sample studies used in this study is the profession of midwife (Soepardan, 2008: 12-17) and sport-instructure (Astuti and Zulkhah Noor, 2008: 27-38). The both professions did not see any reproductive health and psychological considerations. The both job required their services any time and any place. The midwife and coach had to be available to meet their patient or customers. Even in the very critical time of their reproductive cycle, for example in the menstrual cycle. Once the the professions became the priority, they must sacrifice their own reproductive right. This is a hard consideration for women to involve the kind of profession.

In politics women faced a similar experience with two former jobs mentioned, health and architect. Although there was an affirmative action to support women in politics by enactment of law on election that firstly launched in 2003 and revised in 2008 (Harlis, 2008:450-455), the program of political party's empowerment (Rahmawati, 2008: 456-471), the program of education of politics for women (Darma, 2008: 439- 449) but the level of women participation in politics is still low. Nevertheless, amidst the low participation of women, women in political sphere tried to show their ability and capability in doing their jobs. Unfortunatley, what they are facing is the skepticism among their men-partner toward their capability.

All the study on the agriculture and fishery sectors showed the high participation of women in the sectors (Nugrahani, 2008: 59-64; Soenarno, 2008: 65-71; Puspitaningrum, 2008: 72-80). They took part in almost all the level of the jobs in the sectors. Even in the field of fishery women took part in not only in fish-selling and fish-processing but also in bidak. Bidak meant member of a fishing teamwork to catch fish in the sea. Usually the skipper and helmsman was her husband. Women's job here is to spread and pull the nets, collect caught fish, prepare the container for the fish, keep the fish in the container, remove the water seeping into the boat, and overcome various technical issues in the fishing.
Although in the sector of agriculture and fishery women took most part of the job, but women nearly had no chance on any information about agriculture and fishery. Women only kept on their subordinated position in relation to men. Because of their subordinated position they had no chance to take part in the improvement and development program in agriculture. Factually, there are so many program of empowerment for the peasant but women never involved. The consequence is that they had no enough information pertaining to the program of enhancing capacity as women peasant. In this activity, women energy devoted much into their work, but economically they had no access to grasp the advantage. Even their personal need was neglected.

In the economy and labor sectors, it was revealed that female managers have the same capabilities with male managers. The specificity of female managers (Tjahjono, 2008: 549-559) is that they had an interpersonal skill, and personal capacity in thinking in detail. Nevertheless these capacity are nearly neglected generally. In other field of work, for example in civil servant sector, women had a similar proportion to men (Setiawati, 2008: 560-571; Rahmawati, 2008: 572-581), but women civil servant generally are lower than men civil servant related to their welfare, awareness, access, and participation. Normatively no discrimination between men and women civil servant but culturally women are difficult to reach the top position in their work.

In religious affairs there are some phenomena related to women revealed in the study are related to the image on women in a specified cultural context, that in this study is Philiphine context. In Philiphine there is a traditional image on women which generally “bad”. The image was enculturated among community members and proceed along historical time (Domingo, 2008: 155; Rehman, 2008:190). Even, after the coming of European in Philiphine the view about “bad” women was strengthened. Factually there are so many women took part in any division of life who cultivated any important knowledge to the rest of community members, children, youth, as well as adult, but they are neglected as if they never do nothing (Harjoni, 2008: 220). Even the conflicting discourse about the possibility of women to take part in public sector is still become a mainstream in muslim community.

Although women adopted modern life style, that they expressed in their fashion (Ermayani, 2008: 220) they faced hard comment of muslim community members. The hard comment about the fashion related to the view that the fashion is violating the ethics of public dress code. According to traditional muslim dress code women must cover well their body without any tendension of showing their body posture. Based on this research it was revealed that even in responding the trend of globalization, women were subjected to the subordination view on women.

Cultural Burden that “Impoverished” Women

Human beings that consisted of two different sexes: men and women (sex difference) have led to the form of the distinction between the sexes. The distinction between the two sexes is related to the functions and roles expected by the community toward the men and women. The role and functions expected by society toward the men and women was known as gender. So gender is a term that refers to the roles and functions of men and women who are socially constructed culture (Fakih, 1996; Errington, 1990). The socio-cultural construction was firmly established in the form of religious teachings, customs, myths, fairy tales and maxim and proverb. The teachings of the religion, customs, myths and others were continuously reproduced and represented so hegemonized the community as a supporter of the culture (Arminbi, et al., 1998: 15).

One of the cultural construction of the male and female is the assumption that men are strong, capable, responsible and rational; while women are weak, incapable, dependent and emotional. Interestingly, there are myths that reinforce that notion. An example is the myth of the role of women in Java, namely “ma-telu” (three-ma),
masak (cooking), macak (Javanese) (making up) and manak (childbirth); while the myth of the male role with “ma-lima” (five-ma) is main (gambling), minum (drinking), madat (opium), maling (thieves), and madon (prostitution) (Arimbi, et. al., 1998: 8). Although the above statement about women and men constituted a myth or prejudice, but the discriminatory distinction of roles between women and men is a phenomenon that may easily be seen in society context.

Once the content of myth on the roles of Javanese men and women above are deeply observed, it will appear the division of roles (differential roles), where the roles of women were “bound” in the role of domesticity while men are free to do activities he wanted. The impact of the myths and assumptions about the role and function of women and men above is the injustice of gender (gender inequality), because each gender has been limited and shackled to the will, desires and ideals according to the standards held by the public. Women are more apt to do activities in the realm of “domestic” while men in the realm of “public” (see Abdullah, 1997; Fakih, 1996; Moi, 2005). This gender inequalities arising from the assumption about male and female that was embedded in the male and female life along with a variety of consequences, is seen as something absolute.

The above assumptions has evolved and as if has become an established concept and seen as natural things. Women should only perform activities in the domestic sphere and men only do the activity outside the domestic sphere. Meanwhile among the many activities of humanity, social activities, including activities in the fields of work and politics, are those activities “outside the household”. By considering the job qualifications above it is clear that working a job culturally is not women job. As the implications of increments types of work so it can be understood that the presence of women in public sphere. The more is the job in political sphere

Because of the cultural concepts mentioned above, when Indonesia stipulates the election law with a 30% quota for women to be nominated as a member of the legislature, only a few of political parties meet the requirement. Likewise, when the Election Commission announced the results of the election, no territory, whether provincial or city districts that meet quotas set by legislation. Even up to the third general election after the enactment of a quota of 30% women to be nominated as a member of the legislature, the general election in 2014, women in legislative electability reached 17.32% of the total members of Parliament. This number even decreased in comparison with the results of the general elections in 2009, which amounted to 18% (Kompas, 2014).

Due to limited access of women in politics, it appears that cultural barriers are the most significant cause for women not to go into and take part in that field. At the individual level of women, it appears many women unprepared to go into politics. This is related to the process of self-enculturation among women who are formed culturally. The concept of cultural distinguished women and men interest differently, with a firm separation between the ideal role of women and men lead to a system of learning and the formation of identity (self-identity) that continually refers to the value system. This is consistent with a study conducted by Elizabeth (2008) that in a society that tends to be patriarchic, women tend to choose domestic roles. If they choose a field of work, then they will choose occupations that have relevance to female characteristics in the concept of gender. Politics as some other similar public jobs are seen as a man’s world, society order does not provide adequate facilities for women who want to engage in politics to realize the ideals. Various cultural institutions that exist are only in favor of men to plunge in the world of politics and other public jobs.

The global women’s movement, that accompanies the awareness of women in Indonesia has encouraged the involvement of women in public activity. Public activity in this sense is different from the activities outside the home that has been carried out by Indonesian women
in general when they do work economically with subsistence orientation. One of the examples is when they are involved in agricultural activities of paddy plantation in Javanese sawah, for example by derep together with men (Sairin, 1976), cultivate paddy fields in Minangkabau (Blackwood, 2008), or the planting of rice in transmigrants farm in Riau province (Dawson, 2008). In these examples of women doing their job is to satisfy their basic needs. Women here worked to achieve the goals concerning the collective and individual needs for food, and the food products are given meaning and value by them and within the group (Keesing, 1981: 178).

When doing the jobs in agriculture as set forth in the examples above, women do not experience cultural barriers because it is not related to productivity targets, as well as the working time in accordance to the rhythm of their daily lives. Their working patterns are inherent to domestic work patterns of their own, so it does not involve the turmoil within themselves and the community (Ford, 2008). The reality becomes different when women working in the sector of modern economies, for example in the world of manufacturing, industrial or other types of work with a new system timing and wage (Warrouw, 2008; Nilam and Prahasti Utami, 2008:67), or in the political field (Elizabeth, 2008: 5; Amikawati, 2007: 57-65). In this line of work women have to conform to the pattern and system of productivity oriented-work. There are specific pattern targets and working time that women should justify.

In such a context women should make adjustments. Adjustment is performed by women when entering the modern world economy which is a hard effort due to cultural burden they experienced. Cultural burdens in this context are the values and restrictions which are transmitted to women so that women feel uncomfortable if they do not follow them (Sairin, 1999). For example, there is a concept which says that housework is women’s work, when women have economic activities in public sphere outside the house, with a clear time limit for working, so women would feel guilty if they are not doing the household work. Whereas in the modern economic system women have the burden to fulfill their obligation to meet certain productivity targets which have been standardized.

Therefore, a woman’s decision to remain within the framework of domestic or go into the public sphere with multiple burdens equally make women “impoverished”. Maintaining a limited role in the domestic sphere will make women feel comfortable in cultural sense (Sairin, 1999), but economically women will not have any ability to meet their end needs. Economic demands that they are facing with different offers through the media do not allow women for only living in the domestic sphere to meet the needs both for themselves and their families.

The concept of “impoverishment” of women in this context refers to the concept of “women impoverishment”, which, as stated by Nickie Charles (2000) has two meanings, the first is the limited ability to have the material resources because of differences in race, gender, and social class in society, and the second is the inability to participate fully in community life. The both meanings above are closely interrelated. A woman goes into the category of the poor because of her inability to have enough material resources to survive, as well as to participate fully in society. This inability is caused by the priority of life choice that the individual take for her survival of life to survive, and not to express herself. In addition, if a person does not have any economical power, access to public participation to gain strength as a member or part of the public will be hard to be achieved.

The choice to enter into the public domain does not yet guarantee the women from the impoverishment process. When women go into the public domain with the acquisition of economic resources, women are very hegemonized by the values offered by the media as an extension of the process of globalization. The values of consumerism (Featherstone, 2001) entering into the life of women made them coopted into
the enticement of lifestyle, so her income must bear the lifestyle that she follows. The “Trap” of globalization are compounded by the burden of culture (cultural burden) due to the relative detachment of women from the lives in the domestic sphere. Even in a very disadvantageous condition, because of cultural burden, women feel unsafe to take a job in public sphere for their family life (Blank, 2007: 183-84).

The data revealed above showed clearly how cultural values still become obstacles for women to take part in public sector so that they have to make any effort to overcome the difficulties. In this context the cultural sacrifice had resulted in huge energy they need to reach the public achievement, personal performance, and family as well as cultural harmony. They did these because they are social and cultural requirement (Lawrence, 2016:87). With the time women effort is in accordance to the cultural and social change, but their effort is still in the processes of showing the existing women as the partner of men.

Role of Religious Mission in Disseminating the Values of Equality and Equity

Islam is a religion of mission (Shihab, 1996: 378; Shaleh, 1993: 1). It is a religion that commands the widespread spreading of Islamic values to all humanity. H.M. Arifin (2000: 6) affirmed that Islamic mission is an activity to invite, either in the form of oral, written, or behavior done consciously and planned in an effort to influence others both individually and in group to arise understanding, awareness, attitude, appreciation, and practice of religious teachings. Based on some of these views it is clear that Islam is a religion that has a spirit to spread its teachings to human beings. The dissemination of mission was ordered to use various methods and approaches, both traditional and modern. Al-Qur’an mentioned it in its verse: “Call (humankind) to the way of your Lord with wisdom and good lessons and dispute them in a good way. Your Lord knows better than who is lost from His ways, and He is the one who knows the guidance” (An-Nahl: 125).

The above command is related to the orientation of the call, they are to the way of Allah and the way in preaching, the preaching or mission in a good way. The orientation to the way of Allah is the absolute orientation, which is the only orientation, and related to the way, based on the letter above, must be done well and wisely, in accordance with the object of \textit{da’wah}. By applying a good way the purpose of \textit{da’wah} will work effectively and reach the perfect goal. Based on the above explanation also, the person doing \textit{da’wah} and the object of \textit{da’wah} can be individuals or groups. Individuals doing \textit{da’wah} are muslims individually who get orders to spread the religion of Islam, while the groups are institutions that have Islamic \textit{da’wah} activities. Such institutions also had a diversity in Islamic \textit{da’wah} management that that they did. There are some institutions that have managed the activities of \textit{da’wah} systematically, but not for some others. Individual object of Islamic mission may be approached by the person doing \textit{da’wah} individually. The usual approach applied to individual mission is the psychological approach. Meanwhile, the group object of \textit{da’wah} is those who are approached in executing \textit{da’wah} in groups. The usual approach to grouped object propagation is generally the communication approach. Both types of \textit{da’wah} are very commonly found in Indonesian society.

Groups of \textit{da’wah} as the objects of \textit{da’wah} may be based on residence, occupation, and gender. Therefore, for people living in rural areas, as well as in urban areas, they can easily find study groups on Islam. In addition, in various areas, there are study groups on Islam as special \textit{da’wah} for women, men and some are mixed learning forums or groups (MORA, 2005). Therefore differentiation of the object of \textit{da’wah} should become specific consideration to the implementation of \textit{da’wah}.

The values that are conveyed in Islamic \textit{da’wah} are \textit{amar makruf} and \textit{nahi munkar}. The meaning of \textit{amar makruf} and \textit{nahi munkar} is to invite to do good and keep away from bad deeds. With the value brought in Islamic \textit{da’wah} it can
be concluded that the effort of Islamic da’wah is a very noble endeavor. Seeing the factual reality of today’s society, Islamic da’wah currently has been done in a massive way. Many members of the Islamic community are involved within it. This involvement is supported by a spirit that was based on the religious values as mentioned above. These values stated that Islamic da’wah activities are commanded to all Muslims, and there are no exceptions to any of the sexes. Both men and women were subjected to the order.

Such values have a tremendous influence on the formation of the behavior of the Muslim community in their life. The promise of reward that will be obtained by those who carry out the da’wah command, as well as following the call of da’wah is of great value in its meaning (QS: Fushilat, 33). The promise of reward has two directions, namely to the persons doing da’wah and the persons who become the object of da’wah (Qs Yusuf: 108). The persons who are doing da’wah activities are those who act as individuals who play an active role in spreading the values of Islam, while the object of dakwah is those who become the people who get services in the spread of Islamic values.

However, related to the involvement of women in Islamic da’wah activities, it may be stated that the involvement of Muslim women in Islamic da’wah activities is still very limited. This fact needs to be criticized because if viewed from the command of the Qur’an to preach, the command is addressed, both to men and women muslim. There are no exceptions in the order to spread Islamic values to the public. This phenomenon of the limitedness of women took part in da’wah activities can be understood in the context that when the text of the Qur’an is accepted by societies, those societies have their own social structure that stated the roles of men and women. Therefore, the commands of Islamic mission that demanding much activities in the public domain, and dealing with the wider community, is seen by the Muslim community as a better cativity done by men.

Such a view had a very wide impact in the course of Islamic spreading widely. Women who have good competence in religious science feel that they do not have enough access to be able to disseminate their knowledge on religion to the community members. Therefore, in the process of identification, the women do not seek to fulfill themselves with various abilities in order to be able to convey the Islamic message properly. Finally, the scientific ability of the women can only be used and disseminate in the domestic sphere, that meant only to convey to their children and family members.

This condition is very detrimental to the Muslim community in general because they can not benefit the knowledge possessed by women. If in a society there are some women who are actively involved in da’wah activities, they usually will limit themselves to do the Islamic mission with the limitation which according to the community “not violate” the area of men. Therefore, what the muslim women did in Islamic da’wah are relatively limited only in women group and children if any. This is different from the men who are doing the Islamic da’wah. They are so free to perform Islamic da’wah, both among men and women, as well as the both of men and women groups.

In addition, public also consistently showed a similar attitude pertaining to the activities of the da’wah. Once they need a preacher, they prefer to invite men preacher to women. Once the audiences consists of men and women, public will prefer the male preachers, especially if the group requires a specific material is male, the group almost certainly only chooses men preacher to deliver Islamic teaching to them. They see women preacher merely deserve to convey da’wah to the group of women and children.

Pertaining to the time of da’wah activities, Islamic da’wah activity usually implemented in any times. Some groups of Islamic da’wah performed their activities in the morning, some in the afternoon, or in the evening and some are held at night. Such a reality can show how women
activities in da’wah is determined by the concept of time segregation with various related values. The concept of time among Indonesian society generally qualified time into night and day with the value of daylight as “safe” and vice versa night is seen as “unsafe” (Winangun, 1990: 48). The concept of safe for the daytime time implies the best possibility for women to carry out their activities home; the evenings in other side is only more likely for men.

The further implication of this concept of time is that in the activities of women in Islamic da’wah, the women as the persons doing da’wah activities prefered daytime hours. Such a view is held strongly by the women because culturally the view has been embedded through a long process of cultural learning (cultural-enculturation) (Seymour-Smith, 1990). Therefore, if any groups of muslim community asked for their da’wah service, the women will do everything possible to reject it. Although the activities of da’wah are good activities but they must hold some other concepts. It can be understood because the concept of time-related safe for women is also related to the “good” and “proper” concepts prevailing in society (Herusatoto, 2001: 57). Considering to cultural appropriateness, women will choose the activities that are within the limits of goodness because they culturally do not have enough courage to “break” the value held by society. Violation of this value will have the cultivated meaning of self-respect, and if this happens it will reduce the value of da’wah they did. Much consideration of social sanction (Brown, 1986:98) on women due to prevailing social structure did prevent women from violating the prevailing norms of their society.

On the other hand, community members as the objects of da’wah also hold such views. Therefore, they also sort out the time of the implementation of da’wah related to the persons who are doing the da’wah activities. With the consideration of the values mentioned above the community will choose the persons spreading Islam among women for da’wah activities conducted during the day, while men can be selected in da’wah activities conducted during day and night.

Above all, the interpretation on the content of the da’wah that was delivered by the person who spread da’wah (da’i) was also important to consider, in establishing the un-equality between men and women. The myth of “Adam’s rib”, for example, was interpreted in such a way by the da’i to support the inequity between men and women. The theme is actually a value that tells about the origin of human creation that are not only the Qur’an that speaks about them, but also other scriptures such as the Gospels. Both religious scriptures talked about the myths of human creation which is consisted of several creations. The interpretation of the Qur’an itself arises in the QS. An-Nisa (QS 4: 1), which states the creation of Adam from the “one self” (Anwar, 2006: 46; Ahmed, 1992: 29; Engineeer, 2000: 71-2). The interpretation is then reinforced by hadith that explicitly mention the word “rib”. As an example is a hadith narrated by Abu Hurairah stating that “the Prophet said, ‘Truly a woman like a rib, if you try to straighten it she will break. But if you let it then you will enjoy it still in a crooked state’”.

The debate about the interpretation of Eve’s creation from Adam’s rib is actually quite intensive in Islamic academical discourse. So many scholars questioning the interpretation of paragraph that raises an understanding of superior-subordinated relations in the relationship between Adam and Eve as the representation of male and female. But the debate almost never reached the audience. The preachers conveyed the text in such a way that it was the only text that had to be true. Therefore, what the preacher conveyed to his caudience was that women were created from male ribs.

**CONCLUSION**

The reality of third wave as conceived by Alvin Toffler has caused a tremendous impact in the dynamics of currently lives of Indonesian women. On the one hand the global pressure for liberating the minority, the “oppressed” which in the second wave was not considered on its presence, led the women’s movement to engage actively in various
public sectors. Public sphere as productive sphere which women got into it, include the different spheres of activity, including social, culture, economics, politics, and religion. Although cultural obstacles hold women on taking part in public sphere, but in fact there are more and more women actively got involved in the public domain. This is because the sense of the right of women to gain economic access in their lives. Life orientation that is not solely on meeting the basic needs is one of the considerations of women to enter and be actively involved in economic public activity.

Requirement for fulfilling their needs that goes into their lives through various channels of information has made women as objects and battleground of various global advertising on products that they must always pursue. In such a context it can be seen how the dynamic process of globalization can be understood in Indonesian society today, as well as the process of impoverishment of women. Cultural concept on women made women kept on the limitedness-position, although they are actively involved and even had a significant role in the public sphere.

Religion, in its ideal concept positioned the two sexes, male and female, in a equal position. But practically both sexes are treated unequally. This paper only observed the practical aspects of the implementation of da’wah and content of the da’wah. Apparently, the practice of implementation of da’wah is very bias in treating women. There are three aspects that apparently seen in this context: the participation, content of da’wah itself, and the perspective of the audience about women doing da’wah. Women had so much limitedness in doing da’wah. Although many women had a qualified-knowledge on religion but they had not enough chance to spread and disseminate their knowledge on religion they had. The ideal concept on the equality among men and women that belong to Islamic concept was submerged into the concept of local tradition that see men and women unequally. This bias was strengthen by the bias in the interpretation on some religious themes, one of them is on the myth of the origin. Although there was a serious debate on myth of the origin, that factually underlined the idea that Islam saw men and women as equal, but the debate was never delivered to audience. So the audience have a settled knowledge about the interpretation of inequality between men and women.

REFERENCES
Astuti, Yoni, and Zulkhah Noor. 2008.


MORA. 2015. *Data Majelis Taklim*. SIMPENAS.


Wacana.


AUTHOR GUIDELINES

ISSN : 2502 - 5465/ e-ISSN: 2443 - 3859
Accredited by LIPI Number: 752/AU2/P2MI-LIPI/08/2016

Analisa
Journal of Social Science and Religion

GENERAL GUIDELINE

1. The article has not been previously published in other journals or other places
2. The article should be written in English (United State of America English) with a formal style and structure. This is because it is a fully peer-reviewed academic journal, so that an oral and informal language would not be accepted
3. The article should be written in word document (MS word - rtf), 1 space (single space), 12pt Georgia,
4. The article should be written between approximately 10,000 – 12,000 words including body text, all tables, figures, notes, and the reference list.
5. The article has to be an original work of the author/s
6. The author/s have responsibility to check thoroughly the accuracy of citation, grammar, table and figures before submission
7. The author/s has responsibility to revise their article after receiving a review from the editorial boards.
8. The author/s should register at the e-journal of Analisa before submitting their paper and fill the form completely.
9. The article should be submitted via online submission at the e-journal of Analisa
10. The articles will be reviewed by editorial boards and revieweres
11. The author should use a “template” provided by Analisa Journal (it can be downloaded from the Analisa website) to write their article.

STRUCTURE OF THE ARTICLE

1. Title
2. Author’s name, email address, author’s affiliation address
3. Abstract (250 words maximum, it consists of background of the study, research method, finding of the research)
4. Key words (3-5 words/phrases)
5. Introduction (it consists of background statement, research questions, theoretical framework, literature review)
6. Hypothesis (optional)
7. Methodology of the research (it consists of data collecting method, data analysis, time and place of the research if the article based on the field research).
8. Research findings and discussion
9. Conclusion
10. Acknowledgement (optional)
11. References
12. Index (optional)

WRITING SYSTEM

1. Title
   a. Title should be clear, short and concise that depicts the main concern of the article
   b. Title should contain the main variable of the research
   c. Title should be typed in bold and capital letter

2. Name of the author/s
   a. The author/s name should be typed below the title of the article without academic title
   b. The author/s address (affiliation address)
should be typed below the name of the author/s

The author/s email address should be typed below the author/s address

d. If the author is more than one writer, it should be used a connecting word “and” not a symbol “&”

3. Abstract and key words

a. Abstract is the summary of article that consists of background of the study, data collecting method, data analysis method, and research findings.

b. Abstract should be written in one paragraph, single space and in italic

c. Abstract should be no more than 250 words

d. The word “abstract” should be typed in bold, capital letter and italic

e. Key words should consist of 3-5 words or phrases.

f. Key words should be typed in italic

4. How to present table

a. Title of the table should be typed above the table and align text to the left, 12pt font Georgia

b. The word “table” and “number of the table” should be typed in bold, while title of the table should not be typed in bold (normal).

c. Numbering for the title of table should use an Arabic word (1, 2, 3, and so forth)

d. Table should be appeared align text to the left.

e. To write the content of the table, it might use 8-11pt font Time New Roman or 8-11pt Arial, 1.0 space.

f. Table should not be presented in picture, it should be type in real table-office word formatting

g. Source of the table should be typed below the table, align text to the left, 10pt font Georgia

Example:

Table 4. Number of Rice, Corn and Sweet potato Production

<table>
<thead>
<tr>
<th>product</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice</td>
<td>1.500</td>
<td>1.800</td>
<td>1.950</td>
<td>2.100</td>
</tr>
<tr>
<td>Corn</td>
<td>950</td>
<td>1.100</td>
<td>1.250</td>
<td>1.750</td>
</tr>
<tr>
<td>Sweet potato</td>
<td>350</td>
<td>460</td>
<td>575</td>
<td>780</td>
</tr>
</tbody>
</table>


5. How to present picture, graph, photo, and diagram

a. Picture, graph, figure, photo and diagram should be placed at the center

b. Number and title should be typed above the picture, graph, figure, photo and diagram.

c. Number and the word of the picture, graph, figure, photo and diagram should be typed in bold, 12pt Georgia and at the center, while title of them should be typed in normal (not bold).

d. Number of the picture, graph, figure, photo and diagram should use an Arabic word (1, 2, 3 and so forth).

e. Source of the picture, graph, figure, photo and diagram should be typed below the table, align text to the left, 10pt font Georgia.

f. Picture, graph, figure, photo, and diagram should not be in colorful type, and in high resolution, minimum 300-dpi/1600 pixel (should be in white and black, or gray, ).

Example:
6. Research finding

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory.

7. Referencing system

Analisa uses the British Standard Harvard Style for referencing system.

a. Citations (In-text)

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else’s ideas.
  Example:
  Culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explain that culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article
  Quotations are the actual words of an author and should be in speech marks. You should include a page number.
  Example:
  Tibi (2012: 15) argues that “Islamism is not about violence but as the order of the world.”
  It has been suggested that “Islamism is not about violence but as the order of the world” (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article
  Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.
  Example:
  Batley (2013) argues that some of the detainees in the bombing cases were members of JI.
  It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013).

- Citing a source within a source (secondary citation)
  Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.
  Example:
  Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.
  It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made...
similar points in different texts
In text citations with more than one source, use a semi colon to separate the authors.

Example:

- Citations - Government bodies or organizations
If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example:
The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that ......

- Citing from the internet
If you cite from a source from the internet (website), write last name of the writer, year of the uploaded/released: page numbers. If there is no author in that page, write the name of the body who release the article in that website, year of release.

Please do not mention the address of the url in the in-text citation.

Example:
Syrian uprising has been prolonged for almost six years and has caused thousands people death as well as millions people has forced to flee from their homeland to seek safety (Aljazeera, 2016).

Religion is an important aspect for the life of many people in the recent era. The believe system of religion plays as a guidance for some people (David, 2015: 12-13)

b. Reference list
- Book
Last name of author/s, first name of the author/s year of publication. Title of the book. Place of publication: name of the publisher.

Example:


- Chapter of the book
Last name of the author/s, first name of the author/s. “Title of the chapter”. In title of the book. Editor name, place of publication: name of publisher.

Example:

- Journal article
Last name of the author/s, first name of the author/s. Year of publication. “Title of the article”. Name of the journal. Volume. (Number): Page number.

Example:

- Newspaper
  Last name of the author/s, first name of the author/s. Year of publication. “Title of the article”. *Name of the newspaper*. Date of publication.

Example:

- Internet
  Last name of the author/s, first name of the author/s. Year of publication. “Title of the article or writing”. Date of access. Web address

Example:

- Article/paper presented at seminar/conference
  Last name of the author/s, first name of the author/s. Year of publication. “Title of the paper.” Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.

Example:

8. Transliteration system
Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987
ACEHNESE WARS AND LEARNING FROM 12YEARS OF PEACE IN ACEH
Said Achmad Kabiru Rafiie, Amir Husni, and Said Atah

BUILDING HARMONY THROUGH RELIGIOUS RECEPTION IN CULTURE:
LESSON LEARNED FROM RADIN JAMBAT FOLKTALE OF LAMPUNG
Agus Iswanto

INTERNALIZING KALOSARA'S VALUE IN A TRADITIONAL DANCE 'LULO' IN THE CITY OF KENDARI,
SOUTHEAST SULAWESI
Muh Subair

THE EDUCATION OF JAVANESE CHARACTERS IN SERAT WASITAWALA
Moch. Lukluil Maknun

POLITICAL VIEW AND ORIENTATION OF THE ROHIS MEMBERS TOWARD THE FORM OF THE STATE
A.M. Wibowo

CURBING CORRUPTION THROUGH TERTIARY EDUCATION IN INDONESIA AND JAPAN
(ANALYSIS OF LEGAL SYSTEM AND ISLAMIC PERSPECTIVE)
Abdurachman Assegaf

DAKWAH ACTIVITIES AMONG MUSLIM MINORITY AND THE PREVENTION OF HATE SPEECH IN KUPANG, EAST NUSA TENGGARA
Kustini and Zaenal Abidin Eko Putro

DYNAMICS OF GLOBAL ECONOMICS AND WOMEN "IMPOVERISMENT": WHAT RELIGION TO DO WITH?
Misbah Zulfa Elizabeth