

The Impact Of Religious Values On Social And Political Change In Tolitoli In The Early 20th Century

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Abstract

There is no doubt, interpretation of religious values by social and political elites in the modern social history has significantly influenced the development of political structure at national, regional and global level. At least, the phenomena has appeared since the period of Muhammad in the seventh century around Arabic peninsula, the rise of Islamic empires in the western Asia from the seventh to twelfth century, Spain under the Moslem and Christian powers, Turk during the Ottoman Empire from fifteenth to nineteenth century, Europe nations in the period of Crusaders from eleventh to fourteenth century, American independence war more than two hundred years ago. And in some cases, religious values were used effectively to mobilize local people against the western governments in Asia and Africa in the last century. Local political entities in South East Asia also experienced the same political development. Jihad concept fuelled and promoted social and political movements of Imam Diponegoro in Java, Sultan Hasanuddin in Makassar, Panglima Polem in Aceh, and Moro independence movement in Philippine. By using document analysis, depth interviews, and field observation, this study documents historical evidences that Haji Hayyun played a significant role politically and socially in Tolitoli, Sulawesi Tengah in the early twentieth century. Although tragically ended, as a figure he successfully used religious sentiment to get support from his followers against the Dutch government in Tolitoli.

Keywords: Social and political change, Sarekat Islam, Tolitoli in the Early 20th

I. INTRODUCTION

The starting point of European development towards modern world civilization is the Renaissance [1]. Something that then also led to the rise of modern civilization is an important thing to create a spirit of unity in the world [2]. However, the bias of the rise of modern world civilization is no guarantee for a more developed nation to protect human rights in underdeveloped nations [3]. The progress of the civilization of mankind which it carries precisely encourages and provides opportunities for more advanced nations to oppress the underdeveloped nations [4]. Individual freedom by upholding humanism during the Renaissance, actually made European countries do colonialism in parts of Africa, Latin America and Asia. The main goal is to gain glory, gold (wealth), and the spread of Christianity (the gospel), but the direct result for the nations that are part of colonialism is oppression. In the second half of the 19th Century until the second half of the 20th Century, the period of colonialism was experiencing an increase [5].

The Dutch East Indies government entered the Central Sulawesi region in the second half or at the end of the 19th century [6]. The presence of the Dutch East Indies government was initially well received by the people in various regions in Central Sulawesi, but because some of the policies it carried out were not in accordance with the culture and personality of the community, different principles, views and even differences in attitudes caused community resistance [6]. One resistance that has occurred is in the Tolitoli department which is now Tolitoli Regency. The resistance to Dutch colonialism in question is the Tolitoli rebellion in 1919. The 1919 rebellion discussed in this study took place in Salumpaga located in the North Tolitoli district led by Haji Hayyun, a Sarikat Islam figure (SI) Tolitoli who rejected the mandatory work system on fasting month. The Tolitoli community positions Haji Hayyun as an imam, a worship leader in Islam and a leader in the daily life. The colonialism that had taken place in Tolitoli from a historical perspective has beautified the history of the Indonesian nation's journey [7]. That behind the negative side of colonialism turned out to leave a positive side.

The positive side that is intended is the change in the ethos of the community which was previously still simple, completely accepting, subsistence, quickly satisfied, and closed to change, to become a competitive, optimistic, critical, educated, and easy-to-accept society.

Changes to the work ethic as a result of Tolitoli's rebellion then refer to the formulation put forward by Judistira K. Garna is something that is behind the degrees and quality of work, such as hard work, work on time, honest and resilient in working, achievement oriented, creative and change oriented . In addition to changing the work ethic of the community, there is also a change in the way of life, which is a concept that is owned by a person or group in the community who intends to respond and explain all the problems they face. The change in the Tolitoli community from oppression is not only based on a change in work ethic and outlook on life, but also because the mentality of the Tolitoli community to develop and change their life conditions becomes more progressive and conducive. This study discusses how Haji Hayyun as an Imam and Warrior who has brought social and cultural change in Tolitoli due to the Tolitoli rebellion he led in 1919. Although the uprising lasted a short time and was in a limited area, but the effects and effects have been bringing broad changes when viewed from a social, cultural and political perspective.

II. THEORITICAL PERSPECTIVE

As a conceptual foundation, a priest and fighter concept will be elaborated. Imam's conceptions can be explored through religious anthropology [8]. Although simply, the Imam is a person who has a place to lead the prayer in Islam. In addition, the Imam is also the leader of the Islamic Ummah in daily life related to religious ceremonial matters. Clifford Geertz (1973) gives an answer in a single sentence that is full, giving meaning to the role of the priest in interpreting religion as (1) a symbol system that plays a role (2) building strong, pervasive, and durable moods and motivations in the human self by (3) formulating general conceptions of life and (4) wrapping up these conceptions with an aura of factuality such that (5) moods and motivations seem uniquely realistic. The conception put forward by Geertz does not refer to imams for Muslims, but also for all the religions that they study (Geertz, 1974).

Based on this conception, the priest gives his own meaning to someone in shaping the honor and authority that is inherent in him, giving birth to the nobleness, respectability, and respect of others towards him. Haji Hayyun as a priest thus became a role model in the community. It can be understood if all the instructions and teachings are values that are held in high esteem by the congregants or their followers. Like Imam Bonjol in West Sumatra who has a dual role, in addition to being a respected Muslim religious figure, Imam Bonjol is a national hero who equals his struggle with Prince Dipenogoro in Central Java in fighting the Dutch government (Sartono, 1983).Haji Hayyun and the Tolitoli community have carried out their humanitarian and national duties to the best of their ability to teach the invaders, that the Indonesian nation and homeland are the full property of the Indonesian people, because whatever reason they have for surviving on this beloved earth is a dishonorable act that must be crushed. The fighters had fought the invaders even with unbalanced strength, but because of the high spirit of nationalism, the greater powers of the invaders could be broken.

III. METHODS AND MATERIALS

This type of research is qualitative with the method used is a library study which consist of studies used to collect information and data with the help of various materials available in the library such as documents, books, magazines, historical stories, and various other references. Literature study can be illustrated in analyzing various reference books as well as the results of previous similar studies that are useful to get a theoretical basis on the problem to be studied [9]. Library study also means data collection techniques by conducting a review of books, literature, notes, and various reports relating to the problem to be solved.

IV. DISCUSSIONS

Compulsory labor is one of the three elements of the Cultivation System which is carried out by the Dutch East Indies government in rural areas of Java. And that is what inspired him to make a crackdown on the Dutch Government. Obligatory work in Tolitoli is carried out under the supervision of a controller. On June 14, 1919, because of the rebellion he was arrested by the Dutch East Indies government forces for further processing by law. Before being transported to Tolitoli, he and all rebel members were held captive for 14 days in Salumpaga village to wait for a ship ordered from Makassar. It was only when the Cheraf ship from Makassar arrived at Salumpaga that he and other prisoners were transported to Tolitoli. Arriving at Tolitoli, the police escorted the person concerned and another detainee swam down from the ship to the beach as far as 200 meters. Upon arrival at the port of Tolitoli, he and his members were treated as slaves who had no pride at all. At any time swear and reviled, both by members and bodyguards, as well as by members of the Dutch soldiers and crew Cheraf. All detainees were temporarily placed in Tolitoli prison located in Lonti village. Because it is in the fasting month, the person concerned and his members continue to carry out the fasting service even though they are required to work to make a stone bridge whose length from the coast leads to the sea with a length of approximately 400 meters located in Malosong, the bridge width is approximately 4 meters while the height of the seabed is 6 meters. The bridge can be completed in 6 months. Haji Hayyun, although he was not told to work, his hands were bound by the obligation to lead (as a foreman) his community to repair the bridge. Otto, Hasan, and Kombong, in addition to always getting heavy work, when eating, the amount is very limited and the food is no longer suitable for consumption. After completing the stone bridge at Tolitoli port, they were taken or moved to Makassar prison to await court proceedings in accordance with the legal system of the Dutch East Indies government.

In 1921 the Makassar Landraad Judge ruled that Otto, Hasan, Zakaria and Kombong were sentenced to hang, while Haji Hayyun who indirectly committed the murder of the Angelino Controller but was legally and conclusively convicted as the leader of the rebellion was sentenced to life imprisonment and imprisoned in Nusa Kambangan. When leaving the Nusakambangan location, he headed to Ambarawa, one of the regencies in Central Java. In Ambarawa, he was riding in the house of one of his best friends who was very close to him during his imprisonment. His friend was a prisoner of the Dutch East Indies government from Ambarawa who was also sentenced to prison for another case. When he was at his friend's house, he expressed his desire to return to Tolitoli if his health condition improved and the situation in his native area was safe and stable. In an effort to realize his wishes, he sent a letter to Tolitoli to convey his wishes back to his hometown. In addition to expressing his desire to return home, he also asked how his family and community would respond when he returned to Tolitoli, because the political situation after the previous rebellion was still unstable and he might not be accepted in the community. It turned out that the response from Tolitoli was very disappointing, because if he returned it would be dangerous for him and better find a new life on the island of Java. In fact he had expected the situation in Tolitoli, if he returned, especially from the Tolitoli kingdom that still held a sense of sadness and revenge for the killing of King Mogi Haji Ali in the rebellion he led. Finally, it was determined to stay afloat for a new life in Ambarawa. However, due to his health deteriorating due to his illness coupled with his old age, he later died in 1942 at the age of 73 years. If you want to talk about the Tolitoli rebellion, it is not possible to separate the problem from this figure, because the incident took place under the leadership of the person concerned. As the leader of the struggle in the act of rebellion, he empirically has advantages when compared with members of the community he leads.

V. CONCLUSION

Based on his personality background, the main factor that made him successful in rallying followers of the Haji Hayyun political movement so that he appeared to be the leader of the Tolitoli rebellion was his success in mobilizing the masses through the use of a spirit of religious fundamentalism, Haji Hayyun is not alone. The

same thing has been done before by local political and military leaders in Aceh, Makassar, Java, and others. On an international scale, Islamism was reaching its peak as a source of ideology of national political rebellion in Asian and African countries at the time.

At that time the Islamic teachings on the defense of personal rights, political rights, freedom of worship were successfully formulated effectively by local and national politicians to influence the masses to drive out the governments of European countries in their political territories. In particular Haji Hayyun has gained the trust of the people he leads to reject and oppose the policies of the Dutch colonial government. In addition, another factor that motivated the people of Tolitoli to take a stand against the policies of the Dutch colonial government was that the people strongly resisted colonialism which explicitly imposed a new culture that was very different from the existing culture of society. The Dutch colonial government brought modern Western culture on one side, while the Tolitoli people still upheld the traditional culture and religion on the other, resulting in conflict, where each party forced its will on the other, and as the end of coercion it was sacrifice occurred on both sides.

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