THE PAGAH PRAYA STRUGGLE INSIDE THE REBELLION OF PRAYA COMMUNITY: A HISTORICAL AND ANTHROPOLOGICAL REVIEW

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ABSTRACT
Babad Praya recounts the story of the Sasak tribal leaders’ rebellion located in Praya, the Island of Lombok against the Balinese ruler, who was Anak Agung Ngurah Aji, the descendants of Karang Asem Bali. It was caused primarily by a problem leading the people into the state of depression in many respects, especially overloaded tax burden. In Lombok, the cultural climate was more oriented to religio-magical circumstances, like their belief in amulets which can bring them greatness and invincible. The belief in magical powers was a strong culture mostly adopted by rural society. In the case of insurrection embodied in the Babad Praya, the consciousness of Praya's religious states emerged in the form of life survival. The soul in the view of Islam was one among the five things deserved to be guaranteed and must be protected in addition to religion, property, reason, and self-esteem.

KEYWORDS
Babad Praya; Islam; Sasak tribe; the Balinese rulers; rebellion

1. INTRODUCTION
Babad Praya tells us about the rebellion of Sasak leaders, in Praya Lombok against the ruler of Bali, namely Anak Agung Ngurah Aji from Karang Asem descent of Bali. The main point is the sense of distress the people in various things, especially the heavy burden due to the implementation of the tax system that oppress the natives. Allegedly a revolt triggered by an Arab who claimed to be the Srip, the Arab noble descendants of the Prophet Muhammad who had incited
the Praya leaders to rebel against the dominance of the Balinese kingdom. Meanwhile, the situation among the Karang Asem Lombok palace people emerged uncertainty. The fear and jealousy of Anak Agung Made Karang against his nephew, Datu Pangeran, secretly created obstacles among the palace. This situation also strikes out and causes division among the people.

Anak Agung Made Karang is the son of a concubine who at that time was given the power to take care of tribute and taxes by Anak Agung Ngurah his father. The crown prince named Anak Agung Ketut is the father of Datu Pangeran. By his grandfather (the king), this Prince Datu incorporated Islam and was given a good Islamic religious lesson. Sasak leaders who are Muslim followers greatly glorify Datu Pangeran and expect to become the Sasak Muslim King in the future. This is the staple of the infatuation of Anak Agung Made who then intends to kill his own nephew.

What is very interesting is spoken by Babad Praya is the incompetence of the army of the tens of thousands of troops that beat seven Praya leaders who have been besieged in a simple mosque in downtown Praya. The Leader of Praya consists of four Sasak nobles namely, Then Semail aka Guru Bangkol, Haji Yasin, Mami 'Diraja, and Mami' Sapian. Three of his followers are from the folk who are not clearly told their names.

For three days in a row the seven people were surrounded by thousands of Bali army armed with rifles, spears, swords, and kris kelewang. Three days were merely seven Praya people alone were invincible at the time. The following day came the first returning fifty refugees. Over the next week, the hundreds of people of the Praya community could not be destroyed. The more days the Praja warriors are getting stronger with the return of the refugees. Finally the situation becomes reversed. Now it is the turn of the Bali army to accept the pressures. Praya is indeed "the naughty boy" who is able to inconvenience their skipper, can even damage the fort last night. Therefore, it is dubbed "The Pagah Praya" which means "The Fighting Man".

When seven Praya warriors were confined to the mosque it was said that at the time a miracle happened. God's invisible help descended with the arrival of a filthy old lady as their cook. His work is all-perfunctory able to serve food and coffee are very nutritious restore the strength of the seven heroes. Similarly, at the time of the mosque will be burned two magical people appear with a small child who guard the mosque from enemy attack.

On the part of the Balinese forces the inadequacy of their army in conquering a handful of Praya people had embarrassed Anak Agung Made as warlord. Nevertheless Anak Agung Ngurah's father became very disappointed and sent a letter of reprimand to the Anak Made in Puyung. The difficulty facing Made was that his troops consisted of Balinese and Sasak Muslims whom he recruited from all of his hamlet villages in Lombok. The Sasak Islam troops put the burden on them because they did not really fight against their own relatives. The political situation in every village has changed. Loyalty to the King of Bali began to fall one by one. In addition to Karang Asem Bali there is still a dispute with Kelungkung Kingdom. This battle of fire spreads between the ruler of Bali and the leaders of Sasak and also between Karang Asem and Kelungkung.

Wars, tensions, and riots seem to occur because of the rural community’s lifeview itself, that tradition as a fortress cannot be separated from the socio-traditional framework. All changes are regarded as bad morals, and the bearers of both the ruler and the accomplice are subjected to the movement. In the traditional mind, tradition is upheld and respected. Therefore any change is considered a potential hazard that could damage traditional consensus (Kartodirjo, 1987, p. 129). In
such mental conditions, the rural community's reaction to change at that time was rejected, since their orientation of life was always inspired by the past.

The rejection attitude based on religio-magical views is radical and can turn into a violent movement. It can happen if there is a charismatic leader capable of acting as a mass mobilizer, as well as ambitious directing the purpose of the movement (Kartodirjo, 1987, p.15). The purpose of the protest was to revive the old traditions that had changed, as well as the growing hope of the coming of the Admiral Queen or Imam Mahdi who would restore the old tradition. It is also expected as a Savior or Messiah. Likewise happened in Lombok in 1891-1894 where there was a revolt against the ruler of the Mataram kingdom of Karangasem pioneered by a movement so called Tarekat Qadiriyyah wa Naqsyabandiyah under the leadership of Tuan Guru Bangkol and the nobles of Lombok (van Bruinessen, 2001, p. 64-75).

Why rebellions or peasant movements that often appear easily are suppressed and crushed by the authorities? And why also the peasant uprisings that are short-lived local or regional movements? The end of this rebellion, though it did not lead to victory, but at least this rebellion had directly or indirectly influenced the rebellion movement in other areas (Lombok). Noted there are some rebellious movements that occurred after the rebellion Gandor. Among the rebellions Mamelak (Praya) in 1898, rebellion Pringgabaya I (Electric Pringgabaya) in 1911, Pringgabaya II rebellion in 1913, and rebellion Tuban Loteng. These rebellions have given a picture of the various social dynamics that occur in the community, and may have the same common thread with similar rebellions in other areas.

2. Babad Praya: A Historical Review

Lontar Babad Praya was written by the writer of Sasak community who came from the village of Batujai. This papyrus tells the cause of the community leader's rebellion against the power of Anak Agung Gde Ngurah Karangasem who was in power at the time. The writing system of this ejection in the form of sekaran (tembang) in Sasak language. The story begins with the background of the Praya rebellion. Told, the rebellion occurred because of the incitement of the palace and an Arab national named Tuan Sayid Abdullah who settled in Ampenan. This happens as a result of pressure and the obligation to pay tribute (tax) and the existence of a misconception about the illegality of stealing the property of non-Muslims (Bali). The latter is a special cause (Triger-divert) initiation of warfare. Defamation and misinformation or incompatibility with reality has heightened the atmosphere between the two sides.

In such circumstances, decisions are taken without calculations or long thoughts. One party boasts his courage and the other boasts his strength. The disadvantages of each side are illustrated in this Praya chronicle, for example, the haste that brings trouble to Praya and the mistakes of Anak Agung Made's strategy as the Mataram royal warlord. Anak Agung at that time used Islamic forces (Sasak) Praya. In this chronicle is told also the consequences of the war that occurred, in the form of casualties and property. This war ended with the destruction of the kingdom of Karang Asem Lombok and the entry of Dutch Colonialism in Lombok.

2.1 The Origin of Babad Praya

Babad Praya as well as other Babads such as Babad Lombok, Babad Selaparang (Babad Sakra) is a historical snapshot of Praya's history during the rebellion against the rule of Anak Agung.
Rebellion of agriculture in Praya occurred as a result of taxes against the Praya people. The rebellion of Praya occurred in 1891 under the leadership of Lalu Semail or commonly known as Guru Bangkol who was assisted by other leaders, H. H. Hin, Mamiq Sepian, Mamiq Diraja, Mamiq Srinata, Ocest Talib and others. In this chronicle also told of a man who claimed himself an Arab national named Mr. Serip. He was the troublemaker and the sparrow of both sides who were at war. Because of the fights of sheep that he then managed to affect some other areas, such as Sakra, Masbagik, Jerowaru, Pujut, Puyung, Kopang, Batukliang, Penujak, Jonggat, Sukarara and Kediri to hold a rebellion together with Praya.

Thus the war was inevitable. Both sides prepare each other. Anak Agung's party was led by Ratu Made assisted by Ratu Nengah Gengsok, Anak Agung Made Jelantik, Bagus Nyoman Gel-gel, Ida Conding and others out of Cakranegara heading east to invade Praya. Similarly, Praya, who had originally agreed to join forces with the Puyung, began to move westward toward Cakra to hold the invasion. But the Puyung could not fulfill their promise and could not be bypassed by Praya troops because they were heavily guarded by faithful soldiers under the rule of Anak Agung. At the first attack, then Semail aka Guru Bangkol was not possible to continue to lead the troops, because he was suddenly suffering stomach ache in the middle of the road. He was forced to return to Praya because of illness. Both of these troops finally met in Batukeliang at the first meeting place happened.

Meeting after meeting continued until the troops of Anak Agung could enter Praya. This is why some Praya residents have to flee. The remnants of the city and their leaders were the ones that continued to hold resistance with the ongoing war tactics in place. The mosque is used as a place of defense by the use of a weapon that is a number of daggers, spears, swords and others. Whereas, the weaponry of Anak Agung is quite modern because most of them use guns. Because they feel desperate for the enemy, then at one point they make a tactic that is to tie a spear on a man made from a bumbug. If the rope is pulled, then all those swords will move like the one who wants to chop. It was said that this tactic was quite successful because the enemy did not dare to go on a fight.

The raid of Anak Agung does not stop here, they constantly try to occupy Praya in various ways such as burning the houses of villagers and mosques that are used as a place of defense. At that time almost all Praya areas could be occupied by Anak Agung. The surrounding area to the west of Leneng and from all directions has been fortified Son Agung. But with the remaining strength and ability, Praya continued to survive until finally managed to expel Anak Agung from Leneng.

Agung Made Karangasem with Anak Agung Ketut Karangasem re-formulating a new strategy. This effort also failed because areas outside of Praya such as Jrowaru, Sakra, Apitaik, Pringgabaya, Pohgading, and other coastal areas previously loyal to Anak Agung now under the leadership of H. Ali and Mamiq Wirasentana turned against Anak Agung. Likewise, the Puyung used as the defense headquarters of Mataram, finally can be controlled by Praya after Pujut, Kawo, Penujak, Batujai, Mujur, and Marong joined the group. Thus ended the efforts of occupation of Anak Agung against Praya and other areas.

2.2 Pagah Praya (Good Soul)

"Pagah Praya (Perayè), a word pinned to the Praya. Pagah Praya is literally derived from the word Pagah which means Hard Head and Peraye means Praya meaningful people who are stubborn
praya. Pagah Praya gradually became rooted and became the name for the Batur who lived in Peraya. However, the Pagah Praya actually first appeared in 1891 which marks the occurrence of Praya II War where Praya against the increasingly oppressive attitudes of Mataram against the Sasak tribe. But today many people can only call the term "Pagah Praya" without knowing the true meaning, even worse Praya residents even follow the error by identifying themselves as Pagah (associated negatively to the stubbornness / winning themselves). If we look back at the historical wisdom of "Pagah Praya" it would be very proud of Praya to have the spirit of "Pagah Praya".

Pagah Peraya is actually a term for Praya people who will not budge or submit to the Anak Agung Gde’s regime. Ngurah Karang Asem at the peak of a big war that is familiarly called PERANG PRAYA II. Azhar (2004) points out that some of the things that triggered Praya II's war are "Praya wanted revenge for their defeat at War Praya I (1839 - 1841) the killing of H. Tayib and Lalu Abdurrahman (Brothers of Guru Bangkol) in Turida - Bengkel without a clear error. Especially after the killing of Guru Ayang oleg a Perbekel or village leader in Praya.

The Praya War that had been planned by Guru Bangkol (Lalu Semail) will be held on 1 Muharam 1310 Hijriah as contained in Praya chronicle in Pupuh 7 “rah telu tenggeq saiq, isaka siang bangsit” (Three-necked head one from the number 9 x 200 = 1813 caka = 1891 AD). In this War Praya also received help from Sakra, Rarang, Masbagiq, Jerowaru, Kopang, Batukliang, Jonggat, Penuq, Batujai, Jelatik, Sukarara and Kediri. Major war is inevitable many victims who fell on both sides, but still Praya troops lose in terms of weaponry. The additional troops coming from the fully-armed chakra (rifle) were able to dispel the Praya lascar that tried to attack the more Puyung made Headquarters by Mataram. Naas for Praya, a royal army based in Puyung stormed into the city of Praya which at that time was empty leaving only 7 people who until now known as the Hero of War Praya II: Guru Bangkol, Mamiq Diraja, Mamiq Sapian, Haji Yasin, Amaq Gewar (Burik Rancak), Amaq Tombok (Srawah Dasan Peken), Amaq Lembain (Bing Bat Eyat). 7 people only survive in the Mosque Praya (Great Mosque) besieged by hundreds of royal troops but still did not want to recede until the army of Mataram finally retreated. From the story of the Heroic then known the term that we now call "PAGAH PRAYA" which is a symbol that the Sasak people do not want to submit to the tyrannical government.

3. BABAD PRAYA: ANTHROPOLOGICAL REVIEW

3.1 The Trigger Factors of Rebellion: Historical Analysis

The event of Congah (Sasak language: rebellion) from the Sasak people of Praya under the leadership of Guru Bangkol and local nobles to the royal government of Mataram Karangasem, which then gave the Dutch East Indies government the opportunity to have full control over the whole Lombok region, the people of the villages of Gandor, Teros and Apitaiq also participated in the rebellion by sending pepadu (Sasak: warriors) to help the rebels. When the rebellion ended in line with the defeat of the Mataram kingdom of Karangasem, the people consisting of the three regions returned to their respective villages.

It is generally known that social movements as a process, is a very complex thing. Conditions referring to various aspects of the cause of movement can be seen through various theoretical approaches, and most importantly in viewing the revolt movement that was carried out during the colonial period were economic, sociological, political and anthropological-economic (Kartodirjo,
1987, p.24). These factors often coexist with one another. But of these various factors, there is always a major factor or a determinant of social movement which is an important point in a chain of events. It is this factor which historians tend to refer to as the "direct cause" (Gottaschalk, 1985, p.155).

The separation of these two social groups is not merely a social fact, but it is the result of constant economic control and exploitation. Thus, Marx viewed pessimistically against the dynamics of capitalism at the time, the emergence of such social contradictions can only be resolved by force or the seizure of force over the means of production which become private property and which has been dominated by the dominant ideology that paved the way to an egalitarian life and the true (Campbell, 1994, p. 136). Rebellion in the context of this study is not only caused by economic factors but related to other factors such as social, cultural, and religious factors.

In the case of the rebellion in which this study is concerned, there is a direct cause of resistance. The direct cause is the imposition of unqualified taxation, the application of forced labour, and the very inhumane treatment undertaken by the Dutch East Indies government that threatens the existence of their lives (Village Archives, 2002, 3). From such circumstances, there was anxiety among the people, and there was a protest that was manifested in a revolt movement.

3.2 Islamic Cultural Climate and the Struggle against Oppression

The existence of religious awareness (Islam) is one of the factors that motivate the rebellion in Gandor. Religion, which is generally regarded only as a spiritual matter, can also be a latent danger in the struggle that ever existed. For its adherents, religion concerns the question of meaning as the basic foundation for understanding reality. This foundation is "authentic" because it is supported by a sacred transcendent bond (Abdullah 1979, p. 10).

In the case of the rebellion, religious consciousness arises in the form of survival (life). Life in the Islamic view is one of five things that are guaranteed and should be protected in addition to religion, property, reason, and self-esteem. In a difficult and suffering life, it is only natural that the peasant society with all its simplicity seeks to find a way out. Since the peasant masses are Muslims, they seek a way out as an alternative to difficulties by glancing at the teachings of Islam.

In Lombok, the cultural climate is more religious-magical, as is their belief in amulets that can bring them strength. The belief in magical powers is a strong culture in rural society. This is understandable because people living in the island of Lombok were previously inhabitants with animistic beliefs. Moreover the fact that the entry of Islam through the path of Sufism tends to be more tolerant towards the prevailing local cultural elements as it proceeds through cultural permeation.

The linkage between religious-magical beliefs and social protest movements can be seen almost in every case of the insurgency that ever existed. Participants in rebellion usually have a talisman believed to be an invincible gimmick or as invisible to the enemy, so with that belief they can expel feelings of fear and bring about extraordinary courage. This is often found in harsh and oppressed societies which are then combined with the spirit of religious struggle and elements of local culture are a very adequate condition for the birth of a turbulent insurrection.

To understand well the nature of the social movements that occur among peasants, it must be seen that there is a growing ideology and the presence of a leader figure in the movement. If either of
these two is absent, it is difficult for a movement to develop. The peasants' resistance to the rulers usually indicates an element of protest. The protest which was the rebellion of Mamiq Mustiasih, Jero Rawit, Jero Nursayang and other farmers, was originally in the matter of tax levies. The protest as an explosion of tension and hostility is possible because of a religious ideology which is capable of arousing shared awareness to establish the solidarity among the rural people to leading collective actions.

As a collective activity, social movements require a justification of purpose that will strengthen the inspiration and motivation of the group. For that it takes ideology as a thought for the movement it does. The ideology works and has the potential to explain the desired situation (Abdullah, 1979, p.9-15). Ideology is a kind of forward projection of later phenomena based on the existing system (Hardiman, 1991, p.xviii), which concerns various guiding principles to legitimize ideals or goals (Kartodirjo 1987, p.161).

In the agrarian protest movement (agrarian radicalism) that occurred in the 19th century, there are similarities of ideological characteristics in every movement among others are millennium, messianic, nativism, and belief in holy war (jihad fi sabilillah). Ideology is the basis for the rebel leaders to explain (interpret) the values and objectives of the protest movement. In addition to ideology, one thing that cannot be separated and must exist in the event of rebellion is the role of a leader. They are usually people who are considered to have authority derived from personal authority that essentially comes from the charisma they have or have the authority of leadership because of factors of position, wealth or descent. In addition they have spiritual power. At the time of the rebellion, they serve as guides and advice, it is this spiritual foundation that ultimately creates a powerful influence on society.

Compliance of a group of people to a leader, often caused by the presence of feudal ties, beliefs (religion), and tribe that then form a basic attitude that is very influential in determining the attitude at the time of the rebellion. Subservience to the leader is characterized by a willingness to sacrifice for the sake of a sacred goal that is executed against the despotic ruler. In addition to jihad appeals, other factors that support is the motto of Ratu Adil and propaganda teachings that are constantly called for by leaders. In addition, leaders also try to convince what they are doing is something that is true and holy.

In the tradition of the Sasak tribe who embraced Islam, leadership was held by the kiai (Master Teacher), the tribal leader of the Hajj, as well as from the Teachers of Toriqot. They generally come from Sasak noblemen who become the local elite. The important role of leadership played by Mamiq Mustiasih and other leaders in the uprising has contributed greatly to the next resistance. In this war the ideological process was done by the leaders. In the hands of the leaders, the idea of war sabil became a very powerful weapon in opposing the rulers. The idea of a war of sabil is a very strong appeal for Muslims to unite to defend their religion. In addition, the leader tried to persuade his followers that what they did (sabil war) was the right act with the basis of thought based on the word of God in Al-Qur’an (Qs. Al-Hajj [22], p. Qs. Al-Baqarah [2], p. 190).

4. CONCLUSIONS

Compliance of a group of people to a leader, often caused by the presence of feudal ties, beliefs (religion), and tribe that then form a basic attitude that is very influential in determining the attitude
at the time of the rebellion. In the case of rebellion embodied in Babad Praya, religious consciousness arises in the form of survival (life). The soul (soul) in Islamic view is one of the five things that are guaranteed and should be protected in addition to religion, property, reason, and self-esteem. In a difficult and suffering life, it is only natural that the peasant society with all its simplicity seeks to find a way out. Since the peasant masses are Muslims, they seek a way out as an alternative to difficulties by glancing at the teachings of Islam.

In Lombok, the cultural climate is more towards religio-magic, as their belief in the great power behind the amulet makes them unbeatable in the battlefield. The belief in magical powers is a strong culture in rural society. This is understandable because Lombok was previously an animistic area. Moreover, the fact that the entry of Islam through the Sufism tolerated more elements of local culture, it proceeds through cultural permeation.

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