

論文の英文要旨

論文題目

19世紀中部ジャワ宗教運動研究－アフマッド・リファイ運動をめぐる言説－

Title: Religious Movements in Central Java in the middle of the 19th century

: A study of discourses about the Ahmad Rifa'i movement.

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Abstract

In the 19th and early 20th centuries, many peasant protest movements were developing in Java against the Dutch colonial rule. These movements were rebellious reactions against drastic social changes introduced by the Dutch colonial policy. In most cases, the movements were led by unofficial religious teachers such as *guru*, *kiai* and *haji*. During the same period (since 1850's), the number of pilgrims to Mecca was on the increase due to the deregulation of control by the Indies Government and various other reasons. Sartono Kartodirdjo pointed out in his books that power struggles had existed behind these movements between the *priyayi*, who had become bureaucrats of the colonial government and unofficial religious leaders who had lost their political power. He drew this conclusion from his interdisciplinary analysis combining history and sociology, which he adopted in order to compensate for lack of historical documents submitted by the rebel party.

Even though much of the existing extensive literature on the Indonesian colonial experience under the Dutch, including studies made by Sartono Kartodirdjo, have made use of voluminous and various kinds of records or documents written by the Dutch, it is still probable that this tendency has produced one-sided historical descriptions. This is because few, if any, historical documents about religious or protest movements written by the leaders or followers are left or found in the archives.

Recently, new methodologies of history have been discussed among historians in France, England, Italy and so on. One of the subjects that have attracted their interests is a matter of historical reality. Historians, like sociologists and anthropologists, used to assume that they dealt in facts, and that their texts reflected historical reality. However, today we historians are also compelled to accept that the border between fact and fiction, that once seemed firm, has been eroded. As one of the methods to avoid 'the myth of realism', the device of considering multiple viewpoints is adopted by some historians. The social situation could be described more objectively through the eyes of several collective agents.

In this dissertation I analyze a religious movement which happened in the 1850's in the Residency of Pekalongan, Central Java. The leader of this movement was K.H.Ahmad Rifa'i. After returning from Mecca he opened an Islamic school at an outlying village, Kalisalak, and began to teach orthodox Islamic knowledge to the villagers in Central Java. He composed many poetic works on Islamic knowledge in Javanese (in Arabic letters, *pegon*) so that people could understand them easily. However, in his books he severely criticized the local religious officers and the *priyayi* who served "the infidel" (the Dutch). He insisted on the reformation of Javanese Islamic society. He was banished from Java to Ambon in 1859 because he might produce disorder in the Javanese society as a "fanatic" Muslim leader. But his works were continued to be used secretly as textbooks by his followers even after prohibition by the Dutch colonial government. Now these textbooks and letters written by Rifa'i are preserved in the *pesantren* (Islamic school) in Java and the archives in the Netherlands and in Indonesia.

This religious movement is an exceptional case, because documents written by the religious leader are still available. Also still available is a court literature that deals with the religious dispute between Rifa'i and the religious officers at that time. In this dissertation I focus on the different viewpoints of the following groups; Rifa'i, the *priyayi*, and the Dutch, through the analysis of their writing such as reports, letters, and verses. And I attempt to describe the situation of the tensions in Javanese society which was changing drastically in the middle of 19th century.

In the middle of the 19th century the *priyayi* managed to keep a good company with the Dutch colonial government in order to preserve their social status, but at that time they had to govern the local society wisely. They had to supervise the social order and the local religious activities as well as the cultivation system.

Ahmad Rifa'i as mentioned above began to teach Islamic knowledge at the village Kalisalak, because he worried about moral decay in the society. He thought that most of the religious leaders had forgotten their duties to teach and lead the people, but instead, followed the colonial Government for their worldly pleasures. According to him, ignorant people had to

learn “right” Islamic knowledge from “right religious scholars”, who didn’t serve the Dutch colonial Government. And he wrote that people should not follow the *priyayi* and the religious officers who served the Dutch. However, he didn’t encourage people to revolt, but just to follow the Islamic law and to fight against their desires.

Rifa’i’s assertion made the colonial officers angry and they proposed to the Government that Rifa’i should be exiled from Java because, according to them, he spread a wrong Islamic dogma which was not written in the Koran and agitated villagers to revolt against the Government. In fact, however, Rifa’i’s dogma was an orthodox Islamic one. In the court literature, Rifa’i was described as an ignorant but arrogant Islamic leader, who was admonished by the *priyayi* for his act of folly.

The colonial Government itself made investigation into the textbooks written by Rifa’i and found that his dogma was not a “heretical” one. However, in 1859 the Government decided his exile because they needed to prevent the *priyayi* from losing authority in the society. And also, the Government felt anxious about revivalism in the Islamic world.

As a result, the rebellious religious activities were suppressed, and it could be supposed that only “moderate” religious activities were allowed by the Government were spread out in the Javanese society.