

Religion and Social Change: A Phenomenological Study of Muhammadiyah Movement towards Social Change in Bengkulu

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Abstract. In the sense of answering Muhammadiyah's preaching challenges that are caused by social change, it is necessary to find a scientific approach by means of responding that kind of state. Hence, a study was conducted in Bengkulu, as one of the provinces in Indonesia, to get a general description of social life in accordance with the scientific approach. The purposes of this study comprise: first and foremost, classifying people's stratification. Second, acquiring the answer related to the latest preaching model. Third, attaining the general description of social change in contemporary social concept. Descriptive analysis is applied in this phenomenological design for picturing phenomena on their objectivity by means of interpreting the result. This study concluded that society is divided into three types of religious concept, which are syncretic, pragmatic (middle category of trader religious model), and formality category (low level of puritan). Radical preaching approach is adapted to embed basic *Tawheed* using dialogical model. Further, it employed economic empowerment preaching of typical real aid. Social change level of puritan towards religious pragmatism is symbolized by religious organization movement in line with the religious personalization.

Keywords: *religion, society, movement, Muhammadiyah, social change*

INTRODUCTION

Societies continually deal with change, whether it grows slowly or rapidly. Authority, social organization, and individuals seem to oblige in anticipating this notion structurally and culturally. Muhammadiyah is one of the social religious movements in Indonesia. In the second half of the century, Muhammadiyah takes possession of a major challenge in driving the basic social organizational change of life. The expected purposes of this study are: 1) social stratification pattern is based on the sort of diversity; 2) social diversity shifting is currently illustrated in order to obtain the latest preaching model, and 3) noticing social change pattern for Islamic organizational references

generally, and Muhammadiyah especially, to perform the preaching movement within society.

In 1927, Muhammadiyah spread in Bengkulu for certain militancy. Minangkabau youngsters were influenced by the traders and religious leaders on that certain circumstance. According to Alfian [1], people of Bengkulu welcomed Muhammadiyah enthusiastically in the first year of its arrival since it grew up rapidly in 1932. Bengkulu owns 27 branches [1] - [2]. It shows that Muhammadiyah even exists in sub-district. However, in this present era, society is lacking of attention to renew its existence that is started from the smallest unit in the lower level. Hence, this study would like to answer that notion.

Based on the statements above, this study relies on the theoretical assumption of societal transition from traditional framework to modern point of view. It reveals standard rationalistic value within society that shows a bigger formal rationality grade. In accordance with the shifting, Talcott Parsons [3] uses a variable pattern that derives from Weber and Tonnie's scheme. Basically, this variable is a dimension to measure a valuable rationale pattern.

Ascriptive, diffusive, and particularistic standards open up the achievement, neutral, specific, and universalistic standards. According to John Scott [4] - [3], rationalization process generates shifting along with one or more variables. It strengthens one and other dimensions. Types of social diversity will be employed in this study, as well as religion and post-puritanism social change.

After organized puritansime emerges a religious personalization, it explains that society has shifted towards religious individualization. Beck [5, p. 177] explains this problem fundamentally for the social structure that changes nowadays. Individuals are forced to control themselves so that institutional conditions determine that individuals are no longer only events and conditions that occur to them, but also the consequences of decisions which they make, in which they must see and handle themselves. This opinion is reinforced by the fact that there is a hidden change in the repertoire of actions that excludes individuals from the actual path. Beck [5, p. 178] explains that everything that looks separate in the perspective of system theory becomes an integral component of individual biographies: family and work wages, education and employment,

administration and transportation systems, pedagogical consumption, and so on. Limitation of subsystems is not to people in individual organizations that are institutionally dependent. As revealed in Habermas's terms, individual situations lie across differences among systems of the world of life. The boundary subsystem breaks through individual situations which are the biographical sides of things separated by system boundaries. Considering this way, we relate to individualized institutional situations which relationships and cracks (ignored at the system level) always produce disharmony, friction, and contradictions among individual biographies.

How Micelotta and Greenwood [6] define institutional change as replacing dominant logic for others; providing new vocabulary and conceptual tools used to theorize how values that are held firm, beliefs, and cultural norms; are historically dependent. And how changes in logic greatly change the field of organization. I hope that training some of these sources here will stimulate a new flow of thought and criticism about religious innovation and the level of social change in the organization. Marti [7, p. 9] determines (at length) the heuristic conceptualization of religious institutions. The writer focuses on further sources of readers with terms and quotations to use in studying religion and illustrate their usefulness from his observations about the Muhammadiyah Organizational Movement in general.

Then Marti [7, p. 7] builds a series of concepts that will help to characterize social conditions and distinguish the dynamics of the movement of religious organizations by revealing the mechanism of a cohesive religious system. For this reason, the writer introduces several theoretical terms. They are as follows: (1) Strategic religiosity: religious actions in contemporary urban society that are no longer dependent on stable identity based on previous socialization; (2) Individualization of religion: it is fundamental to the social structure that is changing today. Individuals are forced to rely on themselves, as Beck [8, p. 95] describes as "institutionalized individualization" (see also Beck and Beck-Gernsheim) [9]; (3) Religious cosmopolitanism: it is a notion of cosmopolitanism that emphasizes the regularity of contact with novelty and difference. Religious cosmopolitanism lies in the acceptance that religious differences are not reliably organized or relationally separated, but are accepted as a regular feature of daily life; (4) Religious orientation: the writer deliberately uses this term rather than "identity religion" because some different religious identities can exist in broader orientation religions. Muhammadiyah as a modern religious movement is a distinguishable reform group that shares a religious orientation built in the continuous practice of conventional furitan deconstruction; (5) Pluralist congregations: Pluralist congregations are religious gatherings arranged to allow for deliberate openness for different points of view. The different social spaces permit, even foster, direct interactions among

people with religiously conflicting perspectives and value systems. The above terms are some of which provide a theoretical influence to articulate a bundle of sociological processes that we observe among emerging Christians and their congregations; (6) Institutional religion entrepreneur: institutional entrepreneurs are actors, either organizations or individuals, who seek to change institutional arrangements by mobilizing people and other resources to change existing institutions and create new ones. [10] Institutional religion entrepreneurs are those who complete such work in the field of religious organizations. All the theoretical terms defined above can be summarized conceptually to be an interesting case of religious innovation as institutional religion. Religious orientation is created and maintained through participation in pluralist discourses where liturgical and worship practices are intentionally open, inclusive, and taken from various traditions, allowing people to strategically choose which religious practice is the most suitable for them. Allowing people to search for and legitimize the broad spectrum in the form of religiosity because of other common things often spreads, and more conventional forms are often considered inadequate because of the individualization of their religion.

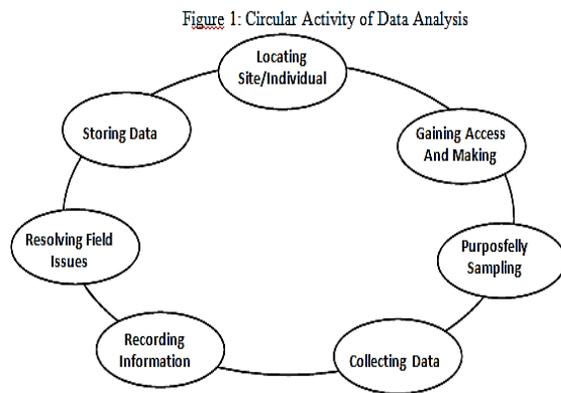
METHOD

The expected objectives comprise into three. First, social stratification pattern is based on the sort of diversity. Second, social diversity shifting is currently illustrated in order to obtain the latest preaching model. Third, noticing social change pattern of society. The phenomenological methodology is used in this study. Stephen W. Little John [2] - [2] states that the phenomenological approach holds on a statement that phenomena could not stand by its own. The come-into-sight object is meaningful in the sense of transcendental importance. Social life-span where people are living is considered as a purposeful inter-subjective. Therefore, people understanding refers to the reflection of transcendental involvement and thoughtful meaning.

This section presents Husserl's phenomenological [3] research stages that consist of: (a) *Epoche*, which means to pull aside the relation of experience that is owned by the previous researcher. It is called "bracketing model". Reducing phenomenon from physical and regular constituent are needed to pull out the "purity". Therefore, *epoche* refers to noticing and serving the unrestricted mental attitude, (b) the reduction is defined by the explanation of language structure on how it is viewed, (c) imaginative variation searches for meaning to utilize imagination, mind mapping, segregation, and inversion. In addition, it approaches the perspective phenomena and position, as well as different function and role. It aims to acquire the structural descriptive of how a phenomenon talks, (d) synthesis of meanings and essences is the last step of transcendental phenomenological research that

intuitively integrates with a textual and structural basic description. This connects the essence of the phenomena holistically. Those stages come to be research guidelines in accordance with religion and social changes.

There are four steps of collecting data. Creswell [3] explains the steps starting from locating a site or individual determination, gaining access, purposefully sampling, collecting data, recording information, resolving field issues, and storing data. All of them are shown in the figure below:



Source: Creswell (2016: 253)

Data analysis is designed in the form of perspective inter-subjectively between the writer and participants using “delaying” bias or writer’s assumption towards current phenomena. So, it remains a simple concept (appears or presents itself). For example, Schutz [9] - [3] - [5] identified five main steps in phenomenological data analysis (interactive application). First, arranging expression lists based on responses towards avoiding writer’s bias (bracketing) to make it as possibly it is. Second, reduction and elimination of expression refer to questions on their expressions based on the participants’ experience and what the classifications of those expressions in the sense of label and theme are. Third, establishing cluster and writing the theme of stable and identic expressional consistency. Fourth, validating the expression. Fifth, Individual Textual Description (ITD) arrangement is designed using validated expressional exposure. Further, those are completed by the verbatim citation of interview and participants’ note.

RESULT

The result showed that there is a social change trending of societal diversity in the sense of interpreting religious life-span of Muhammadiyah followers, as well as integrating theoretical analysis of social change in the phenomenological method. In addition, it required practical social reality understanding related to religious life-span relationship in the organization towards a deeper

interpretation of periodical and historical movement in recent circumstance.

It found, in the majority of lower branches, that preaching approaches and activities do not exist. Those seem to be a problem to Muhammadiyah in the second century period. However, primary schools are still available and nearly closed. Lack of students is still happening. In addition, former administrators of branches have diminished. This is proven by the unavailability of placard on that circle.

Deriving from research problem in this study, it showed that there are three types of social stratification patterns which people do not put any attention to Muhammadiyah. First, they tend to be *abangan* of Greetz’s concept [6]. Second, the middle category where pragmatism community utilizes organization for personal benefits. Third, lower puritanism category refers to those who admit to be part of Muhammadiyah, however, they have a limited point of view regarding to religious recognition and values. Moreover, social change scheme changed from puritanism to pragmatism since people leave the movement towards the religious organization by personalization multiplicity.

CONCLUSION

This study concludes that society is divided into three types of religious concept. They are syncretic, trader middle category (pragmatic), and formality category (low level of puritan). Pragmatic and puritan level were found in this study that society does not believe in Muhammadiyah religious movement anymore. It is symbolized by the religious personalization.

Personalization of diversity explains that the influence of Weberian rationalization and Marxian materialization process make society shift towards religious individualization. This problem can be explained fundamentally as Beck’s changing social structures force individuals to control themselves. Institutional conditions determine that individuals are not only events and conditions that occur to them, but also the consequences of decisions they make in which they must handle. This opinion is reinforced by the fact that Muhammadiyah has hidden changes, especially in actions of organization.

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