

Messianism on Menak Reclaiming at Sumedang

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Abstract—This research is about how menak reclaim right of landowner from Pemda Sumedang. This case was begin at 1996 when BPN Sumedang set up Land Consolidation (LC) project that must be land acquisition at kelurahan Situ, North Sumedang. In the middle of project there are many mistake in land measurement that resulting in losses of landowners. Not yet over, the project was abandoned until 2010 when local government launching Induk Pusat Pemerintahan Kabupaten Sumedang (IPP) in the same location. Even though the landowner for decades never received a compensation, even utilize their land for farming, business, and build a material when LC and IPP occupy their rights. Obscurity fate of menak that causes them to against Pemda Sumedang for gaining compensation. Therefore this research specifically aims to identify the factors which nurture the resistance movement from among menak, and how it can operated and developed to reach their goals to get compensation. This research is a qualitative research, designed as a descriptive method. It's finding that all the loss that held by menak cant move them onto mass movement, caused of many of elder among them, and the fact that menak had no confrontation culture since feudalism era in Indonesia so that menak delegate their affairs to the youngest ancestry Mr Syawaludin to prosecute they matters to Pemda Sumedang in behalf of menak. This movement has messianism characteristic because just rely on a person of menak ancestry who protests against Pemda Sumedang. Menak reclaiming movement can develop until confrontation with Pemda Sumedang moreover still exist for 20 years can't be separated from menak culture devotion to elders and keeping trusted. The resistance takes direct state organization including Komnas HAM, Ombudsman and letter for President, mass media, even through social media

Keywords: *Reclaiming Movement, Messianism, Menak, Land Tenure*

I. INTRODUCTION

The land reclaiming case against Sumedang began in 1996 when the BPN of the Sumedang Regency conducted a Land Consolidation (LC) project that required land acquisition in Situ Sumedang Utara Urban Village, but during the measurement process there were many mistakes so the landowners protested. BPN land measurement results. Then the LC project was abandoned for many years during which the land certificate that was entered by the LC could not be processed so that the land owner could not use his land to buy and sell, rent, or build buildings on his own land.

Because they felt the LC project failed the Sumedang regional government tried to correct the mistake by building the project in 2010, when the Sumedang Regional Government planned to build the Sumedang District Central Government Master Plan (RIPP) which was standing on land owned by a davis located in Situ, North

Sumedang District. In the procurement of land, it was found that regional government actions that violated the law were detrimental to Menak, such as the formation of a land acquisition committee that did not invite elements of the National Land Agency (BPN) [1]. In Presidential Regulation Number 36 of 2005 which was changed to Presidential Regulation Number 65 of 2006 concerning land for public purposes and elaborated through the regulation of the head of the Republic of Indonesia Republic of Indonesia Number 3 of 2007 it has been regulated regarding the membership structure of the land acquisition committee (P2T) and the seat of the P2T secretariat. In Article 14 Paragraph 2 of the regulation of the head of BPN No.3 of 2007, for the position of the P2T secretary is an official of the BPN, but in practice in the construction of RIPP in Sumedang, the P2T secretary is an echelon 3 regional government official. In 2007 it was stated that the position of the P2T secretariat was in the BPN office not in the regional government office.

Then the second irregularity is the classification of land as land for "public interest" while the categorization of land for public interest is very clearly listed in Perpres No. 65 of 2006 concerning Land Procurement for Public Interest. In the Presidential Regulation 65/2006 the government offices are not listed as public interests but hospitals, schools, and others.

This has the potential to involve taxation from land compensation, if the land is classified as a public interest then it will potentially not be subject to land compensation tax obligations as stipulated in PP No.48 of 1994 concerning income tax from the transfer of land and building rights (PPH) . From the Indonesian daily radar interview with P2T RIPP Sumedang secretary Andi Ruslan, the tax that should have been deposited in the state treasury from 2009-2011 only in 2011 was taxed at 5 percent. From the above, it led to the floating of compensation for the conversion of land from the paddy into a local government office, and the UN bill for the land had not been received since the change of function even though the compensation had not yet been paid.

This research is important because the efforts made to conquer Sumedang Regency in obtaining their rights over the transfer of their land functions from the Sumedang Regional Government are very unique because they are influenced by their characteristics and also the values embedded in the social structure of daunting. Therefore the researcher examines the perspective of the reclaiming movement carried out by Menak because they want to see what is done by Menak in fighting for their rights to land and what capital they have so they can reclaim their rights

to land controlled by the Sumedang Regional Government without any compensation.

II. METHODS

This type of research is qualitative with a descriptive approach, where researchers try to see and provide an in-depth analysis of the group of menak in Sumedang, whereas in descriptive research data is usually collected through observation, interviews, and documents. This type of research focuses on building a record of the behavior and beliefs of the Sumedang group that fears since the land conversion case has taken place since 1996 until now. Descriptive research aims to describe how the roles and daily lives of people who are in the Prince Sumedang Foundation as an organization founded by appealing Sumedang in helping its members involved in the movement to obtain rights to land replacement. Understanding and exploring the lives of the fathers since the conversion of the land from the paddy fields into the Central Government Center (IPP) of Sumedang District which then triggers collective collective action, then exploring how the collective action turned into a social movement because it involves the organization of the Prince Sumedang Foundation will try to be systematically described in this research.

III. DISCUSSION

Menak and land are inseparable, because since the days of the Dutch East Indies in Indonesia Menak is a local elite who control the resources in the area, especially large land [2]. Some of the land was leased to the private sector but some were forcibly rented to the Dutch Colonial Government, the Dutch Colonial Government usually leased land owned by the local government to plant plants that had high economic value when sold in Europe as it was well-known in West Java, nutmeg and tea. The Netherlands tried to hold power and influence in the regions by cooperating with local aristocrats through a system known as feudalism. But many cases of land owned by aristocrats outside West Java that were forcibly controlled by the Dutch led to rebellions by local aristocrats such as the famous uprising led by Prince Diponegoro who fought the Dutch because their customary land was disturbed.

In the concept of Javanese power relating to the system of nobility, the division of territory and the royal bureaucracy is very closely related to the land system. The land was distributed to bureaucratic officials and nobles as apanage land, and then handed over to the people to work on. Because of that the nobles could have a very wide land that was scattered in various areas of his authority. When led by Pangeran Aria Suriaatmadja, Sumedang was under the authority of the Mataram kingdom and adopted the concept of control of land from the kingdom of Mataram which was called the Keagunghinatharaan concept which said that the power of the kings was so great in the eyes of the people, therefore they had the right to take all the earth's produce which is planted as well as people who work on their land [3].

In the case of IPP land in Sumedang, the researchers saw the structure in Sumedang as very conducive for conducting a movement because Sumedang is currently in a period of leadership replacement where Sumedang's regent was successively replaced because of death and then the regent who replaced was caught by the prosecutor because of alleged corruption. Then, there were two regional secretaries who were also arrested because they were involved in a corruption case. This resulted in the control being carried out in a very tenuous structure because it was still focused on institutional arrangement and new leader adjustments so that the potential for a component of action from the social movement was just waiting for its relevance to be activated or would it will be deactivated.

The second is how an event can be interpreted as a validation of an act of general belief as part of an episode of the originator of the movement. It is a link of formal beliefs in concrete contexts and actions in the short term that allow for the release of energy governed by general beliefs and specific circumstances. Researchers followed an activity carried out by one of the people who became the originator of the protest carried out by the people to demand their right to compensation for land that had not yet been paid by the Sumedang regional government for 20 years. It was Syawaludin who was a researcher who followed his activities while work.

From interviews conducted with Syawaludin who acted as a mandate or coordinator of the movement revealed that many of the elders of the landowners gave him the mandate to fight for his land. From this statement the elders of the landowner signed a statement of attitudes that they did not approve the establishment of the Central Government Administration because they decided that their livelihoods would certainly interfere with the economy of the elders who no longer had income, because if the land was sold there would be no more source of livelihood for them.

Then the third is how potential participants must be mobilized to act. Smelser discusses the importance of the leadership factor, but does not state clearly whether mobilization is only in the form of communication from a trigger episode for other potential participants. He distinguishes this, but between the two mobilization phases: the real phase which is determined by the original conditions and the derivative phase which is determined by the conditions produced by the real phase. As a feedback mechanism (discussed mainly in terms of the likelihood reinforcement effect) it is said to explain the growth curve of participation in collective episodes. Theoretical significance lies in its ability to classify certain mechanisms such as imitation, speculation theory games, and emotional contagion [4].

In explaining how the potential of the participants to have the opportunity to be mobilized, according to Syawaludin, due to several factors that led to the fear of landowners only felt disappointed with the government's actions to change the land that became their livelihood without being followed by action because the first factor was those who owned land on average they are elderly so

that they cannot go any further to fight for their rights to the land, which in turn they mandate the struggle for their land rights to Syawaludin as the coordinator.

To fight for the rights of Menak, Syawaludin has several strategies that he got from the results of discussing with his colleagues. Among the strategies he carried out was to write to the National Human Rights Commission with the assumption that state institutions had more power to pressure the Sumedang Regional Government than if he only acted alone. After Komnas HAM was felt to have had a significant effect in suppressing the Sumedang Regional Government, the second strategy was through the Ombudsman Republic of Indonesia.

Syawaludin assumed that the more state institutions involved in this case, the faster and more efficient the achievement would be obtained. But it turns out that through the Indonesian Ombudsman it is not an easy way, Syawaludin must wait for 9 months until his case can be processed by the Ombudsman and even then because Syawaludin writes in the opinion column in Kompas newspaper which then makes the Ombudsman react and then starts processing the Sumedang land case.

After going through the Ombudsman it was felt that it was still not optimal, as long as the Ombudsman case was still ongoing Syawaludin also tried to write to the President through the ministry of the Secretary of State which was then followed up with a summons by the Regional Government by the Inspectorate General and the Sumedang Regency DPRD. but have not yet produced satisfying results.

IV. CONCLUSION

At the time the academic world did not expect the messianic movement to emerge in an era of openness and advancement, there was a movement in Sumedang which had a character approaching the messianic movement which only relied on a figure to solve all the problems that plagued them, especially in this case was to get compensation over their land that was unilaterally converted by the Sumedang Government.

But it is different from the messianic movement in the past where the central figure that is used as a reference in every problem is a charismatic figure who is religiously mythical. However, in the case in Sumedang the selection of the central figure was based on rational thinking where

the land owners who had direct contact with the Sumedang Regional Government were on average elderly and no longer had the energy to confront the Sumedang Regional Government. On the other hand they are also still hit by their culture which is ingrained namely the nature of not wanting to have problems with the government and resignation - as a wrong interpretation of religious teachings - which makes them reluctant to move against. So as to launch their aspirations, they chose the youngest person and who dared to take the fight against the abuse they experienced.

The meeting point of neo-messianism with religions is the struggle to uphold justice. Not much different from before, the 'figure' myth was transferred to religious traditions that were more rational and easily accepted by contemporary society. Therefore, it is not surprising that sociologist Durkheim places religion in his latest work, *The Elementary Form of Religious Life* (1912/1965), as a central position in the study of social facts. Because he believes that religion is a social fact that has more strengths than others. (Tendzin Takla and Whitney Pope, 1985). He further argues, society and religion are 'collective unity' which creates social facts in the form of 'strong collective consciousness' to make changes. employees as a result of the community's evaluation of public services is low [5].

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