



# *Tentara Kanjeng Nabi Muhammad* (TKNM) in Java 1917–1918

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**Abstract.** This research discusses the *Tentara Kanjeng Nabi Muhammad* (TKNM) in Java 1917–1918. TKNM is a movement founded by Abi Koesno Tjokroesojo and H.O.S Tjokroaminoto to fight against those who insult Islamic religion. In 1916–1917 there has been a blasphemy event in Surabaya and in January of 1918 in Surakarta came the insulting writings of Prophet Muhammad SAW. TKNM stands up against a group that insults Islam and aims as an organ of propaganda belonging to the Sarekat Islam in each region.

The method used in this research is the heuristic, critical, interpretation, and historiography. The primary source of this research is contemporary newspapers. The research is a descriptive research analysis, the data have been collected and then analyzed and presented in the form of writing descriptively.

Based on the data that has been analysed, it can be concluded that TKNM was born to spread the teachings of Islam in Java. The result was TKNM founded by Sarekat Islam activists in various regions, as propaganda of da'wah and symbol of Islamic unity for the indigenous people in Nederlandsch Indie.

**Keywords:** TKNM · Islam · Da'wah · Movement

## 1 Introduction

Sarekat Islam (SI) has achieved success after holding the first National Congress in Bandung in 1916. The success began with the increasingly strong influence of SI in the Netherlands Indies political arena [1]. All influences were owned by President Central Sarekat Islam (CSI), Tjokroaminoto who succeeded in influencing the government to open *Zelfbestuur* (self-government) through *Volksraad* (People's council) and *Indie-Werbaar* (Indies militia). However, the *Volksraad* and *Indie-Werbaar* have been a great debate among the Internal people, including SI Semarang who disagreed with the movement. Other rejections also emerged from radical-socialist groups such as *Indische Sociaal Democratische Vereeniging* (ISDV) and *Insulinde* [2].

Besides other events that have been influential in the year 1918–1919 are the founding of the *Tentara Kanjeng Nabi Muhammad* (TKNM) and *Sidiq Amanah Tabligh Fathonah* (SATV). TKNM was born because of a religious blasphemy conducted by R. Marthodardsono, while SATV was born because Propagation of Islamic teachings. TKNM and SATV were emergence when the Muslims began to make a major change to the existence of Islamic religion in the Netherlands Indies. One of the ideas that was triggered

by TKNM and SATV was to establish the *Raad Oelama* (Council of Clerics) as an institution governing the whole life of Muslims in the Netherlands Indies.

In 1917 Central Sarekat Islam (CSI) had emerged throughout the Netherlands Indies, with the lead of a Muslim figure H.O.S Tjokroaminoto [3]. Since 1914 Tjokroaminoto was the president of CSI and in 1916 succeeded in organizing the SI First National Congress in Bandung on June 17–24, 1916. The thought of Tjokroaminoto was increasingly heard by the whole Bumiputera when he wanted to establish a system of self-governance (*Zelfbestuur*) to involve the *Bumiputera* to participate in the government in the Netherlands Indies [4].

The policy emerged in the establishment of the *Indie-Weerbaar* committee, it was very influential among the activists in the management such as CSI, *Budi Utomo*, *Insulinde* and ISDV. *Indie-Weerbaar* cannot be separated from the role of SI which in the past year (17–24 June 1916) has made achievement by organizing the National Congress in Bandung [5]. SI has been a discussion of the authorities, especially in the *Tweede Kamer* in the Netherlands. There was concern from the Government in the Netherlands about the rise of Islam in the Netherlands Indies through SI. This fear began to emerge when Tjokroaminoto continued to demand the Governor-General of the Netherlands Indies so that the Bumiputera could interfere with political affairs [6].

In early 1917 the government has issued a distribution to the entire organization, that it will be established an *Indie-Werbaar* committee. The Committee aimed to assist the military defence of the Netherlands Indies. Central Sarekat Islam (CSI) has begun to help spread the presence of *Indie-Weerbaar* with speeches and writings in various newspapers. *Indie-Weerbaar* was the Dutch government's movement of militias to protect the Netherlands Indies from military attacks. The militia movement was adopted by the Dutch government since the outbreak of World War I in Europe [7]. Tjokroaminoto as the president of CSI strongly agreed with the *Indie-Weerbaar* movement and began spreading his thoughts in the SI Cilacap Congress held on February 18, 1917. In the Congress, Tjokroaminoto spoke that the *Indie-Werbaar* movement was a very glorious movement because of the movement to protect the Netherlands Indies from attacks by other nations. Tjokroaminoto hoped to the Bumiputera to be able to participate in politics especially the government in the Netherlands Indies [8].

Tjokroaminoto's thoughts that agreed with the *Indie-Werbaar* movement were opposed by various parties, including Suwardi Suryaningrat and Marco Kartodikromo. According to Suwardi, the *Indie-Weerbaar* movement was no different from the financiers' movement, as it had deceived the indigenous people to protect the power and property of the financiers. Therefore, Suwardi Suryaningrat strongly denied the thought of Tjokroaminoto who agreed with the *Indie-Weerbaar* movement. Suwardi said that all SI members had not agreed on *Indie-Weerbaar* and the one agreed to be the CSI administrators whose thoughts had been shackled by the financiers. According to Suwardi, it is wrong Tjokroaminoto consenting reason with *Indie-Weerbaar* is for the natives could have the right to govern (*Zelfbestuur*). The native could have *Zelfbestuur* right by defending themselves in the name of the Netherlands Indies not on behalf of the capitalist [8].

Tjokroaminoto's leadership became the centre of attention until the second National Congress from October 20–27 1917 in Batavia [9]. Tjokroaminoto was later appointed

by the Dutch government as a member of the *Volksraad* (People's council) and he asked the envoy of the SI branches. The result of 27 votes agreeing to Tjokroaminoto entered the *Volksraad*, 26 refused, and 1 vote was invalid [10]. The *Volksraad* began its active runs in May 1918 and was completed in June. Tjokroaminoto representing SI was not approved by its members, especially by Semaoen as the head of SI Semarang who controlled the SI base in Central Java.

In January 1918 there was an opinion article published in *Djawi Hisworo* written by R. Marthodarsono. The article told about prophet Muhammad SAW drinking Liquor A.V.H and sucking Opium [11]. Tjokroaminoto immediately established the *Tentara Kanjeng Nabi Muhammad* (TKNM) as an association that would fight against the insult. The movement began to spread, however, until April 1918 TKNM did not perform its job and got a sharp criticism from Surakarta which pioneered Haji Misbach. Suggestion: A suspicion was raised toward Tjokroaminoto, who was accused being corrupt, as TKNM movement did not perform well.

## 2 Theoretical Perspective

### 2.1 Structuralism Theory

The perspective used in this research is structural theories that see the symptoms arising from the community impacting a fairly broad policy. Giddens defines structures as rules and resources used by agents in interactions. Rules is a generalized procedure and a methodology owned by a reflective agent in the "stocks of Knowledge" which is implicit and used as a formula for actions in the social system [12]. The theory used for this research is the central role of local figures could influence the community movement, igniting a new movement that will be able to change the condition of society. Thus, the movement will raise a sense of urgency among the local groups to become the dominant group and able to think more advanced than other ethnic groups. This condition then creates a new gathering in the community that establishing the society is one of the outcomes of a productivity and social development. Sarekat Islam is one example of a society that then had an impact on the emergence of indigenous motivations to gather and work together with one another.

## 3 Data and Method

The study uses a historical method which is divided into four phases including heuristic, source criticism, interpretation and historiography [13]. Heuristics is a preliminary step in conducting historical research, an activity seeking resources to obtain data, either historical material or historical evidence. In this process, the collection of historical sources is obtained through archives, contemporary newspapers, and reference books. The primary sources used in this study were contemporary newspapers published in 1917–1918 such as *Darmo Kondo*, *Djawi Kando*, *Djawi Hisworo*, *Kaoem Moeda*, *Medan Moeslimin*, and *Islam Bergerak*. In addition, this research will also analyse the archives of documents of the Dutch government that have been published such as R.C Kwantes *De Ontwikkeling van De Nationalistische Beweging In Nederlandsche-Indie 1917–1923* and S.L Van Der Wal *De Volksraad En De Staatkundige Ontwikkeling Van Nederlands-Indie 1891–1926*.

Criticism sources are used to see the source authenticity and credibility. Source criticism is an attempt to assess, examine to know its quality, and filter and select the collected sources to obtain the original and trustworthy source of its truthfulness. The main purpose of source criticism is to select and inspect data, until the fact is obtained. The facts acquired are then analysed and then interpreted according to the chronology. Interpretation is to capture and explain the facts that have been tested in truth, then analyse the sources that will eventually produce a series of events that take place. In this stage the author is required to observe and reveal the facts acquired and the relationship between one fact with the other facts then make the sequence of events which need the principle in the sorting of time, and connect Separate events into a series of historical events [14].

### **3.1 Dependent Variable: Social Movement of TKNM Analysis**

This variable is the data tied to each other, that TKNM is an assembly born due to a condition that arises. The data used in this variable is the newspaper published in 1917–1918 which reports the TKNM activity of religious blasphemy. One of the data tied to TKNM is the *Oetoesan Hindia* newspaper which is directly involved in the meeting and is the main source of the news about the formation of TKNM movement.

### **3.2 Independent Variable: Social and Religious Classes**

Variables that are not tied to this study are the emergence of new groups in colonial society consisting of the *Priyayi* and the scholars. The only group occurred at the time of the emergence of Sarekat Islam and then to the establishment of TKNM. This social religious class was a phenomenon that arose in early 20th century, the social class then strengthened their solidarity ties and formed a local society. Religious issues that emerged in the years 1917–1918 were utilized by the *Priyayi* and scholars as the momentum of the revival of Islam in Java.

### **3.3 Additional Variables**

Additional variables are about additional analysis for this study. Some reference books are also used to supplement the historical study at 1917–1918. The study of TKNM besides the emergence of social movement theory, the event also signifies that the spirit of Islam began to emerge as an awareness of indigenous people's thinking. Additional in variables attributed TKNM relationship with the Islamic association in Central Java and East Java as well as how social impacts for the indigenous groups.

## **4 Data Analytic Strategy**

The data used as a primary reference is the primary source consisting of newspapers published in 1917–1918 and the Dutch government archives relating to the research theme. The use of primary data is more of a majority using newspapers that are indeed a direct report to answer the background of the problem in this study. To find a novelty, the

strategy of using data variables in the study was to take part in contemporary newspaper content and government reports on Sarekat Islam. Furthermore, the use of secondary data such as reference books related to the theme is only used as a discourse to deepen the interpretation and not be used as the main source of research. In addition, the journal is also included as a secondary source used to view previous studies related to Sarekat Islam.

## 5 Result

On 1 January 1917, Haji Misbach, a chief editor of the newspaper *Medan Moeslimin*, began pioneering Islamic newspaper called *Islam Bergerak*. This newspaper is in the form of Islamic newspaper that was established in Surakarta, to inform Muslims of the importance of struggle and Da'wah Islam. Earlier in the early years 1915 Haji Misbach had already established a newspaper of the *Medan Moeslimin* which had succeeded in taking the hearts of the Muslims to run the Islamic sharia every day. *Medan Moeslimin* can be said to have been well known and successful, but Haji Misbach wanted to give birth to a more radical organ and propagandist which is a *Islam Bergerak* newspaper. *Islam Bergerak* was formed by three men from Surakarta, and among them was a graduate of the Jamsaren Surakarta Islamic school, they are the Koesen, Tohir, and Haji Misbach which are each divided into editor and Director. More activities in *Islam Bergerak*, made Haji Misbach begin to submit the newspaper *Medan Moeslimin* to his own teacher, Haji Hizamzajini as chief.

In December 1916 *Medan Moeslimin* had been attacked by one of the secular newspapers from Surakarta. The newspaper was *Djawi Kando* who attacked *Medan Moeslimin* editor with unclear reasons. The attack began when the editor of *Medan Moeslimin* received a messenger from the Ngroektisowo Society, the Messenger intends to control *Medan Moeslimin*, but the editor of *Medan Moeslimin* not agree with the representative, because until In the year 1917 *Medan Moeslimin* still large and the subscription is still very much. After rejecting representatives from Ngroektisowo, the newspaper was attacked by the *Djawi Kando* newspaper. However, *Medan Moeslimin* remained in existence with his da'wah Islam until 1917 [15].

The notion that the beginning of the newspaper *Islam Bergerak* is that of two men namely Koesen and Haji Misbach, they saw several conditions at the time that occurred in the Netherlands Indies. The reasons for Haji Misbach and Koesen were the many people who blasphemed Islam. The condition began in December of 1916, when a Dutch woman named Bertha Walbheem insulted the religion of Islam, she said that Islam was rotten. Bertha Walbheem also said that the true religion was Buddhism, which was later refined by Christianity. Miss Bertha Walbheem attacked the Muslims of the Netherlands Indies to remove Islam and converted to Christianity [11].

In addition to the actions of Bertha Walbheem, then Koesen and Haji Misbach also saw the event of destruction of the mosque in Surabaya that occurred in January 1917. A mosque in Surabaya is ravaged by an unknown group, the Holy Qur'an is torn and burned, the shelves and pulpit of the mosque are torn down, three wall lamps, five mats belonging to the mosque were all also lost. In addition, one bench to bathe the body was also damaged. According to Haji Misbach and Koesen, his was major incitation for Islam, and has harassed all Muslims.

The other factors that convinced Koesen and Haji Misbach in forming the newspaper *Islam Bergerak* were in December 1914 the Christian newspaper *Mardhi Rahardjo* often disputed the Islamic religion. They once wrote that the Prophet Muhammad was not a prophet, because he could not read and write. In this case, Haji Misbach is already in *Medan Moeslimin No. 9*, which was published in 1915. These reasons were the background *the Islam Bergerak*, so that the religion of Islam is not insulted and abused again. *Islam Bergerak* are published not to the capitalists, but the *Islam Bergerak* formed for the advancement of Islamic religion [11].

The case of Islamic blasphemy also angered the Muslims in Surakarta. Not long after the incident of Bertha Walbheem, in Surakarta also appeared the contempt of Islamic religion in the newspaper *Djawi Kando* and *Djawi Hisworo* which was published in March year 1917. In both newspapers appeared in the column of advertisement that sells a picture poster of the Prophet Muhammad SAW. Ad images of Prophet Muhammad SAW sold at a price of f 100, if buying 10 posters will be 10 packages. The advertisement also sells the scriptures by the Prophet Muhammad SAW for f 10,000, they appear on behalf of *Djojopenantas.Co Toean A. A Beidenbrock* [16]. The advertisement has then become a discussion of the Muslims, because previously no one knew the face Prophet Muhammad, and also there is no scriptural essay or writings of the Prophet Muhammad. After this incident, Haji Samanhudi sent a telegram to a Turkish representative in *Weltevreden*. Haji Samanhudi asked the Turkish representative, whether there was a picture of prophet Muhammad, which is being replied with a statement that there are no pictures of the Prophet Muhammad's face and also no scripture or writings of the Prophet Muhammad. Thus it is clear that the advertisement could be categorized as a form of blasphemy Islam and harassment to the Prophet Muhammad SAW [17].

Religious blasphemy cases also attracted the attention of Muhammadiyah in Yogyakarta. A Muhammadiyah activist wrote the opinion in the newspaper *Islam Bergerak* and *Kaoem Moeda*. He was Haji Fachroedin a militant activist from Yogyakarta who was annoyed by the many cases of Islamic blasphemy in the early years 1917 [18]. Haji Fachroedin sent Bertha Walbheem to read the Qur'an and drew his words that the religion of Islam was rotten. Because according to Bertha Walbheem Holy Qur'an is the main cause of the native far from progress and close to the thought of the foolish [19].

This blasphemy indirectly has succeeded in strengthening the Muslims especially for the figure in Sarekat Islam. *Islam Bergerak* has managed to become a medium for the Muslims, voicing their opinions, such as Muhammadiyah in Yogyakarta, Hilal-Amhar in Surabaya, and Pondok Pesantren Jamsaren in Surakarta, which were a regular columnists in *Islam Bergerak*. Until the end of 1917 Haji Misbach has become the leading Islamic figure of defending Islam.

In *Djawi Hisworo* published on 11 January 1918 No. 5 led by R. Marthodarsono, it contained a conversation between Martho and Djojo from Djojodikoro. In the article Martho said: "Ah seperti pergoeroean (tempat beladjar ilmoe) saja boekan goeroe, tjoemah bertjeritera atau memberi nasehat, kebetoelan sekarang ada wektoenja. Maka baiklah sekarang sadja adapun fatsal (selamatan) hoendjoek makanan ituoe tidak perloe pakai nasi woedoek dengan ajam tjengoek brendel sebab kangdjeng Nabi Rasoele itoe minoem Tjioe A.V.H dan minoem madal, kadang-kadang klelet djoega soeka" [20].

The sentence above is considered a blasphemy against the Prophet Muhammad SAW, because in the article the Prophet like to drink 'Ciu A.V. H' (liquor), drinking *madal* (opium) and eating *klelet* (opium). The emergence of this article signifies an insult to the person of the Prophet Muhammad, which angers Muslims. This article was strongly opposed by various parties, including the first to respond is the Muslims community from Surabaya. They are the editors of the *Oetoesan Hindia* newspaper, CSI, SI Surabaya, Al-Djami'ah Al-Khairiah, Al-Arabi'ah, Mura'atul, Ikhwanul Muslimin, Taman Manikam, Nadhatul Wathan, and Taman Kemuliaan. The rejection was led by Abi Koesno Tjokrosoejoso a secretary SI Surabaya who demanded that author Djojodikoro and editor *Djawi Hisworo* R. Marthodarsono to apologize to the Muslims [21].

On February 4, 1918 the editor of *Djawi Hisworo* R. Marthodarsono made clarification in the article entitled "Serangan Haibat". R. Marthodarsono stated that the Prophet Apostle is not the Prophet Muhammad SAW. R. Marthodarsono also explained that the conversation in the article 'Martho and Djojo' is about Javanese science. In his writings, R. Marthodarsono was very disappointed with the Muslims, because if the blame for the teaching means not obey the science of Java. R. Marthodarsono also feels defiance against him is an old revenge, which occurred since the second SI Congress in Yogyakarta in 1914. He suspected that the case was only a retaliatory event when he made a mistake because he had written Djojodikoro in his newspaper. R. Marthodarsono thus blamed Tjokroaminoto and its members in SI Surabaya. However, at the end of his writings R. Marthodarsono apologized for making a disturbance to the Muslims which resulting rejection from the Muslims. The intent of the word 'Nabi Rasool' is certainly and is not another prophet Muhammad SAW, and the law of drinking 'Ciu' (liquor) is haram in Islam. Clarification of R. Marthodarsono was not acceptable, a warning from Muhammadiyah was sent to him and *Djawi Hisworo* [22].

Along with R. Marthodarsono clarification, on February 23, 1918 Haji Ahmad Dahlan as president of Muhammadiyah received a distribution letter titled "Sifat Jang Adil", which was defamatory to Haji Ahmad Dahlan. The letter explained that the writings of Djojodikoro in the *Djawi Hisworo* has been approve by Haji Ahmad Dahlan. The letter received has been disseminated in the newspaper Darmo Kondo No. 23 published on Saturday, February 27, 1918. In Darmo Kondo Haji Ahmad Dahlan gave clarification that he completely disagreed with the writings of Djojodikoro, and strongly against it. The writings of Djojodikoro with his defenders have made an unpleasant condition for the Muslims [21].

Shortly after the spreading of libel to Muhammadiyah, Abi Koesno Tjokrosoejoso along with Tjokroaminoto and Muslim Society of Surabaya established *Tentara Kanjeng Nabi Muhammad* (TKNM). On May 8-9 1918 held a *vergadering* TKNM at the al-Djami'ah Al-Khairiah al-Arabi'ah Assembly Hall in Ketapang Surabaya, the *vergadering* was led directly by Tjokroaminoto. On May 8 1918 at eight p.m. Tjokroaminoto welcomed the guests who was mostly the scholars feeling anxious with the case of Islamic blasphemy that occurred from the beginning of 1917 until 1918. The scholars were Sajid Mohammad Saleh Chawasi, Sosrosoedewo, Syeikh Roebaja bin Thalib, Sajid Alwi Bin Zein Aljoefri, Hasan Ali Soerati, Tjoksosantoso, Syeikh Alwin Bin Husein Syihab, Haji Hasan Gipo, Haji Noorhasan, Haji Iskandar Syeikh, Syeikh Oemar Makarim,

Syeikh Mohammad Bin Salim Baradja, Syeikh Hosein Bin Mohammad Bin Oesman, Haji Hisamzaijni, Haji Asnawi, Kyai Adnan and Kyai Mas Mansur.

TKNM emerged as a result of the disdain of Islam. Tjokroaminoto explains the beginning of TKNM starting from the writing of Abi Koesno Tjokrosejoso, Secretary of SI Surabaya in Oetoesan Hindia No. 22 which was published on Thursday January 31, 1918 which means to claim and prosecute the Djawi Hisworo. Shortly after the writing of Abi Koesno Tjokrosejoso appeared, the Vergadering was held on 7 February 1918 at the Al-Djami'ah Al-Khairi'ah al-Arabi'ah building in Surabaya. The *vergadering* was attended by representatives of Islamic societies, and approximately 1000 Muslims were both among Arab and Javanese scholars. *Vergadering* was held to determine the motion that would be sent with a telegram to the Governor-General, Sri Susuhunan, and Resident Surakarta about the blasphemy of the religion of Djojodikoro and R. Marthodarsono.

The result from the Muslims *vergadering* in Surabaya held on February 7, 1918 was the establishment of Muslim committee named the TKNM committee. This Committee is strongly supported by the leader of CSI, the local SI in East Java and Central Java, therefore most of the local SI from February to April 1918 held a *vergadering* to establish the TKNM committee in each Sub district. On March 21, 1918, the TKNM committee in Surabaya sent a telegram back to the Governor-General to inform the local SI that there were many who established TKNM [23].

Tjokroaminoto explained that Mosi sent on February 7, 1918 to the Governor-General, did not require prison to R. Marthodarsono and Djojodikoro. But asked the Governor-General to determine R. Marthodarsono and Djojodikoro who had insulted the prophet Muhammad. Tjokroaminoto sought consideration of the Governor-General of the case, so that the day was not repeated in the same event. Tjokroaminoto also confirmed in the *vergadering*, that TKNM movement will continue to take place in order to overthrow any form of insulting action and speech towards Islam. Tjokroaminoto has also arranged that TKNM will continue to supervise the actions of Christians and Abangan who always keep the seed of hatred against Islam. TKNM movement runs for one year by not forming legal status to the Governor-General [23].

On Thursday May 9, 1918, the *vergadering* of TKNM Committee was conducted by Tjokroaminoto speech explaining the purpose and work program of TKNM. At nine o'clock in the morning it was begin by the explanation from Tjokroaminoto about TKNM's program that should be aimed at maintaining the safety of Islam dan Muslims. The rise of the blasphemy cases against Islam from 1917 to 1918 made Tjokroaminoto prosecute the Governor-General to make regulations on religious independence [23]. According to Tjokroaminoto the government was still not fair in religious matters, especially Christian. The Christian received more help from the government. The Governor-General even issued a funding of f 1 million, to spread Christianity throughout the Nederlandsch Indie. This funding was used to build churches, Christian schools and salaries for the priests. In contrast the Governor-General did not spend any money on Da'wah Islam, where Islam has been embraced by millions of Bumiputera throughout Nederlands Indies. For Tjokroaminoto this regulation is very unfair, if the Governor-General does not want to give funding for Islam, then the Governor-General also could not give any funding to Christianity. Even louder Tjokroaminoto said the funding given

to Christianity was the tax paid from the sweat of the Nederlandsch Indie Muslims who if the calculation will reach f 600,000 [24].

In the evening the *vergadering* was re-opened by Tjokroaminoto with discussion of proposals from all the scholars on the plan to be formed by *Raad Oelama*. Tjokroaminoto asked the Dutch government to protect the scholars by the establishment of *Raad Oelama*. The Government was filled by non-Muslim people, hence to protect all the Muslims' affairs, there were needs to form *Raad Oelama*. Prior to this proposal, the Governor-General had established *Raad Agama*, though it did not have the right purpose, moreover it was not even legal for this *Raad* to deal with the religious matters. The scholars of the TKNM Committee established the *Raad Oelama* which specifically governs Islamic affairs, it would not mixed with Christian's affair. In *Raad Agama*, Islamic affairs were mixed with Christianity affairs, resulting in the influence loss of Islam in the council [24].

TKNM Committee has also given several charges to R. Marthodarsono and Djojodikoro regarding the blasphemy of Islam. On March 13, 1918 R. Marthodarsono was asked to meet Assiten Resident Surakarta about indictment to himself after the Islamic Movement Surabaya (TKNM). Assiten Resident told that the Governor-General has been thinking of efforts to consider this problem and the result of the Governor-General does not give penalties to R. Marthodarsono and Djojodikoro [25].

Among the government officials, the blasphemy case was not considered as a major issue, more so there are many who were unhappy with the worship of the TKNM committee. They are Javaansche nationalism a committee aimed at introducing Javanese culture. The committee appeared in *Weltevreden*, consisting of Dutch and Javanese people who have an interest in learning more about Javanese culture. Javaansche Nationalism committee asked the newspaper *Darmo Kondo* to declare Djojodikoro in the *Djawi Hisworo*, because the writing has attempted to introduce the meaning of *kejawen* (Javanese sciences). The committee did not agree with the establishment of TKNM, because the movement was only to attack R. Marthodarsono and Djojodikoro and did not respect *kejawen*. TKNM was assessed as a radical Islamic society that perturbed the Javanese culture and prevented the people from studying Javanese [25].

The Javaansche Nationalism committee was led by a Javanese named S. R. Soerjoekoesoemo, who was the loudest person to criticize TKNM. He said that the TKNM committee was "*gerakan oentoeik memboeat bertjerai-berai antara golongan manoesia dan menanam bidji kebetjian pada igama*" (groups to separate unity between communities and incite hatred of religion) [26]. R. S. Soerjoekoesoemo also accused TKNM for not being Javanese association, because widely it was consisted not only Javanese people, but also Arabic people, who have made TKNM as an Islamic movement. R. S. Soerjoekoesoemo also thought that TKNM is a movement that has been played by the Arabs and behind it there was a big role of Tjokroaminoto to abangan people. Shortly after this, he was challenged to come to Surakarta and argue with Haji Hisamzaijne the chairman of TKNM Surakarta. The opinions and thoughts of Soerjoekoesoemo were rejected by the Muslims, because was considered as the Abangan who did not understand the teachings of Islam [26]. Until the end 1918 TKNM movement has spread out through various regions, but there were some parties from Muslims who were less agreed with TKNM movement. The difference in opinion was not the case rather until the end

of 1918, TKNM was unable to carry out any program. TKNM was assessed as a futile movement, especially by Haji Misbach in Surakarta and supported by his friend Haji Fachroedin from Yogyakarta.

The socialist-radical movement until June 1918 was increased rapidly in central Java, they had successfully disseminated social-democracy ideology into the internal SI. In Surakarta, this ideology was written by Haji Misbach and the editors of *Islam Bergerak* adjust to Islamic version. According to Haji Misbach and *Islam Bergerak* editor, social-democracy ideology existed first in Islamic teachings. Through the notion of Islamic social-democracy, Haji Misbach was about to enclose a purely revolutionary movement by not carrying a mere lie. Haji Misbach's disappointment with the TKNM movement was based on the inability of TKNM in achieving their goals, even though at that time TKNM had grown rapidly and was well known in various regions. There were allegations among the editors of Islam Move that TKNM is only a symbol of Tjokroaminoto's strength in comprising Muslims. After a few months of Islamic blasphemy, TKNM did not perform well, even though they got many funding.

Voices of disappointment began to emerge against TKNM, including from readers and writers of *Islam Bergerak*, who were disturbed by TKNM movement. One of them was Mr. Zahid who wrote: "*O Ja Allah, Ja Comite bergeraklah kamoe, kerdjakanlah maksoedmoe pada ini wektoe, en maoe tonggoe apa lagi ? apa toenggoe angin jang akan membawa kaboer oeang kasmoe ?? Sasonggoehnja tiero itoe djika tidak dipraktikan tida ada goenanja, alias kosong sadja, apakah tida maloe kamoe comite ! kamoe telah bertrijak-trijak setinggi langit sap toejoe, abis bertrijak tinggal angop sadja, bangsa lain tinggal tertawa, tjis tjis tjis kata bangsa lain comite oeang kasnja djadi sate, dimakan pest kepala itam sampai kasja tinggal melenge*" (O Lord, do what you want to do and what else can you wait for? theory if it is not realized will be useless. Aren't you ashamed? committee cash lost and other nations laugh) [27].

The editorial of *Islam Bergerak* also added a note in Mr. Zahid's writing that the Surakarta TKNM subcommittee had not yet performed. Following up on this disappointment, the editorial team sent a proposal to the TKNM Surabaya committee. The proposal was represented by Haji Fachroedin who had officially become one of the editors in the *Islam Bergerak*. Haji Fachroedin writes that TKNM in Surabaya has a lot of cash, but it has not been used to spread Islamic da'wah. Haji Fachroedin hopes that TKNM could be an Islamic governing body for the Muslims of the Netherlands Indies who had the duty of collecting cash, while working for Muslims was all the existing Islamic assemblies. At that time in the year 1918 there were still many Islamic societies in the Netherlands Indies but did not have cash, such as Muhammadiyah, Islam Bergerak, Wal Fajri, Wal Ashri, Sampoerno, Ikhwanul Moeslimin, and SATV who still desperately need the people's funds to do Performance-Da'wah performance. Haji Fachroedin hopes that the TKNM committee can carry out the proposal, as the Muslims expect a substantial donation to do the Da'wah [28].

Haji Hisamzaijne was elected Chairman of TKNM Subcommittee Surakarta by *vergadering* decision on February 24, 1918 Haji Samanhudi as President SI Surakarta has given his approval on Haji Hisamzaijne to lead TKNM Subcommittee Surakarta. The large *vergadering* was carried out in the Taman Sriwedari, which was attended by approximately 25,000 people of Bumiputera and Arab peoples. The rally outside SI which is

present is Budi Utomo, Narpowandowo, PGHP, there is also a Tablet association of Kauman Yogyakarta. Nine o'clock in the morning vice TKNM of Surabaya already present they are Sajid Abdullah Bin Semit and R. Sosrokardono. At ten o'clock in the morning *vergadering* began with the speech of Haji Samanhudi who told him that the Surakarta will establish the Tentara Kanjeng Nabi Muhammad Subcommittee Surakarta. The purpose and objectives of the Committee will be explained by TKNM representatives from Surabaya who have been present in Sriwefrom Surakarta. R. Sasrokardono explained that the purpose of TKNM is to confront people who insult the religion of Islam including the Prophet Muhammad SAW. All participants *vergadering* agreed to the establishment of TKNM Subcommittee Surakarta [29].

## 6 Conclusion

The rise of Islam that entered the Netherlands Indies in the 20th century. In the results Abi Koesno Tjokrosuejoso as the founder of TKNM, began to establish the movement after a slander to the society Muhammadiyah in Yogyakarta. Haji Ahmad Dahlan as a revival figure Islam in the Netherlands Indies received a letter containing supporting That insults the Prophet Muhammad SAW, therefore Tjokroaminoto Directly to the Muslim people in Surabaya to organize *vergadering* in February 1918.

The important event especially the impact of TKNM is the formation of strong unity between the indigenous and Arab. The unity is formed by the similarity of solidarity among Muslims and the desire to form an Islamic body that is dealing with the issues of Muslims in the Dutch East Indies. One of the demands that have a strong impact after the year 1918 is discussed about *Raad Oelama* or council of scholars to represent Muslims in the government. Although the demand for *Raad Oelama* was not dominant in the issue with the Volksraad, the more widely discussed among movement activists.

It can be concluded that TKNM was a movement that started The form of Islamic solidarity to fight people who have insulted Islamic religious teachings. TKNM also greatly affects SI movements Who then held a strong influence on the world of movement and politics in Netherlands Indies. Although TKNM includes a movement not approved by the government, however, TKNM has been able to inspire Muslims to unite on the basis of the faith and *taqwa*.

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