

MADDE YAYIMLANDIKTAN
SONRA ÖLENTOK

حاجی سمن هودی موجب جدایی این دو و پیوستن سمن هودی به حاجی عمر سعید چوکروامینوتو^{۱۶} گردید. او نیز دانش آموخته مدرسه تربیت مدیران محلی بود، که به سبب داشتن نگرش ضد حکومتی و تندروانه اش محبوبیت داشت و رهبر نهضت مردمی شده بود. چوکروامینوتو در ۱۳۳۰/۱۹۱۲ نام سرکات داگانگ اسلام را به سرکات اسلام تغییر داد (ریکلفس، همانجا؛ لاپیدوس^{۱۷}، ص ۷۶۳).

سرکات اسلام از آغاز شکل گیری، به عنوان اولین نهضت فسرآگیر سیاسی و نماد مبارزه با ظلم و استعمار هلند و بی عدالتیهای اجتماعی و اقتصادی، از حمایت توده مردم برخوردار بود. چوکروامینوتو در نظر مردم رهبری فرهمند و یادآور شاه عادل و منجی موعود سنتهای کهن جاوه ای بود. رهبران سرکات اسلام به منظور ارتقای سطح زندگی اعضای خود، مردم را به خرید کالاهای تولیدی مسلمانان و تحریم کالاهای چینی تشویق می کردند. به این ترتیب، این جریان آرمانهای اسلامی و ملی را با هم درآمیخت (صالح^{۱۸}، ص ۳۵؛ > مطالعاتی درباره جنوب شرقی آسیا^{۱۹}، ص ۳۰۶؛ کراتوسکا^{۲۰} و باتسون^{۲۱}، ص ۲۶۴؛ تیلور، ص ۲۹۴-۲۹۵). در ۱۳۳۱/۱۹۱۳، سرکات اسلام اعلام کرد فقط مسلمانان بومی را به عضویت می پذیرد و اعراب متولد جاوه که مادران اندونزیایی داشتند، از عضویت محروم شدند. به این ترتیب، این تصور به وجود آمد که این نهضت را بیشتر باید ملی گرا دانست تا اسلام گرا (تیلور، ص ۲۹۴). با پیوستن گروههای مختلف به سرکات اسلام، تعداد اعضای آن در چهار سال به بیش از ۳۵۰،۰۰۰ تن رسید و در نخستین همایش آن در ۱۳۳۴/۱۹۱۶، شمار افرادی که از خارج از جاوه عضو سرکات اسلام شده بودند، بیش از هشتاد هزار تن بود. در ۱۳۳۷/۱۹۱۹، عده اعضا و هواداران سرکات اسلام به بیش از دویست میلیون تن رسید و در این مدت، جاوه همچنان مرکز فعالیتهای این نهضت بود (ویلیامز^{۲۲}، ص ۱۷۲؛ کاهن^{۲۳}، ص ۶۶؛ د. اسلام، چاپ دوم، ذیل ماده).

مشارکت گسترده روستاییان در این نهضت و مقابله آنان با سیاستهای هلندیها و همچنین، تحریم معامله با چینیهایی بروز خشونتهایی را در شهرها و روستاهای جاوه، به ویژه در ۱۳۳۱ و ۱۳۳۲/۱۹۱۳ و ۱۹۱۴ در پی داشت. از ۱۳۳۴ تا ۱۳۳۷/۱۹۱۶-۱۹۱۹، رویکرد مبارزاتی این نهضت گسترش

آن کمی بزرگتر بلای او: به یاد استاد دکتر بهمن سرکاراتی، بخارا، ش ۹۳ (۱۳۹۲ ش ۳)؛ مهری باقری، «یک زندگی»، در زندگی نامه و خدمات علمی و فرهنگی دکتر مهری باقری، تهران: انجمن آثار و مفاخر فرهنگی، ۱۳۸۷ ش؛ محمد حسن دوست، «سر بلند بوستان ایران شناسی: دکتر بهمن سرکاراتی»، نقد و بررسی کتاب تهران، ش ۴۱ (دی ۱۳۹۲)؛ محمد تقی راشد محصل، «فریدون بشد نام از ماند باز»، نامه فرهنگستان، دوره ۱۳، ش ۲ (زمستان ۱۳۹۲)؛ «سال شمار و کتاب شناسی استاد دکتر بهمن سرکاراتی»، در آفتابی در میان سایه ای، همان.

/ مهری باقری /

سرکات اسلام، از مهم ترین نهضتها و احزاب اسلامی و سیاسی اندونزی در نیمه اول سده چهاردهم / بیستم. به نظر می رسد واژه سرکات به معنای اتحادیه، برگرفته از واژه عربی سرکات باشد (د. اسلام، چاپ اول، ج ۷، ص ۱۶۳).

هسته اولیه سرکات اسلام، اتحادیه تجاری «سرکات داگانگ اسلام»^۲ (سرکات بازرگانان مسلمان) بود که رادن ماس تیرتوادی سوئرجو^۳ آن را در ۱۳۲۷/۱۹۰۹ در باتاویا^۴ (جاکارتای کنونی)، با همکاری بازرگانان عرب و جاوه ای تأسیس کرد (تیلور^۵، ص ۲۹۴؛ فینر^۶، ص ۱۹). او که دانش آموخته «مدرسه تربیت مدیران محلی»^۷ بود، از خدمات دولتی کناره گیری کرده و به روزنامه نگاری روی آورده بود (ریکلفس^۸، ص ۱۹۹؛ نوئر^۹، ص ۱۰۳). هدف از تأسیس این سرکات دفاع از منافع بازرگانان مسلمان اندونزی در برابر سلطه اقتصادی بازرگانان چینی بود. تیرتوادی سوئرجو در ۱۳۲۸/۱۹۱۰ سازمانی مشابه به منظور حمایت از بازرگانان مسلمان اندونزیایی در بویتزورخ^{۱۰} (بوگور^{۱۱} امروزی) ایجاد کرد (ریکلفس، همانجا؛ فدراشپیل^{۱۲}، ص ۳۰). در ۱۳۲۹/۱۹۱۱، به تشویق تیرتوادی سوئرجو، حاجی سمن هودی^{۱۳}، تاجر منسوجات در سوراکارتا^{۱۴} (در جاوه مرکزی)، سازمان سرکات داگانگ اسلام را به عنوان اتحادیه تجار باتیک (نوعی پارچه متقوش) جاوه تأسیس کرد (ریکلفس ص ۲۰۰؛ فینر، ص ۲۰). پس از تأسیس سرکات داگانگ اسلام در سورابایا^{۱۵} (واقع در جاوه شرقی)، نمایندگیهای آن به سرعت در مناطق مختلف اندونزی تشکیل شدند. فعالیتهای موفقیت آمیز این سازمان علیه سلطه تجاری چینیهایی، واکنش حکومت را برانگیخت. از سوی دیگر، بروز اختلاف میان تیرتوادی سوئرجو و

- | | | | | |
|---------------------------------|---|-----------------------------------|----------------|---------------------|
| 1. Sarekat Islam | 2. Sarekat Dagang Islam | 3. Raden Mas Tirtoadisoerjo | 4. Batavia | 5. Taylor |
| 6. Feener | 7. Opleiding School voor Inlandsche Ambtenaren (Training School for Native Officials) | | | 8. Ricklefs |
| 9. Noer | 10. Buitenzorg | 11. Bogor | 12. Federspiel | 13. Hadji Samanhudi |
| 14. Surakarta | 15. Surabaya | 16. Hadji Omar Said Tjokroaminoto | 17. Lapidus | 18. Saleh |
| 19. In search of Southeast Asia | 20. Kratoska | 21. Batson | 22. Williams | 23. Kahin |

- Sarekat islam

19. HAZIRAN 1980

FITZ, A. Sarekat islam - Ziele, Möglichkeiten
und Grenzen islamisch-politischer Kräfte im
Kampf um die nationale Befreiung Indonesiens.
AALA 8 (1980) pp. 639-650.

THE MODERNIST MUSLIM MOVEMENT IN INDONESIA

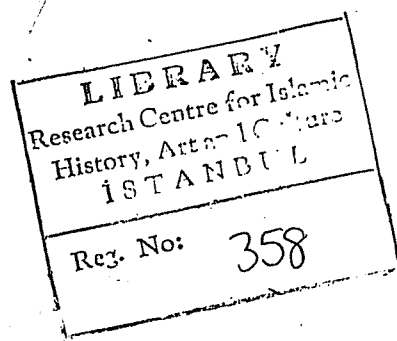
1900-1942

SAREKAT I

DELIAR NOER



959.802
NO. M



KUALA LUMPUR
OXFORD UNIVERSITY PRESS
OXFORD NEW YORK JAKARTA

1978

For the Muhammadiyah, sufism means

... to cleanse the heart and spirit of mankind from all uncleannesses, meannesses and faults brought into being by the lusts of the lower nature, by Satan. It should be not an other-worldly experience achieved by magical practices but a practical and measurable influence for the good in human relations. It should assist Muslims to live more intelligent, refined and useful religious lives. On the other hand, for mysticism of a kind which rejects all worldly things, leads to mere asceticism, and gives itself up to the repetition of the *dhikr*, there is no room in the Muhammadiyah.¹⁹³

According to the reformists, this belief in *tauhid* would create trust in God alone, produce courage in the face of danger, and eliminate doubt and uncertainty in one's actions. It is thus regarded as the primary source of strength in one's dealings with others, including government authorities.

¹⁹³Raymond Le Roy Archer, 'Muhammadian Mysticism in Sumatra', *Journal Royal Asiatic Society of Malayan Branch*, Vol. XV No. 2 (1937).

III

ORIGIN AND GROWTH OF THE MODERN MUSLIM MOVEMENT: THE POLITICAL MOVEMENT

Sarekat Islam: 1911-1942

THE origin and growth of the Muslim political movement in Indonesia were almost identical with that of the Sarekat Islam,¹ during the first two decades of its establishment. The Persatuan Muslimin Indonesia, confined to Sumatra, was active as a political party for a few years in the first half of the 'thirties after which it was paralysed by the suppression of the Dutch. The Partai Islam Indonesia, established in 1938, showed much promise which could not be fulfilled because of the Japanese invasion in 1942.

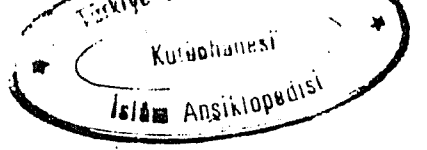
As a result of these other failures it has become possible to study the development of the political aspect of the Muslim reform movement by solely studying the development of the Sarekat Islam. Its rise and decline illustrated more or less the rise and decline of the position of the Muslims in Indonesia who based their ideology on Islam: their awakening, with Islam as a means for unity; the rising expectation that the Sarekat Islam would solve all their problems and grievances; their disappointment following its failure, and the need for another policy and another party as an outlet for those who could not be accommodated within the Sarekat Islam.

It is not intended here to describe in great detail the development of the Sarekat Islam. The intention here is not to turn this into a historical treatise, but merely to utilize this historical review of the movement in order to arrive at certain conclusions which are given at the end of this study.

The development of the Sarekat Islam can be divided into four stages: 1) the period 1911-16 during which it was shaped; 2) 1916-21, its peak period; 3) 1921-7, the period of consolidation. During this period it struggled with the Communists as well as suffered suppressive measures launched by the Dutch;

¹This name was changed into the Partai Sarekat Islam (Muslim Association Party) in 1921 and into the Partai Sarekat Islam Indonesia (Indonesian Muslim Association Party) in 1930. Sarekat is also often written 'Sjarekat' or 'Sjarikat'.

The name Sarekat Islam is used in this book.



THE CRESCENT IN THE EAST

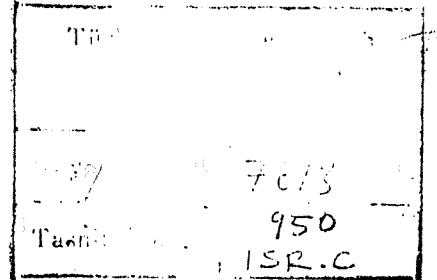
Islam in Asia Major

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A study in cultural confrontation

22 MAYIS 1991

Edited by
RAPHAEL ISRAELI

Sarekat Islam (1906-2002)



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In Java, *Muhammadiyah* successfully eschewed political involvement probably because there existed other organizations in which the individual members of *Muhammadiyah* could become politically active, without endangering the status of *Muhammadiyah* as a whole. In this way *Muhammadiyah* in Java was able to continue as a social and religious body which functioned as a unifying force in the Muslim community, right up to the end of the colonial period, and to re-emerge in the role after independence.

The Rise of Sarekat Islam (Islamic Union)²⁷

The movement later known as *Sarekat Islam* (Islam Association) came into being under the title *Sarekat Dagang Islam* (Islam Traders Association). It was formed in 1912 in Solo (Surakarta) with the objective of strengthening the position of the *pribumi* or *bumiputera* (the indigenous Indonesians) in the field of trade, especially in the batik trade, where the Chinese, protected by the Colonial government, had a monopoly. This organization of urban Muslim traders at once caused some unease among the Dutch officials in Central Java. They feared that it would grow into an anti-government movement, and be a threat to public order. At first it was forbidden to hold meetings or recruit members, but as no actual evidence of subversion was found, the prohibitions were withdrawn in August 1912.

In September 1912, the name of the organization was officially changed to *Sarekat Islam*, and a constitution was drawn up in Surabaya. Its stated objective was: 'to achieve spiritual as well as material improvement in society by way of brotherhood, unity and mutual help among all Muslims.'²⁸ At this conference *Haji Samanhudi* (one of the founders of S.D.I.) was elected Central Executive Chairman, and Umar Said Cokroaminoto, later to become the most influential personality in *Sarekat Islam*, was elected commissioner (*komisaris*) for Surabaya.

Cokroaminoto at once moved to obtain official recognition as a legal body operating at the national level for *Sarekat Islam*, from the Colonial Government, in order to free it from government prohibitions and restraints. There were mixed reactions from the Dutch authorities to this request, ranging from that of Nota A, dated May 1913, who claimed that *Sarekat Islam* was a political, not a religious body, which presented an anti-government movement, and recommended that it be disbanded, to that of Dr. A. Rinke, who regarded the banning of *Sarekat Islam* as a social and religious movement which placed a threat to public order, and recommended that it be disbanded. The Dutch authorities.²⁹

Sarekat Islam was eventually recognized by the Dutch administration after a good deal of debate, but then only as a regional body, which meant that it could not set up a national executive, and that it could be more easily controlled by the local authorities. Not until 1916 was it finally accorded national status.³⁰

As soon as it received official recognition *Sarekat Islam* experienced a great expansion in membership. From 4,500 members in 1912, it grew to 366,913 in April 1914, ninetyfold increase in the space of two years.³¹ By 1916, when its first national congress was held, its membership included people from every section of Indies society, whose common opposition to colonialism and an awareness that *Sarekat Islam* was a genuine protest movement drew them together. Much of this success in recruiting members was also undoubtedly due to the leadership of Umar Said Cokroaminoto, a brilliant orator and charismatic personality, who was able to appeal to people outside the *Santri* Muslim ambience in which *Sarekat Islam* had come into being.

In its religious orientation *Sarekat Islam* held fast to the reformist ideals, it opposed all unjustified accretions to orthodox Islam and promoted the spread of Islam among the peoples of Indonesia. Although this remained the official religious policy of *Sarekat Islam* it nevertheless picked up a heterogeneous membership, particularly when it moved into rural areas; traditional religious teachers, workers peasants, traders, and government employees, all swelled its ranks. *Sarekat Islam* thus played the role of a proto-nationalist organization uniting disparate groups in a spirit of national awareness, although in its early stages it did not engage in politics. It was a response to the social dislocation of the times, and its ideological base was in essence a vague demand for social justice which lacked clear and precise definition.

Speaking at the first National Congress of *Sarekat Islam* in 1916 Cokroaminoto emphasized the essential unity of all classes of the Indonesian people, who were committed to work for self-government, or at least for a measure of Home Rule under the Dutch administration. This participation could be achieved through the establishment of a Peoples Representative Assembly, which would work under Dutch guidance.³² Cokroaminoto sincerely believed, at this time, that concessions could be obtained from the Dutch in a non-violent, democratic manner. His loyal and optimistic attitude won the approval of the supporters of the 'ethical policy' who viewed with favour such attempts on the part of the native people to develop socially and economically under Dutch supervision.³³ However, by 1916, the principles of the ethical policy were already being challenged by conservative interests, and Cokroaminoto's aspirations for Dutch/Indonesian Co-operation (association) were doomed to disappointment.³⁴

The Emergence of Factions within Sarekat Islam

In the early stages of *Sarekat Islam's* development, it enjoyed excellent relations with other Islamic organizations, in particular with *Muhammadiyah*. When its Central Committee moved from Solo to Yogyakarta, *Haji Ahmad Dahlan*, the founder of *Muhammadiyah*, helped to establish the executive, and in 1916 became one of its advisers on religious affairs. In 1918 he moved to the specially created position of general adviser to *Sarekat Islam*. The Religious

ensiklopedi indonesia

DOKUMANTASION BERKALSI

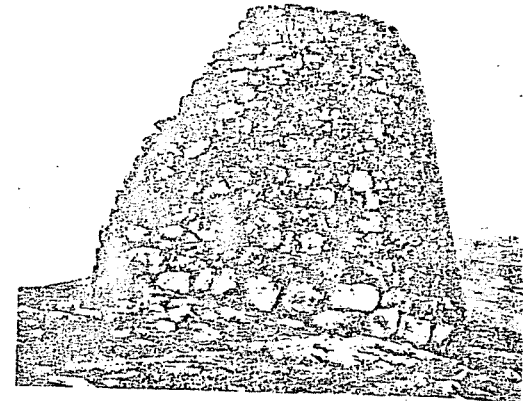
5

REMBANG, PETA KAWILAN
GLASSA, PETA

1984 Jakarta

SARDI, IDRIS

lam FFI 1973 melalui film *Perkawinan*. FFI 1974 film *Cinta Pertama*, FFI 1975 *Senyum di Pagi Bulan Desember*, dan FFI 1977 *Sesuatu yang Indah*. **Sardin**. Sebangsa ikan laut berukuran kecil dan suka hidup bergerombol secara pelagik. Ditangkap dengan jaring dalam jumlah banyak. Diolah dengan jalan memasaknya dalam sari tomat atau minyak, lalu dikalengkan yang biasanya berbentuk elips atau untuk sardin yang kecil dalam kaleng segi empat. Karena banyaknya ditangkap pada tahun 1930-an hampir punah dari daerah Pasifik Timur, tetapi kemudian populasinya pulih kembali. **Sardinia** (Ita.: *Sardegna*). Pulau di L. Tengah, lebih 160 km dari daratan Italia yang terdekat. Luasnya: 24.090 km². Penduduk: 1.495.644. Sebagian besar wilayahnya bergunung-gunung, dengan gunung tertinggi di bagian tengah ialah G. La Marmora (Gennargentu) (1.834 m). Di antara sungai-sungainya yang besar ialah S. Tirso, S. Coghinas, S. Flumendosa dan S. Mannu. Iklim termasuk sub-tropika basah, pada waktu musim dingin sejuk, sedangkan waktu musim panas kering. Curah hujan antara 381 mm—635 mm setahun di dataran rendah, sedangkan di daerah yang tinggi lebih besar. Sebagian besar penduduknya beternak biri-biri dan nelayan. Pertanian hanyalah di sekitar Cagliari di bagian selatan, dan Sassari di bagian utara. Tanaman penting ialah gandum anggur dan zaitun. Pertam-



Tumpukan batu yang disebut nuraghi di Pulau Sardinia.

bangun yang cukup penting ialah seng dan timbal. **Sardjan, Mohammad** (Pembun, Jawa Tengah, 4 Jun 1909). Tokoh partai politik Masyumi; menteri Pertanian dalam kabinet *Burhanuddin Harahap (1955); ketua Dewan Pengurus Persbiro PIA. Bergerak dari *Jong Islamieten Bond (JIB)*; 1926 sebagai anggota; ketua Pengurus Besar Pemuda Muslimin Indonesia (1932—1937); sekretaris Komite Sentral Pergerakan Pen sadar di Jakarta, di bawah pimpinan H.A. Salim dan Moh. *Roem; ketua umum Pengurus Besar Serikat Tani Islam Indonesia (STII, 1951). Di bidang kewartawanan, Sardjan redaktur surat kabar *Perasaan Kita* (1936—1938) di Jakarta; *Musika* di Yogyakarta, direksi surat kabar *Abadi*, dan ikut giat dalam menasionalisasi Kantor Berita *Aneta* menjadi Persbiro PIA (Pers Biro Indonesia—Aneta). **Sarekat Islam (SI)**. Perkembangan dan pergantian nama dari *Sarekat Dagang Islam (SDI)* yang karena sifatnya (nasionalistis, demokratis, religius dan ekonomis) mengakibatkan permusuhan dan perkelahian dengan golongan Cina: sehingga oleh residen Surakarta pernah diskors (12 Ags 1912), tetapi kemudian dicabut lagi (26 Ags 1912). Menurut anggaran dasarnya (setelah menjadi SI, 10 Sept 1912), bertujuan mencapai kemajuan rakyat dengan jalan persaudaraan, persatuan dan tolong menolong di antara kaum muslimin; anggota pengurus tidak boleh dari pegawai negeri. SI daerah yang harus berdiri sendiri (ketetapan pemerintah Kolonial 30 Juni 1913) dengan mengingat peraturan agama Islam, memajukan: a) pertanian, perdagangan, kesehatan, pendidikan dan pengajaran; b) hidup menurut perintah agama dan menghilangkan faham-faham Islam yang keliru; dan c) mempertebal rasa persaudaraan dan saling tolong-menolong. Dengan koordinasi CSI (Central Sarekat Islam), SI maju pesat, sehingga sampai 1919 anggotanya berjumlah 2 juta dan merupakan pergerakan nasional terbesar waktu itu. Dengan semakin besarnya pengaruh komunis, diadakan disiplin partai (10 Okt 1921) antara lain pelarangan keanggotaan rangkap. Terdapat

Mohammad Sardjan.

Foto Tempo



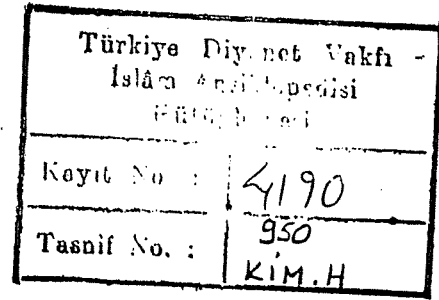
THE HISTORY OF SOUTH-EAST, SOUTH AND EAST ASIA

Essays and Documents

Edited by
KHOO KAY KIM



SARIKAT İSLAM 833



KUALA LUMPUR
OXFORD UNIVERSITY PRESS
LONDON NEW YORK MELBOURNE
1977

12 NOTES ON THE AL-IRSHAD AND THE SARIKAT ISLAM*

[The documents reproduced here deal with two Islamic parties in Indonesia before World War II—*Al-Irshad* and *Sarikat Islam*. Reference to the latter will be made later. The *Al-Irshad* is not likely well known to students of Southeast Asian history. But it should be of some interest to students of Malaysian history because its cause was similar to that of the Kaum Muda here. Reprinted below is an exposition of the *Al-Irshad* by none other than B. Schrieke, the famous author of *Indonesian Sociological Studies* (The Hague and Bandung, 1955). Schrieke was then *Adviseur voor Inlandsche Zaken*—his duties being to keep watch on Islamic movements and to advise the Dutch government on the policy to be adopted in regard to those movements. The document was, in reality, a letter addressed to Dr. T.W. Arnold of the India Department, British Foreign Office. The British officials thought the letter interesting but not particularly objective.]

SCHRIEKE TO ARNOLD, WELTEVREDEN, 30 JULY 1920*

Allow me to remind you that I had the honour of meeting you several times in 1910. On the ground of this acquaintance, I take the liberty of drawing your attention to the following facts. Perhaps you may find an opportunity of bringing them to the notice of the authorities concerned. I am seriously of opinion (and my opinion is based upon experience) that the English Government runs the risk of compromising itself here in the East,—which I should deeply deplore in consideration of the pleasant recollections that I have of my stay in England and the great sympathy that I feel towards the English people.

I would respectfully draw your attention to an article (which I am sending you herewith), dealing with various manifestations of the Asiatic Revival . . . in the East Indian Archipelago; in it I have shown that signs of this revival have also shown themselves among the Arabs, on whom the new current of thought have taken hold.

*Source: Colonial Office Records, Series 273, Vol. 505, File No. 51362, Foreign Office to Colonial Office, 15 Oct. 1920—enclosure.

THE AL-IRSHAD AND THE SARIKAT ISLAM

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The Arabs of the Hadramaut are brought up in fear of the Sayyids, who, with the Sharifs, form the Muslim aristocracy as descendants of Muhammad's daughter, Fatimah. Throughout the whole world of Islam the 'house' of the Prophet occupies a more or less privileged position, which indeed has found expression even in Muhammadan law, but particularly in the Hadramaut, and in this country the Sayyids inspire in their co-religionists a reverence, that perhaps can only be compared with the traditional respect paid to the Brahman priests in India. Reverence for the family of Muhammad has become a part of Religion.

As might have been expected, as soon as the democratic idea of equality found its way among the Arabs as among others, it inevitably came into conflict with the supposed superiority of the Sayyids. Religious proofs of the baselessness of this claim had now to be adduced. The democratic tendency found its theological advocate in a sympathiser with the late Egyptian modernist Mufti Muhammad Abduh, Ahmad Surkati whose 'special education' suited to modern requirements had already excited appreciation among the more advanced Arabs, who had come to recognise the need of progress. The arguments and proofs that were adduced for the idea of equality were the same as had been brought forward against the predominance of the Arabs by the 'adherents of equality' centuries before in Persia, Mesopotamia and Spain. 'History repeats itself, and those very problems which confronted the Omayyad statesmen nearly a thousand years ago, are now before us, different perhaps in their setting, but in their essence unchanged' says Kuda Bakhsh, one of the modernists in British India, where similar problems present themselves. Whenever in the course of historical development of Islam the old idea of equality was pushed into the background, it was necessary for these exponents of the 'new light' to break the fetters that the consensus ecclesiae had sanctioned and scholasticism had bound on free independent enquiry, and in consequence they brought upon themselves in the eyes of their opponents the odium of Wahhabism (Protestantism). In fact, more than a century ago the Wahhabis too had to break with the historic development of Islam, but these iconoclasts tried to begin again from the period of the four 'rightly-directed' caliphs, while the Muhammadan modernists of the present day in this country, as elsewhere, wish to fit Islam in with the needs of the new age and deny all connections with the old Wahhabis. The

arrival in Syria, he personally undertook a substantial campaign to reclaim Jerusalem for the Fāṭimids. He captured the city from the Artuqids in the summer of 491/1098. Although it fell to the Crusaders one year later (summer 492/1099), al-Afdal had not idly let it go. Quite the opposite: As the Crusaders began their investment of Jerusalem, he brought yet another large army to 'Asqalān, intent on the relief of the Holy City. However, he fared poorly against the Crusaders, suffering a humiliating defeat near 'Asqalān. Even so, although he never again led a Fāṭimid army in the field in person, he assembled and dispatched against the Franks and their allies a steady stream of land and sea forces, led by, among others, sons of his. That the Muslims managed to hold on to Şūr and 'Asqalān throughout his years in power can be credited to his efforts, at least to some extent.

The assassination of al-Afdal in the midst of preparations to celebrate the breaking of the fast at the end of Ramaḍān 515/1021 is said to have been the work of either the Nizārīs or of the caliph himself. The latter explanation is belied by the extravagant expression of grief displayed by al-Āmir and the court at the subsequent funeral, of which there exists a detailed account. Nevertheless, an equally specific report covers the caliph's efforts to sequester for himself the estate of the deceased *wazīr*, particularly, but not exclusively, the contents of his major residences, the Dār al-Wizāra in Cairo and the Dār al-Mulk in al-Fuṣṭāṭ. With the help of a staff of auditors, it took nearly two months to inventory and transport to the palace the vast holdings in them. Badr al-Jamālī had left considerable wealth and al-Afdal had added to it enormously. The latter's library alone was said to contain half a million volumes.

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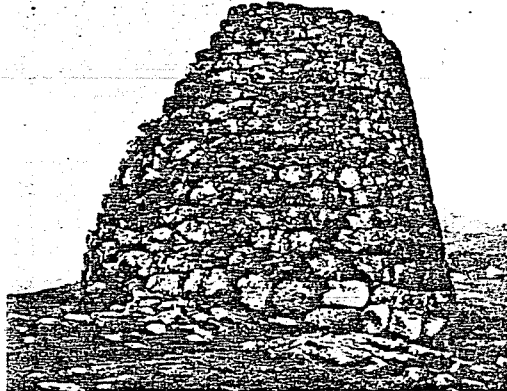
P. E. WALKER

Afdeeling B

Afdeeling B ('Section B' in Dutch, often rendered as SI ke-Dua or 'Second SI' in modern Indonesian) refers to an incident in 1919 that brought to a crisis the Sarekat

SARDI, IDRIS

lam FFI 1973 melalui film *Perkawinan*. FFI 1974 film *Cinta Pertama*, FFI 1975 *Senyum di Pagi Bulan Desember*, dan FFI 1977 *Sesuatu yang Indah*. **Sardin**. Sebangsa ikan laut berukuran kecil dan suka hidup bergerombol secara pelagik. Ditangkap dengan jaring dalam jumlah banyak. Diolah dengan jalan memasaknya dalam sari tomat atau minyak, lalu dikalengkan yang biasanya berbentuk elips atau untuk sardin yang kecil dalam kaleng segi empat. Karena banyaknya ditangkap pada tahun 1930-an hampir punah dari daerah Pasifik Timur, tetapi kemudian populasinya pulih kembali. **Sardinia** (Ita.: *Sardegna*). Pulau di L. Tengah, lebih 160 km dari daratan Italia yang terdekat. Luasnya: 24.090 km². Penduduk: 1.495.644. Sebagian besar wilayahnya bergunung-gunung, dengan gunung tertinggi di bagian tengah ialah G. La Marmora (Gennargentu) (1.834 m). Di antara sungai-sungainya yang besar ialah S. Tirso, S. Coghinas, S. Flumendosa dan S. Mannu. Iklim termasuk sub-tropika basah, pada waktu musim dingin sejuk, sedangkan waktu musim panas kering. Curah hujan antara 381 mm—635 mm setahun di dataran rendah, sedangkan di daerah yang tinggi lebih besar. Sebagian besar penduduknya beternak biri-biri dan nelayan. Pertanian hanyalah di sekitar Cagliari di bagian selatan, dan Sassari di bagian utara. Tanaman penting ialah gandum anggur dan zaitun. Pertam-



Tumpukan batu yang disebut nuraghi di Pulau Sardinia.

bangun yang cukup penting ialah seng dan timbal. **Sardjan, Mohammad** (Pembun, Jawa Tengah, 4 Jun 1909). Tokoh partai politik Masyumi; menteri Pertanian dalam kabinet *Burhanuddin Harahap (1955); ketua Dewan Pengurus Persbiro PIA. Bergerak dari *Jong Islamiyeten Bond* (*JIB*; 1926) sebagai anggota; ketua Pengurus Besar Pemuda Muslimin Indonesia (1932—1937); sekretaris Komite Sentral Pergerakan Penyadar di Jakarta, di bawah pimpinan H.A. Salim dan Moh. *Roem; ketua umum Pengurus Besar Serikat Tani Islam Indonesia (STII, 1951). Di bidang kewartawanan, Sardjan redaktur surat kabar *Perasaan Kita* (1936—1938) di Jakarta; *Mustika* di Yogyakarta, direksi surat kabar *Abadi*, dan ikut giat dalam menasionalisasi Kantor Berita *Aneta* menjadi Persbiro PIA (Pers Biro Indonesia—Aneta). **Sarekat Islam** (SI). Perkembangan dan pergantian nama dari *Sarekat Dagang Islam* (SDI) yang karena sifatnya (nasionalistis, demokratis, religius dan ekonomis) mengakibatkan permusuhan dan perkelahian dengan golongan Cina: sehingga oleh residen Surakarta pernah diskors (12 Ags 1912), tetapi kemudian dicabut lagi (26 Ags 1912). Menurut anggaran dasarnya (setelah menjadi SI, 10 Sept 1912), bertujuan mencapai kemajuan rakyat dengan jalan persaudaraan, persatuan dan tolong menolong di antara kaum muslimin; anggota pengurus tidak boleh dari pegawai negeri. SI daerah yang harus berdiri sendiri (ketetapan pemerintah Kolonial 30 Juni 1913) dengan mengingat peraturan agama Islam, memajukan: a) pertanian, perdagangan, kesehatan, pendidikan dan pengajaran; b) hidup menurut perintah agama dan menghilangkan faham-faham Islam yang keliru; dan c) mempertebal rasa persaudaraan dan saling tolong-menolong. Dengan koordinasi CSI (Central Sarekat Islam), SI maju pesat, sehingga sampai 1919 anggotanya berjumlah 2 juta dan merupakan pergerakan nasional terbesar waktu itu. Dengan semakin besarnya pengaruh komunis, diadakan disiplin partai (10 Okt 1921) antara lain pelarangan keanggotaan rangkap. Dapat

Mohammad Sardjan.

Foto Tempo



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SI Putih (yang non komunis) dan kena pengaruh komunis). Kon. Madiun (1923), mengubah nama (Partai Serikat Islam; kemudian Partai Serikat Islam Indonesia (res Nasional di Yogyakarta 1928) dan Ali Ulama (SI bagian keagamaan) pecahan partai, sehingga menjadi PSII Kartosuwiryo (1939), PII (nesia 1938), Barisan Penyadar (1936). Selama masa kemerdekaan (1945—1951) tergabung dalam an membentuk Liga Muslimin I NU dan Perti dan sekarang bersai Persatuan Pembangunan). **Sarekat Islam Merah**. Golongan lam yang berpendirian keras, non-koperatif, kemudian menjanis; merupakan oposisi kuat terhadap an pengurus besar dan 2 golongan yang teguh pada agama Islam, evolusioner serta kooperatif. Onal SI 1921, melalui keputusan partai, golongan ini dikeluarkan SI, dipertegas oleh Kongres Na Madiun. **Sarekat Rakyat**. Nama baru ya 1923 oleh Sarekat Islam Merah; bawah (Bel.: *onderbouw*) Partai sia. Memegang peranan penting kaum komunis, terhadap pen 1926—1927. **Saren** (Jaw.). Darah hewan setelah mudian dibekukan. Biasanya ditulau-pauk oleh masyarakat berpe. Sebenarnya diharamkan oleh agama makanan ternak, masih dapat diolah, campuran untuk makanan berprotein tinggi bagi ternak. **Sarengat, Mohamad** (Banyuwangi, nesia tahun 1960-an yang terkemalam nomor lari cepat jarak pendek diciptakan 1961—1962 dalam la. wang 110 m, dan dasalomba. Di 110 m ia menyamai rekor Asia, *Asian Games IV* 1962 (14,3 detik) memegang rekor nasional bersa (10,4 detik); dalam dasalomba i. bangunan rekor nasional (1961—1962) ba try-out di Manila (1962) men tuk lompat tinggi. Ia mundur dari tik sejak Ganefo (*Games of the Forces*), 1963 di Jakarta. Kemudian Sarengat menjadi dokter pribadi Adam Malik. Tahun 1977 bersam tugaskan membawa obor PON I. diion utama Senayan. **Sarga**. Salah satu bagian dari *k. tentu nomor urutnya; misalnya K terbagi atas 8 sarga, *Raghuwam*.

It achieved fame in the later 18th century, when Walter Reinhardt, called Sombre or Samrū, of Luxemburg origin, after having been a mercenary in both French and British service, received from Mīrzā Najaf Khān, general of the Mughal Emperor Shāh 'Ālam II [q.v.], the *pargana* [q.v.] of Sardhanā [q.v.]. This became, after his death in 1778, the centre of a small, virtually independent principality, kept up by his remarkable Indian wife, the Bēgam Samrū [q.v.], surviving within British territory as a distinct entity and family estate until her death in 1836, when it was resumed, eventually being granted to Džān Fishān Khān, formerly leader of the Sayyids of Paghmān in Afghānistān and his family. In 1961, Sardhanā had a population of 16,563, and the *taḥsīl* (in whose rural areas the Muslims are especially represented) one of 361,063.

Bibliography: *Imperial gazetteer of India*², xxii, 104-7; P. Spear, *Twilight of the Mughuls, studies in late Mughul Delhi*, Cambridge 1951, 115, 143, 152. *Uttar Pradesh District Gazetteers, Meerut*, Allahabad 1968, 44 ff., 48-9. See also SAMRŪ, BĒGAM.

(C. E. BOSWORTH)

SARDJ (A.), a masc. noun (pl. *surūdī*) denoting the horse saddle, and this uniquely; from the same root *s-r-dj*, there is *sarīdja* for a mule or camel saddle. From this root stem also the verbs *sarādja*, also forms II and IV, for "to saddle a mount" (also used are *kasā al-sardj* and, for unsaddling, *ramā al-sardj*), and then *sarrādī* and *surūdī* for the saddle-maker and seller of saddles, and *sirādja* and *surūdīyya* for the craft of making saddles. A horse which is saddled is *musarrādī*. Every town of the Arab lands had its own quarter or market for saddle-makers (*sūḵ al-sarrādīn*), usually located near the ways out of the urban area in order to facilitate traffic with the countryside.

Amongst the Arabs, the traditional saddle is made up of the saddle-bow (*ʿazam al-sardj*), a basic frame made out of two wooden curved pieces connected together by their ends and forming a vaulted shape on the mount's back. The interior of this vaulted shape is padded, and on this base is placed the leather seat (*kursī*) of the saddle. The front of the pommel (*karbūs*, pl. *karābīs*, and vars. *karbūs*, *karbūt*) is slightly raised and the reins can be fastened to it. The back pommel (*karbūs mu'akhhkar*) supporting the rider's reins is generally very high. Each lateral facing of leather or quarter, on which the backside of the rider is set down, receives the stirrup-leather (*sayr al-rikāb*) bearing the stirrups and the stirrup-holder (*ribāī*, pl. *ribuḥī*). Between the mount's back and the saddle is placed the saddle-cloth (*mirshaha*), with wool preferred to cotton, thus avoiding rubbing, callosities and wounds. The whole of the saddle is then fixed on the animal's back by the saddle-girth (*mīḥzam*, *waḍīn*, *ʿadjala*), and a long chest tether (*labab*) or breast-strap keeps it from moving back. At the opening of the 8th/14th century, the author of a work on hunting, Ibn Mangī (see the tr. of F. Viré, *De la chasse*, Paris 1984, 43-4), categorically forbids use of the high back pommel of the saddle, which the Persians, he alleges, supposedly introduced, because it impedes the drawing of a bow, both in hunting and in combat; he denounces its nine major faults and adjures the Mamlūks to reject this type of saddle.

The saddle could be decorated with gleaming ornaments and pieces of embroidery and copper studding; for ceremonial processions, parades, etc., it could be covered over with a caparison (*karabasūn*) embroidered with gold thread.

The saddle strapped on to the horse's back provides the basis for figurative expressions like *māla sardjuka*

"your saddle has slipped off" for "your affairs are going badly"; *rānī fi 'l-sardj* "see me firmly in the saddle", meaning "I have succeeded"; and, the contrary, *rānī warā' al-sardj* "see me behind the saddle", meaning "I have failed/lost".

Bibliography: See the exhaustive bibls. to FARAS and FURŪSIYYA. (F. VIRÉ)

SAREKAT ISLAM, a Muslim movement in the Netherlands East Indies which flourished 1912-27.

The establishment in 1912 of *Sarekat Islam* opened a new era for both Islam and political mobilisation in the Dutch East Indies. It actually grew out of an association with more limited aims, the *Sarekat Dagang Islam* ("Association of Islamic Traders"), set up in 1909 by Raden Mas Tirtoadisoerjo, a Javanese aristocrat and merchant whose trading company was then being liquidated. He and other Javanese merchants set this up as a co-operative trading association to counter Chinese economic dominance; from the late 19th century, the Chinese had begun to take over even those small industries (such as the production of batik cloth and *kretek* cigarettes) which had till then been Javanese-dominated. The association organised successful anti-Chinese boycotts and propaganda, leading to government action against it. One of its members, the batik manufacturer Hadji Samanhoedi, consequently turned to Hadji Omar Said Tjokroaminoto to rebuild the association. Tjokroaminoto, born in 1882, was the son of a relatively minor official in the colonial Javanese bureaucracy, and had himself been trained at the training school for native officials (OSVIA, *Opleidingschool van Inlandschen Ambtenaren*). However, he spent only three years in the bureaucracy before moving on to other occupations which led him to travel widely across Java. He now established a re-formed organisation, called *Sarekat Islam*, on 10 September 1912. The original commercial orientation and anti-Chinese element remained and are evident in the association's newsletter, *Oetoesan Hindia* ("The Indies Messenger"). But *Sarekat Islam* soon became a mass movement whose membership went far beyond the élite group responsible for its foundation. It grew phenomenally and drew in diverse elements: not only the small group of Muslim entrepreneurs from whom the founders had been drawn, but also Muslims from the world of the mosque school, Islamic reformists, and, increasingly, the peasant masses. Already by 1914 it had over 360,000 members, and by the time of its first national congress in June 1916 it had recruited more than 80,000 members outside Java.

Islam had had a leading role in large-scale political mobilisation for many centuries. Yet this mobilisation had been pre-modern in its organisational form, being led by traditional élites such as the hereditary aristocracies of the Indies or the élites associated with mosque schools and *tarekats*. In Java, mobilisation in the name of Islam had been led by princes, and Islam had been largely subordinated to pre-Islamic Javanese political values. Many Islamic concepts had been redefined to accommodate to a highly monarcho-centric policy in which service to the ruler (*ngawula*) was the supreme moral virtue, and Javanese rulers claimed to be endowed with both *wahy* [q.v.] and the Light of Prophecy. From the foundation of *Sarekat Islam* it is clear that Islam had freed itself from the old royalist ideology and patrimonial forms of mobilisation, and had done much to make possible an indigenous political life based on associational forms, on *Gesellschaft* rather than *Gemeinschaft*. Indonesia's links with the heartland of Islam had also greatly

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

- 3245 WIERINGA, Edwin. Mecca has spoken, case closed: Muhammad Hasan b.Kasim's 1913 Meccan poem of advice on *Sarekat Islam*. *Continuity and change in the realms of Islam: studies in honour of Professor Urbain Vermeulen*. Ed. K.D'Hulster and J.van Steenbergen. Leuven: Peeters en Departement Oosterse Studies, 2008, (*Orientalia Lovaniensia Analecta*, 171), pp.631-659. [Muhammad Hasan b.Kasim was an Indonesian student in Mecca who wrote a poem in Malay on *Sarekat Islam*, an Indonesian movement founded in 1912.]

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Sarekat Islam