The Local Heroes from Rural Banjarnegara

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Abstract—Banjarnegara is a mountainous area with a large part of its rural and remote territory. However, it does not let Banjarnegara left behind from the history of the Indonesian national independence movement. It also appeared that local leaders had a vital role in the national independence movement at both local and national levels. Unfortunately, the studies about the local leaders of movement from Banjarnegara are still limited. In fact, the dynamics of the pre-independence national movement involved the Banjarnegara people and its central figures. In addition, the existence of the national movement is still happened today, it is Syarikat Islam, which still has a strong existence in Banjarnegara today. Therefore, this paper aims to examine the local leaders from Banjarnegara who have vital roles in the struggle for national independence. Two of the central leaders were Soemitro Kolopaking and K.H. Ichsan. Both represent the spirit of the times and lead Banjarnegara to be an area of national movement basis.

Keywords—Banjarnegara, National Movement, Local Leaders, Syarikat Islam

I. INTRODUCTION

Banjarnegara is one of the regencies in Central Java Province in the mountainous area. With an area of 1,069.73 km², half of the area is at an altitude of 501-1000 meters from the sea level, and most 30% of the area is above 1000 meters from the sea level. It is why Banjarnegara become an area that is comfortable as a residence. Banjarnegara is flanked by other regions. In the north, Banjarnegara is bordered by Pekalongan Regency and Batang Regency. In the south, it borders Kebumen Regency. Banyumas Regency and Purbalingga Regency and Batang Regency. In the south, it borders Kebumen Regency. Banyumas Regency and Purbalingga Regency border on the western part. To the east, Wonosobo Regency is the boundary of Banjarnegara Regency [1].

Its mountainous region and flanked by various regions do not necessarily cause Banjarnegara to be ahistorical. Indeed, various historical dynamics at the national level also influence Banjarnegara and its people. Interaction between people and Hindu Buddhist influences can be found in the Dieng region. Here is the oldest temple complex dated back to the beginning of the 8th century AD. Arjuna, Semar, Sriwati, and Gusetaka Temple are estimated to be built in the early 8th century. Meanwhile, there are also Puntawata, Sembadra, and Bima temples which were built around 750 AD [2].

Meanwhile, interaction with Islam has been noted along with Islamization in Demak period of occupation. Various figures became preachers of Islam in Banjarnegara included Sunan Giri Wasiyiat, Sunan Giri Pit, and Nyai Sekati. Another figure involved with the establishment of Banjar Village as the forerunner of Banjar Petambakan is Kiai Ageng Malu. This figure is estimated to live in the period of Demak Kingdom [3].

Entering the VOC (The Dutch East India Company) period, Banjarnegara was involved in a war between the VOC, Pakubuwono II, and Mas Garendi. This war was referred to Geger Pecian in Kartasura. Mataram Kartosuro was led by Paku Buwono II. Meanwhile, the territory of Banjar Petambakan was under the leadership of R. Ngabehi Mangunyudo, who had the title Hadipati Mangunyudo I. At that time, R. Ngabehi Mangunyudo received an order from Paku Buwono II to destroy the VOC lodge in Kartosuro. During the war, the Regent of Banjar Petambakan was killed during an attack on a Dutch lodge. It made him known as Mangunyudo Seda Loji [3].

People of Banjarnegara also had a role in the Java war 1825-1830. In this war, Regent of Banjar Watu Lembu, Raden Ng. Mangunyudo III, was on Diponegoro's side [3]. The involvement of the Banjarnegara people closely related to the Diponegoro War was also found in the story of the establishment of Adipasir Village in Banjarnegara. The name Adipasir was adapted from one of Diponegoro's soldiers named Adipati Anom who was left behind by the group of troops. The meeting between Adipati Anom and a group of Diponegoro troops took place in an area called Adipasir. This name means "the arrival of the Adipati at the expected time."

The involvement of Banjarnegara people in Java war at that time because those regions were controlled by Diponegoro troops. Some of these areas include Bobot, Pegunungan Perahu, Ajibarang, Banjarnegara, Puncak, and Marden Semagede [4]. Geographically, the Banjarnegara region and its surroundings of mountainous were very suitable for guerrilla strategies.

The involvement in the Diponegoro war was also attended by "ulama" (Islamic scholars) in Banjarnegara. One of ulama of Diponegoro was Kiai Muhammad Musa. He had become one of the leaders in Banjarnegara and his descendants and close relatives from generation to generation become the Penghulu (Islam legislative authorities) in this city [5]. The participation of Ulama in Diponegoro's struggle was not surprising because at that time, a number of Diponegoro troops were led by Ulama. They included Kiai Gozali, Kiai Imam Ropii, Kiai Imam
II. Banjarne...
explain why he used the term indier (Dutch), and did not use the term inlanders (indigenous peoples) [10].

After his return from the Netherlands in 1914, Soemitro worked at the tea factory and the Pandjlang Estate quinine in Pangrango. He then attended police education in Batavia. After that, he was appointed as a police officer in Bandung in 1919 and later became Gewestelijk Leider der Veldpolitie for the Priangan Residency based in Bandung in 1922.

In the same year, he joined vrijmetselarij (free masonry) and went home to Banyumas to become a wedana in Sumpiuh from 1925-1927. In the free mason order, he was then ordained as the first Supreme Temperature of the Indonesian Great Loge which was inaugurated on 7 April 1955 [12, 13].

At the end of the Japanese occupation, an Investigation Preparatory Agency for Independence called Badan Penyelidikan Usaha-Usaha Persiapan Kemerdekaan (BPUPK) was formed. Soemitro Kolopaking was a member in this organization and actively provided input for the preparation of Indonesia's independence. He suggested that the independence process need to be achieved as soon as possible [15]. In BPUPK, Soemitro Kolopaking in cooperation with Muhammad Hatta, Soepomo, Wongsonagoro, Radjiman Wediodiningrat, and J. Latuharhary became one of the supporters of efforts to separate religious affairs and state affairs [16].

During independence, Soemitro was a member of the House of Representatives from the results of the 1955 general election. He sat as a member of parliament representing Ikatan Pendukung Kemerdekaan Indonesia (the Supporting Association of Indonesian Independence) from the Central Java electoral district [17]. His dedication and character in the community led Soemitro to obtain Bintang Mahaputera Utama on 12 August 1992 based on Presidential Decree No. 0. 048 / TK / in 1992. Previously, he also received the Satyalancana Peringatan Independence Struggle Award No Skep 228 in 1961 and Satyalancana Karya Satya No. 228 of 1961 [15]. Besides Soemitro, there was also K.H. Ichsan. K.H. Ichsan occupied an important position in the process of establishing Syarikat Islam (SI) in Banjarnegara. He was the initiator and the first chairman of the SI Banjarnegara organization. He is the son of Patih Cakra Santa, Patih from Kutoarjo, Kedu. Cakra Santa is the son of Glondong Loano [5], Glondong was a mention for village elders while signifying an aristocratic status.

Ichsan was born in Loano, Bagelen around 1875/1877. He is also still a descendant of Glondong Krangdan. Krangdan is one of the villages in the center of Banjarnegara Regency. From that genealogy, Ichsan still has a genealogical line to the Sultan Paku Buwono I. Thus, he still has a lineage of priyayi.

As a priyayi descendant, he apparently had no interest in continuing his education to become a bureaucrat. He chose Islamic studies to become a religious expert because his big family not only worked as a bureaucrat, but also became Ulama (Islamic Scholar). His love for Islam had led Ichsan to study in one of the Islamic boarding schools in Kebumen. After that, he settled in Mecca to Hajj and continued his Islamic Studies deeper for approximately six years from 1900-1906 [5].

During that time, Ichsan studied religious sciences, such as fiqh (Islamic legislative), Usul Fiqh, Akidah, Tafseer, Hadith and tools science study for the Muslim scholars in Mecca. Some of the archipelago Ulama who often became references and teachers for students from the Dutch East Indies included Syeh Ahmad Khatib al-Minangkabawi (1859-1916 AD) and Syeh Mahfudz al-Tirmisi (1868-1920 H) [18]. Syeh Ahmad Khatib was important to review because he is an Ulama who supported the establishment of the Syarikat Islam. In 1914, Syeh Ahmad Khatib published an Arabic paper in response to several Sufi criticisms on the Syarikat Islam. In that paper, he mentioned that Syarikat Islam can play a

Fig. 1. Soemitro Kolopaking and His Wife, 1930

As a regent, he experienced three periods of occupation, the Dutch East Indies, the Japanese period, and the independence period. During Soemitro's leadership as Regent, Syarikat Islam managed to hold several important events. In 1928, the first SIAP congress was conducted, then a scout organization was owned by the Islamic Party. Then in 1934, the PSII national congress was conducted which became the last congress attended by Tjokroaminoto. At the same time, he was considered a figure whose role was to make Banjarnegara the ideal home for the development of the movement. In fact, he was often regarded as a peace between the Islamic Society group, the Kiai Sadrach group, and the Chinese Banjarneura people. He was often regarded as an admirer of Sadrach's principles [14].
role in helping the progress of religion and the world, as well as the progress of the sons and daughters as the next generation of the country [19].

Ichsan's departure was for Hajj and deepening Islam in Mecca in a period with the departure of K.H. Ahmad Dahlan, founder of Muhammadiyah. The same period between Ichsan and Ahmad Dahlan's departure was not unrelated. There was a possibility that both of them had a relationship at that time. Ahmad Dahlan went to hajj and studied Islam in Mecca in the late 19th century. Then, in the early 20th, Ahmad Dahlan made his second trip with his son Sirod Dahlan. From here, a close relationship between these two figures continued in the next period. This was proven that Ahmad Dahlan entrusted his son with several young men from Yogyakarta to be educated by Ichsan in Banjarnegar [20].

The intimacy between Ichsan and Ahmad Dahlan was also likely to be one of the factors driven the existence of Syarikat Islam in Banjarnegar. Takashi Shiraishi noted that since January 1913, Syarikat Islam Yogyakarta was established and governed by most courtiers and Pakualaman religious officials as administrators. The figures who occupied the Syarikat Islam leadership of Yogyakarta were Ahmad Dahlan as a chairman and Mas Pengoloe Abdoellah Sirat as his secretary. From here, this was proven that Ahmad Dahlan entrusted his son between Ichsan and Ahmad Dahlan's departure was not unrelated. There was a possibility that both of them had a relationship at that time. Ahmad Dahlan went to hajj and studied Islam in Mecca in the late 19th century. Then, in the early 20th, Ahmad Dahlan made his second trip with his son Sirod Dahlan. From here, a close relationship between these two figures continued in the next period. This was proven that Ahmad Dahlan entrusted his son with several young men from Yogyakarta to be educated by Ichsan in Banjarnegar [20].

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Ichsan's involvement in the world of movement in Banjarnegar began when he was become son-in-law of K.H. Hasan Mukmin and returned to Java in 1906 [21]. Hasan Mukmin was the Penghulu Landraad in Banjarnegar Regency, which allowed Ichsan to enter the network of Penghulu (Islamic leaders) and santri in Banjarnegar. In Banjarnegar, Ichsan settled in Kauman. This area was in the west of Banjarnegar square. Here too, he founded a madrasa known as the Madrasah Kidul Masjid (The South Masjid Madrasah). Before establishing Syarikat Islam in Banjarnegar, Ichsan had been involved in the world of Kepengulon by serving as a Ketib or Secretary. After several years as a ketib, he was promoted to become a member of the religious raad in Banjarnegar. The main task of the religious raad was to provide advice and input to the Penghulu before making a decision. Ichsan's career in Kepengulon was increasingly rising when he was promoted to become the landraad chief in Temanggung since 1921. He became the landraad of Temanggung until the end of his life in 1929.

The establishment of Syarikat Islam in Banjarnegar cannot be separated from the participation of Muslim scholars and networks of scholars in the early 19th century. The fact was reinforced by the existence of Ichsan who founded Syarikat Islam here in 1913 and led it until 1921. In addition, at the meeting and election of the chairman of the Syarikat Islam Banjarnegar on August 27, 1919, Ichsan was elected as chairman and K.H. Mohammad Noer, landraad leader Banjarnegar was also selected as an advisor [21].

While running the Syarikat Islam Banjarnegar, Ichsan actively participated in the congress organized by the Central Sarekat Islam (CSI). At the 1916, national congress was conducted in Bandung, he proposed to all participants to be able to adopt as a pattern of religious education that had been integrated into government schools in Banjarnegar. At the 1917, national congress in Batavia, as a part of the religion, he proposed the importance of improving the quality of the religious raad and the decisions produced [21]. During his leadership, Syarikat Islam Banjarnegar was noted as the branches organization that had the largest members compared to other regions in Banyumas. Until 1919, it was reported that the number of Members of Banjarnegar was 11,467.

IV. CONCLUSION

The rural area in Banjarnegar turns out to have an interesting story. Here, the dynamics of the national movement also took place and led local leaders to play important roles in national movements. They were Soemitro Kolopaking who became a Regent in three periods: Dutch colonial, Japanese, and Independence. He was a figure who received education in the Netherlands and returned to Banjarnegar by bringing renewal in the movement. In addition, there were also figures named KH Ichsan founded the Islamic Organization called Syarikat Islam Banjarnegar. Ichsan emerged as a figure who laid the solid foundation of the Islamic Society in Banjarnegar until today. These two important figures that play a role in the history of Banjarnegar are a proof that rural areas also could produce interesting stories and heroism.

REFERENCES


