

Glaheng and Sewugalur: Developing a Da'wah Center and Religious Relations in Adikarto in the Early 20th Century

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Received: 11/05/2024

Revised: 10/06/2024

Accepted: 13/06/2024

Abstract

Research on the center of Islamic da'wah in Adikarto during the early 20th century, particularly in Glaheng and Sewugalur, is necessary as there is a shortage of historiographic studies dedicated to this topic. The primary objective for conducting this research is to elucidate the pivotal role of the Glaheng and Sewugalur communities in da'wah efforts to propel Islamic teachings and movements in Adikarto up to Indonesia's independence period. This investigation is crucial to enhance the historiography of Islamic societies' social activism in advancing teachings and religious movements. The monumental contribution of this study is also to help modern society resolve the dynamics of the da'wah issue, notably thinking critically about the process of Islamic da'wah related to cultural pluralism. The study utilized the historical research method, employing Max Weber's religious relations with the new work ethic approach. Research conducted from March 2023 to May 2024 revealed a new social ethos supporting Glaheng and Sewugalur as pivotal centers of Islamic da'wah in Adikarto. Furthermore, da'wah efforts in Glaheng and Sewugalur were undertaken to ensure that the religious significance of the Islamic community in Adikarto was not marginalized amidst the onset of modernity.

Keywords

Glaheng, Sewugalur, Da'wah Center, Adikarto

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1. INTRODUCTION

Glaheng and Sewugalur were the leading hubs for Islam dissemination in the early 20th century along the southern coast of Adikarto, Yogyakarta. Historically, these two regions have been under the authority of the Kadipaten Pakualaman, which, since 17 March 1813, has been led by Prince Natakusuma (Paku Alam I). An area of 4000 cacah was given by the British colonial government led by T. S. Raffles because Prince Natakusuma served the British colonial (Rouffaer, 1988: 25). The Pakualaman area is called Brosot Regency, centered in Brosot (Karang Kemuning) (*Regerings-Almanak for Nederlandsch-Indië II*, 1896).

After the Java War, the areas of Brosot Regency based on the Regulation of 28 April 1831 were Galur, Kretek, Genthon, Kecubung, Tanahbakal, Bakungan, and Panggang (De Klerck, 1909). The administrative center in Brosot in 1877 was then moved to Bendungan, accompanied by a new name,



Adikarto Regency. At the beginning of the 20th century, the center of the Adikarto government was moved to Wates until its merger with Kulon Progo Regency (the authority of the Yogyakarta Sultanate) in 1951.



Figure 1. Glaheng and Sewugalur Locations in Adikarto Regency

Geographically, the Glaheng area is located west of Adikarto, east of the mouth of the Bogowonto River. At the time of this research (2023), Glaheng was included in Jangkaran Village, Temon District, bordering Purwodadi (Purworejo). The location of Sewugalur is east of Adikarto, west of the mouth of the Progo River. Sewugalur is part of Karangsewu Village, Galur District, bordering Srandakan (Bantul). Glaheng and Sewugalur are the industrial plantation areas of Paku Alam V (reigned 1878-1900) developed by European entrepreneurs since the end of the 19th century. Along with colonial economic expansion, the Glaheng and Sewugalur areas developed into religious centers in Adikarto. This expansion is supported by social, economic, and cultural progress (Ishaq: 2022: 347).

There is still little research on the correlation between Islamic religious institutions and economic development in Glaheng and Sewugalur. In 1990, Much Nasir mentioned an Islamic teaching center in Glaheng. Several studies that discuss religious education in Sewugalur are Arbanginah (2001), Satriya

(2006), and Rahmawati (2018). Latief (2012) studied religious funding at the Sewugalur Muhammadiyah Islamic Boarding School and the history of Nahdlatul Ulama in Kulon Progo by Athoillah (2020). Some information about the history of Darul Ulum (*Daroel Oeloem/D.O*) only took the form of short notes published on the website <https://ppdarululum.ponpes.id/> (after 2021). These various studies have not explored the relationship between Islamic religious teaching (da'wah) in Glaheng and Sewugalur and the economy.

This study focuses on the spatial extent of the former Adikarto region with the temporal period from the 1880s, when the plantation industry developed, to the 1950s, when social religious organizations such as the Nahdlatul Ulama were founded. It is hoped that a comprehensive understanding of the research problems presented can be achieved by setting research boundaries. The research problem revolves around the presence of Glaheng and Sewugalur as centers of Islamic da'wah and their correlation with economic progress in Adikarto at the beginning of the 20th century. The first question is to what extent did industrial development in Adikarto influence the establishment of religious teaching centers in Glaheng and Sewugalur? What is the process of forming religious relationships and values in the Islamic community in Glaheng and Sewugalur? Lastly, to what extent do religious relations and values in Glaheng and Sewugalur influence the emergence of a new work ethic in society?

The relationship between religion and economics in functional theory was initiated by Martin Offenbacher (1901), who influenced Weber (1904). Also Malinowski (1901)(Qitbiyah, 2019: 56-57). This study deliberately uses Max Weber's perspective, as quoted by Wasisto Raharjo Jati (2018:231), which states that religious relations are related to the economy. This approach is used to understand the process of establishing Islamic centers in Glaheng and Sewugalur related to the economy. Also used is the perspective of Schwitzer and Whitehead in Nottingham (1985: 66), who view that religious relations influence efforts to increase religious values. This approach is used to observe the formation of religious values and relations in Glaheng and Sewugalur and the emergence of a new work ethic. The problems above are crucial because, in the first half of the 20th century, Glaheng and Sewugalur became the centers of the Islamic da'wah movement on the southern coast of Yogyakarta and Central Java. The discussion chapter explains these issues thoroughly and ends with a conclusion.

2. METHODS

This study on Islamic da'wah in Adikarto at the beginning of the 20th century utilizes historical research methodologies. Following Kuntowijoyo's perspective (1995: 28), the initial phase of historical research involves collecting historical sources. All relevant documents about the Glaheng Islamic boarding school and the Darul Ulum Madrasah from 1923-1949 have been thoroughly gathered. The

collection of historical sources was also supplemented by intensive interviews such as recording and transcribing as oral sources. Those interviewed were selected from the descendants of the Glaheng *Pesantren* and Darul Ulum Madrasah families who were capable and had specific family sources such as a teaching permit and photos.

Other historical documents include the archives of the Muhammadiyah and Nahdlatul Ulama branches in Kulon Progo, notes concerning Darul Ulum, colonial government almanacs, colonial reports, newspapers, maps, and the Pakualaman archive collection. Through this process, the study gain insights into the historical context of Islamic propagation activities conducted by the da'wah centers in Glaheng and Sewugalur. Subsequently, historical sources were verified, especially those of suitability, authenticity, and integrity. The verified historical sources are then interpreted by conducting analysis to find historical facts related to Islamic da'wah in Glaheng dan Sewugalur. After that, it combines (synthesizes) the facts that have been found to present a chronological narrative regarding the history of the role of Glaheng and Sewugalur as centers of Islamic da'wah in Adikarto at the beginning of the 20th century.

3. RESULT AND DISCUSSION

3.1. The Islamic Teaching Site and Center in Adikarto until the 19th century

The region known as Adikarto's territory is the former Mataram Gading —Kadilangu, Bantul, and Mantingan (Rouffaer, 1988: 88). This area is characterized by a vast swamp that Sunan Mataram frequently utilized for hunting purposes (Keulen, 1728). It shows the connections between society on Mataram's southern coast and the Sunan Mataram. Therefore, this interaction influences the development of Islamic sites, especially along the south coast between the Progo River and the Bogowonto River, such as the grave of *Kiai Johar Miskin (Ki Ageng Minak)* in Bleberan (Abdurahman, n.d.: 47).

Before the Java War, the atmosphere in Brosot in 1815 was busy, according to Captain Godfrey Pippis Baker (1786-1850) of the 7th Bengal Light Infantry Battalion (Carey 2008: 23-24). Until the end of the Java War, three Islamic centers in Brosot Regency, namely Wonopeti, Bleberan, and Trayu, generally Princes Dipanegara's support base. *Kiai Wonopeti*, or *Kiai Kembang Lampir*, was one of the Ulama who accompanied Prince Dipanegara (Carey, 2008: 794). Under *Kiai Maja's* leadership in 1828, the Islamic center in Wonopeti became a stronghold for Dipanegara soldiers (Djamhari: 2014: 126,123). During the new Adikarto government, the position of *Pengulu* in Kauman, Bendungan, played a role in spreading Islamic teachings, such as *Hadji Mohammad Ngalwi*, who accompanied the Regent of Adikarto *Raden Tumenggung Sasradigdaja* (served from 1883 to 1896) (*Regerings-Almanak voor Nederlandsch-Indië II*,

1896). Until the end of the 19th century, Adikarto emerged as Islamic religious centers, precisely Sokapenganti, Gentan, and Glaheng (*Ensiklopedi Budaya Kulon Progo*, 2015: 101-102).

Until the end of the 19th century, the Islamic teaching center in Adikarto was led by Al-Quran teachers or mystic *Kiai*. They generally have different socio-religious positions (Dhofier, 2011: 19). The Yogyakarta Resident continues to monitor Islamic da'wah, such as granting permission to study religion outside Adikarto. On 28 April 1889, a *Santri* from Glaheng asked permission to study the Quran in Kediri from the *Panewu* Regent of Glaeng *Mas Ngabehi* Kartadipura with the knowledge of *Parentah Hageng* Adikarto Regency (Pakualaman Archives, No. 600). The information above shows that the *Santri* community in Glaheng has interacted with various colonial religious regulations, such as the appointment of *Penghulu* in 1882 and supervision of mosque funds in 1893 (Suminto, 1985: 22-23).

Islamic education in Adikarto is supported by the *Kiai's* economic skills, which his students support. They were involved in organizing agriculture in Adikarto using the forced cultivation system and the *Patuh* and *Sikep* relations on the Kadipaten's land. To ensure the cultivation of fertile land, the *Kiai* in Adikarto established political relations with the local village and district governments. Through these connections, *Kiai's* economic function remains sustainable and becomes capital for spreading Islamic teachings. The students act as sub-clients for their teachers to supervise the agricultural land. This relationship established the bond between *Santri* and *Kiai*, which remained until the end of the 19th century in Adikarto.

3.2. Pakualaman Policy, Industrial Development, and Religious Modernity in Adikarto

The industrial expansion of the Kadipaten Pakualaman in the Adikarto area was carried out due to the financial crisis after the Java War (Margana, 2021: xiii). This crisis was caused by Pakualaman's finances being drained due to the handling of floods in Brosot in 1861, the earthquake in 1867, and the deployment of the Pakualaman Legion to Aceh in 1873 to support the colonial government's military operations (*De Locomotief*, 23 December 1931). In order to address the declining economy, Pakualaman initiated Indigo cultivation in Adikarto through the Purwasari plantation in 1863 (Putri, 2016: 3). The plantation with a capital of f 40,000 went bankrupt due to lack of plantation management (Fatmawati, 2005: 40). Subsequently, the Sewugalur plantation was established for tilapia cultivation in 1878 in Tawangsooka District (*Kolonial Verslag*, 1880). Since 1881, Sewugalur Plantation began growing sugar cane for the sugar industry with the support of Paku Alam V (Putri, 2016: 3,6,8).

In 1880, the Kadipaten Pakualaman established the Sumbernila plantation for tilapia cultivation on 6,304 bau of appanage land, including in Jangkaran (Putri, 2016: 3, 6-8). There is also the Sewugalur sugar factory (*Suikerfabriek Sewoegaloer*) in Wonopeti (Athoillah, 2021:154). The businesses was managed

by C. M. J. Kroemer and F. A. Juch and then replaced by E. J. Hoen, O. A. O. van den Berg, and R. M. E. Raaff (*Regerings Almanak voor Nederlandsch-Indië* 1883 II: 183). The plantation entrepreneurs held a Pakualaman land rental permit for f 4,200 per month for 20 years (*De Locomotief*, 23 December 1931). In 1891, the Sewugalur plantation and factory were managed by *Cultuur Maatschappij Sewoe Galoor* (Dingemans, 1920: 122). From 1913 to 1916, Sewugalur sugar production experienced a decline when administrator Cosmus van Bornemann led it (*Jejak Langkah Sejarah Kulon Progo*, 2016: 4).

The establishment of the plantation industry in Adikarto was followed by infrastructure development, such as opening new land for indigo and sugar cane crops by draining Rawa Gentan in 1888 (*De Locomotief*, 11 April 1888). The *Nederlandsch-Indische Spoorweg Maatschappij* (N.I.S.M) railway line connecting Adikarto with Bantul, Maguwo, Kedu, and Semarang was built in 1911. Furthermore, the railway line from Kranggan to Sewugalur was developed starting in 1915 (*Regerings-Almanak voor Nederlandsch-Indië*, II, 1918: 447). In 1916, a sub-post office was also established in Brosot for distributing goods and letters (*ZWP Mededelingenblad*, 2016: 9; *Kolonial Verslag*, 1914).

The growth of the plantation industry in Adikarto was supported by the agrarian reorganization policy from 1912 to 1929. This policy has the opportunity to open up new employment opportunities and land ownership regulations for the community (Poerwokoesoemo, 1985: 229). The regulation affected the freedom of the Adikarto people to cultivate food crops and work in factories (Fatmawati, 2005: 41). Areas such as Jangkaran and Sewugalur became centers for plantation and factory workers numbering more than 1,000 workers in 1913 (*Het Vaderland*, 26 July 1913).

Sociologically, the Adikarto area was busy with the activities of factory and plantation workers and traders, including 117 Chinese people at Sewugalur and Brosot Markets until 1936 (Hereandi, 2017: 25). The European population in Sewugalur until 1930 numbered 35 people and 117 Europeans in the entire Adikarto Regency in 1938 (*Indisch Verslag*, 1938). Therefore, social modernity occurred in Adikarto, such as the emergence of wage workers on plantations and sugar factories (Mudyastomo and Darini, 2020: 46).

The aspect of modernity in Adikarto can be seen in the regulation of working hours and the emergence of a strike movement of 1000 sugar factory workers in Sewugalur in July 1913 and 1930 (Jonkers, n.d: 26). Apart from that, modernity can also be seen from that, from the role of Adikarto women who are certainly involved as plantation and factory workers. This involvement is because women in Java have generally participated in industrial activities, such as harvesting, sorting sugar cane tops, weeding, and sewing sugar packaging sacks (Dewi, 1920).

The characteristics of modern religious life can be seen in an alumnus of Madrasah Mualimin Muhammadiyah Yogyakarta in Sewugalur, who emphasized Islamic renewal in Adikarto (Latief, 2012: 176). This modernity influenced the pattern of religious teaching in Adikarto, including establishing

Islamic boarding schools and madrasas. During this period of industrialization, Christianity developed in Temon, near Glaheng, in 1894 (Pakualaman Archives, No. 444). Also, a Catholic church was established in Brosot in 1936 (*De Bredasche Courant*, 31 March 1936). To adapt to modernity, da'wah institutions were built in Adikarto, such as the Islamic boarding school in Glaheng and Madrasah Darul Ulum by the Muhammadiyah organization in Sewugalur. Religious modernization in Adikarto at the beginning of the 20th century was seen with the licensing of Islamic boarding schools, Madrasas, Tarekat teaching, the role of Penghulu, and the formation of religious organizations such as Muhammadiyah and Nahdlatul Ulama in Adikarto.

3.3. Glaheng Islamic Boarding School and Nahdlatul Ulama Branches

Glaheng has been the center of the *Santri* in western Adikarto since the 19th century, moving from Pasir Mendit, Kadilangu Region. The Islamic teacher in Pasir Mendit named *Kiai* Muhammad Arif is the son of *Pengulu* Sedayu (Bantul) and a graduate of the Sembulan Islamic Boarding School (Madiun) (Athoillah, 2020: 37-38). *Kiai* Muhammad Arif built an Islamic network west of the Bogowonto River, such as getting a son-in-law from Kedung Kuwali (Kebumen). *Kiai* As'ari's son-in-law is the father of *Kiai* Imam Fakhri, who guided Islam in Mount Lanang and served as *Pengulu* of Sogan District (Athoillah, 2020: 39).

Kiai Imam Fakhri's son, *Kiai* Sahid, founded the Glaheng Islamic Boarding School located close to his father's mosque (Miftahurohman, 13 April 2024). *Kiai* Sahid, an alumnus of Makah, perfected the Islamic boarding school system and taught the Tarekat with permission from the Adikarto government in 1923. *Kiai* Sahid teaches various religious materials to his students (Siti Hunadah, 13 April 2024). Religious teaching materials, including congregations, have been regulated in the teaching permit letter. The Tarekat teaching carried out by *Kiai* Sahid succeeded in attracting the general public who did not stay at the Glaheng Islamic boarding school (*Vergunningsbesluit Tot Het Geven van Mohammadaansch Godsdiens-Onderwijs*, No. 22, 14 July 1923). An excerpt from *Kiai* Sahid's teaching license, as granted by the Adikarto Government, is provided below:

“Heeft Besloten: Vergunning te verleen en aan Hadji Amat Sahit wonende in Desa Djangkaran No. 31 onderdistrict Temon District Sogan Regentschap Adikarta om in zijn Langgar staande in de desa Djangkaran No 31 voornoemd, Mohammedaansch godsdiensonderwijs te geven, waarbij gebruikt zullen worden de kitabs Koeran, Perdjangji, Takrif, madjemoek, Moendjiat, Tapsir, nahwoe, Sorob en Pasalattan. Voorts onderricht te geven in Tarekat Satarijah mets als hulpmiddelen Gedrukte kitabs, Wates 14 Juli 1923”.

(It means) with this, has decided to grant permission to Hadji Amat Sahit, residing in Desa Djangkaran Nomor 31 Onderdistrik Temon, Distrik Sogan Kabupaten Adikarto, to establish his *Langgar* at Desa Djangkaran Nomor 31. The curriculum will include teachings

from the *Al-Qur'an*, *Barzanji*, *Taqrib*, *Majmū'*, *Munjiyāt*, *Tafsir*, *Naḥwu*, *Ṣaraf* and *Faṣālātan*. Furthermore, he is authorized to teach the Tarekat Saṭariyah with the support of printed books. Wates, 14 July 1923).

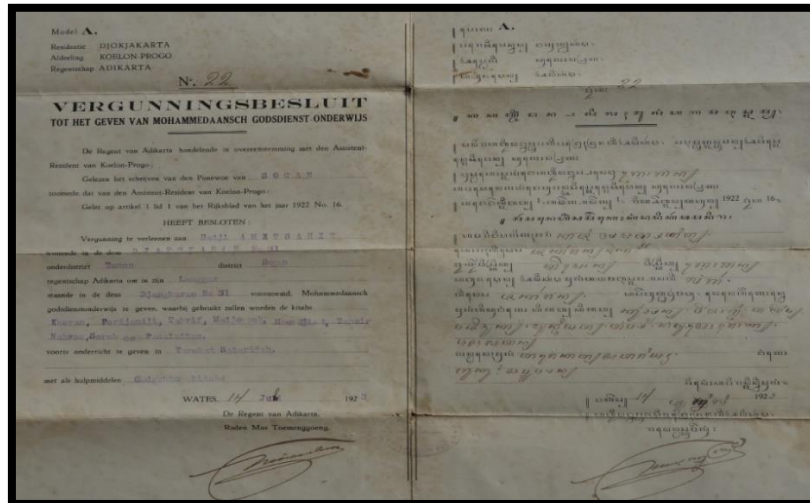


Figure 2. A permission letter from the Regent of Adikarto to teach religion to Kiai Sahid in 1923 (Collection of Siti Hunadah, Temon).

Along with economic growth based on market activities and Sumbemnila plantations, Glaheng became the most important Islamic center in western Adikarto at the beginning of the 20th century. Many students study at the Glaheng Islamic Boarding School, such as Temon, Bendungan, Lendah, Kokap, Galur, Kemusuk, Godean, South Purworejo, Kutoarjo, and Kebumen. In his teachings, *Kiai Sahid* used *Langgar* as a center for Islamic da'wah, which produced the founders of Islamic boarding schools and the Nahdlatul Ulama organization in Adikarto. *Kiai Sahid's* sons who continued their da'wah in the Temon District area were *Kiai Haji Bajuri* (Sindutan) and *Kiai Haji Asra'i* (Sindutan). *Kiai Sahid's* students include *Kiai Moh Bardi* (Janten), *Suradiman* (Janten), *Kiai Abdusyakur* (Janten), *Kiai Moh Bilal* (Janten), *Kiai Nur Alim* (Karangwuluh), *Kiai Ali Mas'ud* (Janten), and *Kiai Muh Mudasir* (Janten), among others (Athoillah, 2020: 45).

Kiai Sahid and his students succeeded in collaborating with Ulama in Wates, such as *Kiai Haji Hasan Tolabi* and *Kiai Haji Suyuti*, to establish Nahdlatul Ulama. The idea of establishing Nahdlatul Ulama in Adikarto was proposed by *Kiai Haji Hasan Tolabi* with the support of *Kiai Sahid* Glaheng, Ulama from Krapyak (Yogyakarta) and Wonokromo (Bantul) (Nasir, 1990: 43, 46). Adikarto religious leaders, including *Kiai Sahid's* students, gathered in September 1949 at *Kiai Raden Mas Ahmad Bahrudin's* house in Bendungan. *Kiai Haji Hasan Tolabi* chaired the initial meeting for the formation of the Nahdlatul Ulama branch and plans to establish Islamic boarding schools in Adikarto. The event was attended by two of *Kiai Sahid's* sons, *Kiai Haji Asra'i* and *Kiai Haji Bajuri*, and a Glaheng student named *Suradiman* (Notosiswoyo, 1997). This fact shows that Islamic da'wah among Islamic boarding schools

in Adikarto after 1949 began to use the Nahdlatul Ulama institution targeting *Santri* and *Jam'iyah N.U.*

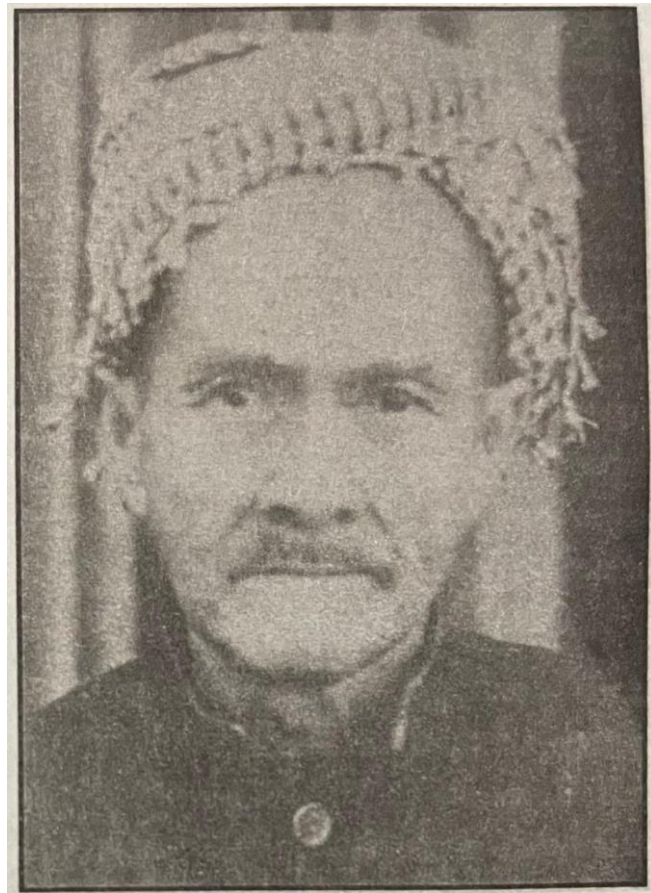


Figure 3. Kiai Sahid, the head of Glaheng Islamic Boarding School (Collection of Miftahurohman, Temon).

The next meeting was held on 10 October 1949 at *Haji Hamim's* house, Wakapan (Wates), attended by the Glaheng group, namely *Kiai Sahid*, *Suradiman*, *Kiai Moh Bardi*, and *Kiai Nur Alim* (Pengurus Cabang NU Kabupaten Kulon Progo, 1988). *Kiai Sahid's* sons, who served as the initial administrators of Nahdlatul Ulama Adikarto based on the meeting on 10 October 1949, were *Kiai Haji Bajuri* (Katib I) and *Kiai Haji Asra'i* (Katib II) (Nasir, 1990: 49).

The Nahdlatul Ulama branch in Adikarto was established to uphold, maintain, and advance the teachings of the Islamic boarding school da'wah with the values of *ahlu as-sunnah wa al-jamā'ah*. The values developed are *at-Tawāzun* (acting in a balanced manner), *at-Tawassuṭ* (moderate behavior), *at-Tasāmuḥ* (being tolerant), and *al-I'tidāl* (siding with the truth). These values build the character of the *Santri* and *Jamiyyah N.U.* and create a new space for their circles to participate in religious activities related to social and economic aspects. The establishment of the Nahdlatul Ulama organization in Adikarto shows the characteristics of religious modernity with the development of a new da'wah model. Although it was founded later than the Muhammadiyah group, the Nahdlatul Ulama branch in

Adikarto gradually succeeded in forming a new da'wah identity by advocating a moderate religious movement.

3.4. Muhammadiyah Group and Darul Ulum Madrasah.

The social-economic modernization in Adikarto during the transition of the 20th century also propelled the emergence of the Muhammadiyah Islamic renewal movement. The Muhammadiyah movement focuses on spreading the values of reformation, unity, and equality in Islam. In this way, Muslims, like those in Adikarto, can be involved in Islamic modernization. It does not conflict with Islamic rules, is wise in differences, and human understanding is equal before Allah, except piety that differentiates.

This Islamic renewal movement in Adikarto emerged in a small village named Kranggan, near the Sewugalur sugar factory. The religious organization in Kranggan was indirectly influenced by the role of the Muhammadiyah branch da'wah in Srandakan, which was established on 20 June 1921 (Majelis Pustaka Pimpinan Pusat Muhammadiyah, 1994: 15; Majelis Pustaka dan Dokumentasi Pimpinan Pusat Muhammadiyah, 1996: 41). As a result of the influence from Srandakan (Bantul) and Kauman (Yogyakarta), the local community around Sewugalur, particularly in Kranggan, expressed their desire to establish a Muhammadiyah group in their area in 1926. To establish the administration of the Muhammadiyah group, a group of people was needed to establish a Muhammadiyah school. Consequently, the *Standard School Muhammadiyah Wonopeti* was established in Wonopeti, now known as Wonopeti I Elementary School (<https://ppdarululum.ponpes.id/sejarah>).

In 1927, a branch of the Muhammadiyah Association was finally established in Adikarto (Arbanginah, 2001: 2). The association was named 'Muhammadiyah Kranggan Group' (P.D.M. Kulon Progo, 1994: 5). After 1927, the movement which was centralized in Kranggan played a pivotal role in spreading the Muhammadiyah movement from eastern Adikarto to the western part. As the movement gained momentum, Galur, Panjatan, Wates, and Temon emerged as key centers for the new Muhammadiyah movement in Adikarto (Arbanginah, 2001: 2). Consequently, the da'wah of the Muhammadiyah Kranggan Group reached almost every part of Adikarto.



Figure 4. Haji Dawam Razi (Source: "Biografi & Perjuangan H. Dawam Rozie-AR Fahrudin", 2012)

The Muhammadiyah group also established a secondary school for Muhammadiyah children in the Adikarto area. As a result, Madrasah Darul Ulum was founded on 5 July 1932, spearheaded by *Haji Dawam Razi*. The management of this madrasah was led by *Haji Dawam Razi* and several teachers, including *Raden Syahid*, *Raden Sumana*, *Ponija*, *Mardi Hardjana*, *Dawud*, *Ubaidi Nuri*, *Mastur Hasan*, *Haji Dimiyati*, *Umar Affandi*, *Suyana*, and others. Initially, classes were held at *Raden Mas Pranawa's* residence, then moved to *Jayadikara's*, and later relocated to the Darul Ulum mosque (<https://ppdarululum.ponpes.id/sejarah>).

The Muhammadiyah association, in its da'wah activities, uses the term "tabligh" to refer to the dissemination of religious teachings. The *Tabligh* activities of the Muhammadiyah Kranggan group in the Pakualaman archive report are known as *openbar Tableg*, is held at several Islamic religious centers in Adikarto. The Muhammadiyah Kranggan Group organized an *openbar Tableg* in the Onderdistrik Temon on 03 May 1932 (Archives of the Pakualaman, No. 759). Subsequently, a Quranic study session (*Open-bar Koeran lazing*) was conducted at Adikarto's religious center, precisely in Wates. This *tabligh* aims to spread the understanding of religious renewal advocated by Muhammadiyah, both in Adikarto and

Kulon Progo (Archives of the Pakualaman, No. 761).

In 1937, Darul Ulum Madrasah also established the Darul Ulum Religious Teacher School (S.G.A) for three years to produce Muhammadiyah Ulama and religious teachers. The Darul Ulum Madrasah building was initially a house owned by a sugar mill guard (*klitir*) at Sewugalur Sugar Factory, which Muhammadiyah Kranggan group purchased for Rp 180,- (<https://ppdarululum.ponpes.id/sejarah>). The religious education conducted by Muhammadiyah People's School (S.R) in Wonopeti also involved opening remote classes in Gentan (Panjatan) and even in Kokap and Kalibawang (Degan and Dekso) (Zuhri and Athoillah, 2018: 73).

The people of Adikarto openly embraced Muhammadiyah teachings in the mid-20th century due to the religious modernization experienced by the community. The successful establishment of the Muhammadiyah Kranggan Group in building a center for religious outreach led to the Sewugalur area being recognized as the center of Muhammadiyah in Adikarto. Furthermore, the Muhammadiyah-founded Darul Ulum Madrasah also became the sole modern Islamic educational institution (madrasah) in Adikarto and even along the southern coast of Yogyakarta (Muhammad Bustami Rozie, 18 October 2023). Darul Ulum Madrasah is an important educational institution for Muhammadiyah, producing prominent figures such as A.R. Fakhruddin (Zuhri and Athoillah, 2018: 61-76, 73). Consequently, Muhammadiyah has become the religious identity of the community around Sewugalur.



Figure 5. Signboard of Darul Ulum Madrasah (Source: Documentation by Ahmad Athoillah)

3.5. The Relations and Religious Values in Adikarto

Geographically, the Adikarto area was a vital economic route on the southern coast of Yogyakarta

in the 19th century. The Glaheng area is a gateway for economic circulation between Adikarto and the Bagelen and Banyumas areas. The Sewugalur region is also the economic gateway for Adikarto, Bantul, and Yogyakarta. This information illustrates that Glaheng and Sewugalur are part of a strategic economic route along the southern coast of Java. This importance supports the emergence of various religious relationships in Adikarto, which are established through the community's work ethic.

The relationship between religion and the economic sector in Adikarto at the beginning of the 20th century occurred because of the work ethic of the Islamic community in Glaheng and Sewugalur. This work ethic is also associated with establishing educational centers and Islamic movements centered in Glaheng and Sewugalur. Religious relations are a strategic effort to propagate Islam in Glaheng and Sewugalur to seek the ultimate salvation of life. These efforts were made by establishing religious institutions and building religious education centers. In relation to religion and the community's work ethic, Islamic da'wah in Glaheng and Sewugalur invites people to remember the afterlife and be aware of being a chosen group amidst ongoing modernization.

With the establishment of religious relations, the modernization of Islamic da'wah emerged by religious leaders in Glaheng and Sewugalur to increase Islamic values. This effort focuses on religious values related to social action in the form of commendable behavior, both individually and collectively, to improve religious knowledge and practice. These various efforts were carried out by establishing Islamic boarding schools, Madrasas, Tarekat, Tablig, and other events in Adikarto until 1926. Forms of social action to increase religious values include purchasing factory buildings for madrasas, establishing remote classrooms, and others (<https://ppdarululum.ponpes.id/histori>).

Related to social action that promotes Islamic values is the role of figures who inherit the patron-client relationship system and *Kiai-Santri* dynamics in the traditional agrarian economy. Religious leaders in Adikarto established political relations with colonial government authorities for administrative matters such as religious affairs, land leasing, religious supervision, etc. It is said that the ethos of religious figures in Adikarto during the modernization era was able to build a spirit of da'wah to advance Islamic values. Religious figures such as *Pengulu*, *Kiai*, and others in Adikarto during the transition of the 20th century played a role in advancing the plantation industry, influencing capital ownership and social action.

Kiai Sahid is said to have had religious relations with Islamic boarding school families in Krapyak, Wonokromo, and Teras in Kediri. As a religionist who lives near the Sumbemila plantation and Glaheng market, *Kiai Sahid* certainly has a moderate religious ethos when propagating at the Islamic boarding school in Adikarto. The founder of Madrasah Darul Ulum, *Haji Dawam Razi*, was a wealthy village head and received community support to establish an Islamic renewal center in Sewugalur (Latief, 2012: 176).

Both *Kiai Sahid* from Glaheng and *Haji Dawam Razi* from Sewugalur were actively engaged in social initiatives aimed at upholding the significance of Islamic teachings in Adikarto. Their involvement was in response to the growing influence of the *zending* movement and Catholic missions along the southern coast of Adikarto (Arbanginah, 2001). The religious education and movements led by *Kiai Sahid* and *Haji Dawam Razi* were instrumental in enhancing Islamic values within the region, facilitated by the development of essential infrastructure such as railway tracks and goods delivery posts in Brosot. These initiatives bolstered the religious landscape in Adikarto but also fostered connections between the Islamic community and key religious and economic hubs in Java.

A crucial social action in promoting Islamic da'wah in Adikarto involves advocating for the educational rights of the Muslim community. Despite the limitations on educational rights during the colonial era, Glaheng *Pesantren* and Darul Ulum Madrasah established Islamic educational institutions to enhance the religious education of the Adikarto community. Social initiatives also encompass efforts to ensure freedom in practicing religious rituals, congregating, and engaging in activities that enhance Islamic values within the Adikarto society.

All social endeavors mentioned above represent the universal Islamic values in Islamic da'wah in Glaheng and Sewugalur, despite the religious life in Adikarto being influenced by colonial policies. The colonial religious policies included marriage regulations and the ordination of Islamic religious teachers in 1905 (Suminto, 1985: 22-23). These colonial religious ordinances were a form of government control over the social and religious life in Adikarto until the mid-20th century.

This study of the relationship between religion and economics in Adikarto strengthens Geertz's (1963) study of reformist Islamic traders in Majakuta with Weber's approach. It also complements Castle's (1976) study of the role of Islamic traders and officials in Kudus's early stages of industrialization. The Glaheng and Sewugalur studies also confirm Nakamura's (1983) study regarding the relationship between traders and Islam in Kotagede (Kuntowijoyo, 2003:164-166). This historical evidence shows the dynamism of Islamic da'wah at the beginning of the 20th century in Indonesia. This dynamism is supported by economic progress, modernity and a new socio-religious ethos. This study strengthens the understanding that Islamic da'wah is not static but can constantly adapt to changing times.

4. CONCLUSION

This research aims to explain the role of da'wah in the Glaheng and Sewugalur communities in Adikarto in the mid-20th century. An important finding is that the establishment of Islamic teaching centers and movements in Glaheng and Sewugalur was related to Pakualaman's economic efforts and colonialism during the transition of the 20th century. The religious teaching center in Glaheng was

developed by inheriting the Islamic center in Kadilangu (Pasir Mendit) with the support of the socio-economic progress of the Sumbemnila Plantation. Likewise, the religious center in Sewugalur inherited Islamic teachings in Wonopeti and developed them due to the socio-economic growth of the sugar cane plantations and sugar factories in Sewugalur. These relationships succeeded in forming socio-religious modernity in Adikarto at the beginning of the 20th century.

Socio-religious modernity has influenced the emergence of a new work ethic among Muslims in Glaheng and Sewugalur, including teaching, movement, group institutionalization, and religious education centers. All the endeavors were efforts to open the way to salvation, efforts to remember the afterlife, and to build awareness of being a selected (exclusive) group among Muslims. Religious modernity also has an effect on increasing religious values from religious relationships in the form of social actions by individuals and collectives. The actions mentioned include the example of regional officials and religious figures in Glaheng and Sewugalur as a spirit of building Islamic values and social action to uphold Islamic teachings from the pressure of colonial policies in the early 20th century. Modernity supported by industrial infrastructure in Adikarto influences the formation of new social and religious interaction patterns. This influence can support the improvement of universal Islamic values in Adikarto.

The religious modernity spread from the Glaheng Islamic Boarding School and the Sewugalur Darul Ulum Madrasah became a catalyst for da'wah with religious relations that strengthened Islamic values. This step aims to prevent the marginalization of Muslims in the flow of colonial modernity and ensure the coexistence of Islam in Adikarto in line with colonial policies. In some cases, it is essential to note that social modernity can create new spaces for forming religious relationships that support advancing missionary efforts, such as those centered in Glaheng and Sewugalur in the early half of the 20th century.

This conclusion has implications for the development of writing the history of socio-religious activities in Indonesia. This writing is essential because socio-religious activities in inland areas such as Glaheng and Sewugalur were not given much attention during the colonial period. It is recommended that the model and approach of this research be able to analyze various socio-religious activities in peripheral, rural or interior areas of Indonesia in the 20th century.

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Interview

Miftahurohman, 65 years old, Ngelak, Jangkar, Temon, Kulon Progo.

Muhammad Bustami Rozie, 74 years old, Sewugalur, Karangsewu, Galur, Kulon Progo.

Siti Hunadah, 55 years old, Ngelak, Jangkar, Temon, Kulon Progo.