

## SAREKAT ISLAM AND THE ANTI-CHINESE RIOTS

M. Nasihudin Ali\*

Islamic State University of Sumatera Utara Medan, Indonesia

### Abstract

*The purpose of this study is to find out the background behind the Islamic Circle and the cause of anti-Chinese riots in some areas like Surakarta. In addition to finding out the impact that happens on the indigenous traders in the economy. so that the right method used in this research is with the historical method, which has several stages in the historical method, including data collection (heuristics), Verification (critical source), interpretation (data analysis), and Historiography (history writing). In this case, the Islamic Circuit was formed from the formation of the Islamic Circuit in Surakarta aimed at balancing the economic activities of the Chinese in the process of buying, especially batics. this is what caused anti-Chinese riots.*

*Keywords: Sarekat Islam; Anti-Chinese Riots; Economic Sector*

### INTRODUCTION

The origins and growth of political movements among Muslims in Indonesia can be said to be identical to the origins and growth of Sarekat Islam, especially in the first twenty years since its establishment. Another Islamic party, the Indonesian Muslim Association in the area of Sumatra was active as a political party for several years in the early 1930s, but after that it was paralyzed by actions taken by the Dutch. The Indonesian Islamic party founded in 1937 showed great hopes, but this could not be fulfilled due to the arrival of the Japanese army in 1942. Since the opportunities for growth from these other parties were lacking, it opened up the possibility to study the political aspects of the Islamic reform movement from the development of Sarekat Islam (Fitrya, 2013).

The rise and fall of Sarekat Islam shows the progress and decline of the position of Muslims in Indonesia based on their ideology on Islamic teachings: the revival of the Ummah with Islam as a unifying tool, their hope that Sarekat Islam will solve all the problems it faces; their disappointment because of the failure shown, and the need for another policy, and another party as a channel for those who can no longer use the Sarekat Islam channel for some reason. Here the development of Sarekat Islam is solely used to understand the position of Muslims in Indonesia in the political field and to understand the political aspects of the Islamic renewal movement in general (Noer, 1980, p. 114).

### RESEARCH METHOD

This research uses a qualitative approach with descriptive qualitative type. Researchers collect data through literature review / library research to obtain relevant data. The purpose of this research is to describe Sarekat Islam starting from its history, to its role in Indonesian politics and its efforts to quell anti-Chinese riots. The data collected includes data obtained from references in the nature of books and journals that discuss the topic of discussion (Abdurrahman, 1999).

Data analysis is systematically designed to document data from available reading sources. The research technique used is by way of documentation from various reading sources. Retrieved data classified are structured according to patterns and draw conclusions that are easy to understand. Based on this method, researchers managed to collect historical data and brief breakdowns about the Islamic Arctic and anti-Chinese riots (Sugiyono, 2012).

\*Correspondance Author: [mnasihudinali@uinsu.ac.id](mailto:mnasihudinali@uinsu.ac.id)

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## RESULT AND DISCUSSION

### The Forerunner of Sarekat Islam

At the beginning of this century, when modern Indonesian nationalist feelings were still growing, the word Islam was a unifying word for Indonesians in dealing not only with the Dutch, but with China. Remember why the establishment of the Sarekat Dagang Islam (1911, then the Sarekat Islam 1912) was directed initially to the Chinese in Solo. Such a bond with Islam also meant that in the 1910s, Sarekat Islam could spread to all corners of the country, from Aceh in the west, to Maluku in the east, in addition to covering all layers of the population from the bottom to the top, because it is more driven by a sense of religion (Noer, 1987, p. 5).

Sarekat Islam is one of the most prominent Indonesian political organizations of the 20th century. Sarekat Islam is a transformation of the Sarekat Dagang Islam (SDI), founded on November 11, 1911 by H. Samanhudi, a wealthy Muslim trader in Surakarta. The Sarekat Dagang Islam was initially directed against the activities of the Chinese who controlled the world of commerce by sacrificing the natives; the other side of the resistance, although indirectly, was directed at the Dutch who gave priority and protection to Chinese businessmen who were aggressive in trade and industry. In 1912 SDI became SI, and got a new competent organizer leader, HOS Tjokroaminoto (Maarif, 1985, p. 79).

The first Islamic political party founded by Muslims in Indonesia was Sarekat Islam (SI) on 11 November 1912 in Solo. This party was born from a trading organization called Sarekat Dagang Islam (SDI) which was initiated in 1905 in Solo by Haji Samanhudi, a successful batik trader in Surakarta. The birth of Sarekat Islam was caused by several things. First, especially in dealing with the Chinese group and their attitude of superiority over Indonesians because of the success of the Chinese revolution in 1911. Second, fortifying the Indonesian people in Solo from pressure from their own aristocrats and Chinese groups (Noer, 1980, p. 116). Third, as an instrument for Muslims to stem the Dutch government's Christian politics and missionary activities. The three things above also gave Sarekat Islam a strong position in front of Chinese traders and the Dutch colonial government (Al-Hamdi, 2013, p. 45).

The development of Sarekat Islam can be divided into four parts: the first period (1911-1916) which gave style and form to the Sarekat Islam party. the second period (1916-1921) which can be said to be the peak period. The third period (1921-1927) was a consolidation period. During this period the party competed fiercely with the Communists, while also experiencing pressure from the Dutch government. The fourth period (1927-1942) showed the party's efforts to maintain its existence in Indonesian political forums.

### Development of Sarekat Islam

The revival of religion and education also occurred in the political dimension. In response to trade competition with China and Christian missionary activities in Central Java, Haji Saman Hudi in 1911 founded an Islamic training association. With the help of HOS Tjokroaminoto, he transformed his association into the Sarekat Islam in 1912. Tjokroaminoto soon developed this party into the largest political movement in Indonesia. The Sarekat Islam Congress of 1917 stated that Islam wanted this nation to strengthen faith and avoid a lazy attitude at work which could lead to poverty. This party made demands for an increase in agriculture, an increase in government subsidies for educational activities, and the abolition of feudal rights, and the expansion of the voting rights of Indonesian citizens. The clash between Islamic appeals and political appeals made Sarekat Islam the first mass political party in Indonesia. Not only the middle class and urban society, but also the ulema', village people, and farmers support this movement. Some of the farmers believe that Sarekat Islam is a sign of the coming of the just queen and al-Mahdi (Ira. M. Lapidus, 1999, pp. 330-331).

In the 1920s a number of nationalist parties and Muslim parties provided ideological and political directions for urban and rural Indonesian communities. In several areas of Java in the 1920s and 1930s the thriving sugar industry was thriving and the desire of Muslim and Chinese

businessmen, small traders and workers to form several new towns. Muslim traders married into local landlord families, and began investing in the tobacco, household furniture, and other industrial activities. Batik merchants and itinerant traders, including women, prospered. The depression around the 1930's damaged the economy of this new group. China took over some of the remaining businesses, and workers who lost their jobs turned to small traders (Putro, Atmaja, & Sodik, 2017).

Since the 1900s and 1920s, Dutch policies have not directly supported the rise of Islamic and nationalist movements. The Netherlands supports educational activities; Indonesians are employed by the government; some political parties and press freedom confirmed. In 1917 the Islamic Church developed into a mass political movement and became Indonesian's greatest power against the Dutch government, but within the next decade, it was divided into a number of different ideological and political views. The social cemetery has polarized this party. In 1923, this movement broke down; The left wing castle was oppressed, and with them the Islamic people lost their followers. Islam also lost its influence on the Indonesian farmers when he won the Nahdlatul Ulama match. In the 1920s, the Islamic Church took non-cooperative policies, namely militant, anti-communist and anti-Dutch Islamic policies. However, when at the end of the 1920s the pan-Islamic idea did not succeed in obstructing support, the Islamic Church returned to the nationalist line, turning its name into the Islamic Party of Indonesia. Politically, the attitude of these movement activists crosses with Muhammadiyah. Muhammadiyah who lost his attention to education and indictment, was willing to cooperate with the government, and his members were forced by the 1929 party decision to choose one of the two movements (Ira. M. Lapidus, 1999, pp. 335-336).

The first period of the Islamic Circuit was marked by attention to the problems of the organization, including the search for leadership, the establishment of the Basic Budget and the relationship between the central organization and the regional organization. A successful solution to these three problems is that the Islamic Circuit can run smoothly until its peak in 1916-1921. It's active in the press, among other things, triggered a trade organization called the Islamic Meat Shop in Bogor in 1911, and everyone thinks everyone knows that the present era is considered an era of progress. We must now have sex; Let not the people of Muslims seek it with a single voice; it is for us that the people of Muslims should attain it, and we should have set up an assembly of Muslims (Achdian, 2017). Regarding the purpose of the organization, its basic estimates show that; The people of Islam will be divided, so that they may gather one another like brothers, and that there may arise a throne and help one another among the Muslims, and with every effort lawful and unlawful in the land. And wet-wet the Government, preaching to raise the ranks of the people, to bring prosperity, prosperity and the glory of the country .”

However, the Resident of Surakarta immediately suspended Sarekat Islam after the organization had expanded rapidly to other areas of Java and after the activities of its members in Solo increased without being able to control the local authorities. Fights were constantly going on with the Chinese faction; a strike was launched by workers on the Krapyak plantation in Mangkunegaran in early August 1912. According to the authorities, both types of rioting were caused by Sarekat Islam. then the suspension was revoked on August 26, 1912 with the condition that the Articles of Association were amended in such a way that it was limited to the Surakarta area only (Noer, 1980, pp. 116-117).

### **The Struggle of Sarekat Islam in the Economic Secto**

Talking about Sarekat Islam, it cannot be separated from the figure of HOS Tjokroaminoto. His experience has underpinned his attitude in fighting for the welfare of the Indonesian nation through economic movements that he has carried out with Sarekat Islam which has become a vessel and means of struggle. Tjokroaminoto's struggle in the economic field was imbued with his own feelings that he had felt the bitterness of being a poor and oppressed native in the economic field caused by a repressive capitalistic structure (Rahmana, 2018).

Tjokroaminoto and other Muslim characters realized from the beginning that the economy cannot escape the political conditions. On the other hand, the political situation can be caused by

the existing economic structure. The indigenous peoples of Indonesia have little political access or political consciousness due to their poverty and stupidity. The slightest political access they have is that they cannot change their social and economic conditions. Therefore, the initial orientation of the Islamic People is in the economic sphere, so that they form the Islamic People's Trade Union which is trying to build the strength of the Islamic people's economy that remains far from the white and foreign communities (China and Arab). This economic orientation is the strategy of the Islamic Church that Samanhoedi and Tjokroaminoto have inspired in investigating colonial political conditions that do not allow the foundation of a politically meaningful organization (Wigarani, Bain, & Witasari, 2019).

Tjokroaminoto's entry into the Sarekat Islam has strengthened this organization since the beginning, it has proclaimed economic competition with non-natives (especially the Chinese). The competition, which was originally marked by riots in several places between Chinese and Indigenous businessmen, was directed by building several economic bases that were in accordance with the conditions of the Bumiputera people who did not have strong capital (Yasmis, 2017). Tjokroaminoto said that Sarekat Islam had no political aims, but revived the commercial spirit of the Indonesian nation, strengthened its economy so that it could face foreign nations by establishing cooperative associations, and received a positive response from members of Sarekat Islam. In the following months many cooperative shops were established by members of Sarekat Islam such as Samikarso Shop, Bondo Rukun, Sadio Utomo and several restaurants were also established which were provided for shop foremen, clerks and other lowly employees. This economic awareness among the natives was strengthened by the riots in February 1913, namely the boycott of Chinese entrepreneurs by closing their shops. This boycott resulted in difficulties in obtaining the daily needs of the natives, so that they were aware of their dependence on foreign nations (Amin, 1995, pp. 80–81).

In addition to improving the well-being of the workers, Tjokroaminoto does not stop fighting the indigenous peoples in general, especially in terms of improving the well-being of the present people. These last groups were faced with a number of overwhelming difficulties, after stepping into the Culture-Stetsel system, then they were forced to surrender their land to be rented by foreigners for a long time. Many people complain and rarely starve because of this system (Amin, 1995, p. 85).

### **Impact of the Struggle of Sarekat Islam**

The economic business built by Sarekat Islam is aimed at opposing capitalism which has undermined the nation's wealth. In an effort to counter the power of capitalist entrepreneurs, a number of labor movement associations were formed, including the Bumiputera Pegadaian Employees Association in 1916 and the Vereniging Inheems Personeel BOW association and the PB Chauffeurs Bond or association of drivers throughout Java which aimed to spur the economic welfare of workers and strengthen their bargaining position. -bargain against his employers (Muryanti, 2010).

The Islamic trade unions were increasingly aggressive in hitting foreign capital, even to the point where there were several uprisings such as in Toli-toli (Central Sulawesi), Cimarani and Garut (West Java) in 1919. The struggle of the workers was intensified by establishing ties between the various existing trade unions. within Sarekat Islam to coordinate and organize joint actions against the capitalists (Amin, 1995, pp. 82–83).

Batik traders in Solo, regardless of ethnicity or nationality, initially cooperated with each other, but with the end of the 1911 Chinese Revolution, it seems that Chinese traders began to look down on Indonesian traders. They even considered themselves on a par with the Dutch people. Fights between Indonesians and Chinese occurred as a result of this attitude. Displeasure with the aristocratic group arose because this group did not heed the rights of the common people. this concerns some customs as remnants of feudal society which are considered by many people as something that is no longer appropriate. Ordinary people, for example, are prohibited from wearing certain batik fabrics, it was forbidden to use carriages in certain parts of the city and they also had to accept humiliating treatment when they met the nobility. It also happened frequently that the

nobility acted arbitrarily in their attempts to obtain beautiful women from among the masses. Kidnapping was not something that was rare in those days (Noer, 1980, p. 116).

## CONCLUSION

The Sarekat Dagang Islam was founded by Haji Samanhudi with the initial aim of helping and saving indigenous batik entrepreneurs from Chinese traders at that time who monopolized the indigenous batik trade. Since the beginning, this organization was established specifically for the interests of the common people. Following are several other reasons that prompted the establishment of the Sarekat Islam organization, progress in the movement for the spread of Christianity, insults by the Dutch Parliament about the thinness of the Indonesian nation's religious beliefs. Sarekat Islam aims to oppose capitalism which has undermined the nation's wealth. In an effort to counter the power of capitalist entrepreneurs, several labor movement associations have been formed, including the Bumiputera Pawnshop Employees Association.

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