
THE PATTERN OF NEW SPIRITUAL MOVEMENT IN INDONESIA

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Abstract

Indonesia legitimates six religions (Islam, Protestant, Catholic, Buddhism, Hinduism, and Confucianism) as official religions. Beside those official religions, Indonesia also overcrowded by other religions, which can be divided as indigenous and new movement of religious and spiritual. Both those branches face difficulties regarding the consideration as heretical movement. However, new spiritual movements in Indonesia still flourishing, Susila Budhi Darma (SUBUD), Anand Ashram, and Salamullah are some of examples. Even though spiritual movements in Indonesia are vary in their teaching, but certain patterns can be drawn. Spiritual movements usually combine others religion ethics as their teaching. Some of them are lead by leader claims themselves as savior (possesses messiah complex symptom). This article try to portray those patterns found in Susila Budhi Darma (SUBUD), Anand Ashram, and Salamullah by Lia Aminuddin. Grounding questions for this article are from which religions they extract their teaching? Do their leader posses messianic complex? Chapters will be divided into fours, first until third chapter will discuss each movement from their history and teaching, later continued by analysis of pattern of teaching and leader in last chapter.

Keyword: New Spiritual Movement; SUBUD; Anand Ashram; Salamullah, Pattern.



Abstrak

Negara Indonesia melegalkan enam agama sebagai agama resmi yang dianut oleh warga negaranya yakni Islam, Kristen, Katolik, Buddha, Hindu, dan Konghucu. Meski demikian, berbagai keyakinan atau aliran di luar keenam agama resmi tersebut berkembang dengan pesat. Keyakinan atau aliran tersebut secara sederhana dapat dikategorikan sebagai kepercayaan (agama) leluhur dan gerakan keagamaan baru. Kedua kategori tersebut seringkali menghadapi problematika karena dianggap sebagai gerakan heretik. Namun, anggapaan tersebut tidak menyurutkan berbagai aliran di luar agama resmi untuk terus berkembang, tiga diantaranya adalah Susila Budi Dharma (SUBUD), Anand Ashram, dan Salamullah. Meski ajaran-ajaran aliran-aliran sangat berbeda, namun secara gerakan dapat digambarkan pola tertentu. Kebanyakan, keyakinan atau aliran tersebut mengkombinasikan berbagai ajaran agama sebagai ajaran utama mereka. Selain itu, pemimpin keyakinan atau aliran tersebut mengklaim bahwa dirinya sebagai juru selamat. Artikel ini mencoba untuk menguraikan pola tiga aliran yaitu Susila Budi Dharma (SUBUD), Anand Ashram, dan Salamullah. Rumusan masalah yang ingin ditemukan jawabannya adalah ajaran dari agama atau keyakinan apa yang memiliki pengaruh besar terhadap ketiganya, dan bagaimana para pemimpin gerakan ini memposisikan dirinya. Pembahasan dalam artikel ini dibagi menjadi empat sub bab yang terdiri dari pembahasan masing-masing keyakinan atau aliran pada sub bab satu hingga sub bab tiga, serta penjelasan tentang pola gerakan pada sub bab empat.

Kata kunci: Gerakan Spiritual Baru; Salamullah; SUBUD; Anand Ashram; Pola.

I. INTRODUCTION

Indonesia recognizes only six religions as its official religion; Islam, Protestant, Catholic, Hinduism, Buddhism, and Confucian. However, as a plural country, Indonesia is also overcrowded by various faiths and indigenous and new movements. Over time, indigenous and new movements of religions and spiritualities have faced problems regarding their status, mainly considered heretic ones. Nevertheless, new spiritual movements in Indonesia make remarkable phases, especially after the fall of the New Order regime.

Spirituality, in the beginning, is considered the antithesis of religion, when a new movement called Spiritual but Not Religious spread across the western world. As Bender

and McRobert assumed, the emergence of spirituality results from a lack of pivotal content in religion (Bender & Mcroberts, 2012). In a further development, spirituality proved that its place as a juxtaposition of religion is a misassumption. Howell divided spiritual movement in Indonesia into two main streams: *kebatinan* (mysticism) and spirituality as a complement of religious practices (Julia D. Howell, 2006).

Deming stated that new religious and spiritual movements could be divided into three types: reform and progressive movements, breaking apart from religion, and combining elements from religions. Reform and progressive movements emerged when adherents interpreted a religion due to temporary and contextual change. Schism, as a result of religion breaking, happens when followers of the religious community disagree. The most notable religion breaking was the separation of Protestant and Catholic in the sixteenth century. The last type of new religious and spiritual movement combines teaching from religions, all in simple words, called syncretism. Not all syncretism appears intentionally. Many of them are natural mixing of many interpretations of religions (Deming, 2015). This paper will focus on the analysis of the last type of new religious and spiritual movement, syncretism.

There are three well-known new spiritual movements in Indonesia are Susila Budhi Darma (SUBUD), Anand Ashram, and Salamullah. Although all those were born in Indonesia, they focused their movement on different paths. SUBUD, for instance, highlights the teaching of *latihan kejiwaan* (spiritual exercise) based on local Javanese wisdom (Clarke, 2006). Anand Ashram, founded by Anand Krishna, leads its followers to take Gita and Sufism path to gain ultimate happiness. On the other side, she is based on Lia Aminuddin (later known as Lia Eden). Salamullah directs its adherents to accept both Islam's and Christianity's teachings. Moreover, she was also declared herself as the descendant of the revealed religion.

The growth of the new spiritual movement in Indonesia faces many obstacles. Primarily due to illegal status, they are considered a heretic movement and criminalize the leaders. The most blocking pebble of the new spiritual movement in Indonesia is the PNPS Act No.1 of 1965, which is based on criminalizing followers of spiritual adherents. Lia Eden, the leader of Salamalullah, suffered two defeats for religious blasphemy. And Anand Krishna was charged as a sex offender.

II. RESEARCH METHOD

This research uses library research to collect data needed in the writing process. Library research refers to a process of studying literatures regarding research question formulated in a certain research (Tabroni et al., 2022). In this research, literature of SUBUD, Anand Ashram, and Salamullah have been primary sources in the writing process. Majority of those primary sources were written by leaders of those new spiritual movement for instance Anand Ashram with his books, and Lia Eden demonstrated her thought on several other books. However, SUBUD teaching which rarely recorded in a literature have been analyzed through secondary source written by notable scholars. All those literatures have been demonstrated in a qualitative descriptive analysis.

A qualitative descriptive analysis is a method to serve a data through a series of clarification conducted from data collection (M Zed, 2005). In this research a result of qualitative descriptive analysis shown in the last chapter of patterning. In this section, SUBUD, Anand Ashram, and Salamullah movement have been analyzed to find their similar pattern on how they perform their movement and survive in a favorable condition regarding their status as non-formal religion.

III. RESULT AND DISCUSSION

New Religious Movement: Its Emergence in Today's Indonesia

Defining the new religious movement in the area of religious studies stands in a unique perspective due to its tendency to be defined by its relation to other major religions. As Melton stated, a new religious movement is a religious group that is different from the dominant religious community, which at first was considered a branch or modification of a more established religious community (Robbins, 2005). Furthermore, new religious movements alignment with more established religious communities does not characterise them as similar religions in their teachings (Kuckreja, 2022). Thus, the definition of new religious movement can be perceived as a sectarian movement rooted in a more established religious community that also introduces alternative yet inventive teachings and does not have any connection to a periodical era.

The emergence of a new religious movement demonstrated how dynamic religious communities and their teaching are. According to Clarke (2006), a new religious

movement has been recognised as a response to social changes resulting from crises of identity, the intention of seeking moral meaning, and sudden cultural turmoil. Soon after the Reformation era, various religious groups emerged as a response to freedom of religion and belief implementation. Many of those groups remain connected to more established religious groups; some of them claim to be independent religions, and a lot of them were previously recognised as heretical religions. *Kepercayaan* and many of the indigenous religions have been included in the last category.

Kepercayaan has existed since the early period of Indonesian independence and was involved in the contest to define national ideology. However, the state has curtailed their activities since founding *Pengawas Aliran Kepercayaan Masyarakat* (Surveillance for Mystical Sect in Society) in 1954 (Makin, 2016). Even though *Kepercayaan* gained legal recognition from the state in 2017 with the issuance of Constitutional Court Decision Number 97/PUU-XIV/2016, they are still recognised as a nonlegal religion, which resulted in the differentiation of their identity cards from the other six legal religions in Indonesia (Mujahidah, 2021). However, *penghayat kepercayaan* (kepercayaan adherence) has demonstrated various strategies to preserve their existence as well as contend for their rights. In the next section, this research analyses three new religious movements, one of which is a *Kepercayaan*, to examine their strategies for maintaining their existence.

SUSILA BUDI DHARMA (SUBUD)

Brief Biography

Susila Budi Dharma, better known by the name SUBUD, has become one of the local beliefs of Indonesia that is famous in the western world. Muhammad Subuh, a caller for Raden Mas Muhammad Subuh Hardiwidjojo around 1920, founded SUBUD itself. (Clarke, n.d., 2006) Muhammad Subuh was born in Kedungjati, a village in Semarang, on June 22nd, 1901. His title in front of his name indicated Muhammad Subuh, including the members of the *prijaji* (noble group of Javanese society). Through the genealogy he obtained from his father, Muhammad Subuh descended from the ruler of the Mataram dynasty, Senopati Ingalaga. While from his mother, he got a linkage with Sunan Kalijaga, one member of the *wali sanga* (nine saints) in Java (Clarke, n.d., 2006).

At an early age, Muhammad Subuh performed various *kejawen* (Javanese) rituals that he inherited from his mother, Madame Kursinah. He is also believed to have supernatural abilities (clairvoyance), for he easily witnesses spirits around him. His formal education began when he was six years old at the People's School in Ambarawa. Subuh finished his primary education at a different school. Instead, he graduated from a public school in Kedungjati. After completing his primary education, Subuh moved back to Ambarawa to finish high school. During his study in high school, he also mastered Dutch as a requirement subject from the East Indie government (Batubara, 1999).

During his high school years, at the age of 15, Muhammad Subuh experienced a supernatural event. He encountered a black-shirted figure who said he would leave where he was studying and get a job, leading him to get a unique ability from God. Muhammad Subuh interpreted this incident as a sign that he would die at the age of 32 years. This experience led him to begin his spiritual quest (Batubara, 1999).

One of the spiritual teachers he professed was Kiai Demang Poncokartoko, who taught him about invulnerability to weapons. Muhammad Subuh also studied with Shaykh Abdurrachman, a teacher of the tarekat Naqshabandiah, one of the schools of Sufism in Indonesia. Shaykh Abdurrachman then indirectly established the SUBUD by declaring that Muhammad Subuh would be one of the saints even beyond himself. Another thing that marks the founding of SUBUD is the spiritual experience that he experienced in 1925 (Batubara, 1999). At that time, he was 25 years old when one night, after studying hard, he suddenly saw the light emitting white light from above and then disappeared into him (Batubara, 1999).

The teachings of Sufis further colored the life phase of Muhammad Subuh. His quest's peak was when he reached the *fana* level (union with God). He feels that in one of his exercises, God covers him with light, brings him to another universe, and even shows him, angels. After going through this experience, he then openly accepted the disciples, most of whom were disciples of Shaykh Abdurrachman (Batubara, 1999).

Muhammad Subuh started his *kebatinan* or spiritual group around 1930 and progressed after the Dutch East Indies gained independence from the Dutch and Japanese colonies. In 1946, Muhammad Subuh concentrated his activities in Yogyakarta. But after the economic crisis in the 1960s, the development of SUBUD decreased (Upal & Cusack, 2021). Even so, SUBUD managed to spread its wings in the international world through

physicist John Bennet, who later introduced kebatinan practice to the Gurdjieff circle. This introduction has had a positive impact, evident from the establishment of SUBUD headquarters in Windsor, UK, in the 1980s, and branches in sixty countries around the world responded to the World SUBUD Association in Jakarta (Clarke, 2004). Another name that has contributed to the development of SUBUD is Husein Rofe, born from the father of a British Jew and a Belgian Catholic mother. He then embraced Islam after once meeting with Muhammad Subuh (Batubara, 1999; Day Howell, 1999).

SUBUD membership itself is divided into three categories. The first category is an ordinary member, the caretaker, and the coach aides. To become a full member, a prospective member must undergo a probation phase. His first three months must be performed without training and observing from afar (Day Howell, 1999; Kafrawi, 1970)

SUBUD Teachings

In contrast to the teachings of the tarekat that he received, Muhammad Subuh had more direct psychiatric training on releasing the soul from the material world to be born as a new person (Day Howell, 1999). The crucial teachings in the instructions of SUBUD come from the Javanese philosophy *sedoyo agami sami kemawon* (all religions are the same). Therefore Krishna, Buddha, Moses, Jesus, and Muhammad have the same position as messengers of God (Kafrawi, 1970).

Though refusing to be categorized as a new religion, Muhammad Subuh put SUBUD in an equal position with other religions that were brought by Moses, Jesus, and Muhammad. He recognized SUBUD not as a substitute for those religions but as a complement to existing beliefs (Kafrawi, 1970).

For Muhammad Subuh, the sites visited during Hajj (pilgrimage) are nothing more than symbols. He then describes that the *bait al makmur* is a symbol of the brain, *the bait al haram* is a symbol of the heart, and *bait al mukkaddas* represents the sex organs (Giri, 2019). He believes that if these three human organs have been sanctified, man will be able to stand side by side with his God (Kafrawi, 1970).

Muhammad Subuh also believed that there is a soul in the human body, but unfortunately, this soul is polluted by demonic powers. Therefore, *latihan kebatinan* (spiritual exercise) is needed to purify it (Kafrawi, 1970). Latihan kebatinan is performed to train personal awareness. Awareness is divided into four phases: sleep, waking state, self-consciousness, and objective consciousness (Van Sommers, 2003).

Latihan kebatinan is done by contemplating without using words. The first activity in latihan is done by sitting cross-legged and concentrating the mind accompanied by chanting the faiths of each member (Kafrawi, 1970). Usually, the exercise is done twice a week—moreover, men and women exercise in separate places. Concentration is the main thing in practice. It is intended to release the mind and lust and lead the reason to enter the repetitive state. Exercises can last up to one and a half hours per meeting (Van Sommers, 2003).

ANAND ASHRAM

Biography of Anand Krishna

Anand Krishna was born in Solo, Central Java, on September 1st, 1956. His mother and father had Indian blood. In his autobiography Anand Krishna told how his mother, who desperately wants a son to perform various religious rituals to make her wishes come true, from a pilgrimage to the tomb of the walis, worshipping in Prambanan and Borobudur, until kneeling down in the church. After Anand Krishna was born, many oddities existed in him. He often confessed to playing with Jesus and Hanuman, but his parents thought it natural (Anand Krishna, 2000a).

Anand Krishna finished his primary education in Lucknow, India. At seven, he became acquainted with a Sufi named Shah Abdul Latief. At the same time, he also studied with Shaykh Baba. From his encounter with some spiritual masters, Anand Krishna became acquainted with the concept of thought from Jalaludin Rumi, Abdul Qadir Jailanai, Qadiria, and other great Sufis (Anand Krishna, 2000a).

Anand Krishna earned his M.B.A. from Pacific Southern University, U.S. After college, he was a founder of the Sri Sathya Sai Foundation and was in the business world until he became director of the Sainath Group of Companies (Anand Krishna, 2000b). But in 1985, he again experienced a spiritual occurrence where he often listened to various unexplained voices of the essence. The climax occurred when he was convicted of leukemia in 1991 and recovered after a spiritual quest in India. This incident is then behind the establishment of Anand Ashram.

ANAND ASHRAM

Anand Ashram was founded in Jakarta on January 14th, 1991, and defines its teachings as a multi-religious teaching, not tied to a particular religion. Anand's name on the antecedent of Anand Ashram refers not only to its founder but also to a mystical search

in the Indian language. The Ashram is commonly used when calling teachers in the Hindu tradition. Legally, Anand Ashram is registered as a foundation and is neither affiliated with the Ministry of Religious Affairs nor the Ministry of Education and Culture (Howell, 2005).

Anand Ashram concentrates its teaching on *semedi* as a form of healing ritual. The idea is to raise the awareness of followers. Thus people who follow the *semedi* program can explore themselves deeper (Anand Krishna, 2003).

One's spiritual awareness can be achieved through three stages: *bhoutik*, *daivik*, *adyamitka*. *Bhoutik* can be understood as a physical (material) consciousness wherein a person still associates his life with material things. The next level is *daivik* which is a physical awareness when one is aware of the similarity in man though physically different. The last level is *adyamitka* which is a spiritual awareness when one experiences the expansion of consciousness and becomes closer to God (Anand Krishna, 1999).

SALAMULLAH

Brief Biography

Salamullah, the kingdom of Lia Eden, had a horrendous public in Indonesia a few years ago. The controversy about Salamullah is more related to the claim of Lia Eden, who claims to be the Prophet the Angel Gabriel guides (Mujahidah, 2018). Of course, this caused an uproar; not only is a female never qualified as a prophetess, but also the prophetic teachings of Islam are considered to have been ended by Muhammad.

Lia Eden is originally named Syamsuriati, born in Makassar on August 21st, 1947. Lia got Aminuddin's name after married Aminuddin Day. Lia Eden family has always been a religious family. Her father worked as a staff member at the Muhammadiyah Branch Office in Surabaya. Although she cannot read Arabic, Lia can recite Koran well. Uniquely, Lia Eden took her elementary education in a Catholic School, not by her religion (Makin, 2016)

To be noted, the family of Lia Aminuddin had been in direct contact with the initiators of Comparative Religion, Mukti Ali. This happens because the husband of Lia Eden, who took early retirement, worked as his special staff. The family of Lia and Aminuddin Day greatly admired the famous Mukti Ali as a progressive intellectual. Lia even named her son Mukti Ali who later claimed to be the reincarnation of Jesus Christ.

A lonely marriage with Aminuddin Day ended in 1999 after Lia claimed to have married the Archangel Gabriel (Mujahidah, 2018).

Short History Salamullah

Lia Eden's spiritual experience has only been published since 1998, mainly through a book she wrote called *Perkenankan Aku Menjelaskan Sebuah Takdir* (Let Me Explain A Destiny). In this book published by the Salamullah Foundation, Lia Eden claimed to have been visited by Gabriel Angel, whom he called Habib Al Huda, since 1974 (Lia Aminuddin, 1999).

The first encounter with the angel Gabriel occurred in Jl. Mahogany 30, Central Jakarta. At that time, Lia, with her sister-in-law, a doctor, watched a fireball flickering towards her, which disappeared mysteriously just above her head. Mysteriously, Lia Eden discovered the spring she used as a healing device at the same address on October 1st, 1997. The spring was later named Salamullah, and the address became the base camp for the Salamullah Foundation she led (Lia Aminuddin, 1999).

Public attention has been paid to Salamullah since Lia Eden, and her followers held a ritual on the south coast. In August 1999, Lia and her 75 followers performed rituals fighting the Queen of the South Coast (Ratu Kidul). The purpose of the practice is to fight idolatry; the same thing has also been done in various places. The ritual, which lasted for 45 minutes, began with congregational prayers that she led. Lia Eden then draws a *keris* (a kind of dagger) 20 centimeters long while shouting that he addressed the Queen of the South Coast (Ratu Kidul) to leave immediately (Mujahidah, 2018).

The reporting of acts of blasphemy must hinder the work of Lia Eden and Salamullah. Accordingly, Lia Eden must be a prisoner in prison twice. The first case was on June 29th, 2006. Lia Eden spent two years in jail after her religious defamation case was heard in the Central Jakarta District Court. The second time occurred on June 2nd, 2009. This time, Lia Eden had to languish in the same case for two years and six months. But until now, perverted assumptions and some legal cases did not stop Lia Eden's gait. Her latest news is when Lia Eden wrote to Obama, who was then still president of the United States, reminding them that doomsday would occur in 2057 (Lia Aminuddin, 1999).

Doctrine and Rituals

From a leaflet by a Salamullah group, it can be seen that the primary purpose of the group's teachings is to eradicate the pagan practice. In the same booklet, this group also emphasizes the Supremeness of God (Oneness of God). This group also criticizes the behavior of kebatinan (inward), for Salamullah barakah (blessing) received by piety is very different from the behavior *kebatinan* get from *jin* (evil spirit). In the same leaflet, self-purification is also emphasized through good manners and stopping corruption (Howell, 2005).

The purification activities carried out by Salamullah group are not only at the individual level but also the mass level. This group has performed massive purification rituals on various occasions. On Saturday, March 1st, 1997, Lia Eden and her followers performed a ceremony in Salatiga Village, Pontianak, West Kalimantan (Lia Aminuddin, 1999). They also did a horrendous course in Pelabuhan Ratu, Sukabumi, in August 1999. The second core of the ritual is to equally purify the place from the disturbance of evil forces. In West Kalimantan, the fiercely demonic forces are the forces of *Dajjal* (Lucifer), which are believed to cause interethnic conflict in the region. While in Sukabumi, Ratu Kidul is a figure believed to bring idolatry to the people in the surrounding area (Lia Aminuddin, 1999).

The second core of Salamullah's teachings is the preparation for the apocalypse predicted to occur in 2057. Lia Eden claims to have received guidance from the Angel Gabriel through various natural phenomena. This happened in Desa Persawahan, Linggarjati, Gunung Ciremai, Kuningan on September 13th, 1997, when the sun appeared along with the moon. Lia Eden, as she believes, gets an explanation from Gabriel that the circulation of the moon around the sun and the earth further shorten the time. She also believes that there has been a change in the location of the Milky Way galaxy cluster (Lia Aminuddin, 1999).

The phenomenon of the glowing moon in Cipanas, Puncak, on September 17th, 1997, is also believed as evidence of the displacement of the Milky Way galaxy. Furthermore, Lia Eden explains the phenomenon by quoting the Koran verse, An-Nur: 35. The verse states that the light of the glowing moon at that time is the light of God (Lia Aminuddin, 1999).

The light lines also prove the displacement of the planets and the system of the galaxies on September 18th, 1997, in Kota Bunga, Puncak. In addition, the phenomenon of the red line that branches three and reunites during the Umrah (minor pilgrimage) is also believed to be evidence of the adjustment of the planet's location. Other similar events took place at Masjidil Haram on Tuesday, October 14th, 1997, Nabawi Mosque on Saturday, October 18th, 1997, Kemayoran on September 20th, 1997, Sentul on Tuesday, November 11th, 1997, Jl. Mahoni 30, Central Jakarta, on May 25th, 1998, and the events of writings in the sky on June 28th, 1998, and July 2nd, 1998 (Makin, A, 2017).

Lia Eden explained all the events that she felt odd, given the Angel Gabriel's instructions about the meaning behind all these events, the closer the time to doomsday. Then, Lia Eden also gives instructions on the steps to prepare for the event.

At the end of the book she wrote, Lia Eden gives a hint of prayer consisting of Surah al-Fatihah (the first surah in the Koran) and some names of God from Asma'ul Husna (ninety-nine of God's name). Lia Eden explains the doomsday events that will occur in accordance with the current destruction of the earth. She uses the ecological approach, where she believes that the *Dajjal* (Lucifer) will come in the form of nuclear weapons capable of wiping out the people. It is very different from the religious belief that the *Dajjal* is a devil that invites humans to evil (Makin, A, 2017) .

In further developments, Lia Eden, initially affiliated with the teachings of Islam, abandoned the religion she professed since birth and declared herself not believing a particular religion because God asked her to behave so. So in the subsequent development, the boundaries of the teachings are no longer a limitation for the teachings that she brought. Lia Eden also places several female figures in various religions as the highest figure for her beliefs. She created connections with some of the female figures by believing that she was the reincarnation of Eve, Ra (Egypt Goddess), Kunti (Pandu's Wife of Hastinapura), Mary, Joan D'Arch, and Kartini. In addition, the mention of God was also changed to Father (Father) (Makin, 2016).

In addition to the purification of places, another ritual that became central in Salamullah was a healing practice. Through Salamullah's holy water media, Lia Eden claims to have successfully cured various diseases (Mujahidah, 2018). The healing ritual was done by drinking the spring water of Salamullah that had been prayed by Lia Eden.

Lia Eden herself stated that the discovery of Salamullah's holy water is God's answer to the growing disease in this country (Lia Aminuddin, 1999).

PATTERNING

The idea of a new religious movement in Indonesia had emerged before independence but received no attention. After Soekarno issued PNPS Act of 1965 and his Nasakom, religious activities outside the religion began to be disputed. Apart from that, similar activities are still emerging in Indonesia. Although different in their teachings and beliefs, I argue, the movements have the same pattern

Judging from the background of the movement's emergence, the average is intended as a complement to the religious teachings that adherents believe. Neither SUBUD, Anand Ashram, nor Salamullah refuse to be called a new religion. All three even take some teachings from recognized religions and practice them as rituals. Furthermore, the majority of the teachings they believe in are the incorporation of some previously known religions. Arguably, there is the concept of holy envy, where one wants a good idea from a religion that they do not follow.

Holy was first introduced by Bishop Krister Stendahl and re-echoed by Rabbi David Rosen. The concept of holy envy is included in the *Three Rules* of religious understanding. The three rules are: the knowledge of other religions must come from the notion of its adherents, not from their enemies, not comparing the best things that exist in our religion with the worst thing in their religion, and to devote space to holy envy (Burg, 2013). Holy envy is also an alternative approach that could be better for understanding religion.

The concept of interfaith syncretism is also found in the three religious movements. This is not independent of the educational background of the founders. Mohammed Subuh also departed from the same approach. Though he did not take from the teachings of other religions, he gave freedom to his followers to carry out the rituals according to their beliefs. On the other side, Anand Krishna laid the foundation of his teaching on the concept of *semedi* from Hinduism and Sufi teachings from Islam. Lia Eden, born Muslim, believes in other religious figures and corresponding figures from various religions. She even declared herself the successor of those figures.

The three movements also do not oblige followers to abandon their religion. Their doctrine is universal and applicable to any religion. Characteristics of the new religious movement place its teachings as a complement to existing religions.

Another characteristic is the complex messianic phenomenon. This phenomenon is simply understood as a disorder in which a person feels that s/he is burdened by a mission s/he must accomplish. As happened to Lia Eden, she regarded herself as the successor of pre-existing prophets. She also wants to warn humans about the end and leave wisdom.

Another distinctive feature is the spiritual ability possessed by its founders. Muhammad Subuh, Anand Krishna, and Lia Eden experienced a supernatural event. This event becomes a turning point where they question their identity, leading to a spiritual quest. The inner peace they can ultimately formally and personally share with others.

IV. CONCLUSION

New religious movements in Indonesia took a chance when the government issued the PNPS Act of 1965, which became the basis for the category of religion. Although it later became a barrier to the movement's development, it is still flowering.

Of the various movements available, the three movements taken as samples indicate that typical traits exist. The first character is a universal value that recognizes that any religion is equal. The second character lies in the position of movements as a complement to other religions. The third character is the movement leaders, who almost all experience the messiah complex. And the last character is the spiritual experience of the movement leader, who becomes the background of the quest for spiritual calm.

Those three new religious movements extracted their teaching from more established religious communities such as Islam, and Hinduism. However, due to the recent religious development in Indonesia, their founder added a new teaching as response to religious turmoil. Furthermore, Lia Eden of Salamullah declared herself as a prophet turned into a god which indicated a symptom of messianic complex, SUBUD and Anand Khrisna highlights on the aim of inner peace as their goal.

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