



Against Christianization: Socio-Religious Movements in Magelang after the Java War

This paper explores the aftermath of the Java War on the socio-religious climate in Magelang. The rate of Christianization in that landscape accelerated following the war between the colonial regime and local residents. The discussion reconsiders the strategies of two leading figures of *Nahdlatul Ulama* (NU) and *Muhammadiyah* in stemming Christianization in the 19th-century Magelang. The Christian missionary agenda in Magelang was accomplished by eliciting the community's sympathy. The missionaries built public hospitals and churches for local residents and hence held the congress of Catholic political associations and *De Gereformeerde zending in Midden-Java* in Magelang. The Dutch government also issued various policies to suppress Islamic movements. This paper finds that Dalhar Abdurrahman and Ahmad Dahlan responded to the missionary agenda in Magelang with non-confrontational strategies. Dalhar divided the socio-religious landscape of Magelang into two regions, the South and the North, based on the situation of Christian development. Dalhar also build a pesantren in Watucongkol and initiated the foundation of the Magelang Branch of NU to coordinate Muslim reformists. Dahlan halted Christianization by establishing a modern educational institution called *Kweekschool Islam* in an effort to compete with Dutch schools in Magelang. Dahlan also frequently engaged in dialogues and debates with the Christian missionaries.

Keywords: Java War; Christianization; Socio-religious movements; Magelang.

Tulisan ini mengeksplorasi dampak Perang Jawa terhadap iklim sosial keagamaan di Magelang. Laju kristenisasi di lanskap itu semakin cepat setelah perang antara rezim kolonial dan penduduk setempat. Diskusi tersebut mengulas kembali strategi dua tokoh Nahdlatul Ulama (NU) dan Muhammadiyah dalam membendung Kristenisasi di Magelang abad ke-19. Agenda misionaris Kristen di Magelang dilakukan dengan memancing simpati masyarakat. Para misionaris membangun rumah sakit umum dan gereja untuk penduduk setempat dan karenanya mengadakan kongres asosiasi politik Katolik dan *De Gereformeerde zending in Midden-Java* di Magelang. Pemerintah Belanda juga mengeluarkan berbagai kebijakan untuk menekan gerakan Islam. Tulisan ini menemukan bahwa Dalhar Abdurrahman dan Ahmad Dahlan menanggapi Kristenisasi di Magelang dengan strategi non-konfrontatif melalui dakwah dan dialog keagamaan. Dalhar membagi lanskap sosial-keagamaan Magelang menjadi dua wilayah, Selatan dan Utara, berdasarkan situasi perkembangan Kristen. Dalhar juga membangun pesantren di Watucongkol dan memprakarsai berdirinya NU Cabang Magelang untuk mengoordinasikan reformis Muslim. Dahlan menghentikan Kristenisasi dengan mendirikan lembaga pendidikan modern bernama *Kweekschool Islam* dalam upaya bersaing dengan sekolah-sekolah Belanda. Dahlan juga sering berdialog dan berdebat dengan misionaris Kristen.

Kata Kunci: Perang Jawa; Kristenisasi; Gerakan sosial-keagamaan; Magelang.

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Introduction

The Dutch colonial government concentrates its military power in Magelang during the Java War (1825-1830). Magelang served as the Dutch military headquarters during the war, while its opponent, Prince Dipenogoro and his followers, established resistance outposts in mountainous areas of the southern and eastern sides of Magelang.¹ During the colonial era, missionaries exerted a considerable amount of influence. Christian propaganda, by both the protestants and the Catholics, grew rapidly in this region. It spread from Semarang, Ungaran, Magelang, Muntilan, Temanggung, Ambarawa, and Purworejo, into Yogyakarta. The Dutch Christians attempted to propagate their faith to remote villages.

The domination of Christians in Magelang became increasingly prominent as they convened in Magelang in 1935 a congress of Catholic political associations in Indonesia. The establishment of the Van Lith school in Muntilan in 1928, which still exists today, is evidence of the rising influence of Christian propaganda. The school attracted students from both Christian and Muslim families due to its outstanding facilities.

Van Lith's activities were fast expanding in Muntilan and its surroundings. With its various educational institutions and dormitories, The Muntilan Seminary boasted hundreds of students, most of whom were from Yogyakarta. Kiai Sadrach, who established the greatest Christian community in Central Java, was the second most significant figure.²

Some Javanese Muslims opposed the spread of Christianity. In 1882-1884, almost all churches built by Sadrach's followers were burned down.³ A research survey on the oral narratives during Sadrach's time found that there were nearly no cases of conversion from Islam to Christianity, but there were cases of conversion from Javanese religion to Christianity or to Islam.⁴

Dalhar Abdurrahman and Ahmad Dahlan were two of the prominent leaders of the anti-colonial and anti-Christian propaganda movement in Magelang. These two leaders also represented two mainstream organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah. This paper will examine their strategies in stemming Christianization after the Java War, especially in Magelang in the 19th century.

Socio-religious Changes After the Java War

The Javanese war was the last major resistance against Dutch colonial rule in Java.⁵ The end of the Java War in 1830 brought not only political, social, and cultural changes to Java, but also religious transformations.⁶ The Dutch colonial power made Magelang and its surroundings the center of the defense of the Dutch military forces. It began with the arrest of Prince Diponegoro in an event known as the betrayal of General De Kock's diplomacy in Magelang City, March 28, 1830. It happened after various attempts to arrest him were made, including distributing flyers for competitions to win a reward of 20 thousand guilders (equal to \$536,000) from the Dutch government for the

¹M. Bambang Pranowo, *Memahami Islam Jawa*, Cet. 1. (Ciputat, Tangerang: Kerja sama Pustaka Alvabet dan Indonesian Institute for Society Empowerment (INSEP), 2009), 114-115.

² Emanuel Gerrit Singgih, "A Postcolonial Biography of Sadrach: The Tragic Story of an Indigenous Missionary," *Al-Jami'ah: Journal of Islamic Studies* 53, no. 2 (December 22, 2015): 367.

³ M. C. Ricklefs, ed., *Islamisation and Its Opponents in Java: A Political, Social, Cultural and Religious History, c. 1930 to the Present* (Singapore: NUS Press, 2012), 19.

⁴ Himayatul Ittihadiyah, "Konversi Dan Liberalisasi: Kristenisasi Di Kawasan Kebudayaan Jawa Islam Akhir Abad XIX," in *Islam Indonesia Dalam Studi Sejarah, Sosial, Dan Budaya: Teori Dan Penerapan* (Yogyakarta: Pusat Kajian Sejarah dan Budaya Islam, 2011), 3.

⁵ Bani Sudardi and Istadiyantha, "The Prince of Diponegoro: The Knight of the Javanese War, His Profile of the Spirit and Struggle against the Invaders," *International Journal of Multicultural and Multireligious Understanding* 6, no. 5 (October 27, 2019): 486.

⁶ Ricklefs, *Islamisation and Its Opponents in Java*, 20.





head of prince Diponegoro.⁷ On this matter, the Dutch displayed a discordant mix of worry and optimism. On the one side, the Dutch feared the emergence of Islamic fanatical uprisings, but on the other, they were convinced that the triumph of Christianity would fix all problems.⁸

Since then, the Dutch Colony had increased its vigilance towards Magelang and areas around Kedu in general in order to monitor all activities of the *ulamas* (Muslim religious leaders) and their followers. Therefore, every activity that could potentially mobilize Muslims and lead to political movements was prohibited. This is the reason why we never heard of any significant Muslim activity in Magelang and its surroundings, especially on a national scale.⁹

Both protestant and catholic propaganda progressed very rapidly. The centers of this propaganda extended from Semarang, Ungaran, Ambarawa, Temanggung, Magelang, Muntilan, to Purworejo and Yogyakarta. Although Muhammadiyah was centered in Yogyakarta, the activities of Islamic movements in Magelang and its surroundings were not significant. The community-based "Al-Iman" headed by Segaf Al Jufri was the only Islamic school (*madrasa*) considered well organized and having good quality. Similarly, although there were already Muhammadiyah and *Jong Islamieten Bond* branches in Magelang, these organizations only existed in a small portion of the middle class and did not reach the lower classes, let alone the *ulamas*.¹⁰

Some Javanese Muslims did not like the spread of Christianity. In 1882-1884, almost all churches built by followers of Sadrach were

burned down.¹¹ Based on the research survey, another fact was found that during the Sadrach era there were almost no cases of conversion from Islam to Christianity, but what happened was the conversion from the Javanese religion to Christianity to Islam.¹²

Dalhar Abdurrahman's Socio-Religious Movement

In the early 19th century, the Magelang area became an important economic and political route, as it served as the meeting point of the Yogyakarta area with Magelang, Temanggung, Ambarawa, and Semarang.¹³ Abdurrauf, Dalhar's grandfather became the commander-in-chief to protect the Magelang region, as well as exerting an important influence on the followers of Prince Diponegoro in the region. In order to protect the Magelang area and to support the Diponegoro movement, Abdurrauf was based in the Muntilan area, namely in Hamlet Tempur, Gunung Pring Village, Muntilan. In this area, Abdurrauf established a *pesantren* to teach religious knowledge to his followers and local residents. The Santren hamlet of Gunungpring Village is a witness of Abdurrauf's missionary and military movement, which later inspired Dalhar's *rihlah ilmiyyah* (scientific journey) and struggle.

Dalhar played a significant role during the struggle era against the colonial regime. Local fighters of freedom from Magelang, Yogyakarta, Banyumas, and Bagelen-Kedu came to Dalhar's pesantren to ask for blessing; the soldiers were handed religious chantings (*ijazah asmā'*) and prayers and weaponized with the magical power

⁷ Takdir Peter Carey, *Riwayat Pangeran Diponegoro, 1788-1855* (Jakarta: Kompas, 2004).

⁸ Abu Mujahid, *Sejarah Muhammadiyah*, Cetakan 1. (Bandung: Toobagus Publishing, 2013), 45.

⁹ Saifuddin Zuhri, *Berangkat Dari Pesantren* (Yogyakarta: LKiS, 2013), 178.

¹⁰ Ibid.

¹¹ Ricklefs, *Islamisation and Its Opponents in Java*, 23.

¹² Ittihadiyah, "Konversi Dan Liberalisasi: Kristenisasi Di Kawasan Kebudayaan Jawa Islam Akhir Abad XIX," 3; See also Waryono Abdul Ghafur, "Beberapa Problem

Teologis Antara Islam dan Kristen," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 12, no. 1 (January 22, 2011): 97-118; Such misunderstanding also occurred when puritan muslims attack an adherent of Javanese believer in Bantul, Yogyakarta. See Nazifatul Ummi Al Amin et al., "Kejawen, Multiculturalism, and Principles of Qur'an: Transformation and Resupposition of QS. al-Kafirun (109) 6 in Urip Sejati Community of Yogyakarta," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020): 71-90.

¹³ Zuhri, *Berangkat Dari Pesantren*, 171.





of bodily-invulnerability and pointed bamboo spears containing magical enhancements.

After the Java War, Dalhar employed a *da'wah* strategy in an effort to halt Christianization. He did not engage in confrontation with the colonial authorities. His religious knowledge was fairly comprehensive, as he had studied in Mecca for many years. Upon his return from Mecca in 1921, he bought land in Watucongol to continue his father's *pesantren* today known as the Pesantren Darussalam Watucongol.¹⁴ This *pesantren* has been developing a complete learning curriculum covering religious subjects, including theology (*aqidah*), Islamic laws (*sharia*), morals, and sufism, in order to produce individuals capable of continuing Dalhar's *da'wah* mission. In addition to leading and teaching in his *pesantren*, Dalhar conducted his *da'wa* through the Syadzilyah Sufi order.¹⁵

Christian dominance became increasingly apparent after the Indonesian Congress of the Catholic Christian Political Association [*Kongres Perhimpunan Politik Katolik Kristen Indonesia*], held in Magelang in 1935 and followed by the *De Gereformeerde zending in Midden-Java*. The largest Christianization effort carried out by the *Zending* was sending 23 doctors and 28 nurses from Europe. In addition, the Christian and Missionary Alliance (CMA) also sent 22 American pastors. The purpose of this delegation was to Christianize Central Java by establishing churches and hospitals¹⁶.

In response to this phenomenon, Dalhar devised a harmonisation strategy, dividing the region based on its potential for religious development, both Islamic and non-Islamic, including Christianity and Confucianism. He

modelled this division on the railroad line that ran through the middle of Magelang, leading to the split of Magelang into two regions, the north and the south. The area north of the railroad was where the process of Christianization took place in the pastiran, kejawen, and so on, which was centered in Ngadirojo. Meanwhile, the area south of the railroad focuses on the development of Islam, which is centered in the Karaharjan hamlet of Gunungpring village.

This territorial division proved to be effective in localizing Christianization; the Dutch even established a church in the Southern area of the railway tracks, which was eventually moved to the north because there was no congregation. Similarly, Dalhar suggested that the church be built on the border of Ngadirojo village. The separation is still visible even today, with Gunungpring village being the center of Islamic religious development in Java and Magelang, especially with the presence of Pondok Pesantren ad-Dalharyah and Pondok Pesantren Darussalam.¹⁷

Besides carrying out cultural movements in rural communities, Dalhar also participated in the creation of the Magelang branch of NU in 1939.¹⁸ In the 1930s, the Dutch colonial authority continued to exert growing pressure on the Indonesian nation.¹⁹ At this time, although NU's culture and traditions were deeply ingrained in the hearts of the people, they have not yet grown structurally. The influence of NU in society was already present as an NU meeting, known as the XIV NU Congress, was held in Magelang on July 15, 1939. The XIV NU Congress was held at Magelang because, at the time, the region was still undergoing a Christianization process. The purpose of having the NU Congress in

¹⁴ Muslichatul Rodiyah, "Pemikiran Dan Strategi Dakwah Muqtadhal Haal K.H. Dahlar Di Jawa Tengah" (UIN Sunan Kalijaga, 2016).

¹⁵ Ibid.

¹⁶ Christiaan G. de Jong, *De Gereformeerde zending in Midden-Java, 1931 - 1975: een bronnenpublicatie*, Uitgaven Grote reeks / Werkgroep voor de Geschiedenis van de Nederlandse Zending en Overzeese Kerken 6 (Zoetermeer: Uitg. Boekencentrum, 1997).

¹⁷ Rodiyah, "Pemikiran Dan Strategi Dakwah Muqtadhal Haal K.H. Dahlar Di Jawa Tengah."

¹⁸ Zuhri, *Berangkat Dari Pesantren*, 172.

¹⁹ Ja'far Shodiq, *Pertemuan Antara Tarekat & NU: Studi Hubungan Tarekat Dan Nahdlatul Ulama Dalam Konteks Komunikasi Politik 1955-2004* (Yogyakarta: Pustaka Pelajar, 2008), 91.





Magelang, therefore, is to halt the trend of Christianization. .

In addition to establishing the Magelang branch of NU, the 1939 Congress led to the formation of several other NU organizational bodies, such as the Ma'arif Department in charge of education, the Nahdatul Oelama Bagian Muslimat (MOT) as a women's department, Kwartir Besar Barisan Ansor as a youth department, and agriculture and economy department. Furthermore, the meeting also voiced demands to the Dutch East Indies government, which also spawned additional pressure to the Dutch East Indies government. They included: First, a motion that the Dutch East Indies government in Batavia should revoke the teacher ordinance of 1925, which limited the duties of Islamic religion teachers as a follow-up of Article 179 Indische Staatregeling; the same motion was also addressed to Article 178, which stipulates that religious teachers other than Christians must obtain permission from the local government. Second, a motion that the Dutch East Indies government in Batavia should eliminate all religious funding in Indonesia. In practice, subsidies to Christianity were much bigger, while Islam received smaller.

NU's resistance to the Dutch and Christianization efforts in Magelang was also carried out through *da'wah*. After establishing its branch in Magelang, NU sporadically intensified its religious propagation, especially in rural communities.²⁰ In addition, NU also had strong back-up from *pesantrens*. This placed NU under the watchful eye of the Dutch government.²¹ The Dutch often tightened regulations on *pesantrens*,

which was met with protests.²² In 1931, NU refused when a subject on inheritance was removed from the jurisdiction of the Religious Courts and was replaced with customary laws applied in Java, Madura and South Kalimantan.²³ Meanwhile, Van Lith's activities in Muntilan and its surroundings grew rapidly. The Muntilan Seminary, with its various educational institutions and dormitories, already had hundreds of students, most of whom were from Yogyakarta. This development stirred reactions, especially from Islamic groups, including the NU's muslim leaders in *pesantrens*.²⁴

In 1932, the Dutch colonial administration issued a regulation regarding the supervision of private schools, *Toezicht Ordonnantie Particulier Onderwijs* known later as *Wilde Scholen Ordonnantie* (illegal school ordinance). This rule had an immediate impact on the stability of *pesantren*-based Islamic education. Apparently, the Dutch was aware of the threat posed by the strength of the *pesantren* network, which had greatly contributed to struggle against colonialism in the Java War. This stipulation restricted the activities of *pesantren* and compelled the *ulamas*, such as Kiai Dahlar, Kiai Khudhori, and Kiai Syroj Payaman, to relocate their *pesantrens* to more remote locations.²⁵ In response to the Dutch's policy, the *ulamas* opted for a non-confrontational strategy by shifting to village-to-village *da'wah* method. The NU's *ulamas* used *pesantrens* as a basis for their movement in rural areas, which successfully gained high respect from the surrounding community.²⁶

²⁰ Laode Ida, *Anatomi Konflik, NU, Elit Islam, Dan Negara*, Cet. 1. (Jakarta: Pustaka Sinar Harapan, 1996), 13–14.

²¹ Shodiq, *Pertemuan Antara Tarekat & NU: Studi Hubungan Tarekat Dan Nahdlatul Ulama Dalam Konteks Komunikasi Politik 1955-2004*, 19.

²² Andrée Feillard and Andrée Feillard, *NU vis-à-vis negara: pencarian isi, bentuk dan makna*, Cet. 1. (Yogyakarta: Diterbitkan oleh LKIS Yogyakarta bekerjasama dengan The Asia Foundation, 1999), 16.

²³ Ali Martin, "Gerakan Politik Nahdlatul Ulama Di Era Reformasi Pengaruhnya Terhadap Ketahanan

Nasional" (Program Pascasarjana Universitas Indonesia, 2003), 66.

²⁴ Arsip Nasional Republik Indonesia, "Memorie Van Overgave 1921-1930, Midden Java" (Jakarta, 1977).

²⁵ M. Shaleh Putuhena, *Historiografi Haji Indonesia*, Cet. 1. (Yogyakarta: LKiS: Percetakan dan distribusi, LKiS Pelangi Aksara, 2007), 270.

²⁶ Egdunas Raciū, *The Multiple Nature of the Islamic Da'wa* (Helsinki: University of Helsinki, 2004), 154.





Throughout the Java War, the *kiais* and *santris* of *pesantrens* became the pillars of Prince Diponegoro's struggles against Dutch colonialism. However, this fact was not properly written in historical reports. The *kiai-santri's* struggles against the invaders did not receive a great deal of attention in Indonesia's historical narratives and knowledges. According to the most recent research on the Java War, the knights were depicted as the bravest, while the roles of the *kiais* and the *santris* were given little attention. The story of the *kiais* in the Java War gave rise names such as Hasan Tuqo and his son Abdurrauf, who became the war's commander at the time. His grandson, Dahlar bin Abdurrahman,²⁷ fought with the *santris* against all kinds of colonialism, including Christian missionary movement that grew after the Java War.

Ahmad Dahlan's Socio-Religious Movement

According to colonial records, Christianization in Magelang had given rise to many Islamic religious movements, including Muhammadiyah association.²⁸ Muhammadiyah, as one of the modern Islamic reform organizations, arose in reaction to the internal conditions of Muslims, especially the decline of Islam as a result of religious, scientific and socio-political crises. In addition, it was also a reaction to the external situation of western colonialism, which dominated and brought western culture into the Islamic world at the time.²⁹

The Muhammadiyah organization, which was founded in 1912 in Yogyakarta, continued to expand its *da'wah* to all parts of Yogyakarta and its surroundings, including Magelang that is geographically 20-70 km away. It can be said that Muhammadiyah's activities in Magelang were

particularly unique. Ahmad Dahlan often came to Magelang to teach at the Civil Service School (OSVIA) located near Magelang Square at that time.

In 1919 AD, interaction between Muhammadiyah and the Magelang communities began to take place as Ahmad Dahlan, as the founding father of Muhammadiyah, came to Kauman village in Muntilan. Muntilan district was once the center of the Catholic missionary movement under the leadership of Father Van Lith LJ. There was an incident when at that time Pastor Van Lith SJ, supported by the Colonial government, wanted to convert the Kauman people into Christianity. Then a local individual contacted Dahlan, asking him to help solve the problem. Ahmad Dahlan then travelled to Kauman to have conversation with the priests. Ahmad Dahlan prevailed in several debates, leading to an agreement that the land right of Kauman village belonged to Kauman people. Seeing his ability in solving this problem, the people of Kauman were amazed by Dahlan's personality and became interested in what he brought and taught, i.e. the Muhammadiyah movement.

Muhammadiyah employed education to thwart Christianity's missionary agenda in Magelang. Ahmad Dahlan, the leader of Muhammadiyah, engaged in many dialogues and conversations with priests and pastors in which he sought to demonstrate the veracity of Islam and the capacity of its adherents in defending their faith.³⁰

Ahmad Dahlan avoided any violent conflict with Christian mission. According to him, direct confrontation with Christianity was neither effective nor strategic. For him, the most important thing was to educate Muslims about

²⁷ The ulama decided to request Kyai Dahlar's return from Mecca after Death of Kyai Abdurrauf. See Muslichatul Rodiyah, "Pemikiran dan Strategi Dakwah Muqtdhal Haal K.H. Dalhar di Jawa Tengah" (Doctoral Thesis, UIN Sunan Kalijaga Yogyakarta, 2022), accessed December 26, 2022, <https://digilib.uin-suka.ac.id/id/eprint/51141/>.

²⁸ Arsip Nasional Republik Indonesia, "Memorie Van Overgave 1921-1930, Midden Java."

²⁹ Suwarno, *Relasi Muhammadiyah, Islam, Dan Negara*, Cet. 1. (Yogyakarta: Pustaka Pelajar, 2010), 17.

³⁰ Afif Azhari and Mimien Maimunah, *Muhammad Abduh Dan Pengaruhnya Di Indonesia* (Surabaya: Al-Ikhlash, 1999), 101; Munawir Muin, "Agama: Sebuah Upaya Pembebasan Manusia (Perspektif-Dialogis Islam Dan Kristen)," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 1 (January 22, 2012): 139-150.





the consequences of Christian missionary activities. Because of his approach, some viewed Ahmad Dahlan as supporting or at the very least not opposing the colonial regime and, therefore, he was disliked.³¹

Due to his close relations with Dutch Christians, Dahlan was even accused of wanting to establish a new religion. He taught at a Dutch school while associating himself with Budi Otomo's leaders from the aristocrate (*priyayi*) group. At that time, Dahlan also taught Islam at the OSVIA Magelang School, which was a Dutch school for noble children. In addition to heresy accusations, Dahlan faced several life threats. Despite this, he remained resolute in his pursuit of Islamic reform in the country, despite the predominance of Christian influence.³²

Ahmad Dahlan built strong relationship with a number of Christian figures in Magelang, particularly in the Muntilan District, such as Van Driese, Domine Bekker, Labarton, and Van Lith. Moreover, Van Lith often invited and welcomed Dahlan to the Xaverius Muntilan College in Magelang.³³ Van Lith and Dahlan discussed the ideal form of education for indigenous people at the time. The conversations with Van Lith inspired Dahlan to the extent that he changed the name of his school to *Kweekschool Islam* in an effort to make it comparable to Dutch schools.³⁴

³¹ Boeah *Congres Muhammadiyah Seperempat Abad*, Yogyakarta: Hoofdcomte, Congres Muhammadiyah, 1936, on Alwi Shihab, *Membendung arus: respon gerakan Muhammadiyah terhadap penetrasi misi Kristen di Indonesia*, Cetakan 1. (Bandung: Mizan, 1998).

³² Rhenald Kasali and Amanda Setiorini, *Self Driving: Menjadi Driver Atau Passenger?* (Jakarta: Mizan, 2014), 99; Such conseling model is proven effective to maintain the religious harmony in society. See also Muhammad Dachlan, Nur Laili Noviani, and Mustolehudin Mustolehudin, "Building Harmony Through Religious Counseling: The Religious Harmony Portrait in North Mamuju," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 19, no. 1 (May 22, 2018): 117–128.

³³ Karel Steenbrink Karel, *Orang-orang Katolik di Indonesia (1808-1942) Sebuah Profil Sejarah Jilid 1: Suatu Pemulihan Bersahaja (1808-1903)* (Maumere: Penerbit Ledalero, 2008).

Later, this school changed its name to *Kweekschool Muhammadiyah*. After the death of Dahlan, it was renamed back to *Madrasah Mu'alimin Muhammadiyah*.³⁵

Dahlan's dialectical approach was not because he tolerated the ongoing Christianization, but rather it served as a counter-narrative strategy. There were stories of how Ahmad Dahlan spread Islam through debates with some Dutch and American Christian missionaries, such as Domine Baker, Zwemer, and Lebarton. With his debating skills, Ahmad Dahlan was able to defeat his opponents.³⁶ Muhammadiyah, under his leadership, was also vehemently opposed to the Dutch East Indies government's policies on Christianization aimed to implant Christian values and governance. Muhammadiyah reacted by establishing social institutions, such as schools, clinics, and orphanages.³⁷

Conclusion

The strategy that Dalhar Abdurrahman and Ahmad Dahlan used when facing colonialization and Christianization after the Java War in Magelang was indirect confrontation. Based on the preceding explanation, it is clear that these two leaders preferred to deploy a *da'wah* approach. *Pesantren*, as the basis of the NU

³⁴ Muhammadiyah has endeavored to establish a community-demanded, modern educational institution. This appears to be done to compete with the educational institutions founded by missionaries as part of their Christianization mission. See Agus Saefudin, "Sejarah Pendidikan Muhammadiyah Di Kabupaten Magelang" (Universitas Muhammadiyah Yogyakarta, 2019), <http://repository.umy.ac.id/handle/123456789/28722>. Also G. F. Pijper and Tudjimah, *Fragmenta Islamica: beberapa studi mengenai sejarah Islam di Indonesia awal abad XX*, Cet. 1. (Jakarta: Penerbit Universitas Indonesia, 1987), 21–22.

³⁵ The meeting with van Lith only took place once, because shortly after the dialogue, van Lith died. Soekarno, *Makin lama makin cinta: setengah abad Muhammadiyah, 1912-1962*, Cetakan 1. (Yogyakarta: Suara Muhammadiyah, 2013).

³⁶ Shihab, *Membendung arus*, 161.161.

³⁷ Marwati Djoened Poesponegoro, ed., *Sejarah Nasional Indonesia*, Ed. pemuakhiran. (Jakarta: Balai Pustaka, 2008), 60.





movement in Magelang, successfully reached out various levels of society, especially rural communities. Meanwhile, Muhammadiyah decided to preach through modern educational institutions as a counterpoint to Dutch government schools; moreover, Ahmad Dahlan propagated mostly through religious dialogue with missionaries.

It is important to note that this research focused solely on the dynamics of the relationship between Islam and Christianity after the Java War in Magelang. Thus, how other religious teachings such as Hinduism, Buddhism, and Kejawen, had an impact on this is an interesting topic for further researches.

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All of the listed authors contributed to this article. F wrote the original draft and compiled the research. DA and NA manage project administration, review and edit it and be responsible for methodology and validation.

Ethical Considerations

This article follows all ethical standards for research, without direct contact with human or animal subjects.

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Disclaimer

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