



## Mak Gober and Socio-Religious Movements

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### Abstract :

Mak Gober is a term given by the community in the Purwakarta Plered market area to a group of women who do sweeping on men who are still hanging around before the Friday prayers are held. The central figure who initiated this movement is Dede Siti Hindun, a 67-year-old woman. It was first conducted on August 17, 2001, and has persisted until now. The approach in this study uses phenomenology-dialectics. Phenomenology is a form of qualitative research that grows and develops in sociology, becomes the subject of the study of phenomena that appear as research subjects but are free from shak or scepticism—researcher subjectivity. To reveal the phenomena behind the apparent phenomena, the author uses Neil Smelser's theory of collective behaviour for value-oriented actions (the value-oriented movement), mobilizing actions in the name of generalized beliefs (generalized belief), besides that the movement is norm-oriented (the norm- oriented movement) as a collective action that was mobilized to rearrange norms in social action, a disturbing social phenomenon that encourages the arrangement of social life in a society that values religious norms more, this movement later became the embryo for the emergence of the Friday task force at the Ar mosque -Raudhoh Pasar Rebo, Purwakarta District, so it is appropriate to call it the Mak Gober's Effect.

**Keywords :** *Mak Gober, Religious Social Movements, Collective Behavior*

### INTRODUCTION

Talking about local wisdom in the territory of Indonesia is indeed endless, including the variety of traditions that exist in Purwakarta Regency, West Java, Indonesia. The people of Purwakarta name their city with the nickname santri city, the identity of this santri city because in this district there are many pesantren in each sub-district, even one In the sub-district, namely the Plered sub-district, there is the oldest Islamic boarding school in Purwakarta, namely the Mama Sempur Islamic boarding school, a prominent Islamic preacher who is widely known to the public. Thanks to the character and struggle of Mama Sempur Plered, many people in other areas have come to entrust their children to study religious knowledge. Even to this day Mama Sempur's grave has become one of the spiritual tours.

In every society, of course, there are binding rules and norms, as the Plered community is known as a religious community because in the Plered sub-district there are several pesantren that have been around for a long time and until now these Islamic boarding schools still exist and are even increasingly known by many people, not only those who live. Only in the Plered area but even out of town its existence is already well known.

Humans and culture are very close units. The two cannot be separated. There are humans, and there are cultures. There will be no culture if there are no

supporters, namely humans. Nevertheless, the man lived not long. He died. So to carry on culture, the supporters must be more than one person, even more than one generation. In other words: it must be passed on to the people around him and posterity and the next generation. Culture can also be referred to as tradition because we also know that a culture style consists of a combination of cultural elements, namely values, norms, goals and expectations, specifically intended for a group.

The issue of religious obedience in society will depend on the dynamics and conditions of the community in an area. The challenges faced by religious figures and figures have their peculiarities, not only in the pattern of solving the problems faced but also in the birth of dynamics in a society driven by different factors.

There is an exciting tradition that the people of Plered carry out before the Friday prayers, namely a breakthrough from a woman nicknamed "Mak Gober's" who every Friday takes to the streets to order men who are still roaming the streets ahead of the Friday prayers, this phenomenon occurred at the Baeturrohim Mosque, which is located close to the Plered market, Mak Gober carried out sweeping with a wooden stick and stopped vehicles that were still passing during Friday prayers to rush to the mosque to perform Friday prayers.

Mak Gober is a 67-year-old female figure whose real name is Dede Siti Hindun, this tradition was first started on August 17, 2001, and was carried out by eight women, and over time it was reduced to 6 people then to 5 people due to the age factor, and two people died in 2010 then one person resigned. So that from 2011 until now, there are only two people, namely Mak Gober and Bu Ai. What prompted Mak Gober to discipline Friday prayers on the streets was his concern over the attitude of men who had reached the age of puberty walking around in the market area along with the Friday prayers held at the Baeturrohim Great Mosque.

Religious issues are indeed the principle of each person, including the choice of worshipping or not. However, if we are of the same faith, inviting and reminding friends to worship is obligatory. That is what Mak Gober's did. Every Friday around 11.00 WIB. This woman always 'orders' people who do not perform Friday prayers in the Plered area, around the Great Mosque of Baeturrohim Plered. Purwakarta Regency, West Java. Reprimanding, seducing, reminding him even occasionally hitting Muslim men to fulfil their Friday prayer obligations. The targets include motorcycle taxi drivers, traders, public transportation drivers, and pedicab drivers resting while lying down, with a shari'i hijab, hat, and a small stick. Mak Gober's will walk down the street and various places ranging from highways, alleys, shops, and rat streets and look for men still hanging around before Friday prayers.

The thing that prompted Mak Gober to want to regulate Friday prayers on the streets was his instincts and desire to remind fellow Muslims that Friday prayers are an obligation for Muslim men/youth of the age of puberty. The Mak Gober Effect is now carried out in the Plered sub-district and has begun to be imitated by the community in the Pasar Rebo area, Nagri Kidul sub-district, Purwakarta sub-district. This socio-religious movement is interesting to study more deeply, not only to see the visible phenomena but also to enter the nomenclature. or the motive that drives someone to do the social action.

## RESEARCH METHOD

The approach in this study uses phenomenology-dialectics. Phenomenology

is a form of qualitative research that grows and develops in sociology, becomes the subject of the study of phenomena that appear as research subjects but are free from the elements of doubt or researcher subjectivity. Researchers try as optimally as possible to reduce and purify, so that is the true meaning of the phenomenon. Phenomenological research has always focused on exploring, understanding, and interpreting the meaning of phenomena, events and their relationship to ordinary people in certain situations. Some of the characteristics of phenomenological research are as follows: 1) Do not assume that they know the meaning of something for humans to be researched. They learn that something 2) Start research with "silence/silence" to capture the true meaning of what is being studied, 3) Emphasize aspects -subjective aspects of human behaviour; Researchers try to enter into the conceptual world of subjects in order to understand how and what meanings they construct around events in their daily lives, 4) Phenomenology experts believe that in human life there are many ways that can be used to interpret human experience, through one's interaction with others. Others, and this is the meaning of the experience of reality.

Consequently, the reality is socially deconstructed. 5) All branches of qualitative research believe that understanding the subject is to see it from their point of view. However, phenomenology is not that radical. They emphasize the subjective, but they do not deny that the reality "out there" exists that urges and rejects humans, capable of resisting action in that direction.

Through phenomenological research, researchers want to examine what appears (phenomenon), but carefully, phenomena purely due to reduction. Precisely because of this, with this type, the researcher will be able to answer the question: What is the individual's experience of an activity/or in a phenomenon from the participant's perspective? The type of phenomenology can be an option for qualitative researchers if it can meet the following criteria: 1) Want to provide, describe or describe human interactions both as individuals and as groups that use tools, signs, or symbols in communicating. 2) The research objectives to be disclosed are micro objectives. Micro in this context is specific, detailed, and profound; While subjective refers to the researcher's self as a research instrument which, in its existence and giving meaning to it, differs from one individual to another. 3) Focus on historical, functional, teleological, dialectical, and religious relationships. 4) Researchers can use phenomenological strategies appropriately and correctly to describe the phenomena that are the focus of research. 5) The problem to be expressed is related to human relations, in the psychic, bioptic, and human levels, which are original, valuable, and beneficial for the development of science.

## **FINDINGS AND DISCUSSION**

Plered is one of the sub-districts in Purwakarta, which has the most Islamic boarding schools compared to other sub-districts. Besides that, the oldest pesantren in Purwakarta is in the Plered area, namely the Mama Sempur Islamic boarding school, a prominent Islamic preacher who is widely known to the public. Thanks to the character and struggle of Mama Sempur Plered, many people in other areas have come to entrust their children to study religious knowledge. Even to this day, the tomb of Mama Sempur has become one of the spiritual tours.

This is what motivates Dede Siti Hindun, who is usually called Mak Gober, to be motivated to bring order to the residents around the mosque who are still living

around the mosque and do not perform Friday prayers, as expressed by Mak Gober: "I am concerned to see men/youth of age baligh who should be on Friday. even passing by on the streets around the mosque, while the others are doing Friday prayers."

Mak Gober's way of controlling Friday prayers is by taking to the streets directly to beat up men/youth of age puberty who are still roaming the streets during Friday prayers. -Men/youth of the age of puberty understand that when Friday prayers will be held, they immediately rush to the mosque and do not wander around the Great Mosque of Baeturrohim, so there is no need for debate between Mak Gober's and the congregation of the surrounding mosque.

The thing that prompted other Mak Gober to want to regulate Friday prayers on the streets was his instincts and desire to remind fellow Muslims that Friday prayers are an obligation for Muslim men/youth of the age of puberty.

*"Our goal is only to remind Muslim men/youth of the age of puberty that Friday prayers are obligatory, so we care about the mosque environment if there are still many people hanging around and not rushing to go to Friday prayers."*

Apart from that, Mak Gober's other goal is to keep Plered as a "student" city/district because many Islamic boarding schools exist in the Plered area. So Mak Gober's wants to make the Plered area a religious and obedient society to Islamic religious regulations, one of which is carrying out Friday prayers.

The mosque's location, which is close to the market, encourages Mak Gober to want to regulate Friday prayers on the streets because he feels uncomfortable with traders, public transportation drivers and motorcycle taxi drivers who are silent and do not rush to perform Friday prayers. Then Mak Gober felt concerned about his situation because there were so many men/youths at the age of puberty who did not appreciate Friday prayers.

At around 11.00, Mak Gober started his action taking to the streets to control the Baeturrohim Great Market/Masjid, wearing a hat and carrying wood. "Let us hurry to pray, tong caricing wae, Friday Poe hurry up to the mosque (Quickly pray, do not just sit still, it is fast Friday at the mosque)" shouted Mak Gober's while carrying out his action when he saw a boy/youth of baligh age who was still wandering around the mosque.

Spoofs often get insults and insults, but Mak Gober's does not care about that. He feels that every fellow Muslim is obliged to remind him to be good, especially worship. Many people respond that Mak Gober's'sGober's'sGober's'sGober's's actions in ordering Friday prayers on the streets are seen as too arrogant and rudeness, pros and cons were always present during society at first, Mak Gober took action to regulate Friday prayers on the streets. This is different from today. There is much support from residents and religious leaders who give a positive impression with Mak Gober's Ordering Friday prayers on the streets, that with Mak Gober's, people can appreciate Friday, especially in terms of carrying out Friday prayers. This condition prompted Mak Gober's to maintain Plered so that its people remain religious and obedient in religion.

Mak Gober's way of controlling Friday prayers is by directly taking to the streets to beat up men/youth of the age of puberty who are still roaming the streets during Friday prayers. If men/youth of the age of puberty understand that

at the time of Friday prayers they will immediately rush to the mosque and not wander around the Great Mosque of Baeturrohim, then there is no need for a debate between Mak Gober's and the surrounding mosque congregations.

Unlike the case with men/youth of the age of puberty who understand when the Friday prayer will be held, they still roam the streets or around the Great Mosque of Baeturrohim and do not rush to go directly to the mosque. Mak Gober's was forced to beat up the men/youth of the age of puberty with The way that is a little rough is hitting the vehicles of the worshipers of the mosque around by using wood/rattan to the worshipers who still roam the streets, often arguing between Mak Gober's and the community/congregation of the mosque around because it is considered the way to discipline Friday prayers is too rough, causing pros and cons. against in society.

There was a rebellion because some men/youth of puberty did not appreciate Friday prayers. There were still many activities during Friday prayers, before being disciplined roughly, Mak Gober's previously ordered them in a good way, namely giving an understanding that Friday prayers would be held, for the congregation who understood they immediately rushed to the mosque, there were still some people if in a good way they still did not rush to go to the mosque but instead continued their activities around the mosque, Mak Gober's was forced to discipline Friday prayers in a rough way, namely pounding vehicles. Vehicles for the mosque worshipers by using wood/rattan to the worshipers who still roam the streets.

The thing that prompted Mak Gober to want to regulate Friday prayers on the streets was his instincts and desire to remind fellow Muslims that Friday prayers are an obligation for Muslim men/youth of the age of puberty.

### **Community Response to Mak Gober's**

This tradition has been running for 20 years and has received various responses from the community, especially since this tradition takes place in the economic centre (Plered market) with a very complex community character, for example, the view of Mrs Nyai, a stall trader when interviewed around the mosque. "With Mak Gober's it is good, because it ordered Friday, the market conditions/around the mosque before the Mak Gober is the market was always crowded, traffic jams, lots of men who did not appreciate Friday prayers, but after Mak Gober's came down the market street/around the mosque it became safe, orderly, and comfortable

This action is not only a form of Amar ma'ruf nahyi munkar, but is quite effective in breaking down congestion along the Plered market road, as well as the response from Mrs Ati, a satay seller around the market, who said that:

*"Mak Gober's gives a positive impression, inspires many people, it turns out that not only ustad/ajengan can give positive things, but ordinary people can too. The condition of the market before the existence of Mak Gober's every Friday on the highway, especially in the Plered market, people, primarily adult men, freely roamed without respect for people who were doing Friday prayers. However, after Mak Gober's took to the streets to discipline Friday prayers, people became more appreciative and respectful of Friday. With Mak Gober's ordering Friday prayers, the streets are safe, smooth, and people around are more appreciative of Friday prayers."*

Another response from Mrs Eneng, a fruit trader around the mosque.

The presence of Mak Gober is good, it was not Jumatan so Jumatan, until there is Mak Gober, free transport passes as soon as Jumatan, the same as ojeg ge free pass, after the presence of Mak Gober transport and ojeg did not dare to pass the Baeturrohim mosque area. Mak Gober is many people who respect Friday "(the presence of Mak Gober is good, which was not jumatan so jumatan, before the presence of Mak Gober angkot/car beba slewat at the time of Friday prayers, the same as ojeg/motorcycles are free to pass, after the presence of Mak Gober angkot and ojeg no longer dare to cross the market/Baeturrohim mosque, the benefits of Mak Gober are appreciated by many on Friday)

All actions taken by Mak Gober's to regulate Friday prayers on the streets solely out of concern for fellow Muslims because there is nothing wrong with reminding them of kindness. Mak Gober's always gets insults and insults, but he ignores and does not care because his determination is solid. Namely, he wants to give awareness that Friday prayers are an obligation for men/youth of puberty for every Muslim. Other responses from Mr. Syamsul Jamaah Baeturrohim Mosque:

*"With Mak Gober's it gives a positive thing because it reminds men of Friday, but maybe the way can be more refined. Before the existence of Mak Gober's every Friday, some were Friday, and some were not, free to do activities during Friday prayer times, but after the existence of Mak Gober no men are hanging around at Friday prayer times. The benefits of having Mak Gober's on Fridays have increased, and the mosque's cash has increased.*

Response from Mrs Ukin, an ice seller around the mosque.

It is good to have Mak Gober's, but it is fierce to people who do not pray Friday. Before there were many Mak Gober's who did not pray Friday, the market became messy. After Mak Gober's was there, the roads became orderly, and there weren't many angkots and motorbikes running around. The benefits of having Mak Gober's the atmosphere around the market/mosque becomes orderly.

*"The presence of Mak Gober's is good, so there are no men who do not have Fridays. Before, many male Mak Gober's were hiding in the shop. After the existence of male Mak Gober's there were so many Fridays. The benefits of having Mak Gober's make the streets orderly and safe." Says Mang Aep, a motorcycle taxi driver.*

Getting people to worship is not easy. Moreover, there is no blood relationship at all. Spoofs and insults become the 'wages' that Mak Gober's receives for every action, but Mak Gober's is not afraid and continues to do good.

"I agree with Mak Gober's to discipline Friday prayers. What used to be not Friday became Friday. Before Mak Gober's, many men hide in shops and do not perform Friday prayers. After Mak Gober's, many men go on Fridays and the benefits of having Mak Gober's make the area around the market/mosque safe.

For Smelser, collective behaviour is built on two constructions: the construction of the components of social action and the construction of the value-added process. The first is the language that Smelser uses to describe and categorize social actions, while the second is organizing the determinants in explanatory models. Smelser says that according to the logic of the value-added approach, any event or situation, to be a determining factor of a collective episode, must occur within the boundaries set by other determinants. In its simplest form, this approach involves claiming that there is a certain uniformity of empirical sequences in developing an episode of collective behaviour.

With a good response from the community and religious leaders around Mak Gober, he continues to control Friday prayers on the streets, no matter what people want to talk about and comment on, the important thing is that Mak Gober's does it all just to do good and remind each other to fellow Muslims.

Mak Gober's consistency in caring for this tradition received a positive response from traders, pedestrians and the DKM of the Great Baeturrohim mosque. The community felt helped by controlling Friday prayers, making the mosque environment more peaceful and comfortable when Friday prayers were held, which was previously male. Men/youth of the age of puberty do not take Fridays to be Fridays, where previously the environment around the mosque was noisy with the sound of cars and motorbikes now becoming more orderly.

Mak Gober's discipline of Friday prayers gives a positive impression to the surrounding community and inspires many people, not only clerics/ajengans who can give positive things to the community, but it turns out that ordinary people can too. It does give positive things, but maybe the way to discipline Friday prayers on the streets can be more refined without hitting the male vehicles that pass around the mosque by using wood/rattan to the men who still roam the streets.

Religious issues are indeed the principle of each person, including the choice of worshipping or not. However, if we are of the same faith, we must invite and remind friends to worship. All actions are done alone without any escort. The thing that prompted Mak Gober to want to regulate Friday prayers on the streets was his instincts and desire to remind fellow Muslims that Friday prayers are an obligation for Muslim men/youth of the age of puberty.

### ***Religious Social Action Analysis***

Neil Smelser defines *collective behaviour* as a belief-based social mobilization to redefine social action (Smelser, 1962). That means collective behaviour is concerned with the collective redefinition of an unstructured situation. It differs from conventional behaviour because conventional behaviour is the result of established expectations. Smelser states that collective behaviour is guided by various types of beliefs, assessment of the situation, expectations, and desires based on this definition. The beliefs meant by Smelser include the belief in the existence of extraordinary forces.

Smelser's relevant thought here is that collective behaviour can be grouped and analyzed under the same conceptual framework as all social behaviour and that forms of collective behaviour are a series that ranges from simple to complex. More complex shapes will include more components than simpler shapes.

People under stressful situations or conditions can mobilize their resources to reorganize the social order in the name of a common belief. (Smelser, 1962). Social movements become a rational path taken by a group of people who want social change to occur. Indeed, this proposition is very general and not helpful enough to interpret the actual data on the variety of collective behaviour in social movements. So to be more specific, it is necessary to identify several different general beliefs and then ask under what conditions people will develop those beliefs and act on them. For example, under what conditions will people develop religious values and act on them in a value-oriented religious movement? This question makes Smelser's main propositions methodologically implicated to understand the types, levels, and qualities of collective behaviour in society.

To see the collective behaviour of several people who helped Mak Gober in creating an orderly and comfortable atmosphere before Friday prayers, we can consider the collective behaviour based on four main components, namely values as a shared resource for the legitimacy of social action, norms -norms as a regulatory standard in interacting, mobilization of individual motivation for organized action in roles and collectivities, situational facilities such as information or knowledge, skills, equipment, and barriers to achieving concrete goals. (Smelser, 1962)

Based on these four components, four typologies of collective behaviour and social movements can be distinguished. The first typology is the value-oriented movement as a collective action mobilized in the name of a generalized belief to reconstruct values in social action. The second is the norm-oriented movement as a collective action mobilised to rearrange social action norms. The third is the explosion of hostile outbursts as a collective action deployed to hold social actors accountable for undesirable conditions. The fourth is the craze and panic as collective behaviour forms based on a redefinition of shared situational facilities. (Smelser, 1962)

Religious movement is a phenomenon of value-oriented collective behaviour that seeks to restore, protect, modify, or create values for the sake of a generalized belief. Such beliefs involve all components of social action and expect reconstitution of values, redefinition of norms, reorganization of individual motivations, and redefinition of situational facilities. (Smelser, 1962)

Collective behaviour is an institutionalized mobilization of social action to modify structural tensions based on a generalized constitution of a component of social action. Historically, collective behaviour has often been associated with the structural reorganization of the components of social action. Episodes of collective behaviour are often the initial stage of social change that occurs when tension conditions have arisen, while social resources have not been mobilized to effectively resolve or treat the sources of tension.

Mak Gober's action to create social change for the people of the Plered market area is a form of action based on religious values and norms to create an atmosphere of harmony when Friday prayers are held.

## CONCLUSION

The socio-religious movement carried out by Mak Gober is oriented towards values, norms, regulations, mobilization/deployment and collective roles as initiated by Smelser. The action is value-oriented (the value-oriented movement). Namely, a collective action mobilized on behalf of the community. Generalized belief to rearrange values in social action mak Gober's action in mobilizing several other women to move in the name of values and beliefs, besides that the movement is norm-oriented as an action. Collective action mobilized to rearrange norms in social action.

This troubling social phenomenon encourages the structuring of social life in a society that respects religious norms more, even though the hostile outburst appears as a collective action that is mobilized to demand responsibility. the actors so bad luck for the unwanted situation, namely the negative response to the tradition from some people who tend to be uncomfortable with the treatment because the issue of religion is privacy, but privacy also affects the regularity of the rhythm of life in society. Hence, it is necessary to build collective awareness to

create a more harmonious atmosphere, and the fourth is the craze and panic as forms of collective behaviour based on the redefinition of shared situational facilities. People under stressful situations or conditions can mobilize their resources to reorganize the social order in the name of a common belief. That is, social movements become a rational path taken by a group of people who want social change as well as the presence of Mak Gober, who wants a social change in society that values the implementation of Friday prayers more and this tradition is followed by the Ar Raoudhoh mosque by forming Friday's task force, armed with a megaphone to a mic, invited people in the Pasar Rebo area, Purwakarta sub-district to hold Friday prayers. We can call it the Mak Gober's Effect.

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