

Tradition and Religious Struggle: Social Conflict of Keraton Agung Sejagat In Purworejo, Central Java

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Abstract. Keraton Agung Sejagat (KAS/Agung Sejagat Palace) suddenly became phenomenal in the early January 2020. Toto Santoso dan Fani Aminadia declared themselves as “The King and The Queen” of the palace. This article aims to describe the chronology, doctrines, and conflict coping strategy of KAS. This qualitative study uses conflict theory in analyzing data. KAS began from the organization named Jogjakarta Development Committee because of financial motives. In the 2019, the community changed into Laskar Merah Putih with around 450 members. The keraton emergence caused some conflicts after they held a culture and religious ritual carnival. This event was allegedly damaging the creed (*aqidah*) of the local moslems (the major society religion). The government apparatus finally shut down the KAS presence which is considered unsettling based on local society report. Then, Purworejo government together with the religious figures carried out the assistance and coaching program to recover the psychological welfare of the ex-KAS member.

Keywords: Social conflict; Keraton Agung Sejagat; Religious Ritual

1. INTRODUCTION

The reproduction of the symbols in the past into the life of the contemporary society has shifted and the shift has been shown by the presence of the tradition in the middle of a society that desires to benefit the past as a tool for gaining economic advantages. The cultural-religious tradition that actually serves as a peace-making tool, in the practice, has been benefitted as a profit-generating tool. According to Geertz [1] religion and tradition do not only play an integrative and harmonious role within the society but also be the trigger of social disintegration within the society as well. In addition, Keesing [2] states that culture refers to the symbolic behaviour inheritance that turn organisms into “human beings.” Therefore, it can be inferred that certain groups have desired to portray symbols in the past into the contemporary life.

The case of benefitting the symbols of greatness in the past has been depicted well by the presence of Keraton Agung Sejagat (KAS) in Pogung Village, Jurutengah, Bayan, Purworejo, Central Java. The presence of KAS was considered troublesome by the surrounding community because the activity of this group was held all the time especially in the night. It is in this place that the members of KAS performed rituals using incense and offerings. Inevitably, these rituals led to the social conflict within the surrounding community

since the activities held by KAS were concerning especially on the claps and the chants in the night. With reference to the situation, the most concerning activity is the celebration of the first milestone that has been glorified with offerings.

This kind of phenomenon is similar to the case of Lia Eden, who acknowledged herself as a prophet [3] and the establishment of Gerakan Fajar Nusantara (Gafatar) by Ahmad Musadeq. Despite the similarity, the case of Lia Eden and Ahmad Musadeq can be considered different than the case of KAS. Both Lia Eden and Ahmad Musadeq acknowledged themselves as a prophet while the leaders of KAS declared themselves as the King and the Queen. The establishment of KAS in Purworejo, with Toto Santoso as the King and Fani Aminadia as the Queen, is more inclined to the leaders in the administration system of a state instead of the leaders in a religion.

The teachings that Lia Eden and Toto Santoso have each developed are also different in terms of theology and supernatural belief. The teachings of Lia Eden has laid on the strong belief toward the truth of the treatise that the leader has laid on the teachings of Javanese mysticism. The spirit of purification adheres to the characters of the group that was initially based on the Islamic teachings. The purification (of soul) itself is part of Islamic teachings; thereby, for the members of Eden community practice of (soul) purification is considered as the practice of Islamic teachings as well [4]. The in-depth study on the story of Lia Eden by Al Makin under the title "*Nabi-Nabi Nusantara: Kisah Lia Eden dan lainnya*" shows that the declaration of Lia Eden's religion, namely Salamullah, has weakened especially after the arrest and the imprisonment of Lia Eden [5].

In the meantime, another movement similar to KAS is Gafatar. The appearance of Gafatar has been due to the disappointment of the people in several societies toward the economic and the political situations in Indonesia. At the same time, ideological crises have taken place in some parts of Indonesia and there has also been narrow understanding and spiritual thirst within middle-class people [6]. The new movement have formulated five doctrines that deviate from the teachings of Islamic Sharia namely that five-time daily prayer, fasting, alms contribution, and pilgrimage, are not obligatory. Due to these doctrines, the Indonesian Ulema Council (*Majelis Ulama Indonesia*, abbreviated into MUI from this point forward) has issued a fatwa that Gafatar is a heresy and therefore the movement should be banned [7].

According to a sociologist from the University of Padjajaran, the appearance of KAS and other similar phenomena is not apart from the mythology of Jayabaya Prophecy for the Javanese people, namely the appearance of the Chosen One or the Saviour [8]. Specific to KAS, this so-called palace seems to be a counterfeit because an original kingdom should meet several requirements namely possessing history, family tree, heritage, customary, and tradition [9].

The term palace actually refers to the residence of a king, the residence of a queen, the palace of a sultan, and the palace of a *susuhunan* [10]. In the context of the daily life, the term palace mostly refers to the palace of the rulers throughout the Archipelago. With reference to the statement, there are only 13 palaces that have been acknowledged and some of them are: (1) the Palace of Kasunanan Surakarta Hadiningrat; (2) the Palace of Kasultanan Yogyakarta Hadiningrat; (3) the Palace of Kasepuhan Cirebon; and (4) the Palace of Ismahayana Landak West Borneo. Nowadays, these palaces still preserve the tradition of offerings; for example, there is a ritual known as Jamasa Kereta Nyai Jimat in the Chariot Museum of the Yogyakarta Palace [11].

The news of KAS in Purworejo has been massively made viral by the social media and, consequently, the Indonesian people have become very bustling by the news. The cultural

parade procession held by KAS eventually has a wide impact with the arrest of Toto Santoso (42 years old) and Fani Aminadia (41 years old) by the Regional Police Department of Central Java under the charge of causing a commotion in Pogung Village, District of Bayan, Purworejo [12]. In fact, the very presence of KAS has been very concerning since the activities of these communities had always been held from the night until the dawn. Consequently, the surrounding community denied the presence of KAS in their region [13].

Such phenomenon is indeed interesting to be studied. Thus, in conducting the study, the theory of conflict functionalism will be adopted. According to Coser [14], basically the theory of conflict in society is not completely different from the theory of structural functionalism since both theories regard society as a system that comprises several parts. The difference only lies in the different assumption of society. For the theory of structural functionalism, elements are functional in a society so that the society can run at a normal pace. On the other hand, the theory of conflict views that elements have different interest and, consequently, they struggle to eliminate one another [15].

Some figures of Sociology who have been discussing the theory of conflict are Karl Marx, Ralf Dahrendorf, and J. Tunnner. However, different from these figures, Coser strives to integrate the two perspectives although he departs from the idea of George Simmel on the function of social conflict, namely that conflict is able to strengthen the bound of the loosely-structured groups. A society that has experienced disintegration, or conflicts with another society, can fix the cohesion within the integration of the society through conflict [16]. The statement explains why the theory of conflict that has been proposed by Lewis [17] is often labelled as the theory of conflict functionalism since Lewis has emphasized the function of conflict for a social system.

In his view, the theory of conflict by Coser is different from any other theory of conflict because the importance of conflict in maintaining the group integrity has been emphasized. On the contrary, the proponents of other theory of conflict have focused their analysis on the conflict as social change. The statement is apparent in the viewpoin of Lewis Coser as having been quoted by Bernard Raho [18]; in Coser's opinion, the functions of conflict are namely: (1) conflict is able to strengthen the quite-loose group solidarity; (2) the conflict with another group is able to yield the solidarity within the group and the solidarity itself is able to deliver the group to the establishment of an alliance with other groups; (c) conflict can cause the isolated group members to take active participation; and (d) conflict can also serve as a means of communication. Eventually, the objective of the study is to complete the results of previous studies on religion and culture. However, in this study the researchers will view and analyze the case of economic fraud under the disguise of cultural parade procession. Indeed, cultural-religious tradition does not only belong to the low-class people but also belong to the middle-class people and the modern-day people. In line with the statement, the reserach questions of the study are: (1) how the history of KAS has been established and the practice of religous tradition has been performed; (2) how the chronology of the conflict in the KAS were elaborated; and (3) what the strategies that the members of the surrounding community have taken in order to prevent the occurence of the conflict as the impact of the tradition practice that have deviated and that have disadvantaged the middle-class people.

2 RESEARCH METHOD

The type and the scope of the study referred to the qualitative study. Specifically, the study was a case study that took place in local scale, but the handling of the religion and tradition-based conflict could serve as a guideline in the global scale. Then, in conducting the study the data were retrieved from the interview sessions with religious figures, the community figures, government officials, and civilians. In addition, the data were also retrieved from field observation in order to identify the real conditions that had taken place within the society of Pogung Village, District of Bayan, Purworejo. At the same time, the data were also retrieved from the relevant studies. After the data were completely retrieved, the data were then analysed by means of qualitative analysis. In order to test the validity of the data which were retrieved, triangulation technique was implemented. Eventually, the data which had been completely retrieved were analysed by means of descriptive qualitative technique and relevant conclusions were drawn [19].

3 RESULTS AND DISCUSSIONS

3.1 The Socio-Religious Setting of Pogung Society

This study was conducted in Pogung Village, Jurutengah, District of Bayan, Regency of Purworejo. Pogung Village has quite unique history because the name of the village was taken from the biggest and oldest tree of all time. In addition, the village is known as Pogung Village because the location of the village is in the middle of two other villages namely Pogung Rejo Village and Pogung Kalangan Village. The word *Po* in local dialect refers to *Poh*, which refers to a tree, and *Gung*, which refers to *Agung*. The meaning of the name is not intended to glorify the tree (since the word *Agung* can also mean “to glorify”) but, instead, the tree in this village is indeed very big. In fact, the tree that can only be found in the Regency of Purworejo is the biggest one that has ever been found. Long time ago, there used to be some kinds of rituals held around the tree. Along with the turn of the age, the knowledge of Islam toward the principles of deity or the faith of Islam has been increasing. Consequently, such rituals have started to be abandoned by the society of Pogung Village, Jurutengah (an interview with Jumeri, January 20th, 2020). The coverage of Pogung Village is 121,959 ha. Then, as having been previously explained, the village itself is in borders with other villages. In the north, Pogung Village is in borders with Pogung Kalangan Village and Ketiwijayan Village. In the south Pogung Village is in borders with Pogung Rejo Village and Kedung Kamal Village. In the west Pogung Village is in borders with Jono Village, while in the east Pogung Village is in borders with Pogung Rejo Village. In terms of hamlet (in the local dialect the hamlet is known by the term *Pedukuhan*, comprising the smaller units under a village), Pogung Village is divided into four hamlets namely: (1) Sabrang Hamlet (First Chief of Hamlet); (2) Krajan Hamlet (Second Chief of Hamlet); (3) Kleben Hamlet, Pogung Hamlet, and Kauman Hamlet (Third Chief of Hamlet); and (4) Ngeemplak Hamlet, Banyuasin Hamlet, and Carikan Hamlet (Fourth Chief of Hamlet). With regards to these hamlets, the location of KAS is in Sabrang Hamlet, specifically in RT 03 (Neighbourhood Associations 03) RW I (Citizens Association I), Pogung Village, Jurutengah. The area of Pogung Village, Jurutengah, consists of four Citizens Associations and 13 Neighbourhood Associations. Geographically, this area is divided by a huge river, namely Jali River, which spans from the north to the sea in the south. The area located in the western side is Sabrang Hamlet, known as the village over the west side of the river. The Sabrang Hamlet comprises only one Citizens Association namely Citizens Association I. On the other hand, the village located on the eastern side of the

river is known as the village over the eastern side of the river. This village comprises three Citizens Associations namely Citizens Association II, Citizens Association III, and Citizens Association IV. Prior to 1990s, the relationship between the society living in the eastern side of river and the society living in the western side of the river suffered from hardships because the people from both villages should go around the Jali River. After 1990s, the access between the two villages started to open up due to the construction of the suspension bridge that connect the people from the western side of the river and the people from the eastern side of the river. The number of population in Pogung Village is 2,054 people, comprising 679 householders. This figure consists of 1,043 male residents and 1,011 female residents. In terms of age, 448 people are between 0 and 15 years old, 1,402 people are between 15 and 65 years old, 234 people are 65 years old and above. Next, in terms of religion all Pogung Village people are moslems. Therefore, the prayer houses that can be found throughout the village are only mosques and Islamic prayer rooms. In overall, there are two great mosques in the village namely the Al-Muslimin Mosque, located in the eastern side of the river, and the Pandansari Mosque, located in the western side of the river. In addition to the two great mosques, there are 13 Islamic prayer rooms spread throughout the Neighbourhood Associations. With reference to the statement, one of the Islamic prayer houses which is located in the vicinity of KAS is the Al-Falah Islamic Prayer Room. The religious organizations that have developed in this area are mostly Nahdlatul Ulama (NU) and Muhammadiyah. However, there are some of the villagers who join other Islamic organizations such as MTA, LDII, Salafi, and Jaulah or Jamaah Khuruj. Despite their striking differences, these organizations highly respect one another and they do not attack one another as well. It seems that the members of these Islamic organizations are inclined to the examples set by NU but they have different appearances in the daily life such as wearing boorish pants and growing beards. The key is that the members of one Islamic organization do not persuade the members of another Islamic organization. The religious activities in this village are various such as Islamic recitation or *majlis taklim*, *jamaah tahlil* and *yasin*, *selapanan*, PHBI (Islamic holiday celebration), *maulid*, *rajaban*, and alike. In addition, there are also religious educational institutions such as *TPQ* (educational institution for learning Qur'an) and *madin* (nonformal institution for learning Islamic teachings). Long time ago, the activities of the people in the western side of the river and the activities of the people in the eastern side of the river were held together but the people from the two areas should go around the river. Nowadays, the people from the two villages should not travel so far because of the suspension bridge construction (around 1992), which has connected the two villages. It should be noted that the religious activities in the eastern side of the river are more alive in comparison to the religious activities in the western side of the river. In the meantime, the people who live in the western side of the river mostly attend the higher education degree.

The religious life in the western side of the river, especially in the Sabrang Hamlet, tends to be very passive, especially in terms of religious activities. In general, the religious activities that have been performed are more of traditions such as *bersih desa*, *suronan*, *muludan*, and even the commemoration of the death (*nelung dino*, *mitung dino*, *matang puluh dino*, *nyatus*, *mendhak*, and *nyewu*). However, the religious educational activities such as *majlis taklim* and *TPQ* have not been found. In this village, the religious activities that have been performed are only "Qur'anic recitation," which is held at evening and only attended by the children in the Al-Falah Islamic Prayer House. These activities are led by Mrs. Sumarni and Mr. Jumeri; both of them are spouse and they are linked to Muhammadiyah. This religious organization is only located in the neighbouring village, namely Jono Village. If the children attend the *TPQ* or the *madrasah diniyah*, then they have to go to the neighbouring village. On

the contrary, the religious activities in the eastern side of the village consist of *jamaah tahlil* and *yasin*, *majlis taklim*, and Al-Quran education.

3.2 The Birth of Keraton Agung Sejagat (KAS)

The birth of KAS departed from the establishment of an organization named Djogja Development Committee (DEC) on 2016 in Yogyakarta. This organization promised financial well-being for the members; especially the members of DEC who had been promised financial benefits in the form of US Dollars. The DEC itself was under the leadership of Toto Santoso, who also reigned as the King of KAS in Godean, Sleman, Yogyakarta. At that time, the local society used to guess that the DEC had been similar to the Gafatar Organization, which had indoctrinated its followers to be willingly submit their treasures for the organization. The DEC Community started to establish KAS in Pogung Village, Purworejo, around January 2019. This kingdom was led by Toto Santoso as the King with Fani Aminadia as the Queen. The coronation of both figures was based on the *wangsit* or the revelation from their ancestor namely King Sanjaya, the descendant of the ruling Kings in the Mataram dynasty. In the revelation, it was explained that the location of KAS should be in Pogung Village, District of Bayan, Regency of Purworejo. Pogung Village should serve as the center of KAS because it was believed that the term Pogung was derived from 2 words namely *Poh* and *Agung*, which referred to a big tree where the two figures met Sanjaya.

The number of KAS followers has reached 450 people, widely distributed throughout several regions namely: (1) Lampung; (2) Medan; (3) Aceh; (4) Jogja; (5) Sleman; (6) Bantul; (7) Gunung Kidul; and (8) Purworejo. 30 out of 450 people are from Purworejo. In Pogung Village, Jurutengah, itself, there used 8 KAS followers but only four of them were active or directly involved in KAS namely: (1) Hikmawan (former civil servant / Secretary of Village); (2) Sarwono (former cooperative employee); (3) Narmono (metal scrapper); and (4) Eko Pratolo (village official). In general, these people were interested in KAS because they were promised with huge amount of salary by the King of KAS, Toto Susanto Hadiningrat. However, in order to get the membership of KAS people should donate certain amount of fund. The amount of the fund was various, depending on the rank such as 1-star, 2-star, 3-star, or 4-star. Certainly, people who opted of 1-star paid less contribution than those who opted for the higher rank.

All of the regions that have been previously mentioned used to be the branches of KAS. In overall, KAS used to have 13 branches with Pogung, Jurutengah, as the headquarter. The former branches of KAS are, for example, Pare Jaya (Sleman), Prambanan, and Manisrenggo. The structure of KAS leadership consisted of King and Queen, *Maha Patih*, *Maha Menteri*, and alike. In addition to the leadership structure, KAS used to appoint a spiritual *guru* (spiritual leader) under the title Resi Hadiningrat but this position was occupied by Hikmawan, who used to be *Patih Menteri*. Then, the organization structure of KAS was defined in detail by the King. For example, the highest power rested on the hands of the King and there were 13 ministers who supervised the governors and the village heads.

The palace of KAS was built on a property owned by Hikmawan, a member of DEC who lived in Purworejo. Hikmawan also owned the house that had been turned into the complex of KAS. His family is very wealthy because his father used to be the Head of Pogung Village; due to this position, Hikmawan's father had abundant number of property. In addition, Hikmawan's father used to work as a teacher of religion (under the Ministry of Religious Affairs) and was also known as a charismatic religious leader in the domain of

Islam. According to Puji Rahayu, Hikmawan himself is a former Secretary of Pogung Village. He left his position as a civil servant because of his association with the community of treasure hunters. In addition, Mahmudi explains that at the beginning Hikmawan worked with MLM connection and then he started to hunt the magical heirloom such as *wesi aji* and recently he has established other community of treasure hunters (an interview with Mahmudi and Puji Rahayu, January 19th, 2020).

“This is the mark of a pair of feet from the incarnation of Vishnu and Shiva, the pair of feet that belong to Rakai Mataram Agung Joyokusumo Wangsa Sanjaya, Sri Ratu Indratanaya Hayuningrat Wangsa Syailendra, who has been coroneted as the Emperor of the World (King of all kings), a just and wise king, a noble king, and a great king, no one shall have the courage to fight him and all people shall bow before him, the one entitled the Prince of War, the one who has been triumphant upon the greed and the evil, all enemies have been defeated by the King for the sake of the state well-being and the earth prosperity, he is wise and accurate and he knows every single thing before it happens, his army is fearsome throughout the world, and yet he arms himself with *trisula wedha* and he marches into the battle alone, he shall not underestimate the defeated and yet he is merciful, enforcing the law under the just manner, glorified by his name, there shall not be any crime because all criminals have repented themselves, they shall be terrified by the *karma* from the Just and the Wise King, people are joyful because the justice of the King has made its appearance, the leader who serves the people with knowledge, it is he who is under the upbringing of Sabdopalon, who have born shame yet become glorified, every single thing shall be illuminating and no people shall be poor, and this the mark that the age of sorrow has turned into the age of glory, strengthening the constellation of the universe, and all people pay high respect, *gemah ripah loh jinawi, toto titi tentrem karto raharjo*.”

The above decree was carved on an encription named as Prasasti I Bumi Mataram. The encription served as the declaration of a world-wide country with absolute power which cannot be taken away until the system of the world has ended. Therefore, all governments in the world will be declared sovereign if and only if KAS (World Empire – Earth Empire – Great Sun Empire) has authorized the sovereignty of these governments as the rightful heir to the earth living in the centre of the earth (Atlantic Peak – Central Java – Corps Diplomatique – Coordinates 00 – Primitive Land). Anyone or any government that does not adhere to all orders (policies) from KAS (World Empire – Earth Empire – Great Sun Empire) shall be declared as deviants (terrorists) and shall encounter the law of the Emperor in the manifestation of earthquake and immortality in which all kingdoms, states, colonies, and even tribunals (republics) that have been established shall be destroyed and lost for eternity.

3.3 The Chronology of the Conflict in KAS

At the early weeks of January, specifically at Friday, January 10th, 2019, people were stunned by a cultural parade procession entitled “Wilujengan Kraton Agung Sejagad.” The procession had caused commotion for the people living around the complex of KAS. Actually, the people there had been suspicious with the activities of KAS, especially in the property of the owner, namely Hikmawan. Hikmawan’s behaviours, at the same time, were also questionable since his property had been frequently used for holding several meetings which participants coming from various regions. Several days later, specifically on August 14th, 2019, another event named “Laskar Merah Putih” was held and the event was known as “the

wedding” in order to commemorate 1 Year of World Peace. Due to the nature of the event, the followers of KAS came to the meeting with their complete uniform.

At the beginning, the local people was not suspicious to the activities of the “kingdom” because they knew that some sorts of cultural centre had been reconstructed on the property. In fact, one of the local people named Jumeri stated that from preliminary information that had been retrieved two sports courts, namely volley ball court and badminton court, had been reconstructed over the property. However, the local people started being suspicious when the encription named Ibu Bumi Mataram II, which marked the establishment of the artificial kingdom, was moved into the property on December 29th, 2019. The encription was transported from the District of Bruno, Purworejo, with offerings rituals and incense burning. The details on the overall situation can be found in the following interview with Suwarni and Jumeri:

As far as I know, the encription was transported on the 1st Suro or Friday, September 1st, 2019 (Jumat Kliwon according to the local lunar calendar) around three o'clock in the middle of the night. The encription was transported from Plipiran Village, District of Bruno, with so many offerings. Then, the encription itself was wrapped in a white cloth. The weight of the encription is about 8 to 10 tons (an interview with Sumarni and Jumeri on January 18th, 2020).

The members of KAS had made the encription sacred by inscribing the encription with Javanese scripts, stars, arrows, footprints, and charter. Afterward, the encription was wrapped with white cloth and then was placed over the available throne. This description does match exactly to the information that have been retrieved from Empu Wijoyo Guno, the officer who has inscribed the encription, below:

The encription that has been inscribed with the Javanese scripts portrays *Bumi Mataram Keraton Agung Sejagat*. The name Mataram itself stands for *Mata Rantai Manusia* (Chain of Mankind). The meaning of *Mata Rantai Manusia* is that the whole universe consists of the chain of mankind that can be planted by any seed. The main point is that all types of crops refer to the chain of mankind or Mataram itself. In addition, the figure *Chakra* which has been inscribed over the tablet depicts the timeline and the life of the mankind. Inside the *Chakra* itself, there are 9 gods. Furthermore, the figure of *Trisula* (trident), which refers to knowledge, has also been inscribed. Eventually, two footprints have been inscribed as well. The meaning of the footprint is to serve as a trail or a sojourn of an influential figure. As an alternative, the footprint can also be interpreted as the mark of an Emperor. All of these symbols serve as the signs of life in the actual universe (Tribunjateng.com, retrieved at January 15th, 2020).

The encription itself was inaugurated at Sunday, December 29th, 2019 and the inauguration took place in the bathing place (*sendang kamulyan*), the hall (*Pendopo*), the museum, and the compound of the palace. The inauguration took place from 23:00 until 03:00 at the local time in the next day with the rituals that had been deviated and had even violated the Islamic faith, the one that the surrounding community had clung onto. In addition, the rituals itself were also performed by burning incenses. These incenses certainly had strong odour, thus causing the people in the surrounding community to suffer from nausea. Due to this situation, the people in the surrounding community became more concerned about and afraid of KAS.

The peak of this situation was the cultural parade procession known as *Wilujengan*

Kraton Agung Sejagat that had been held on January 10th, 2020. Prior to the procession, several preparations had been made and some of these preparations were notifications to the surrounding community and the rehearsal for the Procession of *Wilujengan Kraton Agung Sejagat*.

On January 6th, 2020, the committee of the Procession sent a letter of notification to the Head of Jono Village, Bayan, Purworejo. The head of the notification letter was written in Javanese script dated on January 6th, 2020 and numbered 008/KAS-PP/Tolu.1/293/2020. The salutation of the letter was even written in Javanese dialects: “*Salam rahayu, rahayu. Ingsun Nyekseni Sejatine Ingsun Kang Sejati Kang Urip Tan Keno Pati Langgeng Saklawase.*” Then, the main point of the letter stated that the KAS would hold a Cultural Festival entitled “*Wilujengan Keraton Agung Sejagat.*”

The sequence in the Cultural Festival was intended to be the commitment of the Retainers of Keraton Agung to preserve the culture (the Javanese culture precisely) as the core of the identity for the Javanese people. Then, the Cultural Festival aimed at developing the spirit of unity and integrity through the cultural preservation. The *Wilujengan Keraton Agung Sejagat* was held from Friday, January 10th, 2020 until Sunday, January 12th, 2020 and started from 15:00 Western Indonesian Time. The location for the Cultural Festival itself was in Pogung Village, Jurutengah, Neighbourhood Association 03 Citizens Association 01, District of Bayan. The number of the participants itself was 200 to 300 members of KAS and the invited guests. The sequence of the consisted of the Cultural Procession of Keraton Agung and the Ritual Procession of the Culture in Prasasti I Bhumi Mataram 2.

On January 8th and 9th, 2020, the rehearsal for the Procession of *Wilujengan Kraton Agung Sejagat* was held. The rehearsal was attended by the members of KAS who participated in the main event and all of these members wore their complete uniform. This activity certainly disturbed the surrounding community since many members of KAS came to the rehearsal site using their cars. In fact, these members chanted and clapped their hands all night long using loudspeakers. The surrounding community became more concerned since these activities had disturbed the harmony and the convenience of the surrounding community. In sum, the presence of the KAS members in the rehearsal of the event had disturbed the surrounding community.

On Friday, January 10th, 2020, the procession of *Wilujengan Keraton Agung Sejagat* was finally held. The procession started from 15:00 Western Indonesian Time and proceeded from the Office of Kawijayan Village to the Jono Village and eventually to the palace of KAS. Despite the date of the procession, the members of KAS had arrived in the site since January 9th, 2020. While the members were waiting for the procession, the members who were from the outside of Pogung Village, Jurutengah, wandered around the Palace of KAS. They gathered around with their complete uniform in accordance with their rank such as King and Queen. Then, they participated in the procession in the next morning and the procession was attended by a number of KAS members who came from various regions such as Aceh, Medan, Lampung, Purworejo, Bantul, Sleman, and alike. The Procession itself had caused traffic jam, resulting in the disturbance toward the convenience of the surrounding community.

On Sunday, January 12th, 2020, a press release was read by Sinuhun Totok Susanto Hadiningrat, the King of Keraton Agung Sejagat, with the companion of Queen Gita. In the press release, it was stated that:

Anyone or any government which does not adhere to all orders (policies) from

KAS (World Empire – Earth Empire – Great Sun Empire) shall be declared as deviants (terrorists) and shall encounter the law of the Emperor in the manifestation of earthquake and immortality in which all kingdoms, states, colonies, and even tribunals (republics) which have been established shall be destroyed and lost for eternity.

With the above statement, the surrounding community become concerned about and even concerned of KAS. The restlessness that the surrounding community experienced at that time was related to the activities in the night and the offering rituals of KAS. The activities of KAS that had been held in the night inside the palace of KAS had been disturbing for the surrounding community. Indeed, the activities of KAS had been held until late at night and it was very disturbing for the surrounding community. In addition, many guests or members of KAS parked their cars and the presence of these cars fully occupied the village street nearby the palace of KAS. The rituals themselves, such as sowing offerings and burning incenses, and alike, had been disturbing for the surrounding community. To the surrounding community, the presence of KAS had been identical with the offerings and the worship toward the encryption. This situation certainly interrupted the development of the Islamic faith that had been well-formed within the community.

There were two figures nearby the palace of KAS who had massively refused its presence namely H. Jumeri and her daughter, Suwarni. Both of them were militant Muhammadiyah figures who highly upheld the values of religion purification. Their spirit was apparent when the encryption was worshipped, the offerings were sown over the encryption, and the encryption was wrapped by a white cloth. It was only Suwarni who had the courage to sweep the offerings and take of the white cloth. These weird incidents had been reported to the local government officials, especially the Head of Pogung Village, Jurutengah (an interview with Suwarni on January 19th, 2020).

Therefore, on January 12th, 2020, specifically in Monday night, the people in Pogung Village, altogether with the religious figures, the public figures, and the government apparatus, held a meeting in Pandansari Mosque, the area of Pogung Village located on the western side of Jali River. In the meeting, these people reached an agreement to refuse the presence of KAS due to its concerning activities in the middle of the surrounding community. The refusal by the people of Pogung Village, Jurutengah, District of Bayan, Regency of Purworejo, was confirmed at least by 38 signatures from the local people and was also based on the Letter of Jurutengah Village with the number 140/11/2020 dated January 13th, 2020. The letter itself was sent to the Head of the District of Bayan.

In the letter, there were at least six points which had been the basis of the refusal toward KAS by the local people. The six points were:

1. The Commemoration of 1 Year of World Peace by KAS on August 14th, 2019, disturbed the convenience of the surrounding community.
2. The inauguration of the Hall of KAS which included encryption, bathing place, hall, museum, and building of KAS, on December 29th, 2019 was concerning and terrifying surrounding community due to the rituals that had deviated from the general Islamic teachings.
3. The procession of *Wilujengan Keraton Agung Sejagat* on January 10th, 2020, which involved the members of KAS from various regions, resulted in the disturbance toward the order and the convenience of the surrounding community.

4. The press release by KAS which says “anyone or any government that does not adhere to all orders (policies) from KAS (World Empire – Earth Empire – Great Sun Empire) shall be declared as deviants (terrorists) and shall encounter the law of the Emperor” was against the ideology of Indonesia
5. The activities were not authorized by the Resort Police Department of Purworejo but the KAS still ran the Cultural Parade of *Wilujengan Keraton Agung Sejagat*.
6. Due to these series of incidents, the surrounding community of KAS became concerned and terrified.

In this kind of condition, the Head of Pogung Village, Jurutengah, altogether with the religious figures and the community figures played an important role in maintaining the security and preventing the riot within the community members. The community members were expected to not take any anarchistic action so that the community stayed conducive and in order. In fact, the community members were expected to not to be provoked by the external parties and any type of anarchistic action, as having been experienced in the case of Syiah, which took place in Sampang, Madura, and in the case of Ahmadiyah as well, which took place in East Lombok, West Nusa Tenggara. This decision was based on the dark past of the Pogung Village residents. Precisely, in 2006 a thief was brutally murdered because of the vigilante act by the village residents. Due to the case, many residents were investigated as witnesses by the security officers. Therefore, the response toward the case of KAS should be carefully taken.

3.4 Conflict-Handling Strategy

Based on the complaint that had been filed to the District Head of Bayan on January 13th, 2020, the security officers from the Sectoral Police Department of Bayan held coordination with the Resort Police Department of Purworejo, Central Java, and the coordination was reported to the Regional Police Department of Central Java. Afterward, the Directory of General Crime Investigation the Resort Police Department of Central Java held coordination again with the relevant Police Resort Department and Regional Government in order to arrest the King and the Queen of KAS in Purworejo.

The legal standing for the arrest of the King and the Queen of KAS is the police report number LP/A/03/I/2020/Jateng/Res/Pwr dated January 14th, 2020. In addition, other witnesses were also arrested in relation to the procession. These witnesses were: (1) Muhammad Ngimron Saleh; (2) Hikmawan Mukhsin, S.H.; (3) Wiwik Untari; (4) Prastiyanto; (5) Supardi; (6) Anita Ramadhani (personal bodyguard of the Queen); and (7) Hartono (Computer Engineer, General of Logistics).

On the other hand, the reporting witnesses were namely: (1) Slamet Purwadi (Head of Pogung Village, Jurutengah); (2) Dedi Mulyadi; (3) Margo Sanyoto; (4) Sumarni binti Jumeri (a neighbour of KAS); (5) Muhammad Ngatoillah (Secretary of Pogung Village, Jurutengah); (6) Siti Alfiah; (7) Kodrat; (8) Moeharjono; and (8) Setyo Eko Pratolo. Based on the report from the reporting witnesses, the Directory of General Crime Investigation finally arrested Toto Santoso (42 years old) and Fanni Aminadia (41 years old), the husband and wife who admitted themselves to be the King and the Queen of KAS. Both suspects (Toto and Fanni) were arrested by the policemen on 18:00 Western Indonesian Time on January 14th, 2020. Later in the night, several KAS followers were also arrested and some evidence was collected by the Resort Police Department of Purworejo.

4 Conclusions

The presence of Keraton Agung Sejagat (KAS) has been viral throughout the Archipelago but KAS itself is categorized as a foul kingdom because it is not part of the 13 palaces that have been admitted in Indonesia. KAS was originally established by an economic-based organization named Djogja Development Committee (DEC) based in Yogyakarta. In order to gain more memberships, Toto Santoso and Fani Aminadia expanded the business of the organization by establishing KAS in the Regency of Purworejo and declaring themselves as the King and the Queen of KAS. As a result, the nearby people became interested with the membership of KAS although they had to contribute certain fund in order to earn their rank and this marked the beginning of the social conflict: KAS built the palace complex over the property of the local residents. Furthermore, within the palace which had not been completely reconstructed, rituals containing praises to God the Almighty, burning incenses, and giving offerings before the encription as a symbol of good fortune in the form of royal title were held once in a week. Such cultural rituals were eventually negatively responded by the local residents since there had been elements of religious ideological deviation among the KAS members. In addition, the commitment in the form of big economic bonus was not distributed; as a result, the local residents became restless and they made a report about the King of KAS to the government officials. Although there has been a tension among the residents in Pogung Village, Jurutengah, the conflict does not lead to the destructive actions. The King and the Queen of KAS have been arrested and have been on trial, while the residents who have fallen victim to the foul kingdom have been provided with psychological recovery mentoring initiatives by the local government. The psychological recovery mentoring initiatives alone has involved the religious figures, the community figures, and the state apparatus so that the situation becomes conducive and peaceful again.

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