

Chapter 6 / Ritual and Social Change: A Javanese Example



As in so many areas of anthropological concern, functionalism, either of the sociological sort associated with the name of Radcliffe-Brown or of the social-psychological sort associated with Malinowski, has tended to dominate recent theoretical discussions of the role of religion in society. Stemming originally from Durkheim's *The Elementary Forms of the Religious Life* and Robertson-Smith's *Lectures on the Religion of the Semites*, the sociological approach (or, as the British anthropologists prefer to call it, the social anthropological approach) emphasizes the manner in which belief and particularly ritual reinforce the traditional social ties between individuals; it stresses the way in which the social structure of a group is strengthened and perpetuated through the ritualistic or mythic symbolization of the underlying social values upon which it rests.¹ The social-psychological approach, of which Frazer and Tylor were perhaps the pioneers but which found its clearest statement in Malinowski's classic *Magic, Science and Religion*, emphasizes what religion does for the individual—how it satisfies both his cognitive and

¹ E. Durkheim, *The Elementary Forms of the Religious Life* (Glencoe, Ill., 1947); W. Robertson-Smith, *Lectures on the Religion of the Semites* (Edinburgh, 1894).

affective demands for a stable, comprehensible, and coercible world, and how it enables him to maintain an inner security in the face of natural contingency.² Together, the two approaches have given us an increasingly detailed understanding of the social and psychological "functions" of religion in a wide range of societies.

Where the functional approach has been least impressive, however, is in dealing with social change. As has been noted by several writers, the emphasis on systems in balance, on social homeostasis, and on timeless structural pictures, leads to a bias in favor of "well-integrated" societies in a stable equilibrium and to a tendency to emphasize the functional aspects of a people's social usages and customs rather than their dysfunctional implications.³ In analyses of religion this static, ahistorical approach has led to a somewhat overconservative view of the role of ritual and belief in social life. Despite cautionary comments by Kluckhohn⁴ and others on the "gain and cost" of various religious practices such as witchcraft, the tendency has been consistently to stress the harmonizing, integrating, and psychologically supportive aspects of religious patterns rather than the disruptive, disintegrative, and psychologically disturbing aspects; to demonstrate the manner in which religion preserves social and psychological structure rather than the manner in which it destroys or transforms it. Where change has been treated, as in Redfield's work on Yucatan, it has largely been in terms of progressive disintegration: "The changes in culture that in Yucatan appear to 'go along with' lessening isolation and homogeneity are seen to be chiefly three: disorganization of the culture, secularization and individualization."⁵ Yet even a passing knowledge of our own religious history makes us hesitate to affirm such a simply "positive" role for religion generally.

It is the thesis of this chapter that one of the major reasons for the inability of functional theory to cope with change lies in its failure to treat sociological and cultural processes on equal terms; almost inevitably one of the two either is ignored or is sacrificed to become but a simple reflex, a "mirror image," of the other. Either culture is regarded as

² B. Malinowski, *Magic, Science and Religion* (Boston, 1948).

³ See, for example, E. R. Leach, *Political Systems of Highland Burma* (Cambridge, Mass., 1954); and R. Merton, *Social Theory and Social Structure* (Glencoe, Ill., 1949).

⁴ See C. Kluckhohn, *Navaho Witchcraft*, Peabody Museum Papers, No. 22 (Cambridge, Mass., 1944).

⁵ R. Redfield, *The Folk Culture of Yucatan* (Chicago, 1941), p. 339.

wholly derivative from the forms of social organization—the approach characteristic of the British structuralists as well as many American sociologists; or the forms of social organization are regarded as behavioral embodiments of cultural patterns—the approach of Malinowski and many American anthropologists. In either case, the lesser term tends to drop out as a dynamic factor, and we are left either with an omnibus concept of culture (“that complex whole . . .”) or else with a completely comprehensive concept of social structure (“social structure is not an aspect of culture but the entire culture of a given people handled in a special frame of theory”).⁶ In such a situation, the dynamic elements in social change that arise from the failure of cultural patterns to be perfectly congruent with the forms of social organization are largely incapable of formulation. “We functionalists,” E. R. Leach has recently remarked, “are not really ‘antihistorical’ by principle; it is simply that we do not know how to fit historical materials into our framework of concepts.”⁷

A revision of the concepts of functional theory so as to make them capable of dealing more effectively with “historical materials” might well begin with an attempt to distinguish analytically between the cultural and social aspects of human life, and to treat them as independently variable yet mutually interdependent factors. Though separable only conceptually, culture and social structure will then be seen to be capable of a wide range of modes of integration with one another, of which the simple isomorphic mode is but a limiting case—a case common only in societies which have been stable over such an extended time as to make possible a close adjustment between social and cultural aspects. In most societies, where change is a characteristic rather than an abnormal occurrence, we shall expect to find more or less radical discontinuities between the two. I would argue that it is in these very discontinuities that we shall find some of the primary driving forces in change.

One of the more useful ways—but far from the only one—of distinguishing between culture and social system is to see the former as an ordered system of meaning and of symbols, in terms of which social interaction takes place; and to see the latter as the pattern of social interaction itself.⁸ On the one level there is the framework of beliefs, ex-

⁶ M. Fortes, “The Structure of Unilineal Descent Groups,” *American Anthropologist*, 55 (1953): 17–41.

⁷ Leach, *Political Systems of Highland Burma*, p. 282.

⁸ T. Parsons and E. Shils, *Toward a General Theory of Action* (Cambridge, Mass., 1951).

pressive symbols, and values in terms of which individuals define their world, express their feelings, and make their judgments; on the other level there is the ongoing process of interactive behavior, whose persistent form we call social structure. Culture is the fabric of meaning in terms of which human beings interpret their experience and guide their action; social structure is the form that action takes, the actually existing network of social relations. Culture and social structure are then but different abstractions from the same phenomena. The one considers social action in respect to its meaning for those who carry it out, the other considers it in terms of its contribution to the functioning of some social system.

The nature of the distinction between culture and social system is brought out more clearly when one considers the contrasting sorts of integration characteristic of each of them. This contrast is between what Sorokin has called “logico-meaningful integration” and what he has called “causal-functional integration.”⁹ By logico-meaningful integration, characteristic of culture, is meant the sort of integration one finds in a Bach fugue, in Catholic dogma, or in the general theory of relativity; it is a unity of style, of logical implication, of meaning and value. By causal-functional integration, characteristic of the social system, is meant the kind of integration one finds in an organism, where all the parts are united in a single causal web; each part is an element in a reverberating causal ring which “keeps the system going.” And because these two types of integration are not identical, because the particular form one of them takes does not directly imply the form the other will take, there is an inherent incongruity and tension between the two and between both of them and a third element, the pattern of motivational integration within the individual which we usually call personality structure:

Thus conceived, a social system is only one of three aspects of the structuring of a completely concrete system of social action. The other two are the personality systems of the individual actors and the cultural system which is built into their action. Each of the three must be considered to be an independent focus of the organization of the elements of the action system in the sense that no one of them is theoretically reducible to terms of one or a combination of the other two. Each is indispensable to the other two in the sense that without personalities and culture there would be no social system and so on around the roster of logical possibilities. But this interdependence and interpenetration is a very different matter from reducibility, which would mean that the important properties and processes of one class of sys-

⁹ P. Sorokin, *Social and Cultural Dynamics*, 3 vols. (New York, 1937).

tem could be theoretically *derived* from our theoretical knowledge of one or both of the other two. The action frame of reference is common to all three and this fact makes certain "transformations" between them possible. But on the level of theory here attempted they do not constitute a single system, however this might turn out to be on some other theoretical level.¹⁰

I shall attempt to demonstrate the utility of this more dynamic functionalist approach by applying it to a particular case of a ritual which failed to function properly. I shall try to show how an approach which does not distinguish the "logico-meaningful" cultural aspects of the ritual pattern from the "causal-functional" social structural aspects is unable to account adequately for this ritual failure, and how an approach which does so distinguish them is able to analyze more explicitly the cause of the trouble. It will further be argued that such an approach is able to avoid the simplistic view of the functional role of religion in society which sees that role merely as structure-conserving, and to substitute for it a more complex conception of the relations between religious belief and practice and secular social life. Historical materials can be fitted into such a conception, and the functional analysis of religion can therefore be widened to deal more adequately with processes of change.

The Setting

The case to be described is that of a funeral held in Modjokuto, a small town in eastern Central Java. A young boy, about ten years of age, who was living with his uncle and aunt, died very suddenly. His death, instead of being followed by the usual hurried, subdued, yet methodically efficient Javanese funeral ceremony and burial routine, brought on an extended period of pronounced social strain and severe psychological tension. The complex of beliefs and rituals which had for generations brought countless Javanese safely through the difficult postmortem period suddenly failed to work with its accustomed effectiveness. To understand why it failed demands knowledge and understanding of a whole range of social and cultural changes which have taken place in Java since the first decades of this century. This disrupted funeral was in fact but a microscopic example of the broader conflicts, structural

¹⁰ T. Parsons, *The Social System* (Glencoe, Ill., 1951), p. 6.

dissolutions, and attempted reintegrations which, in one form or another, are characteristic of contemporary Indonesian society.

The religious tradition of Java, particularly of the peasantry, is a composite of Indian, Islamic, and indigenous Southeast Asian elements. The rise of large, militaristic kingdoms in the inland rice basins in the early centuries of the Christian era was associated with the diffusion of Hinduist and Buddhist culture patterns to the island; the expansion of international maritime trade in the port cities of the northern coast in the fifteenth and sixteenth centuries was associated with the diffusion of Islamic patterns. Working their way into the peasant mass, these two world religions became fused with the underlying animistic traditions characteristic of the whole Malaysian culture area. The result was a balanced syncretism of myth and ritual in which Hindu gods and goddesses, Moslem prophets and saints, and local spirits and demons all found a proper place.

The central ritual form in this syncretism is a communal feast, called the *slametan*. Slametans, which are given with only slight variations in form and content on almost all occasions of religious significance—at passage points in the life cycle, on calendrical holidays, at certain stages of the crop cycle, on changing one's residence, and so on—are intended to be both offerings to the spirits and commensal mechanisms of social integration for the living. The meal, which consists of specially prepared dishes, each symbolic of a particular religious concept, is cooked by the female members of one nuclear family household and set out on mats in the middle of the living room. The male head of the household invites the male heads of the eight or ten contiguous households to attend; no closer neighbor is ignored in favor of one farther away. After a speech by the host explaining the spiritual purpose of the feast and a short Arabic chant, each man takes a few hurried, almost furtive, gulps of food, wraps the remainder of the meal in a banana-leaf basket, and returns home to share it with his family. It is said that the spirits draw their sustenance from the odor of the food, the incense which is burned, and the Moslem prayer; the human participants draw theirs from the material substance of the food and from their social interaction. The result of this quiet, undramatic little ritual is twofold: the spirits are appeased and neighborhood solidarity is strengthened.

The ordinary canons of functional theory are quite adequate for the analysis of such a pattern. It can rather easily be shown that the slametan is well designed both to "tune up the ultimate value attitudes" nec-

essary to the effective integration of a territorially based social structure, and to fulfill the psychological needs for intellectual coherence and emotional stability characteristic of a peasant population. The Javanese village (once or twice a year, villagewide slametans are held) is essentially a set of geographically contiguous, but rather self-consciously autonomous, nuclear-family households whose economic and political interdependence is of roughly the same circumscribed and explicitly defined sort as that demonstrated in the slametan. The demands of the labor-intensive rice and dry-crop agricultural process require the perpetuation of specific modes of technical cooperation and enforce a sense of community on the otherwise rather self-contained families—a sense of community which the slametan clearly reinforces. And when we consider the manner in which various conceptual and behavioral elements from Hindu-Buddhism, Islam, and “animism” are reinterpreted and balanced to form a distinctive and nearly homogeneous religious style, the close functional adjustment between the communal feast pattern and the conditions of Javanese rural life is even more readily apparent.

But the fact is that in all but the most isolated parts of Java, both the simple territorial basis of village social integration and the syncretic basis of its cultural homogeneity have been progressively undermined over the past fifty years. Population growth, urbanization, monetization, occupational differentiation, and the like, have combined to weaken the traditional ties of peasant social structure; and the winds of doctrine which have accompanied the appearance of these structural changes have disturbed the simple uniformity of religious belief and practice characteristic of an earlier period. The rise of nationalism, Marxism, and Islamic reform as ideologies, which resulted in part from the increasing complexity of Javanese society, has affected not only the large cities where these creeds first appeared and have always had their greatest strength, but has had a heavy impact on the smaller towns and villages as well. In fact, much of recent Javanese social change is perhaps most aptly characterized as a shift from a situation in which the primary integrative ties between individuals (or between families) are phrased in terms of geographical proximity to one in which they are phrased in terms of ideological like-mindedness.

In the villages and small towns these major ideological changes appeared largely in the guise of a widening split between those who emphasized the Islamic aspects of the indigenous religious syncretism and those who emphasized the Hinduist and animistic elements. It is true

that some difference between these variant subtraditions has been present since the arrival of Islam; some individuals have always been particularly skilled in Arabic chanting or particularly learned in Moslem law, while others have been adept at more Hinduistic mystical practices or specialists in local curing techniques. But these contrasts were softened by the easy tolerance of the Javanese for a wide range of religious concepts, so long as basic ritual patterns—that is, slametans—were faithfully supported; whatever social divisiveness they stimulated was largely obscured by the overriding commonalities of rural and small-town life.

However, the appearance after 1910 of Islamic modernism (as well as vigorous conservative reactions against it) and religious nationalism among the economically and politically sophisticated trading classes of the larger cities strengthened the feeling for Islam as an exclusivist, antisyncretic creed among the more orthodox element of the mass of the population. Similarly, secular nationalism and Marxism, appearing among the civil servants and the expanding proletariat of these cities, strengthened the pre-Islamic (that is, Hinduist-animist) elements of the syncretic pattern, which these groups tended to prize as a counterweight to puristic Islam and which some of them adopted as a general religious framework in which to set their more specifically political ideas. On the one hand, there arose a more self-conscious Moslem, basing his religious beliefs and practices more explicitly on the international and universalistic doctrines of Mohammed; on the other hand there arose a more self-conscious “nativist,” attempting to evolve a generalized religious system out of the material—muting the more Islamic elements—of his inherited religious tradition. And the contrast between the first kind of man, called a *santri*, and the second, called an *abangan*, grew steadily more acute, until today it forms the major cultural distinction in the whole of the Modjokuto area.

It is especially in the town that this contrast has come to play a crucial role. The absence of pressures toward interfamilial cooperation exerted by the technical requirements of wet-rice growing, as well as lessened effectiveness of the traditional forms of village government in the face of the complexities of urban living, severely weaken the social supports of the syncretic village pattern. When each man makes his living—as chauffeur, trader, clerk, or laborer—more or less independently of how his neighbors make theirs, his sense of the importance of the neighborhood community naturally diminishes. A more differentiated class

system, more bureaucratic and impersonal forms of government, greater heterogeneity of social background, all tend to lead to the same result: the de-emphasis of strictly geographical ties in favor of diffusely ideological ones. For the townsman, the distinction between santri and abangan becomes even sharper, for it emerges as his primary point of social reference; it becomes a symbol of his social identity, rather than a mere contrast in belief. The sort of friends he will have, the sort of organizations he will join, the sort of political leadership he will follow, the sort of person he or his son will marry, will all be strongly influenced by the side of this ideological bifurcation which he adopts as his own.

There is thus emerging in the town—though not only in the town—a new pattern of social living organized in terms of an altered framework of cultural classification. Among the elite this new pattern has already become rather highly developed, but among the mass of the townspeople it is still in the process of formation. Particularly in the *kampongs*, the off-the-street neighborhoods in which the common Javanese townsmen live crowded together in a helter-skelter profusion of little bamboo houses, one finds a transitional society in which the traditional forms of rural living are being steadily dissolved and new forms steadily reconstructed. In these enclaves of peasants-come-to-town (or of sons and grandsons of peasants-come-to-town), Redfield's folk culture is being constantly converted into his urban culture, though this latter is not accurately characterized by such negative and residual terms as "secular," "individualized," and "culturally disorganized." What is occurring in the kampongs is not so much a destruction of traditional ways of life, as a construction of a new one; the sharp social conflict characteristic of these lower-class neighborhoods is not simply indicative of a loss of cultural consensus, but rather is indicative of a search, not yet entirely successful, for new, more generalized, and flexible patterns of belief and value.

In Modjokuto, as in most of Indonesia, this search is taking place largely within the social context of the mass political parties, as well as in the women's clubs, youth organizations, labor unions, and other sodalities formally or informally linked with them. There are several of these parties (though the recent [1955] general election severely reduced their number), each led by educated urban elites—civil servants, teachers, traders, students, and the like—and each competing with the others for the political allegiance of both the half-rural, half-urban kam-

pong dwellers and of the mass of the peasantry. And almost without exception, they appeal to one or another side of the santri—abangan split. Of this complex of political parties and sodalities, only two are of immediate concern to us here: Masjumi, a huge, Islam-based political party; and Permai, a vigorously anti-Moslem politico-religious cult.

Masjumi is the more or less direct descendant of the prewar Islamic reform movement. Led, at least in Modjokuto, by modernist santri intellectuals, it stands for a socially conscious, antischolastic, and somewhat puritanical version of back-to-the-Koran Islam. In company with the other Moslem parties, it also supports the institution of an "Islamic State" in Indonesia in place of the present secular republic. However, the meaning of this ideal is not entirely clear. Masjumi's enemies accuse it of pressing for an intolerant, medievalist theocracy in which abangans and non-Moslems will be persecuted and forced to follow exactly the prescripts of the Moslem law, while Masjumi's leaders claim that Islam is intrinsically tolerant and that they only desire a government explicitly based on the Moslem creed, one whose laws will be in consonance with the teachings of the Koran and Hadith. In any case, Masjumi, the country's largest Moslem party, is one of the major spokesmen on both the national and the local levels for the values and aspirations of the santri community.

Permai is not so impressive on a national scale. Though it is a nationwide party, it is a fairly small one, having strength only in a few fairly circumscribed regions. In the Modjokuto area, however, it happened to be of some importance, and what it lacked in national scope it made up in local intensity. Essentially, Permai is a fusion of Marxist politics with abangan religious patterns. It combines a fairly explicit anti-Westernism, anticapitalism, and anti-imperialism with an attempt to formalize and generalize some of the more characteristic diffuse themes of the peasant religious syncretism. Permai meetings follow both the slametan pattern, complete with incense and symbolic food (but without Islamic chants), and modern parliamentary procedure; Permai pamphlets contain calendrical and numerological divinatory systems and mystical teachings as well as analyses of class conflict; and Permai speeches are concerned with elaborating both religious and political concepts. In Modjokuto, Permai is also a curing cult, with its own special medical practices and spells, a secret password, and cabalistic interpretations of passages in the leaders' social and political writings.

But Permai's most notable characteristic is its strong anti-Moslem

stand. Charging that Islam is a foreign import, unsuited to the needs and values of the Javanese, the cult urges a return to "pure" and "original" Javanese beliefs, by which they seem to mean to the indigenous syncretism with the more Islamic elements removed. In line with this, the cult-party has initiated a drive, on both national and local levels, for secular (that is, non-Islamic) marriage and funeral rites. As the situation stands now, all but Christians and Balinese Hindus must have their marriages legitimized by means of the Moslem ritual.¹¹ Funeral rites are an individual concern but, because of the long history of syncretism, they are so deeply involved with Islamic customs that a genuinely non-Islamic funeral tends to be a practical impossibility.

Permai's action on the local level in pursuit of non-Islamic marriage and funeral ceremonies took two forms. One was heavy pressure on local government officials to permit such practices, and the other was heavy pressure on its own members to follow, voluntarily, rituals purified of Islamic elements. In the case of marriage, success was more or less precluded because the local officials' hands were tied by Central Government ordinances, and even highly ideologized members of the cult would not dare an openly "illegitimate" marriage. Without a change in the law, Permai had little chance to alter marriage forms, though a few abortive attempts were made to conduct civil ceremonies under the aegis of abangan-minded village chiefs.

The case of funerals was somewhat different, for a matter of custom rather than law was involved. During the period I was in the field (1952-1954), the tension between Permai and Masjumi increased very sharply. This was due in part to the imminence of Indonesia's first general elections, and in part to the effects of the cold war. It was also influenced by various special occurrences—such as a report that the national head of Permai had publicly called Mohammed a false prophet; a speech in the nearby regional capital by a Masjumi leader in which he accused Permai of intending to raise a generation of bastards in Indonesia; and a bitter village-chief election largely fought out on santri vs. abangan grounds. As a result, the local subdistrict officer, a worried bureaucrat trapped in the middle, called a meeting of all the village

¹¹ Actually, there are two parts to Javanese marriage rites. One, which is part of the general syncretism, is held at the bride's home and involves a slametan and an elaborate ceremonial "meeting" between bride and groom. The other, which is the official ceremony in the eyes of the Government, follows the Moslem law and takes place at the office of the subdistrict religious officer, or Naib. See C. Geertz, *The Religion of Java* (Glencoe, Ill., 1960), pp. 51-61, 203.

religious officials, or Modins. Among many other duties, a Modin is traditionally responsible for conducting funerals. He directs the whole ritual, instructs the mourners in the technical details of burial, leads the Koran chanting, and reads a set speech to the deceased at the graveside. The subdistrict officer instructed the Modins—the majority of whom were village Masjumi leaders—that in the case of the death of a member of Permai, they were merely to note the name and age of the deceased and return home; they were not to participate in the ritual. He warned that if they did not do as he advised, they would be responsible if trouble started and he would not come to their support.

This was the situation on July 17, 1954, when Paidjan, nephew of Karman, an active and ardent member of Permai, died suddenly in the Modjokuto kampong in which I was living.

The Funeral

The mood of a Javanese funeral is not one of hysterical bereavement, unrestrained sobbing, or even of formalized cries of grief for the deceased's departure. Rather, it is a calm, undemonstrative, almost languid letting go, a brief ritualized relinquishment of a relationship no longer possible. Tears are not approved of and certainly not encouraged; the effort is to get the job done, not to linger over the pleasures of grief. The detailed busy-work of the funeral, the politely formal social intercourse with the neighbors pressing in from all sides, the series of commemorative slametans stretched out at intervals for almost three years—the whole momentum of the Javanese ritual system is supposed to carry one through grief without severe emotional disturbance. For the mourner, the funeral and postfuneral ritual is said to produce a feeling of *iklas*, a kind of willed affectlessness, a detached and static state of "not caring"; for the neighborhood group it is said to produce *rukun*, "communal harmony."

The actual service is in essence simply another version of the slametan, adapted to the special requirements of interment. When the news of a death is broadcast through the area, everyone in the neighborhood must drop what he is doing and go immediately to the home of the survivors. The women bring bowls of rice, which is cooked up into a sla-

metan; the men begin to cut wooden grave markers and to dig a grave. Soon the Modin arrives and begins to direct activities. The corpse is washed in ceremonially prepared water by the relatives (who unflinchingly hold the body on their laps to demonstrate their affection for the deceased as well as their self-control); then it is wrapped in muslin. About a dozen santris, under the leadership of the Modin, chant Arabic prayers over the body for five or ten minutes; after this it is carried, amid various ritual acts, in a ceremonial procession to the graveyard, where it is interred in prescribed ways. The Modin reads a graveside speech to the deceased, reminding him of his duties as a believing Moslem; and the funeral is over, usually only two or three hours after death. The funeral proper is followed by commemorative slametans in the home of the survivors at three, seven, forty, and one hundred days after death; on the first and second anniversary of death; and, finally, on the thousandth day, when the corpse is considered to have turned to dust and the gap between the living and the dead to have become absolute.

This was the ritual pattern which was called into play when Paidjan died. As soon as dawn broke (death occurred in the early hours of the morning), Karman, the uncle, dispatched a telegram to the boy's parents in a nearby city, telling them in characteristic Javanese fashion that their son was ill. This evasion was intended to soften the impact of death by allowing them to become aware of it more gradually. Javanese feel that emotional damage results not from the severity of a frustration but from the suddenness with which it comes, the degree to which it "surprises" one unprepared for it. It is "shock," not suffering itself, which is feared. Next, in the expectation that the parents would arrive within a few hours, Karman sent for the Modin to begin the ceremony. This was done on the theory that by the time the parents had come little would be left to do but inter the body, and they would thus once more be spared unnecessary stress. By ten o'clock at the very latest it should all be over; a saddening incident, but a ritually muted one.

But when the Modin, as he later told me, arrived at Karman's house and saw the poster displaying Permai's political symbol, he told Karman that he could not perform the ritual. After all, Karman belonged to "another religion," and he, the Modin, did not know the correct burial rituals for it; all he knew was Islam. "I don't want to insult your religion," he said piously. "On the contrary, I hold it in the utmost regard, for there is no intolerance in Islam. But I don't know your ritual. The Christians have their own ritual and their own specialist (the local

preacher), but what does Permai do? Do they burn the corpse or what?" (This is a sly allusion to Hindu burial practices; evidently the Modin enjoyed himself hugely in this interchange.) Karman was, the Modin told me, rather upset at all this and evidently surprised, for although he was an active member of Permai, he was a fairly unsophisticated one. It had evidently never occurred to him that the anti-Moslem-funeral agitation of the party would ever appear as a concrete problem, or that the Modin would actually refuse to officiate. Karman was actually not a bad fellow, the Modin concluded; he was but a dupe of his leaders.

After leaving the now highly agitated Karman, the Modin went directly to the subdistrict officer to ask if he had acted properly. The officer was morally bound to say that he had, and thus fortified the Modin returned home to find Karman and the village policeman, to whom Karman had gone in desperation, waiting for him. The policeman, a personal friend of Karman's, told the Modin that according to time-honored custom he was supposed to bury everyone with impartiality, never mind whether he happened to agree with their politics. But the Modin, having now been personally supported by the subdistrict officer, insisted that it was no longer his responsibility. However, he suggested, if Karman wished, he could go to the village chief's office and sign a public statement, sealed with the Government stamp and countersigned by the village chief in the presence of two witnesses, declaring that he, Karman, was a true believing Moslem and that he wished the Modin to bury the boy according to Islamic custom. At this suggestion that he officially abandon his religious beliefs, Karman exploded into a rage and stormed from the house, rather uncharacteristic behavior for a Javanese. By the time he arrived home again, at his wit's end about what to do next, he found to his dismay that the news of the boy's death had been broadcast and the entire neighborhood was already gathering for the ceremony.

Like most of the kampongs in the town of Modjokuto, the one in which I lived consisted both of pious santris and ardent abangans (as well as a number of less intense adherents of either side), mixed together in a more or less random manner. In the town, people are forced to live where they can and take whomever they find for neighbors, in contrast to the rural areas where whole neighborhoods, even whole villages, still tend to be made up almost entirely of either abangans or santris. The majority of the santris in the kampong were members of Masjumi, and most of the abangans were followers of Permai, and in daily

life, social interaction between the two groups was minimal. The abangans, most of whom were either petty artisans or manual laborers, gathered each late afternoon at Karman's roadside coffee shop for the idle twilight conversations which are typical of small-town and village life in Java; the santris—tailors, traders, and storekeepers for the most part—usually gathered in one or another of the santri-run shops for the same purpose. But despite this lack of close social ties, the demonstration of territorial unity at a funeral was still felt by both groups to be an unavoidable duty; of all the Javanese rituals, the funeral probably carries the greatest obligation on attendance. Everyone who lives within a certain roughly defined radius of the survivors' home is expected to come to the ceremony; and on this occasion everyone did.

With this as background, it is not surprising that when I arrived at Karman's house about eight o'clock, I found two separate clusters of sullen men squatting disconsolately on either side of the yard, a nervous group of whispering women sitting idly inside the house near the still-clothed body, and a general air of doubt and uneasiness in place of the usual quiet busyness of slametan preparing, body washing, and guest greeting. The abangans were grouped near the house, where Karman was crouched, staring blankly off into space, and where Sudjoko and Sastro, the town Chairman and Secretary of Permai (the only nonresidents of the kampong present) sat on chairs, looking vaguely out of place. The santris were crowded together under the narrow shadow of a coconut palm about thirty yards away, chatting quietly to one another about everything but the problem at hand. The almost motionless scene suggested an unlooked-for intermission in a familiar drama, as when a motion picture stops in mid-action.

After a half hour or so, a few of the abangans began to chip half-heartedly away at pieces of wood to make grave markers and a few women began to construct small flower offerings for want of anything better to do; but it was clear that the ritual was arrested and that no one quite knew what to do next. Tension slowly rose. People nervously watched the sun rise higher and higher in the sky, or glanced at the impassive Karman. Mutterings about the sorry state of affairs began to appear ("everything these days is a political problem," an old, traditionalistic man of about eighty grumbled to me, "you can't even die any more but what it becomes a political problem"). Finally, about 9:30, a young santri tailor named Abu decided to try to do something about the situation before it deteriorated entirely: he stood up and gestured to Kar-

man, the first serious instrumental act which had occurred all morning. And Karman, roused from his meditation, crossed the no man's land to talk to him.

As a matter of fact, Abu occupied a rather special position in the kampong. Although he was a pious santri and a loyal Masjumi member, he had more contact with the Permai group because his tailor shop was located directly behind Karman's coffee shop. Though Abu, who stuck to his sewing machine night and day, was not properly a member of this group, he would often exchange comments with them from his work bench about twenty feet away. True, a certain amount of tension existed between him and the Permai people over religious issues. Once, when I was inquiring about their eschatological beliefs, they referred me sarcastically to Abu, saying he was an expert, and they teased him quite openly about what they considered the wholly ridiculous Islamic theories of the afterlife. Nevertheless, he had something of a social bond with them, and it was perhaps reasonable that he should be the one to try to break the deadlock.

"It is already nearly noon," Abu said. "Things can't go straight on like this." He suggested that he send Umar, another of the santris, to see if the Modin could now be induced to come; perhaps things were cooler with him now. Meanwhile, he could get the washing and wrapping of the corpse started himself. Karman replied that he would think about it, and returned to the other side of the yard for a discussion with the two Permai leaders. After a few minutes of vigorous gesturing and nodding, Karman returned and said simply, "All right, that way." "I know how you feel," Abu said; "I'll just do what is absolutely necessary and keep the Islam out as much as possible." He gathered the santris together and they entered the house.

The first requisite was stripping the corpse (which was still lying on the floor, because no one could bring himself to move it). But by now the body was rigid, making it necessary to cut the clothes off with a knife, an unusual procedure which deeply disturbed everyone, especially the women clustered around. The santris finally managed to get the body outside and set up the bathing enclosure. Abu asked for volunteers for the washing; he reminded them that God would consider such an act a good work. But the relatives, who normally would be expected to undertake this task, were by now so deeply shaken and confused that they were unable to bring themselves to hold the boy on their laps in the customary fashion. There was another wait while people looked

hopelessly at each other. Finally, Pak Sura, a member of Karman's group but no relative, took the boy on his lap, although he was clearly frightened and kept whispering a protective spell. One reason the Javanese give for their custom of rapid burial is that it is dangerous to have the spirit of the deceased hovering around the house.

Before the washing could begin, however, someone raised the question as to whether one person was enough—wasn't it usually three? No one was quite sure, including Abu; some thought that although it was customary to have three people it was not obligatory, and some thought three a necessary number. After about ten minutes of anxious discussion, a male cousin of the boy and a carpenter, unrelated to him, managed to work up the courage to join Pak Sura. Abu, attempting to act the Modin's role as best he could, sprinkled a few drops of water on the corpse and then it was washed, rather haphazardly and in unsacralized water. When this was finished, however, the procedure was again stalled, for no one knew exactly how to arrange the small cotton pads which, under Moslem law, should plug the body orifices. Karman's wife, sister of the deceased's mother, could evidently take no more, for she broke into a loud, unrestrained wailing, the only demonstration of this sort I witnessed among the dozen or so Javanese funerals I attended. Everyone was further upset by this development, and most of the kampong women made a frantic but unavailing effort to comfort her. Most of the men remained seated in the yard, outwardly calm and inexpressive, but the embarrassed uneasiness which had been present since the beginning seemed to be turning toward fearful desperation. "It is not nice for her to cry that way," several men said to me, "it isn't proper." At this point, the Modin arrived.

However, he was still adamant. Further, he warned Abu that he was courting eternal damnation by his actions. "You will have to answer to God on Judgment Day," he said, "if you make mistakes in the ritual. It will be your responsibility. For a Moslem, burial is a serious matter and must be carried out according to the Law by someone who knows what the Law is, not according to the will of the individual." He then suggested to Sudjoko and Sastro, the Permai leaders, that they take charge of the funeral, for as party "intellectuals" they must certainly know what kind of funeral customs Permai followed. The two leaders, who had not moved from their chairs, considered this as everyone watched expectantly, but they finally refused, with some chagrin, saying they really did not know how to go about it. The Modin shrugged and turned

away. One of the bystanders, a friend of Karman's, then suggested that they just take the body out and bury it and forget about the whole ritual; it was extremely dangerous to leave things as they were much longer. I don't know whether this remarkable suggestion would have been followed, for at this juncture the mother and father of the dead child entered the kampong.

They seemed quite composed. They were not unaware of the death, for the father later told me he had suspected as much when he got the telegram; he and his wife had prepared themselves for the worst and were more or less resigned by the time they arrived. When they approached the kampong and saw the whole neighborhood gathered, they knew that their fears were well founded. When Karman's wife, whose weeping had subsided slightly, saw the dead boy's mother come into the yard, she burst free of those who were comforting her and with a shriek rushed to embrace her sister. In what seemed a split second, both women had dissolved into wild hysterics and the crowd had rushed in and pulled them apart, dragging them to houses at opposite sides of the kampong. Their wailing continued in undiminished volume, and nervous comments arose to the effect that they ought to get on with the burial in one fashion or another, before the boy's spirit possessed someone.

But the mother now insisted on seeing the body of her child before it was wrapped. The father at first forbade it, angrily ordering her to stop crying—didn't she know that such behavior would darken the boy's pathway to the other world? But she persisted and so they brought her, stumbling, to where he lay in Karman's house. The women tried to keep her from drawing too close, but she broke loose and began to kiss the boy about the genitals. She was snatched away almost immediately by her husband and the women, though she screamed that she had not yet finished; and they pulled her into the back room where she subsided into a daze. After a while—the body was finally being wrapped, the Modin having unbent enough to point out where the cotton pads went—she seemed to lose her bearings entirely and began to move about the yard shaking hands with everyone, all strangers to her, and saying, "Forgive me my faults, forgive me my faults." Again she was forcibly restrained; people said, "Calm yourself; think of your other children—do you want to follow your son to the grave?"

The corpse was now wrapped, and new suggestions were made that it be taken off immediately to the graveyard. At this point, Abu ap-

proached the father, who, he evidently felt, had now displaced Karman as the man legally responsible for the proceedings. Abu explained that the Modin, being a Government official, did not feel free to approach the father himself, but he would like to know: how did he wish the boy to be buried—the Islamic way or what? The father, somewhat bewildered, said, "Of course, the Islamic way. I don't have much of any religion, but I'm not a Christian, and when it comes to death the burial should be the Islamic way. Completely Islamic." Abu explained again that the Modin could not approach the father directly, but that he, being "free," could do as he pleased. He said that he had tried to help as best he could but that he had been careful to do nothing Islamic before the father came. It was too bad, he apologized, about all the tension that was in the air, that political differences had to make so much trouble. But after all, everything had to be "clear" and "legal" about the funeral. It was important for the boy's soul. The santris, somewhat gleefully, now chanted their prayers over the corpse, and it was carried to the grave and buried in the usual manner. The Modin gave the usual graveyard speech, as amended for children, and the funeral was finally completed. None of the relatives or the women went to the graveyard; but when we returned to the house—it was now well after noon—the slametan was finally served, and Paidjan's spirit presumably left the kampong to begin its journey to the other world.

Three days later, in the evening, the first of the commemorative slametans was held, but it turned out that not only were no santris present but that it was as much a Permai political and religious cult meeting as a mourning ritual. Karman started off in the traditional fashion by announcing in high Javanese that this was a slametan in remembrance of the death of Paidjan. Sudjoko, the Permai leader, immediately burst in saying, "No, no, that is wrong. At a third day slametan you just eat and give a long Islamic chant for the dead, and we are certainly not going to do that." He then launched into a long, rambling speech. Everyone, he said, must know the philosophical-religious basis of the country. "Suppose this American [he pointed to me; he was not at all pleased by my presence] came up and asked you: what is the spiritual basis of the country? and you didn't know—wouldn't you be ashamed?"

He went on in this vein, building up a whole rationale for the present national political structure on the basis of a mystical interpretation of President Sukarno's "Five Points" (Monotheism, Social Justice, Humanitarianism, Democracy, and Nationalism) which are the official ideologi-

cal foundation of the new republic. Aided by Karman and others, he worked out a micro-macrocosm correspondence theory in which the individual is seen to be but a small replica of the state, and the state but an enlarged image of the individual. If the state is to be ordered, then the individual must also be ordered; each implies the other. As the President's Five Points are at the basis of the state, so the five senses are at the basis of an individual. The process of harmonizing both are the same, and it is this we must be sure we know. The discussion continued for nearly half an hour, ranging widely through religious, philosophical, and political issues (including, evidently for my benefit, a discussion of the Rosenbergs' execution).

We paused for coffee and as Sudjoko was about to begin again, Paidjan's father, who had been sitting quietly and expressionless, began suddenly to talk, softly and with a curiously mechanical tonelessness, almost as if he were reasoning with himself, but without much hope of success. "I am sorry for my rough city accent," he said, "but I very much want to say something." He hoped they would forgive him; they could continue their discussion in a moment. "I have been trying to be *iklas* ['detached,' 'resigned'] about Paidjan's death. I'm convinced that everything that could have been done for him was done and that his death was just an event which simply happened." He said he was still in Modjokuto because he could not yet face the people where he lived, couldn't face having to tell each one of them what had occurred. His wife, he said, was a little more *iklas* now too. It was hard, though. He kept telling himself it was just the will of God, but it was so hard, for nowadays people didn't agree on things any more; one person tells you one thing and others tell you another. It's hard to know which is right, to know what to believe. He said he appreciated all the Modjokuto people coming to the funeral, and he was sorry it had been all mixed up. "I'm not very religious myself. I'm not Masjumi and I'm not Permai. But I wanted the boy to be buried in the old way. I hope no one's feelings were hurt." He said again he was trying to be *iklas*, to tell himself it was just the will of God, but it was hard, for things were so confused these days. It was hard to see why the boy should have died.

This sort of public expression of one's feelings is extremely unusual—in my experience unique—among Javanese, and in the formalized traditional slametan pattern there is simply no place for it (nor for philosophical or political discussion). Everyone present was rather shaken by the father's talk, and there was a painful silence. Sudjoko finally

began to talk again, but this time he described in detail the boy's death. How Paidjan had first gotten a fever and Karman had called him, Sudjoko, to come and say a Permai spell. But the boy did not respond. They finally took him to a male nurse in the hospital, where he was given an injection. But still he worsened. He vomited blood and went into convulsions, which Sudjoko described rather graphically, and then he died. "I don't know why the Permai spell didn't work," he said; "it has worked before. This time it didn't. I don't know why; that sort of thing can't be explained no matter how much you think about it. Sometimes it just works and sometimes it just doesn't." There was another silence and then, after about ten minutes more of political discussion, we disbanded. The father returned the next day to his home and I was not invited to any of the later slametans. When I left the field about four months later, Karman's wife had still not entirely recovered from the experience, the tension between the santris and the abangans in the kampong had increased, and everyone wondered what would happen the next time a death occurred in a Permai family.

Analysis

"Of all the sources of religion," wrote Malinowski, "the supreme and final crisis of life—death—is of the greatest importance."¹² Death, he argued, provokes in the survivors a dual response of love and loathing, a deep-going emotional ambivalence of fascination and fear which threatens both the psychological and social foundations of human existence. The survivors are drawn toward the deceased by their affection for him, repelled from him by the dreadful transformation wrought by death. Funeral rites, and the mourning practices which follow them, focus around this paradoxical desire both to maintain the tie in the face of death and to break the bond immediately and utterly, and to insure the domination of the will to live over the tendency to despair. Mortuary rituals maintain the continuity of human life by preventing the survivors from yielding either to the impulse to flee panic-stricken from the scene or to the contrary impulse to follow the deceased into the grave:

¹² Malinowski, *Magic, Science and Religion*, p. 29.

And here into this play of emotional forces, into this supreme dilemma of life and final death, religion steps in, selecting the positive creed, the comforting view, the culturally valuable belief in immortality, in the spirit independent of the body, and in the continuance of life after death. In the various ceremonies at death, in commemoration and communion with the departed, and worship of ancestral ghosts, religion gives body and form to the saving beliefs. . . . Exactly the same function it fulfills also with regard to the whole group. The ceremonial of death, which ties the survivors to the body and rivets them to the place of death, the beliefs in the existence of the spirit, in its beneficent influences or malevolent intentions, in the duties of a series of commemorative or sacrificial ceremonies—in all this religion counteracts the centrifugal forces of fear, dismay, demoralization, and provides the most powerful means of reintegration of the group's shaken solidarity and of the re-establishment of its morale. In short, religion here assures the victory of tradition over the mere negative response of thwarted instinct.¹³

To this sort of theory, a case such as that described above clearly poses some difficult problems. Not only was the victory of tradition and culture over "thwarted instinct" a narrow one at best, but it seemed as if the ritual were tearing the society apart rather than integrating it, were disorganizing personalities rather than healing them. To this the functionalist has a ready answer, which takes one of two forms depending upon whether he follows the Durkheim or the Malinowski tradition: social disintegration or cultural demoralization. Rapid social change has disrupted Javanese society and this is reflected in a disintegrated culture; as the unified state of traditional village society was mirrored in the unified slametan, so the broken society of the kampong is mirrored in the broken slametan of the funeral ritual we have just witnessed. Or, in the alternate phraseology, cultural decay has led to social fragmentation; loss of a vigorous folk tradition has weakened the moral ties between individuals.

It seems to me that there are two things wrong with this argument, no matter in which of the two vocabularies it is stated: it identifies social (or cultural) conflict with social (or cultural) disintegration; it denies independent roles to both culture and social structure, regarding one of the two as a mere epiphenomenon of the other.

In the first place, kampong life is not simply anomic. Though it is marked by vigorous social conflicts, as is our own society, it nevertheless proceeds fairly effectively in most areas. If governmental, economic, familial, stratificatory, and social control institutions functioned

¹³ Ibid., pp. 33–35.

as poorly as did Paidjan's funeral, a kampong would indeed be an uncomfortable place in which to live. But though some of the typical symptoms of urban upheaval—such as increased gambling, petty thievery, and prostitution—are to some degree present, kampong social life is clearly not on the verge of collapse; everyday social interaction does not limp along with the suppressed bitterness and deep uncertainty we have seen focused around burial. For most of its members most of the time, a semiurban neighborhood in Modjokuto offers a viable way of life, despite its material disadvantages and its transitional character; and for all the sentimentality which has been lavished on descriptions of rural life in Java, this is probably as much as one could say for the village. As a matter of fact, it is around religious beliefs and practices—slametans, holidays, curing, sorcery, cult groups, and so on—that the most seriously disruptive events seem to cluster. Religion here is somehow the center and source of stress, not merely the reflection of stress elsewhere in the society.

Yet it is not a source of stress because commitment to the inherited patterns of belief and ritual has been weakened. The conflict around Paidjan's death took place simply because all the kampong residents did share a common, highly integrated, cultural tradition concerning funerals. There was no argument over whether the slametan pattern was the correct ritual, whether the neighbors were obligated to attend, or whether the supernatural concepts upon which the ritual is based were valid ones. For both santris and abangans in the kampongs, the slametan maintains its force as a genuine sacred symbol; it still provides a meaningful framework for facing death—for most people the only meaningful framework. We cannot attribute the failure of the ritual to secularization, to a growth in skepticism, or to a disinterest in the traditional "saving beliefs," any more than we can attribute it to anomie.

We must rather, I think, ascribe it to a discontinuity between the form of integration existing in the social structural ("causal-functional") dimension and the form of integration existing in the cultural ("logico-meaningful") dimension—a discontinuity which leads not to social and cultural disintegration, but to social and cultural conflict. In more concrete, if somewhat aphoristic terms, the difficulty lies in the fact that socially kampong people are urbanites, while culturally they are still folk.

I have already pointed out that the Javanese kampong represents a transitional sort of society, that its members stand "in between" the more or less fully urbanized elite and the more or less traditionally organized peasantry. The social structural forms in which they participate

are for the most part urban ones. The emergence of a highly differentiated occupational structure in place of the almost entirely agricultural one of the countryside; the virtual disappearance of the semihereditary, traditional village government as a personalistic buffer between the individual and the rationalized central government bureaucracy, and its replacement by the more flexible forms of modern parliamentary democracy; the evolution of a multiclass society in which the kampong, unlike the village, is not even a potentially self-sufficient entity, but is only one dependent subpart—all this means that the kampong man lives in a very urban world. Socially, his is a *Gesellschaft* existence.

But on the cultural level—the level of meaning—there is much less of a contrast between the kampong dweller and the villager; much more between him and a member of the urban elite. The patterns of belief, expression, and value to which the kampong man is committed—his world view, ethos, ethic, or whatever—differ only slightly from those followed by the villager. Amid a radically more complex social environment, he clings noticeably to the symbols which guided him or his parents through life in rural society. And it is this fact which gave rise to the psychological and social tension surrounding Paidjan's funeral.

The disorganization of the ritual resulted from a basic ambiguity in the meaning of the rite for those who participated in it. Most simply stated, this ambiguity lay in the fact that the symbols which compose the slametan had both religious and political significance, were charged with both sacred and profane import. The people who came into Karman's yard, including Karman himself, were not sure whether they were engaged in a sacralized consideration of first and last things or in a secular struggle for power. This is why the old man (he was a graveyard keeper, as a matter of fact) complained to me that dying was nowadays a political problem; why the village policeman accused the Modin not of religious but of political bias for refusing to bury Paidjan; why the unsophisticated Karman was astonished when his ideological commitments suddenly loomed as obstacles to his religious practices; why Abu was torn between his willingness to submerge political differences in the interest of a harmonious funeral and his unwillingness to trifle with his religious beliefs in the interest of his own salvation; why the commemorative rite oscillated between political diatribe and a poignant search for an adequate explanation of what had happened—why, in sum, the slametan religious pattern stumbled when it attempted to "step in" with the "positive creed" and "the culturally valuable belief."

As emphasized earlier, the present severity of the contrast between

santri and abangan is in great part due to the rise of nationalist social movements in twentieth century Indonesia. In the larger cities where these movements were born, they were originally of various sorts: tradesmen's societies to fight Chinese competition; unions of workers to resist plantation exploitation; religious groups trying to redefine ultimate concepts; philosophical discussion clubs attempting to clarify Indonesian metaphysical and moral notions; school associations striving to revivify Indonesian education; cooperative societies trying to work out new forms of economic organization; cultural groups moving toward a renaissance of Indonesian artistic life; and, of course, political parties working to build up effective opposition to Dutch rule. As time wore on, however, the struggle for independence absorbed more and more the energies of all these essentially elite groups. Whatever the distinctive aim of each of them—economic reconstruction, religious reform, artistic renaissance—it became submerged in a diffuse political ideology; all the groups were increasingly concerned with one end as the prerequisite of all further social and cultural progress—freedom. By the time the revolution began in 1945, reformulation of ideas outside the political sphere had noticeably slackened and most aspects of life had become intensely ideologized, a tendency which has continued into the postwar period.

In the villages and small-town kampongs, the early, specific phase of nationalism had only a minor effect. But as the movement unified and moved toward eventual triumph, the masses too began to be affected and, as I have pointed out, mainly through the medium of religious symbols. The highly urbanized elite forged their bonds to the peasantry not in terms of complex political and economic theory, which would have had little meaning in a rural context, but in terms of concepts and values already present there. As the major line of demarcation among the elite was between those who took Islamic doctrine as the overall basis of their mass appeal and those who took a generalized philosophical refinement of the indigenous syncretic tradition as such a basis, so in the countryside santri and abangan soon became not simply religious but political categories, denoting the followers of these two diffuse approaches to the organization of the emerging independent society. When the achievement of political freedom strengthened the importance of factional politics in parliamentary government, the santri-abangan distinction became, on the local level at least, one of the primary ideological axes around which the process of party maneuvering took place.

The effect of this development has been to cause political debate and

religious propitiation to be carried out in the same vocabulary. A koranic chant becomes an affirmation of political allegiance as well as a paean to God; a burning of incense expresses one's secular ideology as well as one's sacred beliefs. Slametans now tend to be marked by anxious discussions of the various elements in the ritual, of what their "real" significance is; by arguments as to whether a particular practice is essential or optional; by abangan uneasiness when santris lift their eyes to pray and santri uneasiness when abangans recite a protective spell. At death, as we have seen, the traditional symbols tend both to solidify individuals in the face of social loss and to remind them of their differences; to emphasize the broadly human themes of mortality and undeserved suffering and the narrowly social ones of factional opposition and party struggle; to strengthen the values the participants hold in common and to "tune up" their animosities and suspicions. The rituals themselves become matters of political conflict; forms for the sacralization of marriage and death are transformed into important party issues. In such an equivocal cultural setting, the average kampong Javanese finds it increasingly difficult to determine the proper attitude toward a particular event, to choose the meaning of a given symbol appropriate to a given social context.

The corollary of this interference of political meanings with religious meanings also occurs: the interference of religious meanings with political ones. Because the same symbols are used in both political and religious contexts, people often regard party struggle as involving not merely the usual ebb and flow of parliamentary maneuver, the necessary factional give-and-take of democratic government, but involving as well decisions on basic values and ultimates. Kampong people in particular tend to see the open struggle for power explicitly institutionalized in the new republican forms of government as a struggle for the right to establish different brands of essentially religious principles as official: "If the abangans get in, the koranic teachers will be forbidden to hold classes"; "If the santris get in, we shall all have to pray five times a day." The normal conflict involved in electoral striving for office is heightened by the idea that literally everything is at stake: the "If we win, it is our country" idea that the group which gains power has a right, as one man said, "to put his own foundation under the state." Politics thus takes on a kind of sacralized bitterness; and one village election in a suburban Modjokuto village actually had to be held twice because of the intense pressures generated in this way.

The kampong man is, so to speak, caught between his ultimate and

his proximate concepts. Because he is forced to formulate his essentially metaphysical ideas, his response to such basic "problems" as fate, suffering, and evil, in the same terms as when he states his claims to secular power, his political rights and aspirations, he experiences difficulty in enacting either a socially and psychologically efficient funeral or a smoothly running election.

But a ritual is not just a pattern of meaning; it is also a form of social interaction. Thus, in addition to creating cultural ambiguity, the attempt to bring a religious pattern from a relatively less differentiated rural background into an urban context also gives rise to social conflict, simply because the kind of social integration demonstrated by the pattern is not congruent with the major patterns of integration in the society generally. The way *kampong* people go about maintaining solidarity in everyday life is quite different from the way the *slametan* insists that they should go about maintaining it.

As emphasized earlier, the *slametan* is essentially a territorially based ritual; it assumes the primary tie between families to be that of residential propinquity. One set of neighbors is considered a significant social unit (politically, religiously, economically) as against another set of neighbors; one village as against another village; one village-cluster as against another village-cluster. In the town, this pattern has in large part changed. Significant social groups are defined by a plurality of factors—class, political commitment, occupation, ethnicity, regional origins, religious preference, age, and sex, as well as residence. The new urban form of organization consists of a careful balance of conflicting forces arising out of diverse contexts: class differences are softened by ideological similarities; ethnic conflicts by common economic interests; political opposition, as we have seen, by residential intimacy. But in the midst of all this pluralistic checking and balancing, the *slametan* remains unchanged, blind to the major lines of social and cultural demarcation in urban life. For it, the primary classifying characteristic of an individual is where he lives.

Thus when an occasion arises demanding sacralization—a life-cycle transition, a holiday, a serious illness—the religious form which must be employed acts not with but against the grain of social equilibrium. The *slametan* ignores those recently devised mechanisms of social insulation which in daily life keep group conflict within fixed bounds, as it also ignores the newly evolved patterns of social integration among opposed groups which balance contradictory tensions in a reasonably

effective fashion. People are pressed into an intimacy they would as soon avoid; where the incongruity between the social assumptions of the ritual ("we are all culturally homogeneous peasants together") and what is in fact the case ("we are several different kinds of people who must perforce live together despite our serious value disagreements") leads to a deep uneasiness of which Paidjan's funeral was but an extreme example. In the *kampong*, the holding of a *slametan* increasingly serves to remind people that the neighborhood bonds they are strengthening through a dramatic enactment are no longer the bonds which most emphatically hold them together. These latter are ideological, class, occupation, and political bonds, divergent ties which are no longer adequately summed up in territorial relationships.

In sum, the disruption of Paidjan's funeral may be traced to a single source: an incongruity between the cultural framework of meaning and the patterning of social interaction, an incongruity due to the persistence in an urban environment of a religious symbol system adjusted to peasant social structure. Static functionalism, of either the sociological or social psychological sort, is unable to isolate this kind of incongruity because it fails to discriminate between logico-meaningful integration and causal-functional integration; because it fails to realize that cultural structure and social structure are not mere reflexes of one another but independent, yet interdependent, variables. The driving forces in social change can be clearly formulated only by a more dynamic form of functionalist theory, one which takes into account the fact that man's need to live in a world to which he can attribute some significance, whose essential import he feels he can grasp, often diverges from his concurrent need to maintain a functioning social organism. A diffuse concept of culture as "learned behavior," a static view of social structure as an equilibrated pattern of interaction, and a stated or unstated assumption that the two must somehow (save in "disorganized" situations) be simple mirror images of one another, is rather too primitive a conceptual apparatus with which to attack such problems as those raised by Paidjan's unfortunate but instructive funeral.