

# The Forecast Djaka Lodang and Prabowo Subianto in The Concept of Historicism

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***Abstract – This paper discusses two predictions, Djaka Lodang's prediction and Prabowo Subianto's prediction. The forecast in historicism is a way of approach in the social sciences and the history of science which is based on the notion that forecasting of the future is the ultimate goal of history. This is made possible by discovering "rhythms", the patterns of final conduct that are subject to a law that all underlie the flow of history. But we must remember that in historical knowledge contains elements that are not equal to other social knowledge. In historical knowledge it tells the unique, individual, and autonomous phenomena. Described by the comparative method, this paper explores creative thoughts to look at different social situations.***

## I. INTRODUCTION

The Indonesian people were recently thrown by Prabowo Subianto's prediction that "Indonesia will be dissolved by 2030". The statement was delivered in a speech on February 10, 2018 in the event of the 10th anniversary of the Gerindra Party [1]. Feedback of the pros and cons of various parties appear. Some statements that do not like the prediction was put forward by various circles ranging from ministers, board members, presidents, and the wider community. Meanwhile, only a handful of disagreeing but making the prediction a warning.

What is delivered by Prabowo Subianto is not something new. During the Dutch East Indies Government, the government was once foretold to disband in 1930 [2]. The prediction is contained in Djaka Lodang written by Ranggawarsita. What is interesting is that the last two numbers have the same number 1930-2030, is this a coincidence. Therefore, in this paper will be discussed both predictions in the concept of historicism.

In historical science the question of prediction has become part of the debated. Divination is a knowledge that is speculative, erratic, can not be ascertained whether or not true. But for speculative history philosophers, they believe that historical speculations may provide objective certainties. That patterns or tendencies that regularly appear in history are often guided about future conditions [3].

## II. RESEARCH METHOD

The comparative method is used to discuss the issues in this paper [4]. This method is done by comparing two objects or forecasts that have similarities and differences. Caused by different life settings and at different times makes the same forecast presents a picture of a different human life.

Some variables in the comparative method, namely comparative descriptive and correlational comparative. The first method compares by outlining, the second method comparing by way of reciprocal linking, as cause and effect. Both explanations are described using the concept of historicism. The concept of Karl Popper is used in the discussion. Popper states that through scientific pretense in speculative systems, they seem to predict the future. By Popper, speculative systems are called "historicism". Historicism is a way of approach in the social sciences and the history of science which is based on the idea that the forecasting of the future is the main goal of history.

This is made possible by discovering "rhythms", the patterns of latter behavior that are subject to the laws that all underlie the flow of history. But we must remember that in historical knowledge contains elements that are not equal to other social knowledge. In historical knowledge it tells the unique, individual, and autonomous phenomena [5]. Described by the comparative method, this paper explores creative thoughts to look at different social situations.

According to Popper there are four opinions to prove the truth of predictions of the future, namely: (1) formulated an evolutionary law for the historical process; (2) sought for a social dynamic whose influence on history equals the dynamics of physical objects; (3) sought certain trends in the historical process which are then projected forward; (4) sought the laws of motion underlying the development of history [6].

## III. RESULT AND DISCUSSION

### A. The Prediction Djaka Lodang

The prediction prophecy about the Dutch East Indies will be disseminated by a Hajj from Ngadiluwih Kediri in 1929 during a lecture in a recitation activity. The interesting thing about this pilgrim's case was the

overwhelming response from the various newspapers that existed at the time. News of the Hajj statement was published in various newspapers and magazines, such as *De Indische courant*, *Haagsche courant*, *New Soerabaja Courant*, *De Gooi en Eemlander: nieuws en advertentieblad*, *Dagblad voor de arbeiderspartij*, *Het Vaderland: staat en letterkundig nieuwsblad*, and *Bataviaasch nieuwsblad*.

The Hajj statement is of concern to the Colonial Government and is regarded as a slap that can bring down even the overthrow of the government. Mentioned in a newspaper news under the title "Het Boek" Djaka Lodang "In beslag genomen", explains that a fanatical Hajj in Ngadiluweh Kediri attempted to incite the people and made a resistance movement against the power of the Dutch East Indies government by using Djaka Lodang's book prediction which explains that in 1930 victory for the Javanese will begin, there will come a time to be free from colonization (independence) [7].

The invitation to always be together and unite in a certain time as gathered when *selamatan* become media that can strengthen togetherness. The power to be built through the *selamatan* and various gatherings in ceremonial Islam is intended to raise the power in the face of Dutch colonizers. In Djaka Lodang's prediction the invitation was to realize these ideals [8].

The contents of Djaka Lodang's prophecy in several other places, since the beginning of the 20th century are also politically used by Ke Hajar Dewantara in mobilizing *Taman Siswa*. Similarly, some socio-political organizations such as the *Sarekat Islam*, the *Communist Party*, the *Indonesian National Party (PNI)*, and other social organizations [9].

#### B. The prediction Prabowo Subianto

Prediction based on a fiction novel entitled *Ghost Fleet: a Novel of The Next Word*. The novel was written by Peter Warren Singer and August Cole, both military observers [10]. In the novel, both authors include their predictions of what will happen in the future, including the potential for global conflict. As written in the novel. The conflict began when a third world war broke out, between the US against China and Russia. It is said that China with all the advanced technology possessed capable of crippling the satellite system and global positioning system belongs to the US.

In addition, China also managed to master Hawaii and set up an administrative area and almost all the US Pacific Fleet destroyed in the hands of China. The stormy United States tried to resist. The US then deployed its reserve Marine Fleet called 'Ghost Fleet' which literally means "Ghost Fleet". In the novel, told the figure named Commander Jamie Simmons. The key figure in the 'Ghost Armada'. He sailed the ocean with *Uss Coronado* warship. He seeks to snatch Hawaii back from the grip of China he calls a colonist.

In the midst of the war, Indonesia is mentioned in the novel. However, at that time Indonesia was told no longer a country that stands and has sovereignty. Indonesia became the location referred to as "The Former

Indonesian State". For the United States, the former Indonesian nation became an important point for the USS *Coronado* ship journey to cross the Strait of Malacca. "More than half of the world's voyages cross this path and cause every point to be dangerous and a global concern," said Commander Simmons pointing to a map of the Indonesian territory.

According to the author's story, PW Singer and August Cole, which was destroyed by the Second Timor War. It is unclear what the Timor War meant. It does not explain China's role in the conflict. In the context of the novel *Ghost Fleet* above, it could be a reality that Indonesia disband if it is supported by strong data accuracy and analysis. But some say this form of the power of imagination. But some say the power of faith. This prediction reminds us of the Mayan beliefs who once predicted the apocalypse of 2012 [11].

#### C. Historicism Concept Analysis

In proof of the truth of predictions of the future, according to Popper need to formulated an evolutionary law for the historical process. Two predictions in Djaka Lodang and Prabowo Subianto, both predict a condition of society in state institutions. In this context an evolution of society or generation in the state or kingdom institution in the first generation of the kingdoms is a strong, powerful and brave generation in the struggle (physical and psychic). The second generation, they have been influenced by a luxurious new life and magnificent but still inherited the properties of its predecessor's struggle. Their third generation depends entirely on the service of others. This generation is the burden of the kingdom or the State.

On the other hand, social solidarity and unity are lost due to competition between clicks. In contrast, social stratification with its various structures is increasingly prominent. As a result, his soul was weak. If at that time the state is attacked by the enemy, then they will not be able to drive it away. Eventually the king was forced to surrender the defense of the State to other powers. Is this the condition Prabowo Subianto might predict? Compare the contents of Djaka Lodang's prediction. In looking at the forecast Lodang certainly can not be equated, because the object of government is different. The condition of the colonized society that at that time experienced an economic crisis triggered to rise. While the government actually experienced the same thing. But what happens is there is a difference of purpose for both parties. This condition causes the forecast is not in line for the people.

The social dynamics that emerged in two different periods is also interesting to study. The colonial and colonized peoples have different goals and ideals of life. In Prabowo Subianto's time, the condition of the community is different. They live in excellent economic conditions. The prediction did not get a positive response. In the concept of historicism, that historical forecast can provide objective certainties by searching for regular patterns or tendencies that often appear in history. These predictions aim to remind the objective matters of the current situation and conditions.

In the colonial period, the prevention of political awareness of citizens became the attention of the Dutch government. The strength of public confidence in the presence of the Queen of Justice becomes a fanaticism. The Dutch government had been preoccupied with the Darmodjojo rebellion in 1907 in Kediri, Nganjuk and surrounding areas. The rebellion was a manifestation of national fanaticism mingling with Islamic religious fanaticism. The incident did not stand alone and was not a local event. Although the rebellion was already in place, but from the investigation there were signs that the Darmodjojo disciples had gathered and planned the vengeance [12]. The report of Bumiputera Affairs Adviser (GAJ Hazeu) to the Governor General (JB van Heutsz), October 11, 1907, that the emergence of beliefs about the coming of Ratu Adil in Kediri, Nganjuk and surrounding areas, may be obtained by Darmodjojo from Kyai Kasanbasari. After Darmodjojo resides in the hamlet of Dams and rises to become a prominent, influential person, and also rich and united more than the surrounding inhabitants, the conviction of Ratu Adil comes to the belief that Darmodjojo is destined to be Ratu Adil, as predicted by primbon books, among others Jayabaya Primbon [13].

Belief in the fair queen is seen as the primary tool to avoid disaster and save yourself. This concept is part of the eschatology that regenerates in a transcendent metahistorical time. Religious ecclesiologists expect the upholding of religious law, social eschatology, prosperous society, justice and high morality. In this case the concept of messianism is not only a speculation about the incident, but also a social force that pushes toward action to change the situation. The situation is modestly changed, because it is viewed as a crisis situation, with suffering, misery, despotism, which shows decadence. This awareness raises hope for change that brings about justice and prosperity. That hope often evokes revolutionary sentiments that can be reinforced by religious ideologies, such as *sabil* wars against unbelievers [14].

Similarly, the situation in Prabowo's time. According to Eny, what is meant by Indonesia disbanded in 2030 is Indonesia losing its sovereignty. The sovereignty in question is because the national economy has been dominated by foreign parties. Prabowo thinks that strategic sector dominance of more than 50% has been dominated by foreigners. If the strategic sectors were controlled by foreigners plus our reliance in meeting basic needs depends on the foreigners, then the actual existence of economic sovereignty that is not there, so intent Prabowo, but Indonesia is still there [15].

He explained that Indonesia, which the increasingly dependent day with foreign also become one of the factors decreasing the sovereignty of Indonesia as a country. In addition, he mentioned that strategic sectors such as energy have been almost controlled by foreigners, as well as about the fulfillment of basic needs or concerning the livelihood of the people also still rely on foreigners, call it like the easy government to open the imported faucet. "If the strategic sector is controlled by foreign and foreign dependence means we in making

economic policies are not sovereign anymore," he said. Not only that, Indonesia as a sovereign country is getting thinner because many international trade agreements are followed. In fact, the agreement is a boomerang for domestic products.

Nevertheless, Enny said that the government must immediately master the strategic sector in order to remain a sovereign country. The strategic sectors are among others the control of the energy sector, the fulfillment of basic needs sourced from within the country. As mandated by Article 33 of the 1945 Act, the production branches that are important for the state and which affect the livelihood of the people are controlled by the state.

Meanwhile, according to Emha Ainun Najib, Prabowo Subianto's prediction is not misunderstood. What Indonesia refuses to break up in 2030 does not mean the buildings collapsed and drifted into the sea. Indonesia still exists and becomes a big country with rapid progress. Developing industries, economies and agriculture are thriving and people's purchasing power is improving. Emha Ainun Najib estimates that by 2030 Indonesia and Asia Pacific countries will become the superpower, the center of the world economic cycle. The problem he thinks the people of Indonesia remain a servant (*jongos*). Indonesia no longer belongs to the people of Indonesia, most Indonesians will remain in the position of being a lowly employee who depends on the owner of the capital who controls the assets of Indonesia. In order that it does not happen, he thinks the people must learn to have dignity by having power over themselves. Not dependent. Invite him "Let's learn to have dignity, do not beg to go like now. That dignity is gone now ". The greatest loss of the Indonesian nation is not property such as natural wealth and so forth, "the lost is dignity, we have no clear concept of self-esteem." [16]

#### IV. CONCLUSION

The forecast in the science of history is not always ugly or useless. The prediction always reminds us of looking at ourselves, the social environment, and the State for its weaknesses. The two forecasts outlined above contributed thoughts to different social situations. The condition of the people who experienced economic crisis in the colonial period, in proportion to the current state of society that also experienced a moral crisis and dignity and poor self-esteem. This condition must be resolved when we are wise to look at the prophecy as a warning.

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