

Lia Eden Community and the New Religious Movement: Analysis of Social Psychology and Rational Choice Theory

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Abstract

This study aims to explain the emergence of the Lia Eden community as a new religious movement in Indonesia. This research also revealed the attraction of the Lia Eden community, which was mostly followed by urban and educated people. This study used qualitative methods to answer the psychological symptoms of the emergence of the Lia Eden community. This study uses a case study on one of the contemporary religious movements in Indonesia, namely the Lia Eden movement. This type of study is in the form of literature or library research by tracing various studies in the form of books, journals, and research reports that are directly related to the emergence and the attraction of the Lia Eden movement. The approach used in this research is social psychology and the rational choice theory. This research shows that the emergence of the Lia Eden community is due to the disappointment of the formal religious existences. The attraction of the Lia Eden community is as a world savior to overcome a modern human crisis. In addition, Lia Eden made a promise to spread peace and harmony among the people.

Keywords: *Lia Eden, Religious Movement, Social Psychology.*

Abstrak

Penelitian ini menjelaskan latar belakang kemunculan komunitas Lia Eden sebagai gerakan keagamaan baru di Indonesia. Penelitian ini juga mengungkap daya tarik komunitas Lia Eden yang banyak diikuti oleh kalangan masyarakat perkotaan dan berpendidikan. Penelitian ini menggunakan metode kualitatif untuk mengetahui latar belakang psikologis kemunculan komunitas Lia Eden. Penelitian ini menggunakan studi kasus pada salah satu gerakan keagamaan kontemporer di Indonesia, yaitu Lia Eden. Desain penelitian ini adalah penelitian pustaka atau literatur mencari kajian-kajian yang diambil dari buku, jurnal, dan laporan penelitian yang berkaitan langsung dengan latar belakang kemunculan dan ketertarikan pada gerakan Lia Eden ini. Pendekatan yang digunakan dalam penelitian

ini adalah kajian psikologi sosial dan teori pilihan rasional. Penelitian ini menunjukkan bahwa kemunculan komunitas Lia Eden adalah karena faktor kekecewaan terhadap eksistensi agama formal. Daya tarik komunitas Lia Eden adalah sebagai penyelamat dunia untuk mengatasi krisis kemanusiaan modern. Selain itu, Lia Eden memberikan janji untuk menyebarkan kedamaian dan harmoni di kalangan masyarakat.

Kata Kunci: Lia Eden, Gerakan Keagamaan, Psikologi Sosial.

INTRODUCTION

The development of contemporary religious movements is accompanied by the emergence of movements that deviate from formal religious teachings. A deviant movement can be understood as a group of religious views that are substantively different from the fundamental views of religion that are commonly accepted by society in general. This movement is often referred to as a splinter movement that is part of a sect that deviates from the major religions and heavenly religions that have been established legally and formally. One of the typologies of the new religious movement in Indonesia was considered heretical and splinter groups by the competent authorities, namely the Kingdom of God which lead by Lia Aminuddin (Sumbulah, 2014).

In the Indonesian context, the development of sects has always become a problem for all formal religions. All religions have the potential to split and develop into splinter groups. Sects are usually born and developed by supporting the teachings of a certain religion, which then metamorphoses, breaks away, and even goes against the parent religion. There is a tendency to view splinter movements as a threat to national stability and security. Almost all sects, ideologies, and movements that were once categorized as “split”, have been banned or even forbidden by the Indonesian Ulema Council. In the Indonesian context, the new religious movement is theologically often known as a splinter religion or heretical, because it is considered to deviate from the belief, worship, rituals, and authoritative beliefs of the majority of the community (Sirnopati, 2020).

The splinter movement always starts from an understanding of orthodoxy or mainstream. Orthodoxy became an important part of the emergence of the splinter movement, which decided to contradict the previous flow. Because it deviates, it is considered deviant teaching and should not be disseminated to the wider community. In Indonesia, Lia Eden’s group is one of the sects that is

banned and has been given a fatwa as heretical and misleading by the MUI (Indonesian Ulema Council) (Hasyim, 2011). This is because the Lia Eden community has claimed and declared herself as Jibril (the Angel of God), and has confirmed bilingual prayers (Arifin, 2007).

The phenomenon of Lia Eden as a splinter movement in Indonesia deserves attention from the government and religious leaders. Attention to religious groups that are considered deviant is not only focused on prohibiting their teachings but also needs reflection from the government and religious leaders themselves on the rise of religious sects that are growing rapidly in various regions. The appearance of the Lia Eden community can be considered as part of a criticism of the institutions and traditions of religions in Indonesia, which emphasizes more on the formalistic-dogmatic aspects (Zulkarnain, 2014). Moreover, religious rituals do not only focus on theological aspects but also involve psychological aspects that directly affect the attitudes of religious people according to their level of appreciation.

Then, why is research on Lia Eden's movement important? As a group that is considered deviant, Lia Eden becomes interesting to explore the background of the emergence, interests, and motivations of people to join this spiritual community. The Lia Eden community dares to voice new spirituality, which focuses more on transformation at the individual level. The appearance of Lia Eden in the dominance of formal religions has become part of the self-criticism for religious figures to be more active in spreading more enlightening religious teachings, instead of offering fear or threats in religion. The existence of formal religions is not abandoned by their people, who then look for new ports that are considered to provide enlightenment and inner peace in religion.

The presence of the Lia Eden movement has become a material for internalization and critical reflection for religious communities in Indonesia, because almost all new spiritualities come from urban communities, including Lia Eden who was born and developed in Jakarta. Then, what is interesting about the Lia Eden movement which was born from the life of an urban (city) community? This could be an indication that formal religions have not been able to accommodate the religious needs of urban communities who live in dense routines, social changes, and increasingly complex life competition. From this psychological situation, urban people start to get bored and feel depressed so they seek spiritual satisfaction that can bring calm and peace (Makhasin, 2016).

Under these conditions, Lia Eden's movement idealizes an era and condition known as the perfect era. Theoretically, the idea of the perfect age is motivated by many things, including the situation that is considered chaotic in all areas of life, the destruction of social order, the rampant violence, the incompetence of leaders, the weakening of social control over various deviations and natural destruction that occurs in Indonesia. In this situation, humans need a "figure" who can be a savior to overcome the crises that have befallen modern human life (Subekti, 2021). Lia Eden herself stated that her teachings are not based on a particular interest, but rather based on enlightenment that appears suddenly by providing instructions and teachings in overcoming all the damage that has hit mankind. From this enlightenment, it encourages the emergence of knowledge and awareness about the consequences in the future if the crisis is corrected (Mukhsin Jamil, 2008).

From this background, the researcher is interested in explaining several factors that influence the existence of the Lia Eden community which emerged during the domination of formal religious institutions. This study also wants to reveal the strength of the Lia Eden community in influencing its adherents to practice all doctrines originating from religious traditions. By using the perspective of social psychology, the researcher wants to reveal the social situations and conditions that make Lia Eden dare to oppose the existence of formal religion and establish a new spiritual community which is believed to be able to give hope to modern humans to obtain peace and enlightenment in life.

Research on new religious movements in Indonesia has been carried out by several researchers who are concerned with contemporary religious studies. Among them is the research of Julia D. Howell which reveals that a spirituality movement is an alternative form of religion. In this research, Howell made a mapping of the growing spirituality movement in Indonesia, namely the proliferation of sects as a remedy for spiritual thirst. This is different from the spirituality movement that developed in the Western world, which places it as an oppositional part of religion. Another difference is that in the West, spirituality is based more on self-control, while in the East it is more about collective consciousness (Howell, 2006).

There is much research on the new religious movement in Indonesia. One of the important pieces of research is about new religious movements on campus. This research explained that student religious movement became a phenomenon

indicating a desire to learn or analyze religious beliefs with the more acceptable scientific reasoning. This choice is a form of expression of the lack of or inability in meeting the needs of religious knowledge provided by the university (Ismail, 2016). Another research is about the existence of new religious sects and movements in the city of Kupang, such as Gafatar (Gerakan Fajar Nusantara), Ahmadiyyah, Shia, Jemaat Muslimin Hisbullah, and Jehovah's Witnesses (Ja'far, 2020). Also, there is a religious movement named "Teosofi Tariqa". This research showed that "Teosofi Tariqa" in the City of Surabaya has the principles of tolerance and diversity of the religious movements, both Islam and other religions (Chamid, 2020).

Another study on the Lia Eden movement was written by (Mujahidah, 2018) which explains the discourse of the Lia Eden Movement as a public counter in fighting and breaking down the existence of religion which is considered to have failed in overcoming modern humanitarian crises. This study shows that the Lia Eden movement was born from a spiritual thirst that is not satisfied with religious teachings that are too formalistic and their aspirations are not accommodated by the existence of formal religion. Likewise, Al Makin describes in detail the history of the emergence of Lia Eden and other prophets in Indonesia (Makin, 2016b). The birth of Lia Eden and other prophets in Indonesia is a challenge for Islamic orthodoxy which has begun to fight against the hegemony of the rulers (Makin, 2016a).

From the several studies mentioned above, the position of this research is different from the point of view and issues studied. This study focuses on the emergence of the Lia Eden movement as a religious group that feels disappointed and frustrated with the existence of formal religions in Indonesia. For Lia Eden's group, formal religions are unable to overcome humanitarian crises and conflicts between religious communities, so a new religious movement is needed that provides spiritual enlightenment for the order of people's lives. The approach used to analyse the emergence and the attraction of the Lia Eden Movement is a social psychology approach. Through a social psychology approach, the researcher wants to know the response and attitude of the community to the phenomenon of the emergence of new religious movements that have begun to occupy strategic positions in the dynamics of religious life in Indonesia.

RESEARCH METHOD

This study uses a qualitative method to reveal the appeal of the Lia Eden movement as a spiritual community that is developing in Indonesia. Qualitative methods were used to understand the cognitive and affective aspects of the Lia Eden movement which began to understand the dynamics of religious life. This type of research is in the form of a literature study by tracing various studies in the form of books, journals, and research reports that are directly related to the emergence of Lia Eden and people's interest in this movement. The approach used to analyse the emergence and the attraction of the Lia Eden Movement is a social psychology. The results of the literature data on the Lia Eden movement were then processed descriptively and interpretatively based on the formulation of the problem to be solved. By using data reduction and verification methods, the researcher processed the results of the literature study based on the research focus to produce new findings on people's interest and motivation in following the Lia Eden movement.

The researcher uses deprivation theory to see the emergence of the Lia Eden movement that emerged due to the influence of "relative deprivation", namely a mismatch between the "value expectations" of the community (expectations for goods or living conditions which they believe to right) with "their value capability" (Smith & Pettigrew, 2015). To answer the public interest in contemporary religious movements, researchers use rational choice theory as part of social movement theory. Highly educated people, tend to build high life expectations so that every individual is moved inwardly to shed all the problems they face by creating new rationality that is more enlightening (Young, 2016). Another that, this theory is an alternative theory of religious movement based on the epistemic rationality grounded in religious experience (Jerolmack & Porpora, 2004).

RESEARCH FINDINGS AND DISCUSSION

Psychological Factors of the Emergence of the Lia Eden Movement

The emergence of a religious movement that deviates from formal religions cannot be separated from the factor of disappointment (deprivation) against religious institutions. The Lia Eden community is a religious movement that focuses on new spirituality to overcome crises and conflicts that occur in modern life. For the Lia Eden community, the condition of Indonesia is considered to be a chaotic situation, so it is very important to present a savior or

queen of justice who can save the nation's situation from the brink of destruction and decline, both in the political, economic, social, and religious aspects. In another word, the emergence of new religious movements has been often considered to have social, cultural, and economic backgrounds (Qodir, 2008).

The case of Lia Eden raises a concern for the public about the existence of an official religion in Indonesia. By issuing a fatwa on the abolition of all religions, Lia Eden's group signaled the death of the future of religion in building true harmony and peace. Lia Eden's group's concern about the future of humanity, which is hit by a multidimensional crisis, arises from the influence of religious doctrines that are too exclusive and dogmatic. This group wants a new restoration that is more enlightening and provides a more promising change for the future of humanity. The Lia Eden community emerged from the public's boredom of an ideal figure who is considered capable of bringing about better change. The ideal figure who is expected to bring change to social life is still unable to improve the chaotic situation in the life of the nation and state. The figure of a savior is considered a person who can overcome problems or crises faced by society (Salam, 2018).

The history of the emergence of new religions in the world always seeks to improve the conditions of previous religions with a focus on giving "appreciation" to humans who are increasingly rational, mature, and believe in the autonomy of science. On the other hand, what did the Eden community do? They believe more in future predictions, revive cults, and ultimately believe in the coming of the Messiah who has sole authority in saving the earth and regulating all activities of human life. The Lia Eden community believes that the Day of Judgment will occur in 2057 (Aminuddin, 1999).

The phenomenon of the crisis that has hit Indonesia today can be used as an illustration of the disappointment of a group of people towards the situation of injustice and unmet welfare. In a crisis, a religious movement that carries a spiritualist without religion emerged and developed in the hegemony of formal religions that is increasingly influencing its adherents in various regions. The spirituality movement without religion has become a public counter to the existence of religions in Indonesia. However, most spirituality movements, such as Lia Eden, ride on existing teachings.

The emergence of a religious movement cannot be separated from the political situation that has colored the hustle of this nation's journey, including the community of Lia Eden. The authoritarian attitude of the rulers who only

emphasize the interests of certain groups does not pay attention to the welfare and prosperity of the community, in turn, triggers the birth of a resistance movement caused by the widening gap (grievance) between the rich and the poor. Such a situation allows frustration and disappointment from the lower classes of society who can no longer stand the authoritarianism of the rulers.

The presence of the Lia Eden community as part of the new spirituality movement cannot be separated from the mounting disappointment and has no way out to overcome the current modern humanitarian crisis. This deviation from the mainstream of formal religion at the community level occurs because of a deep and widespread feeling of frustration among the people. Frustration is a psychological factor that makes a person turn away and deviate from the previously established group to then build a new community that is more embracing and nurturing to all groups without having to distinguish between different backgrounds of life, including differences in religion and religious ideology. The emergence of the Lia Eden community in the Indonesian context must be a lesson for religious leaders to awaken the spirituality of their people to become more tolerant individuals and become problem solvers from moral and spiritual crises that occur in the life of the nation and state (Sabri, 2018).

Then what about the triggering phenomenon? Psychological conditions did not directly lead to the emergence of a movement that gave birth to a collective violent attitude as a form of resistance from groups who disagree. In other words, the masses are disappointed, there must be a trigger. The trigger cannot be assumed to be a spontaneous event but may occur as a series of events that have occurred previously. That means that to attract the attention of the masses, triggers need to be mobilized. The emergence of a movement that tends to deviate from the mainstream, may be related to psychological conditions, taking the form of widespread community disappointment, which was sparked by triggering events and led to mass mobilization to judge the movement so that it would not spread widely in the community.

Reflecting on the case of Lia Eden, who was born due to disappointment with the authorities, the researchers can further analyse the intensity of disappointment that gave birth to distrust of formal religious institutions. There are four factors determining the intensity of disillusionment and the potential for political action as a solution and establishing a movement as a form of resistance. First, it relates to the misery experienced by certain groups in the face of very

heavy pressure. Second, is the firmness of group identity. This factor greatly influences the emergence of disappointment in one particular group that feels threatened by the presence of another group. Third, is the degree of group cohesion and mobilization. Social cohesion certainly affects the intensity of cooperation in carrying out certain movements involving group interests. The cohesion decreases if the group splits into several political or religious movements and organizations. Fourth, is repressive control by dominant groups. The existence of excessive attitude and control can cause turmoil and conflict that has the potential to divide the unity and integrity of the group (Guur, 1993).

The deprivation factor in analysing the emergence of a movement that carries a new spirituality, such as Lia Eden, it seems that the existence of religion is starting to be threatened by the intensity of mobilization by a group of communities who want to fight for justice and public welfare through spiritualism without religion. In this way, humans can be united without the obstacles of different labels of faith, religious labels that often cause conflicts that occur between religious communities. God without religion has long been a phenomenon of modern human religiosity (Ammerman, 2013). The perennials—who are also self-claimed members of the Eden Community—have long adopted such a religious paradigm.

The Lia Eden community was born and departed from the chaos of the world, more precisely the crisis that befell modern humans, feeling disappointed, and hurt by formal religious institutions that are considered unable to solve the problems of society. According to the “revelation” that came down to Lia Eden, world chaos is caused by conflicts that arise in the lives of religious people. For the Lia Eden community, religious people are the parties who must be responsible for the emergence of conflicts and wars that occur in human life. If it is possible and necessary, then religion should disappear from the face of this earth. The elimination of religion from the world is also a concern for New Agers who feel allergic to religious doctrines that tend to be dogmatic and sectarian (Shadiqin, 2011).

At this time, a new spirituality movement began to rise and build a mass mobilization in society. The existence of religious institutions and values has now begun to be deconstructed by the vortex of the times, marginalized, and no longer a reference or way of life for mankind in pursuing a hard, dry, and empty “world.” That’s when humans are infected with “spiritual thirst” (lack of

spirituality) in a massive and fast-moving current of modernization in navigating human life (Watts, 2020).

Lia Eden, Social Change, and the Turning Point of Spiritual Awakening

The flourishing of this flow in Indonesia is certainly a social problem that will continue to exist along with the demands to adapt to the times that are always changing. A person immediately needs inner calm, but sometimes this condition is used by a modern spiritual figure to attract followers. Society, in general, is ignorant of religion but has a high sense of religious fanaticism. The attitude of fanaticism is very important and necessary to inflame the spirit among religious people. This condition was used by Eden's leaders not to create a new religion because the process was very difficult. Instead, they create new beliefs based on existing religions to gain a place among religious people (Budiana, 2022).

Lia Eden's group targets people who have high fanaticism by the real conditions of Indonesia today so that someone is easily persuaded to follow a deviant sect. Another condition is the spiritual emptiness and suffering experienced by each individual. Those who have low or no religious awareness generally tend to lose their grip on life. This is experienced by most Indonesians so that when the teacher is there to help, that person will be easily influenced.

As a result of rapid changes and social movements, the public's perspective on religion has also changed. One of them is the result of modernity which is a historical necessity and is considered to affect the lifestyle and attitude of religious people. Modernity changes so many systems and the way people view social institutions, such as religion. Modernity brings a new paradigm in the dynamics of religious life which is very instant in pursuing worldly luxuries. Religion is often regarded as the source of the problem that affects the changes in human life with all kinds of lifestyles that are in direct conflict with religious values. It is not surprising that there is an antithesis to the theory which states that modernism and modernization are the death knell for religion in achieving progress.

The development of modernity can be said to have influenced the birth of religious movements that were disillusioned with formal religious institutions. The existence of formal religion is considered a humanitarian disaster, not an instrument of peace and harmony among human beings (Negoro, Alisaid

Prawiro, Bobby Kurnia Putrawan, Sutrisno, 2021). The Lia Eden community that grew and developed in the modern era is the embryo of the New Age movement which focuses more on rational thinking than just fixating on the scriptures which tend to be dogmatic. With modernity that colors human life, a group of people can easily look for a more promising spiritual thirst and turn away from formal religious dogmatism which is considered irrelevant to the times.

The presence of Lia Eden as a contemporary religious movement has become a turning point for the revival of spirituality that characterizes modern human life. The phenomenon of spiritual awakening in the context of modernity is always contextualized with the presence of the New Age which became the embryo of the birth of the Lia Eden community. The assumption that nowadays there has been an increasing trend of people toward spirituality, has been justified by the rapid attention of people to the mystical-spiritual world. In the context of Indonesia itself, spirituality discourse is not only monopolized by religious groups who practice syncretism to religious teachings, but also by groups that have a high level of knowledge (Howell, 2005). The emergence of the Lia Eden community is a reflection of the revival of spirituality that is immersed in religious dogmatism with a set of rules and norms that tend to be exclusive and sectarian. Indeed, it is not clear whether the emergence of spiritual awareness today is due to the awareness of providence (divinity). The emergence of spiritual phenomena is due to the failure of organized religion (Bergin, 1994).

At a time when religion tends to be neglected by its adherents, new spirituality movements continue to show their development. In such a condition, a person has a strong desire to return to longing for spiritual and spiritual things that create a sense of calm and peace in human life. Then why did spiritual movements appear, such as the Lia Eden community? At the same time when the desire is so strong, belief in major religions that are considered rigid and fixed on doctrine is decreasing. In the November 28, 1994 issue of Newsweek Magazine, the numbers are quite fantastic: 58% of respondents in a survey indicated that there is considerable excitement in a new spiritual need. In Russell Chandler's view, there are about 40% of Americans believe in pantheism which is growing rapidly today, 36% adhere to astrology, and 25% still believe in reincarnation as a form of belief in modern society (Chadler, 1988).

The tendency of a group of new spiritualities as found in the survey above seems to be similar to the belief of the Lia Eden community regarding the concept of reincarnation as one of its theological teachings (Wahid, 2018). The

concept of reincarnation which is considered Jibril's teaching which opens the door of knowledge for mankind to get to know God's system and workings with all His creatures, allows the Lia Eden community to develop the constellation of other religious movements that first emerged as a response to the failure of formal religious institutions in address the modern humanitarian crisis. When people lose faith in formal religious institutions, then at that time a new spirituality movement appears as a savior who can solve all life problems, including the increasingly acute national problem in this country. So, one of the visions of the Lia Eden movement is self-purification through a new spirituality and efforts to stop all acts of corruption committed by religious people.

In the belief of the community of Lia Eden, doctrinal religions are no longer attractive because people are not required to be creative, only to follow standard rules and orders. Formal religions are considered unable to answer their needs. In another word, humans can reach the sweetness of spirituality in religions. Spirituality is part of the deepest expression of religious traditions (Muttaqin, 2012). However, many people experience disappointment due to the religions they profess to be considered unable to cure their spiritual longing and thirst. Religion is seen as a source of conflict and a source of problems in this life.

The Attraction of the Lia Eden Movement: Analysis of Social Psychology and Rational Choice Theory

The emergence of the Lia Eden community must be recognized as departing from a situation that experienced chaos so that it gave birth to deep disappointment in the mind and psyche of Lia Aminuddin as a spiritual leader. Departing from the mounting disappointment, a spiritual movement to encourage change and improvement of the nation's condition from a multidimensional crisis was born with various background variants, including the psychological side that affects people's interest in joining the community of the Kingdom of God. The call to fully convert to the faith of God's Kingdom-Eden began on February 26, 2005, when Lia Eden claimed that Gabriel had ordered her to ask the members to turn to the teachings of God's Kingdom (Siddik, 2018). The Lia Eden community expresses all disappointment with the authority of the ruler by building a spiritual community network with a messianic pattern (a concept or sect that hopes for a savior or a just queen, such as Imam Mahdi or Isa al-Masih) (Baigent, 2007).

In terms of social psychology, the tendency of the birth of a spiritual movement that deviates from the mainstream of formal religions is indeed inseparable from the grief factor (gap) that creates injustice and inequality in life between the rich and the poor. This situation of inequality allows a certain person or group to feel called to carry out restoration and a major revolution in improving life without having to rely on formal religious institutions that have failed to solve the problems of society. Economic and political disparities may affect the dynamics of people's belief in conventional religion.

In the case of Lia Eden as a new religious movement, it is very possible to do a social psychology analysis considering that there are deviations from the initial mainstream in the movement. In social psychology, there is a concept of deviation and differentiation to explain people's interest in religious communities. Deviation can be understood as part of the attitude that is not following the norms that exist in society. In the context of the Lia Eden community, a deviant sect is considered deviant because it is considered not following the supposed teachings by combining all religious teachings. For example, someone who has a different prayer procedure, but can be accepted by the community because it is still in the right teachings or a guide whose source is acceptable.

In the case of deviant sects, for example, in Western countries where ideas such as Lia Eden or others are considered normal because of the influence of culture and liberal public thought. However, it is different if such an understanding appears in Indonesia, which is considered to deviate from the true teachings. Deviant behavior is the product of social conflicts, internal, and manifested outwardly in the form of personal disorganization and social disorganization (Coates, 2012). The Lia Eden community describes itself as a religious sect that offers cultural forms combined with strict Islamic piety, which in the end can attract many urban middle-class people. Spiritual offers tend to be used to mobilize the masses as much as possible by putting forward sweet promises wrapped with spiritual conviction as a solution to overcoming the humanitarian crisis in the modern era.

As teaching that is considered deviant, Lia Eden does indeed provide an extraordinary attraction for anyone who wants to know more deeply about the new religious movement that idealizes this perfect age. Lia Eden's movement became very interesting because has claimed that her teachings came from the voice of God through the intermediary of the Archangel Jibril (Telle, 2018).

Through a well-planned strategy, Lia Eden gathers many followers to realize her ambition of eradicating the existence of formal religions. Even Lia Eden said that God had ordered her to change all religions in the world, including Islam as the religion that became the embryo of the birth of the Lia Eden (Makin, 2016a).

People's interest in joining the Lia Eden movement is based on the spiritual aridity that characterizes their lives. The presence of a spiritual movement that offers a healing medium or a saviour in improving a chaotic life can make people interested and fascinated by the spiritual seduction offered. Especially in the progress of modernization that has reached its peak, a person is easily influenced by various kinds of tempting offers and brings salvation to his life. The phenomenon of the rise of new religious movements that are developing in Indonesia certainly makes people confused by the offer they are stretching. People who have strong faith will certainly not be influenced in the slightest to join a spiritual community, let alone leave their previous religion. The presence of the Lia Eden community as a spiritual movement can be a spiritual thirst quencher for people who experience peaking boredom. This community places great emphasis on the spiritual dimension which is often forgotten in modern life (Affiah, 2005).

The joining of people to a new religious movement is part of an internal conversion that results in the loss of initial belief to a new belief which is considered to provide more inner peace to treat spiritual aridity. The phenomenon of people joining a certain religious movement can be said a religious conversion (Joebagio, 2008). This phenomenon is often carried out by people who experience spiritual saturation from their previously believed religion and religious ideology. This phenomenon is also actually contrary to past events that have been recorded in history and actual events that are still happening today, namely the fact that individuals or groups enter a religious movement, such as the Lia Eden community.

The joining of people to a new religious movement in the study of psychology is a social phenomenon that necessitates a change of belief (belief change) as evidence of interest in transforming the vision of the movement. To change a person's belief or attitude in psychological studies, of course, one must change one's perception of something. Not infrequently misleading are carried out by using approaches that are more logical or just emotional so that followers of deviant schools often come from intellectual circles or who are considered

intelligent in choosing something. New religious movements that carry individual transformation towards social transformation are strongly influenced by a figure who becomes their spiritual leader (Takdir, 2018).

A religious movement can develop and survive if the role model can provide practical offers and of course able to bring an inner peace that can change a person's life. The figure of a spiritual teacher in a movement greatly influences a person's interest in joining and being involved in various activities related to the development of a spiritual community. It must be admitted that the role of a spiritual figure in these cults has a very strong emotional influence on his followers. Their spiritual masters are considered holy people who are chosen by God to save their followers on the condition that they will follow what is ordered and leave what is forbidden.

The case of the Lia Eden movement is proof of the strong influence of spiritual teachers who present mystical and magical stories to attract people to join teachings that promote spiritual awakening. The influence of a spiritual teacher figure allows one to join a spiritual community that presents stories of heroes who are considered capable of saving humans from destruction and social chaos. In exclusive religious movements, the teacher generally performs psychological manipulation to form a line of followers who can truly obey only the teacher. The mode can be an offer of supernatural charm, indoctrination, suggestion, hypnosis, to brainwashing (Masykur, 2005).

Some teachings prohibit their followers from connecting with outside their community or from attending or hearing studies outside their teachings. In social psychology, the tendency of people to join a new religious movement is usually based on an expression of confusion that requires sacrifice and sometimes also requires a more rational inner peace. In this modern era, everyone has the potential to shed all their worries and intellectual confusion by getting involved in a movement, including people with higher education. Then why are people with higher education more likely to experience deprivation than people with lower education? Under what circumstances would it be easy for people to join and choose their options or choices in a religious movement?

In simple terms, the researcher uses prevention or rational choice theory as an answer to why people can join a certain religious group. The use of mobilization structures in attracting masses of followers can also be easily done as long as it has social, spatial, and virtual closeness. The interest or motivation of people to join a movement can indeed be influenced by many factors. Apart from

social, spatial, and virtual closeness, there is a weak influence of formal religious responses to the emergence of a movement that allows for resistance, rebellion, and repression which is often known as “indiscriminate repression”. The repression that uses violence can be a legitimate tool to continue massive resistance.

The tendency of people who are easily influenced by spiritual temptations to join a movement is often found among students whose emotions are still unstable or in transitional conditions. Some students are often interested in new things that they have never known, and also for economic reasons most students come from the upper-middle class and can be used to help others. Moreover, students are still considered capable of being an attraction because they are still seen as the elite of society. However, the reasons for the arguments above can be refuted considering that if they are fully represented, most students do not care about organizational activities (apathetic). In terms of the number of members who care about organizational activities, not all members are actively involved (activists, cadres). Their involvement in the development of cults is minimal. The commotion in the mass media does not indicate that students are the dominant factor in the spread of deviant sects before more in-depth research and surveys are conducted.

CONCLUSION

This research shows that the emergence of Lia Eden as a new spirituality movement cannot be separated from psychological pressure, in the form of disappointment with formal religions that are unable to overcome modern humanitarian conflicts and crises. The phenomenon of the Lia Eden community must be addressed with full wisdom without committing acts of violence that lead to division and social conflict. Violence by burning places of worship or attacks against followers of this new religious movement, of course, will not completely solve the problem. In fact, in the future, new religious movements will emerge that can disrupt the religious harmony of the Indonesian people. The attraction of the Lia Eden community is given the promise to overcome a modern human crisis in the world.

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