

Influence of Economic Systems in the Colonial Period (The Case Study Literatur of Puritans in America)

Dahniar Th. Musa

Department of Sociology, Department of Anthropology
Faculty of Social Sciences and Political Science
Tanjungpura University Pontianak
Email: dahniar@fisip.untan.ac.id

Abstract:- This research is library research conducted in the library environment of Gadjah Mada University, Yogyakarta, such as the Postgraduate library, the American Studies library, the Unit II library. Research purposes Based on the formulation of the problems mentioned above, it was to: examine the Economic System in the Puritan colonial period in America; discussing Puritan intolerance in the view of American society in the 19th century; discussing Puritan intolerance in the view of American society in the 20th century. Research methods are library research conducted in the library environment of Gadjah Mada University, Yogyakarta, such as the Postgraduate library, the American Studies library, the Unit II library. In addition, this research was conducted at the Sunan Kalijaga IAIN library in Yogyakarta, St. Colossi's Library. Ignatius Yogyakarta, University of Indonesia's library in Jakarta and the *United States Information Service* library (*USIS*) in Jakarta. Other sources used in this study were obtained through books, novels, journals, the internet, and films. The patterns of life of the Puritans who were very adhering to the principles and ethics they adhered to were based on the teachings of John Calvin (Protestantism) which most severely caused or left the American people to become a capitalist nation. One important factor that fosters attitudes or behavior like this is hard work for every individual who is highly valued and considered sacred. No matter how harsh and despicable the work is, giving someone a respectable status and a common life.

Keywords:- *Social, Economic, Colonial, American.*

Biografi

Full Name: Dr. Dahniar TH. Musa. M.Hum,
Date of birth in Manado, April 1, 1964,
Lecturer in Anthropology Social Departement Faculty Of
Social and Politic,
Universitas Tanjungpura, Indonesia.
Contact Person Email: dahniar@fisip.untan.ac.id

I. INTRODUCTION

Most of the American economy in the colonial period came from agricultural and plantation products. Migrants who generally come from the economic group are middle and lower, free to own land and process it into plantation land. Every day they work hard to cultivate the land and some of their time is used for worship and other activities.

Their perseverance and hard work brought results that were quite encouraging, and the results of their plantations were marketed to foreign countries. Thus agriculture or plantation becomes a commercial job. Timber production and other types of forest products also bring huge profits through export activities. Therefore "they are increasingly exploitative of natural resources" (Bushman, 1967: 26).

Religious leaders at that time always stressed and warned in every religious event that everyone must try to maintain harmony and harmony in living in a community. Hard work is a divine calling for everyone who believes in it. Therefore the results obtained should not be used for their own purposes, but are also used to help other people who live in complete deprivation and support the activities of the church.

In its implementation, the message delivered is not working as expected. The recipients did not only work hard for the sake of religious purposes but also to obtain a better life. Perseverance and hard work are slowly turning their attention from the problems of religion and the church to things that are more worldly or pursuing wealth for the benefit of individuals. Finally, they felt that "work is no longer a divine vocation, but also to gain individual satisfaction and satisfaction" (Bellah et al., 1986: 218). In addition, feelings and mutual attitudes emerge to pursue wealth and do the best in his life.

Puritans are active and enthusiastic people in carrying out various life activities. They fight for the survival of life in the new world and their main intention to worship is not neglected. This belief is so embedded in their hearts because they believe that they are God's chosen people.

The various obstacles, obstacles, failures and even defeats that they experience, can in no way discourage them and their enthusiasm in order to gain victory and glory. This is to realize their ideas to build a society on the

basis of religion in America. Cotton Mather said that "whatever they do, whether it is trivial or large and contains the praises of God provided it is done with all the truth" (Werkmeister, 1949: 18).

This great optimism can make them survive and dare to face various life trials. They believe that heavenly glory awaits them if they are able to solve various problems of life in the world because this is a test of their faith. For them, suffering and persecution as success and wealth are seen as part of a divine plan, although sometimes it is too difficult to accept. They also believe that God has determined the fate or condition of human life while living in the world, just depends on humans themselves to choose to do good or do things that are forbidden by religion.

In addition to carrying out various life activities, the Puritans always clung to their principles and ethics, namely:

- Work hard and condemn laziness; recommend to live frugally and criticize
- waste; keep away from worldly pleasures; turn off physical desire;
- be honest; simple; have a great motivation or strong will;
- self-control; discipline; and obey the principle or obey the divine will
- (McClosky et al., 1984: 104 - 105 and Gabriel, 1991: 174).

II. METHODS

This research is library research conducted in the library environment of Gadjah Mada University, Yogyakarta, such as the Postgraduate library, the American Studies library, the Unit II library. In addition, this research was conducted at the Sunan Kalijaga IAIN library in Yogyakarta, St. Colossi's Library. Ignatius Yogyakarta, University of Indonesia's library in Jakarta and the *United States Information Service* library (*USIS*) in Jakarta. Other sources used in this study were obtained through books, novels, journals, the internet, and films.

The data obtained is read and recorded on the data cards that have been provided. After that, the data is classified according to the focus of the problem to be studied. Furthermore, data analysis was carried out by using the *interdisciplinary study* approach as applied in the American study.

III. DISCUSSION

Most of the American economy in the colonial period came from agricultural and plantation products. Migrants who generally come from the economic group are middle and lower, free to own land and process it into plantation land. Every day they work hard to cultivate the land and some of their time is used for worship and other activities.

Their perseverance and hard work brought results that were quite encouraging, and the results of their

plantations were marketed to foreign countries. Thus agriculture or plantation becomes a commercial job. Timber production and other types of forest products also bring huge profits through export activities. Therefore "they are increasingly exploitative of natural resources" (Bushman, 1967: 26).

Religious leaders at that time always stressed and warned in every religious event that everyone must try to maintain harmony and harmony in living in a community. Hard work is a divine calling for everyone who believes in it. Therefore the results obtained should not be used for their own purposes, but are also used to help other people who live in complete deprivation and support the activities of the church. In the implementation, the message delivered was not working as expected. The recipients did not only work hard for the sake of religious purposes but also to obtain a better life. Perseverance and hard work are slowly turning their attention from the problems of religion and the church to things that are more worldly or pursuing wealth for the benefit of individuals. Finally, they felt that "work is no longer a divine vocation, but also to gain individual satisfaction and satisfaction" (Bellah et al., 1986: 218). In addition, feelings and mutual attitudes emerge to pursue wealth and do the best in his life. This great optimism can make them survive and dare to face various life trials. They believe that heavenly glory awaits them if they are able to solve various problems of life in the world because this is a test of their faith. For them, suffering and persecution as success and wealth are seen as part of a divine plan, although sometimes it is too difficult to accept. In addition to carrying out various life activities, the Puritans always clung to their principles and ethics, namely: Work hard and condemn laziness; advocate to live frugally and condemn waste; keep away from worldly pleasures; turn off physical desire; be honest; simple; have great motivation or strong will; self-control; discipline; and obey the principle or obey the Divine will (McClosky et al., 1984: 104 - 105 and Gabriel, 1991: 174).

In accordance with the times, these values have also changed. Various forms of worldly pleasure and pleasure, as well as economic achievements, become a measure of one's social status. Citizens began to be critical of the circumstances and activities of others. This event was as stated in early American literature in the writings of Thomas Morton and William Bradford about *The Incident at Merry Mount*.

This literary work provides information and at the same time as *mental evidence* regarding intolerance Puritans in colonial times in America. Morton and Bradford pointed out that: At that time the community made *maypoles* namely monuments or symbols used as a place of worship to enliven celebrations of important days, for example, the program as a sign of gratitude to the god who had given abundant crops, trade in weapons that benefited the big one. The program was held very lively, singing while holding hands and enjoying various kinds of liquor. They put poems on the *maypole* to clarify the purpose and meaning of the event. This activity received

attention and harsh criticism from the Puritans who hated all forms of excessive world pleasure and pleasure. They arrested and detained people involved in the activity, especially Morton as a plantation owner. He was taken to England to account for his actions which were considered contrary to the king's statement. With great pride, he denied and refused all the charges given to him. After being declared free, he returned to America again, but he did not have any more power (Baym et al., 1989: 21-30 and 69-72).

The aforementioned events clearly show that all people are supervisors of the welfare and lives of others. Hooker said that "they feel they have the power to regulate the lives of others and judge the mistakes made by others" (Werkmeister, 1949: 19). Although on the one hand, they believe that the welfare and enjoyment of someone is a sign that God blesses that person because of his high enthusiasm and religious attitude. Opinions about "chosen people" develop everywhere which results in fanatical attitudes, intolerance, and hypocrisy" (...) (Werkmeister, 1949: 18). "Seafarers, adventurers, traders, and planters are the first to make the myth about the British as a chosen nation" (Johnson, 1997: 20).

In 1645 the Antbid'ah Law was issued. The contents of the law are: To threaten to exclude anyone who does not recognize the immortality of the soul, revival, wari-san sin, Christ's atonement and baptism for children. Huku-man is also done for anyone who insults the Scriptures, pastors neglect to attend religious rituals "(...)" (Horton and Edward, 1974: 30–31). Communication relations between residential settlements do not run smoothly. Thus the activities of people's lives began to stagnate because cultural contacts that could facilitate life did not work as they should. News spreads slowly and only by word of mouth. As a result, local interests are considered the highest and every community consisting of a few people becomes fertile ground for the emergence of jealousy, prejudice, and a sense of antipathy or displeasure with other groups.

People's belief in superstition spread everywhere which also influenced the situation at that time. Everywhere people accused of being witches are pursued, tried, and cruelly punished. The attitude of the Puritans like this is a manifestation of their determination to reject magic because it contradicts the basic principles of the teachings they hold. More clearly Henretta et al. said that "the Puritans condemned traditional religious activities or rituals that were magical and worshiped idols" (1877: 30). In addition, the Puritans without mercy excluded and persecuted the Quakers because of the Quaker belief that "everyone has an inner lamp" (Marsden, 1990). This is contrary to the basic principles of Puritan teachings which always cling to the gospel. Furthermore, Henretta et al. said that "the Puritans reject the view that God speaks to humans through human senses" (...) (1877: 30). The tragic events that took place in Massachusetts affected the development of the teachings of Puritanism itself. All that is great, beliefs about compassion, trust in miracles, and

everything that relates to the Divine will slowly weaken. In addition, there are also positive changes, namely the development of the social and economic conditions of the community. Workers who have the skills become prosperous, rich, and respectable citizens of the city thanks to their efforts and hard work, but they are still convinced that the two things above are God's grace and grace.

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