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## The Unique Traditions Of The Religious Society Of Friends And Their Significances To Its Existence In England And The United States

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### Abstract

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The Religious Society of Friends, sometimes called as the Quakers, has had unique traditions which make it distinguished from other denominations since its birth in 1647. This article then discusses the uniqueness of the Friends specifically in early years of its development around seventeenth and eighteenth century in England and United States. This is a qualitative descriptive article using American Studies interdisciplinary theory. It is found that the unique traditions are doing simple life while spreading spirit of peace, refusing to take an oath when attending trial meetings, rejecting to pay taxes to country, refusing to take off hats in official meetings, and using archaic pronouns 'thou-thee' in their communication. These unique traditions serve as forms of the Christian Reformation and still exist because they are the manifestations of the Quakerism in which the Friends believe Jesus Christ always living in all hearts of human beings as the Inner Light. Besides, due to its development with the traditions, the Religious Society of Friends implicitly campaigns the enforcement of human right principles and contribute to create a multicultural view in England and United States in modern or contemporary era.

**Keywords:** unique traditions; the Religious Society of Friends; Christian denomination; Quakerism; interdisciplinary theory.

### Introduction

Leege and Kellstedt (2006) define a denomination as a religious group, which consists of a series of religious institutions, especially local churches and missionaries, educational and administrative bodies formally related to one another, and have a set of beliefs, traditions, and mutual commitments. In this sense, the Society of Friends can be viewed as a denomination. However, previously only as a sect because it has become a religious group with followers worldwide and has a set of beliefs, traditions, and identities. All of this has become a series of experiences (set of experiences) developed by the

Society of Friends since its appearance in England and America.

The denomination has an official name the Friends of the Religious Society of Friends and the Children of Light (Williams, 1990; Hamm, 2003), yet it is often called "the Quakers". The term "Quaker" began to develop as the name or identity of this group since the George Fox trial events in England a few moments after the group was declared established. When the Derby Court was trying George Fox, he told the court judge to quake when he heard God's word (to tremble before the word of God). Judge Bennett immediately told George Fox at the moment he heard these words, namely: "You are the Quaker,

not I" [You are the Quiver, not I] (Fox, 1904; Bacon, 1969). From then on, the group became known as the Quakers, matching the popularity of other names although this name is not so acknowledged in the inner circle of the denomination all over the world.

As a religious group or denomination, the Religious Society of Friends have become an attractive religious group (Leach, 2006; Nuriadi, 2012) among other religious groups, both in Britain and America. His attractiveness is due to his beliefs, principles, and traditions. This started since George Fox founded it in England in 1652, and its first appearance in America in 1655 was marked by the arrival of Elizabeth Harris (Hamm, 2003) and Mary Fisher and Ann Austin in 1656 (Bacon, 1969). This group has become a radical religious movement and offers teaching principles that are different from Christianity's teachings in general. Therefore, since then, this group is considered a radical religious group, so that its existence is intended to oppose the established teachings and traditions of Christianity. One of this opposition can be seen from the spiritual practice raised to become a new sect or denomination. With this tradition also, Haddad et al. (2004) and Corbett (1999) agree with the existence of Quakerism as a sect or denomination in Christianity because, in practice, this religious group has a belief system, lifestyle, ritual activities, and ritual institutions that are distinctive and practiced by its adherents. With this tradition also, Haddad et al. (2004) and Corbett (1999) agree with the existence of Quakerism as a sect or denomination in Christianity because, in practice, this religious group has a belief system, lifestyle, ritual activities, and ritual institutions that are distinctive and practiced by its adherents.

Nuriadi (2014) found that the fundamental roots of movements, socio-cultural life, and political movements carried out by adherents of this denomination are due to Quakerism's

teachings. John Gurney, a Gurneyite Quaker figure, said that Quakerism is a religious belief that entirely relies on the teachings of Jesus Christ, which are recorded in the New Testament, which reads: "I should call it the religion of the New Testament of Our Lord and Savior Jesus. Christ" (Hamm, 2003). Therefore, Quakerism's theological teaching is fully aligned with Christianity's theological teachings, both Protestant and Catholic.

Roslewicz (1999) says that belief in the Inner Light is seen as a primary and essential belief of the Society of Friends. Several other terms also call the Inner Light: the Light of Truth or the Christ Within, or the Inward Light or the Inner Voice (Jones, 1904; Boorstin, 1959; Williams, 1990). This teaching is based on George Fox's famous statement, which reads: "That every man was enlightened by the divine Light of Christ" (Fox, 1904). In addition to George Fox, William Penn defined the Inner Light as "the Divine principle revealed to humans by God" and "which lighteth every man that cometh to the world" (Roslewicz, 1999).

The Inner Light is the manifestation of the Lord Jesus Christ in every Quaker and even every Christian who tries to make contact with Him through their hearts. With this belief, other terms besides the Inner Light for the form of Jesus Christ in man are the Christ Within, the Living God, the Inward Light, the Inner Voice, as mentioned above. Also, in the context of Jesus Christ as God, the Son of God and the Savior, Jesus Christ is believed by Society of Friends never to be considered dead as is generally thought by dominant Christians so that in Christian society, there is a tradition of commemorating the Day of the Ascension of Jesus Christ or Resurrection Day. In contrast, in this denomination, Jesus Christ is believed to be alive and always alive. Thus, every human, especially the Religious Society of Friends, can sense His existence through inner experience whenever and wherever he made contact with Him. Jesus Christ, in this case, becomes the Living God.

Beliefs can influence lifestyle or habitus, borrowing the term from Bourdieu (2005). The Society of Friends show this phenomenon through their communal attitudes, principles, and traditions, thus strengthening Durkheim's concept

(Coser, 1971) that religion or belief functions communally rather than personally. This can happen because of the belief that Quakerism can determine the norms and standards of behavior (Barbu, 1971), which the Friends should develop since its appearance in England and its development in the United States.

Thus, this article intends to dissect several uniqueness or peculiarities possessed by the Religious Society of Friends in the practice of their life in society since their appearance in the 17th century in England until now, especially those that appeared in America. Not only that, through understanding the unique traditions, this article goes to discuss the significances of the traditions for the Religious Society of the Friends itself and for the human life in recent time. This study is considered necessary to strengthen the understanding that, firstly, each group or community, especially those based on religious beliefs, has different characteristics from other groups. On this basis, secondly, every individual living in the current era of globalization should put forward a multiculturalist attitude rather than ethnocentrism. Therefore, in connection with this, a study of the Quaker phenomenon is deemed necessary.

### Methodology

This article is a result of qualitative study which was conducted before. The research focuses on the socio-cultural phenomenon in various references when conducted a library study on literary works, one which is the novel entitled *Uncle Tom's Cabin* written by Harriet Beecher Stowe. Departed from the novel, the research was extended to find out the existence of the Religious Society of Friends either in England and the United States through a Qualitative method (Holiday, 2002, pp. 56). In its application, the theory applied as an approach is the interdisciplinary theory of American Studies.

According to Leo Marx, he called the interdisciplinary concept From Micro to Macro, as described by Wise (1975, pp. 321), which reads: "[Leo] Marx had started with particular works of great literature and then moved to the general culture." Therefore, within American Studies' framework that emphasizes an interdisciplinary approach, this research certainly applies and collaborates several scientific

perspectives in its assessment process. Also, Henry Nash Smith theorized the interdisciplinary concept by saying that:

[It is] a collaboration among men working from within existing academic disciplines but attempting to widen the boundaries imposed by conventional methods of inquiry. This implied a sustained effort of the student of literature to take account of sociological, historical, and anthropological data and practices, and of the sociologist or the historian to take charge of the data and methods of scholarship in the fields of the arts (Kwiat and Turpie, 1980).

Thus, applicatively, this study uses various data or information to show comprehensive facts related to the Society of Friends' uniqueness or unique traditions as a Christian denomination in America in particular and in the world in general. The data or information is obtained from scientific perspectives such as Christian theology, sociology, anthropology, and history. At this level, this study is said to be the result of interdisciplinary research, with the study locus being specifically focused on the United States. Its primary purpose is to see the Friends phenomenon as a distinct denomination and community group.

### Discussion

Calhoun (2002) defines tradition or habit as "any practice or tradition that is characteristic of a social group." As a form of tradition, this habit generally appears due to the trans individual knowledge, system's influence, which happens in the Quaker environment. In this regard, it is found that there are also forms of habits or traditions developed by the Society of Friends, namely: (1) the Society of Friends emphasize a straightforward attitude and love peace (pacifism); (2) they refuse to take oaths; (3) they refuse to pay taxes; (4) they refuse to take off their hats; and (5) they usually speak in archaic language.

### Traditions Developed by the Society of Friends

Living in Simple Life and Loving Peace (Pacifism)

Since the beginning, the Quakers have been known as a group that emphasizes a modest or

straightforward lifestyle. This lifestyle is applied in the Society of Friends' daily lives through their speech, attitude, behavior, or another lifestyle. Simple attitude is non-exaggeration, and it is a form of the devotion of the Friends to God. On the other hand, for the society of Friends, an attitude of extravagance or extravagance is an expression of pride and worldliness (wantonness) that God hates.

This principle comes from George Fox's understanding or interpretation of the Scriptures or the Bible that a good measure for the life of the Friends is if they are not exaggerating or even too love for the world (wantonness). Fox said:

When I saw old men behave lightly and wantonly towards each other, I had a dislike thereof raised in my heart and said within myself, "If ever I come to be a man, surely I shall not do so, nor be so wanton (Fox, 1904).

Based on this principle advocated by George Fox, the Society of Friends, especially the first generation, see this world as a corrupt place because it can trap humans to escape obedience to religion and, making it difficult for them to communicate with the existing God (the Living God). in his heart. Therefore, John Woolman, the American figures of the Society of Friends, stated based on his personal experience that anything that can disrupt religious beliefs should be avoided (Blair, 1953). They try to prevent things such as building houses with luxurious ornaments, drinking liquor, wearing expensive clothes, and wearing expensive jewelry (Williams, 1990).

The principle of simplicity like this is considered one of the behavioral values for the Society of Friends. They have tried to maintain its existence until now, even though understanding this attitude or principle is fading day by day. This is due to the various interpretations of the Friends themselves regarding the context of demands and very advanced life in America today (Hamm, 2003). The presence of this attitude continues in the Society of Friends' lives then implies the emergence of the Friends' lifestyle that tends to be more "informal" in the sense that the appearance and style of language are not official, but what they are (Boorstin, 1958).

In addition to this simple principle, the Society of Friends also developed pacifism, which Emile Arnaud first mentioned. Like a simple guide, this principle is based on religious beliefs or Quakerism, which reads "That of God in Every Man" (Weddle, 2001). The Society of Friends believe that God (Jesus Christ) is the first perpetrator and caller of peace love in the world, as He said in the Gospel of Matthew (5: 44): "Love your enemies, do good to those who hate you ...". On this basis, the Society of Friends, who the Amish, Mennonites later followed, and the Family of Love (Bacon, 1969, pp. 10), called for pacifism in the form of anti-war and violence. However, historically, this pacifism has only recently been recognized as the Quakers' attitude in the strictest sense, formal and open since 1660 in England. This happened when King Charles II asked them to be actively involved as war soldiers. As the top leader and representative of the Friends, George Fox flatly rejected this request by making a declaration, *A Declaration from the Harmless and Innocent People of God Called Quakers Against All Plotters and Fighters in the World* (Calvert, 2009). The following is an excerpt from the declaration:

We utterly deny all outward wars and strife, and fightings with external weapons, for any end, or under any pretense whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again to move unto it. We certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never force us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world (Bacon, 1969).

With this declaration, of course, the Society of Friends were increasingly getting into a difficult situation in England at that time. It means that its existence was threatened socially and politically. They, in this regard, often experience chasing, arrest and detention. However, because they already had a pacifism principle, the Society of Friends did not strike back against the political and legal reaction of the kingdom. With this attitude, the Friends in America are also known as conscientious objectors because they reject war and violence

against humanity. The Society of Friends' rejection is based entirely on this principle which is seen as a derivative of their essential belief of Christianity so called the Quakerism.

This fact is also why the Society of Friends in America are seen as disloyal to the state by George Washington and Benjamin Franklin - who was previously considered the "ideal citizen model" - because they refused to join the war to defend their homeland, the United States, in the era of Revolution even though the country was being colonized (MacPherson, 2006). The British government has also stigmatized this kind of disloyalty since Oliver Cromwell's rule. On the contrary, with this principle, the Society of Friends were actively involved in calling for Peace and brotherhood between ethnic groups and became a volunteer team that helped the victims of war both World War I and World War II. It is because of this, as said Bacon (1969),

In social interactions, this peace-loving tradition tends to be applied by the Religious Society of Friends' intolerance and informality. These attitudes are, of course, the opposite of attitudes that favor violence or conflict. Tolerance, in this case, can be interpreted as an attitude that prioritizes respect and recognition of differences that other parties own. Meanwhile, the informal attitude refers to the Friends' perspective, which avoids a rigid atmosphere of formality, but emphasizes an atmosphere of familiarity that is fluid and without camouflage. By identifying themselves as God's deputies in this world (the Publisher of Truth), they promote compassion as God does to humans. Therefore, the Friends prioritize familiarity or informality as an expression of their belief to all people, regardless of natural differences such as skin color, race, ethnicity, gender, language, and so on. In this context, the Friends have started to develop human rights principles as their philosophy of life.

#### Refusing to take the Oath

The first habit was the refusal of the Religious Society of Friends to take oaths (oath-taking). This tradition originated from the Anabaptist (Bacon, 1969). It continued after the emergence of Quakerism in England, mainly when the Society of Friends had achieved significant development and began to intersect with political authorities or law enforcement.

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This tradition is one of the things, which makes the Society of Friends to be a religious movement that is disloyal to legal institutions or the state. Thus, George Fox was accused of being a dissident or seditious perpetrator by the British court in 1656. However, this figure defended himself based on his religious beliefs or based on Bible verses that he understood, especially those found in the Book of Matthew 5.

George Fox wrote his defense by saying that taking this Oath is against religious teachings because, in the New Testament, such acts are prohibited by God. If there is an order to take an oath, the word of that commandment is in the Old Testament. According to George Fox, the command to take this Oath was reserved for Jews, not Christians. George Fox's defense then became the main guideline for Quakerism followers both in England and America and in other countries in the world. In connection with this, the following is a quote from George Fox's words which shows his refusal to take the Oath:

Take heed of giving people oaths to swear for Christ our Lord and Master saith, "Swear not at all; but let your communication be yea, yea, and nay, nay: for whatsoever is more than this cometh of evil (Boorstin, 1958).

On this basis in America, then, especially during the era of William Penn's rule with his law called "the First Frame of Government in Pennsylvania", one of the government clauses that was not implemented as a general rule of other colonies did not apply the tradition of the Oath, especially when an official was inaugurated. And start carrying out its duties. The central government, the British state itself, then finally gave a kind of concession to this colony, by making a particular rule in 1689, by only asking the government headed by a figure of the Society of Friends to carry out a simple affirmation which reads: "in the presence of Almighty God (Boorstin, 1958).

#### Refusing to Pay Taxes

The next habit that is no less controversial is that the Society of Friends refuse to pay taxes. This tradition dates back to the era of the first generation of the Friends in England. Two forms of taxation had to be paid at that time, namely taxes aimed at the state or national interests of England and tithes aimed at the building and

developing Church institutions in England, which was known as The Church of England.

One of the reasons for the emergence of religious movements is the people's dissatisfaction with government management patterns, especially in the religious sector. Therefore, the reason the Religious Society of Friends refuse to pay taxes in both the forms of state tax and church tax is the same thing. They believe that tax payments should depend on the people's willingness or willingness, not based on legal coercion (MacPherson, 2006). Besides, the Religious Society of Friends certainly dare to state and act like this because this group has clear arguments. The source of the idea in the Bible, in Matthew 10: 8 (MacPherson, 2006), namely: "Heal the sick, cleanse the lepers, raise the dead, cast out a devil: freely you have received, freely give." Apart from this argument, the Religious Society of Friends were also influenced by traditions from the Anabaptists that emerged during a similar era (Bacon, 1969). As a result, the Friends became increasingly hostile to England. Between 1661 and 1689, thousands of followers of this teaching were arrested, imprisoned, and fined. There are approximately five hundreds of the Friends who died due to their refusal to pay taxes to both the state and the church (Hamm, 2003).

In the United States, this practice was first demonstrated in the late 17th century in Pennsylvania, New Jersey, and Delaware (Curry, 1989). However, in the next era, the implementation of this tradition seems to have varied. That is, the Religious Society of Friends has mixed opinions on this matter. Some remain consistent with their predecessors' rules, especially when George Fox was still alive in England. There is also a figure of the Friends who agrees to pay taxes to the state on the condition that the state must or is willing to allocate the tax for the sake of peace, not for military development and warfare (Hamm, 2003). This second group had tended to be more quantity-dominant in America since the mid-18th century, precisely when the emergence of the Great Awakening so that the Friends took a middle path between the principle of pacifism and the demands of reality at that time (Curry, 1989). Today, the Religious Society of Friends in America, even worldwide, are already

compromising with state rules or regulations. Thus, they no longer hold this habit of paying taxes as traditionalized by the Society of Friends in the first generation. This fact indicates that their practice has undergone a process of adaptation to the times' demands and challenges. They no longer hold this habit of paying taxes, as was a tradition by the Friends in the first generation. This fact indicates that their practice has undergone a process of adaptation to the times' demands and challenges. They no longer hold this habit of paying taxes, as was a tradition by the Quakers in the first generation. This fact indicates that their practice has undergone a process of adaptation to the times' demands and challenges.

#### Refusing to Take Off the Hat

The third habit is that the Society of Friends does not want to take off his hat when he is in a formal situation. The type of hat in question is a black hat with wide leaves. This tradition has been developed as an identity since the George Fox era in England. It started because George Fox always wore a hat both when he met Oliver Cromwell and when he faced the panel of judges at his trial, even though the tradition required one to remove the hat when in a formal situation. George Fox's reason for doing this is based on his understanding in the verse of the Gospel of John 5, pp. 44, which reads: "How can you believe since you accept glory from one another but do not seek the glory that comes from the only God?" Meaning: How can you believe when you accept greatness from one another but do not seek the greatness that comes from the one and only God? (<http://www.alkitab.sabda.org>). Fox's understanding of the verse is shown in his journal, which says: "When the Lord sent me forth into the world, he forbade me to put off my hat to any, high and low ... Oh, the blows, punchings, beatings, and imprisonments. that we underwent for not putting off our hats to men! (Fox, 1904). This statement means Fox's refusal to take off his hat to anyone. the blows, punchings, beatings, and imprisonments we underwent for not putting off our hats to men! (Fox, 1904). This statement means Fox's refusal to take off his hat to anyone. the blows, punchings, beatings, and imprisonments we underwent for not putting off our hats to men! (Fox, 1904). This statement means Fox's refusal to take off his hat to anyone.

In other words, removing the hat means paying respect and recognition for one's greatness. According to George Fox, this does not need to be done to humans, but this kind of respect is only appropriate for God alone, and there is no need for the same thing to be done to someone because they are both human beings, God's creatures. The position of humans is equal regardless of what and how different statuses and ranks exist. Therefore, it is unnecessary to remove the hat when meeting or talking to other people because that great person is not God or Jesus Christ.

This habit or tradition is held so consistently by the Religious Society of Friends, especially the first generation. However, they get the result or impact directly from other members of society, namely stereotypes and harsh treatment. The accepted form of stereotype is that Quakers are considered arrogant and selfish because they do not want to show goodwill to respect others, namely by removing their hats (Boorstin, 1958). For the Friends' enemies, this attitude which the Society of Friends developed became a form of

absolute defiance of the established social order. As a result, they were treated harshly like the criminals in their neighborhood. The Religious Society of Friends, in this regard, were hunted down, tortured, and imprisoned in inhuman prisons.

Using "Thou-Thee" in their Communication

The Friends have a habit of using the pronoun thou, which means "you," when communicating with other people. The pronoun thou is the old (archaic) form of the pronoun "you." It is said that because this pronoun was no longer used in the act of communication in English, both spoken and written, in the era when the Society of Friends emerged as a social group in England and America. Similar to "you," this pronoun is used to refer to a Second Person Singular (Second Person Singular Pronoun) only and is generally used by the Friends in both nominative and accusative-dative cases. The form of this pronoun has several changes depending on its position or function in a sentence. The changes in the pronoun can be seen in the following table:

**Table 1:** Change of Thou Pronouns

Classification of Pronouns	Subject / Nominative	Object / Accusative and Dative	Possessive / Genitive
Second Person Single	Thou	Thee	Thy / Thine

The pronoun 'thou' comes from Old English with the form *ú*. This form then changes to thou with the essence of meaning that is still the same. The use of the pronoun thou and its other forms is seen as showing an atmosphere of informality, modesty, and intimacy (Williams, 1990) that can be felt by the interlocutor (addressee) when compared to the use of the pronoun you, which has a delicate nuance (Moore, 2000).

The use of thee and thou language is based on the thoughts and attitudes shown by George Fox. This is also based on his own belief that using this pronoun is a commandment from God. In this regard, George Fox said the following: "When the Lord sent me forth to the world,... I was required to Thee and Thou all men and women, without any respect to rich or poor, great or small (Fox, 1904).

With this fact, the Friends use these pronouns in their verbal articulation activities or conversations in their daily lives, in addition to the nuances built by the use of these pronouns, which still evoke nuances of religiosity and emphasize the principle of plainness in speaking (Williams, 1990), in addition to highlighting the presence of equality and informality (Calvert, 2009, pp. 35). The Religious Society of Friends feel that they do not have to show who they are by elevating their language style to the level of a formal situation but instead try to keep using thou, thee, or try to imply the above meanings. The following are excerpts of examples of the use of these pronouns:

[T] he word of the Lord came to me, saying, "My love was always to thee and thou art in my love (Fox, 1904, pp. 47).



Another example:

Why then," said I, "dost thou force oaths upon Christians, contrary to thy knowledge, in the gospel times? And why dost thou excommunicate my friends? " for he had excommunicated abundance ... (Fox, 1904).

Even though they use thou or thee for the single second person pronoun, the Friends do not mean not using the pronouns you or ye in their communications at all. In this case, the use of the pronoun thou or thee on the one hand and the pronoun you or ye on the other can lead to judgments if the Friends are not consistent. However, despite this perceived inconsistency, They have their reasons so that they reject such an assessment. The pronouns you and ye are used when referring to the Second Person Plural Pronoun. Because it refers to the plural meaning or more than one person, the sense of 'formality' or 'superiority' behind you and ye (Moore, 2000) is seen as not happening or felt anymore. Examples of the use of the pronoun you can be seen in George Fox's utterances in his journal or autobiography such as, for example, seen in the following quotes: "... If it is so, I will leave you" (Fox, 1904) or other sections such as: "... said I; "This behavior does not become you" (Fox, 1904). However, on another occasion, Fox used thou as in the following quote: "What wouldst thou have me to say? Said I; "I had told thee before what I did say" (Fox, 1904). Of course, this difference in usage is used as the basis by certain parties in justifying George Fox as a less consistent person. Therefore, the groups of the Friends were judged by their enemies as a group that tended to be ambivalent within their system from the start.

Despite the bad judgment of their enemies, the custom or tradition of refusing to take oaths, unwilling to take off their hats, refusing to pay taxes, and using these pronouns thou or thee from the start have positioned the Society of Friends as a non-conformist denomination or social group. However, this form of nonconformity has changed slightly after entering the twentieth-century era, even though the process of changing this tradition is evolutionary. Changes in these habits are based on contextual interpretations and contemporary demands.

When viewed anthropologically, The Friends' customs or traditions can be seen as part

of the behavioral culture that emerged from the Religious Society of Friends in the United States and on the mainland of Great Britain. This culture is, of course, influenced by the knowledge system possessed by the Friends as a religious group or Christian denomination. Nevertheless, customs can then be seen as part of the Society of Friends' culture and can also become their identity among other groups. This Society of Friends' uniqueness further enriches the American nation, recognized by Marty (1979) as a multiethnic and multicultural country.

### **Significances of the Friends with their traditions in England and United States**

Due to those unique traditions mentioned above, there are two significances that can be derived. These two significances have made the Religious Society of the Friends to be more unique, elegant, and acceptable whenever and wherever it exists. Those significances are internal and external ones.

Firstly, in context of internal significance, the unique traditions have simply showed the Religious Society of the Friends performing the distinguished principle and traditional attitudes since its birth in England in seventeenth century and its first presence in the United States. This statement comes out because those five traditions mentioned above are present due to their essential belief on the Inner Light or the Christ Within which is always living in each heart of human beings (Calvert, 2009). In other words, the Friends who are practicing those traditions are actually expressing their piety or faithfulness to Jesus Christ.

Their principles on having simple life and performing pacifism, for instance, are the real examples of what Jesus Christ taught to human beings. The Friends want to be a "true mirror" of Jesus Christ whenever and wherever they live. This is also an image of religious purity done by the Friends. Their attitudes and lives are the manifestations of God. Simple life is contradictory to arrogant attitude and doing violence, conflict, war, and inhuman actions are apposite to principle of love which is taught by Jesus Christ in Bible (Weddle, 2001, pp. 30). Therefore, being simple and performing love to all people are what Jesus Christ taught and showed and they want to always perform in their

lives as proof for their faithfulness and piety to Him.

Their expressions of the piety and faithfulness to God are also clearly seen in other unique traditions such as refusing taxes, refusing to take off the hat, and using the pronouns of thou, thee, thy, and thine as the archaic forms of you, your, and yours. They were firstly introduced and practiced by George Fox, the founder of the Religious Society of the Friends. However, due to these traditions the Religious Society of Friends got its controversy and being stated to a forbidden Christian sect in England after several years of its existence. Despite the controversy those traditions are still practiced especially by the Orthodox group of the Friends. All of them are the result of George Fox' interpretation to what he convicted in Christian teachings. For instance, paying taxes to country is a form of disloyalty to God, while at that time a country as a real doer of inhuman actions. Therefore, once again, what they want to show beyond those traditions is the true faithfulness or piety to God. The real form of their faithfulness is showed through practices as their attitudes and traditions.

Furthermore, still in context of the internal significance, the birth of the Society of Friends is viewed as the reformation of Christianity. Bacon (1969, pp. 9) stated its birth was stimulated by social and political situations of England in seventeenth century in which religion was looked as a source of political conflicts and it could not fulfill the spiritual need as well. The religion, especially the Church of England, tended to perform outward dogmas rather than stimulating people to catch inward experiences (Bacon, 1969). Due to this fact, the Religious Society of Friends was born founded by George Fox, following other religious movements appeared before like the Family of Love, the Diggers, the Ranters, the Seekers, the Anabaptists, and so forth. George Fox initiated the Society of Friends as a new religious movement because of his dissatisfaction to the role and function of dominant Christianity. He then endeavored to reform theology of Christianity, the position of Bible, model of rituality, the philosophy and traditions developed in Christian communities. Due to this fact, Fox and his Society of Friends were sentenced as dissenters. They were then sought to be prisoned and killed.

Becoming a reformist movement, the Society of Friends changed the Christian theology which commonly looks Jesus Christ as Son of God who ministered, suffered, and died on a cross but rose from the death for the salvation of mankind. The Quakerism, in this case, does not totally believe in this common Christian theology. George Fox teaches that Jesus Christ never dies, but He always lives in all hearts of all human beings. This is what is known as "the Inner Light", "the Inward Light", "the Christ Within", and so on. Therefore, Fox then said the people who believe in this theology are called Children of Light, Royal Seed of God, People of God, and Friends of Truth (Hamm, 2003). Consequently, the Friends look Bible not as the main source of Truth, but they tend to depend on what Jesus Christ says in their worship by doing meditation among members in their monthly and annually Meetings in steeple houses, not in churches. In this regard, they do not do ritual traditions as commonly done in most Christian groups in churches, but they have a particular model of pray through which they try to concentrate to find out answers from Jesus Christ living their consciences. Along with this theology and ritual model, they construct their philosophy of life such as informality, intimacy, plainness, pacifism, and try to be consistent as "children" or "seed" of God in reality. Due to these facts, they also build the traditions and attitudes which are unique as discussed previously. All of these are seen as the forms of the Christian reformation done by the Society of Friends.

Secondly, in context of the external significance, there have been two contributions that are made by the Religious Society of the Friends due to the practices of those unique traditions. In this regard, the members of the society have campaigned the enforcement of human rights (Nuriadi, 2014). The presence of the Friends in struggling for the human rights enforcement is because of their belief that in every man there is God, as it is known with the Inner Light, Inward Light, or the Christ Within. Besides, the Friends also have contributed to the presence of multicultural image of England and the United States since the seventeenth century.

Historically, the real evidence related to the role of the Friends in campaigning the enforcement of human rights is shown by

William Penn, one of the early American Friend figures, when establishing Pennsylvania colony in 1680s (Bacon, 1969). From his concept of the First Frame of Government, it is clearly acknowledged the presence of all minorities, especially the African Americans and the Native Americans, to live peacefully in the territory. Through this concept, he wanted his colony to be "Holy Experiment" through which it could implement equality and justice to all people, regardless of the difference of race, religion, nation, etc. This concept was really distinguished in that time where most of colonies, e.g. Massachusetts Bay colony, did not implement such concept as the posture of their constitutions. Therefore, the First Frame of Government is looked to be a Bill of Rights in the next era. In England, the role of the Friends was also traced in 1812 where they actively involved in helping the formation of local and national peace societies. The British Friends also involved in helping noncombatants due to the outbreak of Franco-Prussian War in 1870 (Bacon, 1969).

Moreover, in the United States in eighteenth and nineteenth century, some Friend intellectuals were actively involved in Abolitionist movements and women emancipation movement. These two movements are becoming the real early portraits of human rights enforcement in the world. These happen because dominant group of people practiced slavery to African Americans and subordination to women as their social systems. John Greenleaf Withier, Levi Coffin, Thomas Garret, Lucretia Mott, Sarah Grimke, Angelina Grimke are the Friend intellectual figures who involved these issues (Nuriadi, 2014). Then, in modern era, the Friends, who particularly came from England and the United States, have been active in helping innocent people as the victims of the World War I and II in Europe. That was why the AFSC received the Nobel Prize in 1947 (Bacon, 1969). The struggle for human rights continues until the present time. One of the issues that the Religious Society of Friends campaign the deletion of death sentence especially in the United States, besides proclaiming the equal rights of lesbians and gays since they also have the same rights to be treated equally.

. Furthermore, the Religious Society of Friends, both England and the United States has

contributed to strengthen the real multi-cultural image in both countries. This image is initiated by the image of multi-faith in the countries. In seventeenth century, England was dominated by Christianity as the most dominant religion. This country was also colored by a number of sects or denominations. The Anglicans, the Catholics, the Presbyterians, the Methodists, the Baptists, the Anabaptists, the Seekers, the Moravians, and some others had been developing in all parts of the country in that time. Along this situation, the Religious Society of Friends founded by George Fox in 1647 added the fact of multi-faith and multi-culture of the country. They are now living side by side with all sects or denominations or and religions in the country. The same fact is truly happening in the United States. Almost all kinds of sects, denominations, and religions have been existing and developing in the United States. This is because the country is open to all ethnic groups in the world living the country. That is why, since seventeenth century the Quakers or the Society of Friends have lived. The historical evidences when the Friends came to the United States are the presence of Elizabeth Harris in 1655. He firstly lived in Chesapeake and then moved Virginia and Maryland (Hamm, 2003). In 1656, Ann Austin and Mary Fisher came to the United States, precisely in Boston (Riyan, 2009). These three Friends were coming from England and came to United States as preachers for Quakerism spread.

Nowadays, there are about 18,000 members of the Religious Society of Friends in 450 Meetings in England, according to [website shefieldquakers.org.uk](http://website.shefieldquakers.org.uk). This denomination is included as Christianity around 59.5% ([emn.m.wikipedia.org](http://emn.m.wikipedia.org)) which becomes the most dominant religion in the country among other religions like Islam, Hinduism, Judaism, Sikhism, Buddhism, and so on. Although they do not practice tightly the unique traditions discussed above, they still strongly believe in the Quakerism saying that in every man Jesus Christ is living. They also still practice the principle of pacifism and simple life (Weddle, 2001). Meanwhile, in the United States, the amount of the Friends members is about one per ten (1/10) from 1% from all population of the United States (Nuriadi, 2014). Right now, according to [worldometers.info](http://worldometers.info) (2021), the amount of the

United States population is 333,429,594. From this fact it is very clear that the Religious Society of the Friends, compared to other religious groups, is very small. Yet, regardless of the least amount, this religious group has contributed to the presence of multi-faith and multi-culture in the country. In other words, the Friends can live side by side with other religions and denominations in the United States. They are spreading in almost all counties in the country, following their prayer meetings and traditions. Therefore, it is no wonder then if Eck (2002) states that the United States becomes one of the most plural and multicultural countries in the world.

### Conclusion

The more the Religious Society of friends has grown up largely as a denomination in England and the United States, the more this fact shows the group of religious people to become unique and different from other groups of Christian people in the two countries. Those unique traditions are seen in their social lives including their spiritual activities. The Friends, in this regard, are conducting simple life while campaigning spirit of pacifism or peaceful life, refusing to take the oath in front of the authority, rejecting to pay taxes to the country since the taxes are commonly used for wars, refusing to take off the hats in official forums and commonly using archaic pronouns, thou-thee in their conversations or communication. All of these unique traditions serve as forms of Christian reformation and still continue to be developed because those traditions are served as manifestations of the essential belief known as the Inner Light or the Christ Within. Due to its development with the traditions, the Religious Society of Friends has contributed to the promotion of human rights enforcement in social life, and more importantly, the denomination has also contributed to shaping the England and the United States as the pluralist and multicultural nations since its birth in the midst of seventeenth century as it has been seen in modern or contemporary era.

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