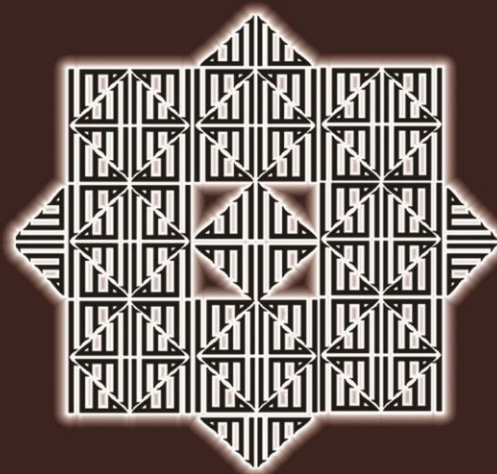


HUNAFA

Jurnal Studia Islamika



ALKHAIRAAT POLITICAL CHARISMA

Syamsuri

IRAN REVOLUTION, ECONOMIC STRUGGLE AND
INDEPENDENCE UNDER PRESSURE

Meirizon Alizar Ali

MARKETING PERFORMANCE DETERMINANT
OF HALAL PRODUCTS IN INDONESIA

Confirmatory Factor Analysis Approach

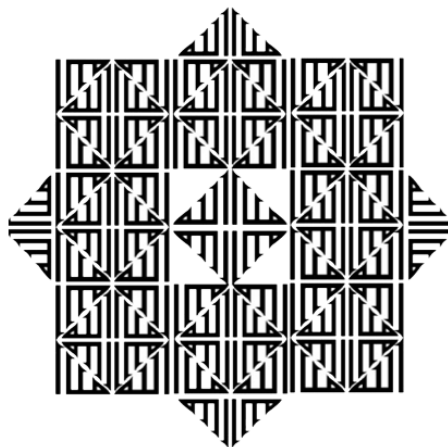
Aan Nasrullah

State Institute for Islamic Studies (IAIN) Palu
Central Sulawesi

HUNAFA JSI	Volume 16	Number 1	Page 1-153	Palu Juni 2019	ISSN 1411-125X
---------------	--------------	-------------	---------------	-------------------	-------------------

HUN AFA

Jurnal Studia Islamika



Published by:

State Islamic Institute (IAIN) Palu

Central Sulawesi

HUNAFa

Jurnal Studia Islamika

ISSN: 1411-125X (p); 2355-7710 (e)

Volume 16, Number 1, Juni 2019

HUNAFa: Jurnal Studia Islamika is an Islamic studies journal dedicated to publishing scholarly articles on all aspects of Islam and the Muslim peoples and religious studies. Available in print and online and published twice a year, the journal aims to become one of the leading platforms in Indonesia for new findings and discussions of all fields of Islamic studies. This journal invites scholars, researchers, and students to contribute the result of their studies and researches in the areas related to Islam and Muslim society which covers textual and fieldwork investigation with various perspectives of law, education, quranic studies, economy, philosophy, mysticism, theology, sociology, and others.

©All rights reserved

No part of this publication may be reproduced in any form without written permission from HUNAFa, to whom all requests to reproduce copyright material should be directed. HUNAFa grants authorization for individuals to photocopy copyright material for private research use. This authorization does not extend to any other kind of copying, by any means, in any form, and for any purposes other than private research.

Open Access Journal Information

The journal provides immediate open access to its content on the principle that making research freely available to the public supports a greater global exchange of knowledge. The journal offers full access contents at <http://jurnalhunafa.org>.

Printed Journal Subscription Information

Institution Rp 100.000,00 /issue; Rp 1.100.000,00/year

Individual: Rp. 60.000,00/issue; Rp. 600.000,00/year

Outside Indonesia (individual or institution) \$60/month; \$600/year

For detail information of printed journal subscription, feel free to contact the journal manager at hunafajournal@gmail.com.

Mailing Address

HUNAFa: Journals Studia Islamika

Lembaga Penelitian dan Pengabdian Masyarakat (LP2M) IAIN Palu

Jl. Diponegoro No. 23 Palu, Sulawesi Tengah 94221 Indonesia

Phone: +62-451-460798; Fax: +62-451-460165

E-mail: jurnalhunafa@yahoo.com; hunafajournal@gmail.com

Website: www.jurnalhunafa.org

HUNafa

Jurnal Studia Islamika

EDITOR-IN-CHIEF

Nurdin, Institut Agama Islam Negeri Palu, Indonesia

EDITORIAL BOARD

Sagaf S. Pettalongi, *Institut Agama Islam Negeri Palu, Indonesia*

Rusli, *Institut Agama Islam Negeri Palu, Indonesia*

Tulus Suryanto, *Universitas Islam Negeri Raden Intan Lampung, Indonesia*

Ade Yeti Nuryantini, *Universitas Islam Negeri Sunan Gunung Djati, Indonesia*

Toto Suharto, *Institut Agama Islam Negeri Sukoharjo, Indonesia*

Reza Fahmi, *Universitas Islam Negeri Imam Bonjol Padang, Indonesia*

Mohamad Abdalla, *University of South Australia, Australia*

Cucuk Wawan Budiyo, *Universitas Sebelas Maret, Indonesia*

Kevin W. Fogg, *University of Oxford, United Kingdom*

Al Makin, *Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia*

Miftachul Huda, *Universiti Teknologi Malaysia, Malaysia*

Hendri Tanjung, *Ibn Khaldun University Bogor, Indonesia*

Muhammed Modassir Ali, *Hamad bin Khalifa University, Qatar*

Hamid Fahmi Zarkasyi, *Universitas Darussalam Gontor, Indonesia*

MANAGING EDITOR

Mohammad Nur Ahsan, Institut Agama Islam Negeri Palu, Indonesia

COVER DESIGN

Lukman Latif

HUNAFa

Jurnal Studia Islamika

Contents

Editorial	vi-vii
AL-KHAIRAAT POLITICAL KHARISMA	1-18
<i>Syamsuri</i>	
BANGRENG AS A MEANS OF SPREADING ISLAM	19-32
<i>Melyan Sofian, Cece Sobarna, Reiza D. Deinaputra, Deni Hermawan</i>	
FOREIGN LANGUAGE TEACHING AND INFORMATION COMMUNICATION TECHNOLOGY: IS THERE OPPORTUNITY FOR QURANIC LANGUAGE TEACHERS?	33-53
<i>Nuril Mufidah, Abduganiy Abimbola Abdussalam, Aliy Abdulwahid Adebisi</i>	
IRAN REVOLUTION, ECONOMIC STRUGGLE AND INDEPENDENCE UNDER THE PRESSURE	54-77
<i>Meirozon AlizarAli</i>	

KAISA METHOD IN INTELLIGENCE MULTIPLE PERSPECTIVE 78-87

Umi Salamah

MAHRAM IMPLICATIONS IN WOMEN'S TRAVEL 88-110

Maulidah Tri Utami

MARKETING PERFORMANCE DETERMINANT
OF HALAL PRODUCTS IN INDONESIA: 111-141

Confirmatory Factor Analysis Approach

Aan Nasrullah

RELATIONS BETWEEN MOSQUE AND
SOCIAL HISTORY OF ISLAMIC EDUCATION 142-153

Anna Triayudha, Rateh Ninik Pramitasary, Hermansyah Akbar Anas, Choirul Mahfud

Editorial Preface

Nuridin Nurdin, Institut Agama Islam Negeri (IAIN) Palu

This issue (Vol. 16 issues 1) of *Hunafa: Jurnal Studia Islamika* offers eight articles covering topics of Islamic studies. Various issues relating to Islamic studies are presented interestingly to contribute to the body of knowledge and practices. Academia and practitioners in Islamic studies may gain insight from reading these articles.

The first article is titled “*Al-Khairaat Political Kharisma*” by Syamsuri Syamsuri from Department of Dakwah, Faculty of Ushuluddin, Adab, and Dakwah, Institut Agama Islam Negeri Palu. This paper discusses the roles of Al-Khairaat in politics arena within local and national level. Several political parties have come to the Alkhairaat organization to recruit political cadres in the face of general election events. Alkhairaat's political charisma in the frame of political communication includes the participation, consolidation, and partnership of Alkhairaat politicians who spread in various political parties to win the election contestation.

The second article in the issue is titled “*Bangreng as a Means of Spreading Islam*” by Maylan Sofian, Cece Sobarna, Reiza D. Dienaputra, and Deni Hermawan from STKIP Sebelas April Sumedang. This paper describe *Bangreng* culture which was originally an example used by the Sumedang community as a medium to express gratitude for everything that Allah SWT gave to humans. But the function of art as a ritual began to shift into art as entertainment. This *Bangreng* art is an art that is very interesting to study because there are only a few different functions. This change does not change the name of the show. With this description, it needs to be isolated, that is, the community does not lose identity. The aim is that the public knows the function of the nation in the spread of Islam.

The third article is titled “*Determinants Of Halal Product Marketing Performance In Indonesia: Confirmatory Factor Analysis Approach*” by Aan Nasrullah. This paper discussed the *five variables that contribute to halal product marketing which are product competition, HR marketing performance, infrastructure, amount of distribution cost, and market competition*.

The fourth article is titled “*Foreign Language Teaching and Information Communication Technology: Is There Opportunity for Quranic Language Teachers?*” by Nuril Mufidah, Abdulganiy Abimbola Abdussalam, Aliy Abdulwahid Adebisi from UIN Maulana Malik Ibrahim Malang and [University of Ilorin, Ilorin, Nigeria](#). The article discusses the use of ICT in learning of Arabic. The subjects of the study were students of Arabic Language Education at UIN Maulana Malik Ibrahim Malang Indonesia 2018 academic year and students and Department of Arabic, Faculty of Arts University of Ilorin, Nigeria. The findings of the research are that ICT if adequately harnessed and utilized will go a long way in enhancing the quality of teaching of Arabic, as it was established to teaching other languages of the world.

The fifth article is by Meirizon Alizar Ali dari UIN Imam Bonjol. The article is titled “*Iran Revolution, Economic Struggle and Independence under the Pressure*” The article discusses

Iran economy situation after experiencing various kinds of changes in economic policy and facing various kinds of situations Iran succeeded in developing the economy without changing the basics of Islamic *shari'ah* principles and revolution.

The sixth article is titled "*Kaisa Method in Intelligence Multiple Perspective*" by Umi Salamah from PGMI, STAI Ma'had 'Aly Al-Hikam, Malang. The article analyzed memorizing the Qur'an using the Kaisa method in the perspective of multiple intelligence. The Kaisa method is a way of memorizing the Qur'an which is oriented to memorization and understanding of the verses of the Qur'an along with their meanings through movements or kinesthetic which are adapted to the meaning of each verse so as to make it easy to understand and remember every verse of the Qur'an given.

The seventh article is titled "*Mahram Implications in Women's Travel*" by Maulidah Tri Utami from Faculty UshuluddinAdab and Humaniora, IAIN Salatiga. The article discusses mahram as well as a culture of the manner in which a woman is going out of her home or is drawn. From the various resources available this article determine when a woman can compete without mahram.that is how Islam respects and cares for a woman so much that it also notices when a woman is about to travel. Not just one woman, but all Muslim have a rule if a Muslim is to compete for a long time. So, when to reply a Muslim must meet or finish what he needs before taking a sauna.

The last article is titled "*Relations Between Mosque And Social History Of Islamic Education*" by Choirul Mahfud Anna Triayudha, Rateh Ninik Pramitasary, and Hermansyah Akbar Anas from Institut Teknologi Sepuluh Nopember, Surabaya and Pascasarjana Universitas Muhammadiyah Sidoarjo. The article describe the early period of Islamic education, the Prophet provided exemplary by building and empowering mosques. The example of the Prophet continued with the Caliphs afterwards until the present era. The mosque was built by the Prophet from the Al Haram mosque located in Makkah, Quba Mosque located in Quba, Nabawi mosque located in Medina and so on. The role and function of the mosque at that time was as a place of prayer, a place of prayer, a place for discussion or deliberation, a meeting place to develop a war strategy and others related to the problems and needs of Muslims. From time to time, the role or function of the mosque has changed slightly. In essence, mosques are currently influencing the development of the social history of Islamic education in Indonesia.

I hope the articles presented in this issue add further empirical evidence to the growing body of research that examines various fields from Islam perspectives. The articles could trigger other research to study other field of study with Islam perspectives Islamic institutions in Indonesia.

Nurdin Nurdin
Editor-in-Chief
HUNAFA: Jurnal Studia Islamika
XVI, 1

AL-KHAIRAAT POLITICAL KHARISMA

Syamsuri¹

¹Department of Dakwah, Faculty of Ushuluddin, Adab, and Dakwah, Institut Agama Islam Negeri Palu, syamsuri.akil@gmail.com

Abstract. Alkhairaat, founded in 1930, is the largest social organization (CSO) in Central Sulawesi Province, which has regional and branch managers in various provinces in Eastern Indonesia. Charitable business is engaged in education, preaching, social, cultural, media, economic and health. The educational institutions managed by this mass organization number 1,596, starting from the level of Early Childhood Education to Higher Education. Existing in Dutch and Japanese colonial times, Alkhairaat has a heroic history that gave birth to organizational charisma. The foundation of organizational ideology comes from the charisma of Sayyid Idrus bin Salim Aldjufri as the founder of Alkhairaat. The scientific heritage of the Muslim community has led to massive sympathy for Alkhairaat. Alkhairaat's massification has become a political momentum since the opening of Indonesia's democratic reform taps in 1998. Several political parties have come to the Alkhairaat organization to recruit political cadres in the face of general election events. Alkhairaat's political charisma in the frame of political communication includes the participation, consolidation, and partnership of Alkhairaat politicians who spread in various political parties to win the election contestation. Election of members of parliament, regional heads, to the President and Vice President of the Republic of Indonesia. Alkhairaat's charisma becomes an image commodity (popularity) to get elective support in every political contestation.

Keywords: participation, popularity, and electability.

Abstrak. Alkhairaat berdiri pada 1930 adalah organisasi kemasyarakatan (ormas) terbesar di Provinsi Sulawesi Tengah yang memiliki pengurus wilayah dan cabang di berbagai provinsi di Kawasan Timur Indonesia. Amal usahanya bergerak di bidang pendidikan, dakwah, sosial, budaya, media, ekonomi dan kesehatan. Lembaga pendidikan yang dikelola ormas ini berjumlah 1.596 buah, mulai dari tingkatan Pendidikan Anak Usia Dini hingga Perguruan Tinggi. Eksis di zaman penjajahan Belanda dan Jepang, Alkhairaat memiliki sejarah heroik yang melahirkan kharisma organisasi.

Landasan ideologi organisasi bersumber dari kharisma Sayyid Idrus bin Salim Aldjufri sebagai pendiri Alkhairaat. Warisan keilmuan kepada masyarakat muslim, memunculkan simpati yang massif kepada Alkhairaat. Massifikasi Alkhairaat menjadi momentum politik sejak dibukanya kran demokrasi reformasi Indonesia tahun 1998. Beberapa partai politik saling berdatangan ke organisasi Alkhairaat untuk merekrut kader-kader politisi, dalam menghadapi peristiwa pemilihan umum. Kharisma politik Alkhairaat dalam bingkai (*framing*) komunikasi politik meliputi partisipasi, konsolidasi, dan pencitraan para politisi Alkhairaat yang menyebar di berbagai partai politik untuk memenangkan kontestasi pemilihan umum. Pemilihan anggota parlemen, kepala daerah, hingga Presiden dan Wakil Presiden Republik Indonesia. Kharisma Alkhairaat menjadi komoditas pencitraan (popularitas) untuk mendapatkan dukungan keterpilihan (elektabilitas), pada setiap kontestasi politik.

Kata Kunci: partisipasi, popularitas, dan elektabilitas.

DOI: 10.24239/jsi.v16i1.537.1-18

Introduction

Democracy-based politics, always make the order of established community groups a mass capital to build the power of popularity, then escalates into electability opportunities. The majority of Indonesia's population is Muslims who make up 80% of the entire population of the country. The life of Muslim societies that have been patronized in the segmentation of mass organizations, has made this pattern the target of politicians for political marketing. Very rarely, political parties make public education efforts as a cadre movement.

The politicians who fought on the arena of political contestation¹ in the territory of the Province of Central Sulawesi, always made Alkhairaat a barometer of contestant electability. A pilgrimage visit to the *Guru Tua*'s shrine becomes a

¹Kontestasi politik yaitu pemilihan anggota Dewan Perwakilan Rakyat Daerah (DPRD) pada tingkat kabupaten, kota, dan provinsi. Pemilihan anggota Dewan Perwakilan Rakyat Republik Indonesia (DPR RI), Pemilihan anggota Dewan Perwakilan Daerah Republik Indonesia (DPD RI). Pemilihan bupati dan wakil bupati, pemilihan walikota dan calon walikota, pemilihan gubernur dan wakil gubernur, hingga pemilihan presiden dan wakil presiden

ritual in the campaign season, under the pretext of getting a charismatic "blessing", which is also a symbol of the approach to *Abnaul Khairaat*.² The *Guru Tua*'s fantasy theme, which is always conveyed by fellow *Abnaul Khairaat*, is a symbol of the pride of the largest Islamic mass organization in eastern Indonesia.

Provincial political branding also becomes an icon of the national political pendulum, because the strength of the nation must be supported by regional power. Every national leader from Jakarta always makes a visit to Alkhairaat, if there is a visit to the Province of Central Sulawesi. National leaders who have visited Alkhairaat include, among others, Muhammad Amin Rais, Wiranto, Megawati Sukarnoputri, Akbar Tanjung, Susilo Bambang Yudoyono, M. Jusuf Kalla, and others.

“At the level of praxis, political Islamic discourse will ultimately touch the existence of religious social institutions, which in the context of Indonesia are simply played by Islamic mass organizations. This fact happened not only because of the historical factor of the emergence of Islamic political parties in the 1950s, but also because of the continuity of political missions that were neatly maintained in the *khittah* of these mass organizations. No wonder the birth of the National Mandate Party (PAN) is almost always associated with Muhammadiyah, or the National Awakening Party (PKB) is associated with Nahdlatul Ulama (NU).”³

Abnaul khairaat's political participation is not oriented to a particular axis, but spread to various political parties. Some Abnaul Khairaat who became administrators of political parties. Sayyid Salim Aldjufri is the Chairperson of the Syuro Prosperous Justice Party board. Iskandar Saenong, former Deputy Secretary General of the Great Management of Alkhairaat, a member of the Palu City Golkar Party. Syarifah Rugayyah, Secretary of the Golkar Party Faction of the Regional Representative Council of Palu City. Anwar Hafid is the Chairman of the Regional Management of the Alkhairaat Region, Morowali Regency, Central Sulawesi Province, the Morowali Regent, and the Chairman of the Regional Board of the Democratic Party of Central Sulawesi Province. Jamaluddin Nusu, Advisor

²Sebutan bagi pengikut organisasi massa Alkhairaat

³Asep Saeful Muhtadi, *Komunikasi Politik Indonesia Dinamika Islam Politik Pasca-Orde Baru*, (Bandung: Rosdakarya, 2008),207

to the Zikir Nurul Khairaat Council, Chairman of the Gerindra Party Regional Board.

Alkhairaat Chairman Sayyid Saggaf Aldjufri gave *Abnauil Khairat* the freedom to pursue a political career. *Ijtihadsiyasi* is adopted, because the pull of interest always makes Alkhairaat a political epicenter. The greatness of the masses at the community level, provides several options for political parties, as an arena for the delivery of development programs, so that the series of electability is increasingly uphill. Likewise for Alkhairaat, seeing political parties as a means to improve the lives of Muslims.

The dynamics of the Alkhairaat mass social struggle, several times faced the turbulence of political choices. In the Presidential Election of the Republic of Indonesia and the Vice President of the Republic of Indonesia, in 2004, Chairman Alkhairaat declared political choices in the pair Wiranto and Salahuddin Wahid. However, the election results showed that the winners were Susilo Bambang Yudoyono and H.M. Jusuf Kalla.

“Religious figures in this case do not necessarily become messages for political communication. This phenomenon is not only seen in the legislative election process, but more clearly seen in the election of president and vice president. Megawati's efforts to collaborate with Hasyim Muzadi (PBNU Chairperson) and Wiranto to cooperate with Salahuddin Wahid (NU figure who is also Gus Dur's younger brother) apparently did not produce the results expected. The Wiranto-Salahuddin pair knocked out in the first round. And the Megawati-Hasyim couple, even though they had succeeded in entering the top two, were eventually defeated in the second round.”⁴

Voters know the area of religious and political practice. In the religious field, the *kyai* or *ulama* are always followed by all their discourses and fatwas. However, this does not apply to political choices. Muslims are still happy to hear the *ulama*'s political *fatwa*, but when they are in the voting booth, it is usually not the *fatwa* that is followed, but the trends of the politicians chosen. This is what Alkhairaat experienced, the leaders of these Islamic organizations still accepted

⁴Ibid, 175.

the offer of politicians to enter the campaign in *Abnaul Khairaat*, but gave a guarantee of election. The politicians have also prepared themselves to accept disappointment, if they do not have real support in the political contestation of the charismatic *Guru Tua*.

The trend of political electability is due to the large variety of choices shown by Alkhairaat politicians. There are many political party carriages pulled by the Alkhairaat locomotive, so that the journey of democracy becomes fluid and pleasant. Relations between politicians are usually colored with jokes and smiles. Alkhairaat, became one of the political investments built by politicians of Alkhairaat. Outside the Alkhairaat organization, politicians also make bargaining with the community for the foundation of political figures.

History of Alkhairaat

Alkhairaat's political charisma originates from the sanctity of Sayyid Idrus bin Salim (SIS) Aldjufrie, popularly called the *Guru Tua*, Founder of Alkhairaat. This scholar from Yemen has a genealogy from the Prophet Muhammad SAW, so that the community believes that SIS Aldjufrie has extraordinary abilities as a miracle possessed by the Prophet. The SIS Aldjufrie lineage, namely:

عَدْرُوسُ بْنُ سَالِمٍ بْنِ عَلَوَى بْنِ سَقَافٍ بْنِ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ بْنِ سَالِمٍ بْنِ عَدْرُوسِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَلَوَى بْنِ أَبِي بَكْرٍ الْجَفْرِيِّ بْنِ مُحَمَّدٍ بْنِ عَلَوَى بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَلَوَى بْنِ مُحَمَّدٍ بْنِ عَلَوَى بْنِ عَلَوَى بْنِ مُحَمَّدٍ بْنِ عَلَوَى بْنِ مُحَمَّدٍ بْنِ عَلَوَى بْنِ مُحَمَّدٍ بْنِ عَلَوَى بْنِ أَحْمَدَ الْمَهَاجِرِ بْنِ عَيْسَى النَّقِيبِ بْنِ عَلَوَى بْنِ الْعَرِيزِ بْنِ جَعْفَرِ الصَّادِقِ بْنِ مُحَمَّدٍ الْبَاقِرِ بْنِ عَلَوَى بْنِ زَيْنِ الْعَابِدِينَ بْنِ حُسَيْنِ بْنِ عَلَوَى بْنِ أَبِي طَالِبٍ – فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

*Idrus bin Salim bin Alwi bin Saqqaf bin Alwi bin Abdullah bin Husain bin Salim bin Idrus bin Muhammad bin Abdullah bin Alwi bin Abu Bakar Al-Jufri bin Muhammad bin Ali bin Muhamamd bin Ahmad bin Alwi bin Muhammad bin Alwi bin Ali bin Muhammad bin Ali bin Muhammad Al-Faqihi Al-Muqaddam bin Ubaidillah bin Muhammad bin Isa Annaqib bin Muhammad Annaqib bin Ali Al-Arid bin Ja'far Al-Shadiq bin Muhammad Al-Baqir bin Ali Zain Al-Abidin bin Hasan bin Ali bin Abi Thalib/Fatimah binti Rasulullah SAW.*⁵

⁵Hj. Huzaimah T. Yanggo, *et. al.* Sayyid Idrus Bin Salim Al Jufri Pendiri Alkhairat dan Kontribusinya Dalam Pembinaan Umat, (Ed: H. Abdul Wahab Abd. Muhaimin) (Palu dan Jakarta: Yayasan Alkhairat dan Gaung Persada (GP) Press: 2013), 17.

The narrative of the extraordinary abilities possessed by these ulama, is always conveyed among the *abnaul khairaat*, thus generating psychological admiration, which then tightly ties the solidarity of the Alkhairaat organization. Extraordinary abilities that are continuously told from generation to generation, then after his death he was transformed into a charismatic sayyid figure as well as scholars. SIS Aldjufri's charisma became an ideological bond in the Muslim community of Central Sulawesi, which was under the banner of Alkhairaat.

One theory in communication science, namely the symbolic convergence theory introduced by Ernest Bormann. The theory asserts that individuals (members of organizations) can build a community or group awareness that will be stronger if they have the same fantasy themes. Fantasy in this context is the "creative and imaginative interpretation of events that meet the psychological and rhetorical needs of the group".⁶

Fantasy has fantasy themes, which incidentally are the contents of the dramatization of messages that successfully evoke the chains of fantasy. The extraordinary events displayed by the *Guru Tua* during his lifetime and mingling with his students could be considered fantasy themes that were continually built and maintained by his supporters. Through dramatization of messages such as the depiction of the charisma of the *Guru Tua* and the screening of documentary films about his rhetorical speeches, group awareness about the greatness of SIS Aldjufrie among *abnaul khairaat* was getting stronger.

SIS Aldjufrie was born in Taris, Hadramaut South Yemen on 15th Sya'ban 1309 *Hijriyah* or 15th March 1890 from a family that upholds the religion of Islam. Sayyid Idrus first studied Islam from his father.⁷ Later, he also studied with local scholars who were friends of his father. Among these scholars are Sayyid Muhsin bin Alwi Al-Saggaf, Abd Al-Rahman bin Ali bin Umar Al-Saggaf, Muhammad bin Ibrahim Balfaqih, Abd Allah bin Husain Saleh Al-Bahra, and Idrus bin Umar Al-

⁶Em Griffin, *The First Look of Communication Theory 9th Edition*, (New York: McGrawHill Higher Education, 2014), p. 250.

⁷Azyumardi Azra, *Islam Nusantara Jaringan Global dan Lokal* (Bandung: Mizan, 2002), hlm. 170.

Habsyi. Sayyid Idrus also briefly studied and benefited from a number of scholars in Mecca when his father took him there in order to perform the pilgrimage. In his educational history, Sayyid Idrus is a graduate of Arrabithatul Alawiyah College in the City of Tarim, Yemen.

He came to Indonesia in 1925, he left Tarim for Batavia and stayed a while to teach at a Madrasah. Sayyid Idrus then moved to Pekalongan, one of the places where the Arabs settled since the end of the 19th century. From Pekalongan to Jombang in East Java, the *Guru Tua* met with Hasyim Asy'ari, one of the founders of Nahdatul Ulama (NU) and lived there for two years. Sayid Idrus then moved to Solo, another Arab settlement in Central Java. There he was given the confidence to teach at Madrasah Al-Rabitah Al-Alawiyah. He was appointed to head the Madrasa which turned into the Diponegoro Islamic Education Foundation. After leaving Solo, Sayyid Idrus headed for Ternate, Maluku and North Sulawesi.

Sayyid Idrus has a family among immigrants and Arab traders in North Sulawesi. According to Azyumardi Azra while in Indonesia Sayyid Idrus devoted himself in the field of *da'wah* alone.⁸ From Gorontalo, Sayid Idrus finally chose Wani in Central Sulawesi and lived in Palu, Central Sulawesi. Sayyid Idrus, known in Palu, as *Guru Tua*, played an important role in the field of Islamic education in Central Sulawesi.

Sayyid Idrus chose to stay at Daeng Marotja's house in Kampung Baru Palu and was also used as a place to teach his students. In general, the study time settings and material provided are as follows: (1). After the dawn prayer until 07.00 in the morning, learning special *qiraah* immediately explained and opened the questions and answers. (2). At 07.00 in the morning until Dhuhur time, Arabic lessons are taught as basic knowledge such as *Nahwu* and *Shorof* plus lessons on *tauhid* and *fiqhi*. (3). After Ashar they do sports training, usually soccer, (4). The evening time until evening 'is given again the lesson of recitation with recitation, and (5). After the evening, a question and answer session was held between the

⁸*Ibid.*

students and the *Guru Tua*.⁹

In 1935, the *Guru Tua* succeeded in completing several major scholars from the local community of Central Sulawesi. In just four years (1934), the Madrasah Alkhairat had produced its first graduate of two people, namely H.M. Hasim Maragau and Syech Abd. Rahman Aldjufrie. A year later (1935), this *Madrasah* graduating twelve students, including: 1. Alwi Intje Unte, 2. Abdullah Hay Abdullah, 3. Hasjim Samsuddim, 4. When F. Basjir, 5. Zahrani, 6. M. Muhammad, 7. B. Daeng Malino, 8. Hasan Intje Ote, 9. M. Noh Lawewa, 10. D.M.P Djaelangkara, 11. Zainuddin, 12. S. Aidid Al-Hasni.¹⁰ The first and second graduates are the first cadres who are given the trust by Sayyid Idrus to become a teacher, because they have been equipped with knowledge as a guide to become a preacher. After that, the next graduates followed. It is these people who in turn become preachers not only in Central Sulawesi, but also in North Sulawesi, South Sulawesi, and even in Kalimantan. Then, many of them opened Alkhairat branches in their respective regions. The Alkhairat recitation park in Palu, Central Sulawesi has been cultivating Kailinese people who have been in Palu, Central Sulawesi since 1931.¹¹

At the age of the 25, the Alkhairaat I Congress was held in Palu. This activity lasted for five days from 21st to 25th August 1956. The outcome of the Conference was the preparation of the Alkhairaat Articles of Association and as such the university was used as an organization for education that was more organized in administration and management. In 1958 the Alkhairat *madrasah* was formally established as a foundation under the name Alkhairat Education Foundation.

The person who managed the deed was authorized by Sayyid Idrus to K.H.

⁹ Jamrin Abubakar, *Mengenal Khazanah Budaya dan Masyarakat Lembah Palu* (Palu: t.p., 1999), hlm. 38; baca juga: Sutrisno Kutoyo, *Sejarah Daerah Sulawesi Tengah* (Editor: Sutrisno Kutoyo dan Anhar Gonggong) (Palu: Disbudpar Sulawesi Tengah, 2005), 90.

¹⁰ Sutrisno Kutoyo, *Ibid.*

¹¹ Nurdin, Nurdin, and Harsul Maddini. "Sejarah Dakwah Dato Karama: Menelusuri Ulama Sumatera Barat Penyebar Islam Di Lembah Palu." *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi* 14, no. 2 (2018): 205-239.

Zainal Abidin Betalembah as Chairman I and Muhammad Nawawian Abdullah as General Secretary. Thus Alkhairaat has become a legal entity. In 1962 the Alkhairaat branch had reached approximately 100 with a total student population of approximately 12,000 and a teaching force of approximately 200 people. While the number of students in the central Alkhairaat is around 1,000 people and the teaching force is around 20 people. On August 10th-15th, 1963 Congress II was held again.¹² In this Conference, Sayyid Idrus explained that Alkhairaat is an organization that is non-political and not affiliated with any organization in Indonesia. The statement indicated that Sayyid Idrus and Alkhairat tried not to get involved in the political and religious conflicts that surfaced especially in the mid-1960s. Always on the line of Islamic moderation, SIS Aldjufrie follows the Shafi'i school of law in the field of *fiqh* and the *tarekat* that is followed is *Tariqah Alawiyyah* affiliated with *Tariqah Aidarusiyyah*.¹³

SIS Aldjufrie died on December 22nd, 1969 to coincide with 12 *Shawwal* 1390 *Hijriyah*. Ahead of the funeral, there was awe as well as completing Charsima, namely SIS Aldjufrie shortly before he died, he pointed out or had the will about the people in charge of taking care of his body. The protocol is *Ustadz* Bahraen Thayyib. The one who gave the bath was K.H. Abdul Hay Abdullah, K.H. Hasbullah Arsyad, and K.H.M. Qasim Maragau. Receiving at the grave was Sayyid Abdillah Aldjufri, K.H. Zainal Abidin Betalembah, and Thaha Bachmid. The one who echoes the *adzan* in the grave is K.H. Zainal Abidin Betalembah. The one who reads *Talqin* is K.H. Rustam Arsyad. The priest of the corpse is Sayyid Hasan Al-Idrus. Place of prayer in the courtyard of Alkhairaat. Then recited *tahlil* for three days, seven days, 40 days, after which the *haul* (memorial service for death) was held every year.¹⁴

Now, every 12th of *Shawwal* in the Islamic *Hijriyah* year the *Guru Tua's Haul*

¹² Sulaiman P.L., *Laporan Penelitian Profil Seorang Ulama (Pendiri Alkhairat, Al-Habib Idrus bin Salim Al-Jufrie)*, Fakultas Ushuluddin IAIN (Palu, 1996), 132.

¹³ Hj. Huzaimah T. Yanggo, et. All.. Sayyid Idrus ..., 88.

¹⁴ H.M. Noor Sulaiman, *Sayyid Idrus bin Salim Al Jufri: Modernisasi Pendidikan dan dakwah di Tanah Kaili*, (Yogyakarta: Idea Press, 2005), 47.

is carried out along Jalan SIS Aldjufri as a religious tourism area in Palu City which is attended by thousands of Muslims and a number of regional and national officials. In the 2013 Haul Guru, the Mayor of Palu, Rusdy Mastura, proposed a change in the name of Mutiara Palu Airport to SIS Aldjufri Airport, Palu.

To continue the geneological charism of the leadership of Alkhairaat, the highest organizational structure was formed, namely the Main Chairperson of Alkhairaat. In Organizational Regulation No. 03/PO-PBA/2009 concerning the work relations of organizations in the Alkhairaat association, a supreme position was formed namely the Principal Chair of Alkhairaat. The dynamics of the leadership of the Great Alkhairaat Board, a position was formed, namely the Chief Chairman of Alkhairaat. This position has the function of maintaining the charism of Alkhairaat which was inherited by Sayyid Idrus bin Salim Aldjufri. The Mass Alkhairaat considers that the incarnation of charism is based on geneological genealogy. Therefore, the consecutive Chief Alkhairaat was first held by the son of the *Guru Tua*, Sayyid Muhammad Aldjufri. The second Chairman of Alkhairaat was the grandson of the *Guru Tua*, Sayyid Saggaf Aldjufri, who has served until now.

The Charisma of Alkhairaat

Max Weber said there were three sources of authority, namely charisma, rational, and traditional. The authority obtained through charisma takes place naturally, because there are figures who are able to provide guidance to members of the group. Over time, the character becomes a role model in a community, group, or organization. Authority based on rational choices takes place in conditions of social change. There are members who feel they do not have a patron with group leadership, so look for alternative leaders who can protect, provide protection, and can provide prosperous social capital.

Whereas traditionally obtained authority is characterized by characteristics:

1. The existence of traditional provisions that bind the authorities who

have the authority, as well as other people in the community.

2. There is a higher authority than the position of someone who had a hadith personally.
3. As long as there is no conflict with traditional provisions, people can act freely.¹⁵

Charisma leadership emerges in times of crisis, followers looking for a savior, *piningit* warrior, or just queen. Charisma relies on loyalty or obedience to specific and extraordinary purity, heroism or the exemplary character of an individual, and normative patterns or commands revealed or ordained by the leader (charismatic authority). According to Weber, leadership can emerge when the community is experiencing a crisis and uncertainty. A charismatic leader emerges with a radical vision that offers a solution to the crisis, the leader attracts followers who believe in that vision, they experience some success that makes the vision look achievable, and followers can trust that leader as an extraordinary person.¹⁶

A position group is a plurality of people who are part of a larger group, which has a certain social honor and a monopoly of position. A group of position arises, because: 1. Lifestyle; 2.Charisma inherited; 3.Monopoly of political power. Each of these can be called occupational groups, inheritance status groups, and political status groups. Commercial classes arise in an economically oriented market. Whereas standing groups arise in organizations that fulfill their desires through monopolistic or feudal efforts. If there is a stratification basis, then the phenomenon is called a class society or class society. The position group is closer to social class, at least, the same as commercial class. Position groups are often formed by classes of ownership. Every society lives based on habits that regulate their lifestyles and multiply economically irrational consumption patterns.¹⁷

¹⁵Sorjono Soekanto, *Sosiologi suatu Pengantar*, (Jakarta : Rajawali Pers, 1990), 313.

¹⁶Max Weber, *Sosiologi*, (Yogyakarta: Pustaka Pelajar, 2009), 293.

¹⁷Anthony Giddens dan David Held, *Perdebatan Klasik dan Kontemporer Mengenai Kelompok, Kekuasaan, dan Konflik*, (Jakarta : Rajawali Pers, 1987), 27

The kingdoms that once existed on the island of Sulawesi, always put the first king as the incarnation of the Almighty commonly called *To Manuru* in Central Sulawesi or *To Manurung* in South Sulawesi. To mean man, *manuru* is descending from the sky. This assumption arises because, the formation of the kingdom must be passed by the consolidated power of the people in the kingdom. One way to unite the people is to present the king's saga as a saint, not an ordinary human, so that the people are immediately obedient and obedient to the royal government system.

The transition phase of governance in the archipelago in the early 20th century, until the independence of the Republic of Indonesia, August 17th, 1945, was a transition from the royal system to the system of organization or community. The Dutch government succeeded in exerting pressure on the kings, so that many kingdoms broke up. A sense of national unity experiences a diaspora in the form of social organization. In 1902 the Sarikat Trade Islamic organization was established, 1906 was establishment of Muhammadiyah, 1926 was establishment of Nahdlatul Ulama, 1930 Alkhairaat was founded. These organizations succeeded in initiating a broad, structured and massive struggle against the Netherlands. Previously, the struggle took place regionally, so that it was easily broken by the Dutch.

Alkhairaat's ability to pass through the Dutch colonial phase (1930-1942) and the Japanese occupation (1942-1945), showed the ability of charismatic leader Sayyid Idrus bin Salim Aldjufri. Heroic patrons are a pattern of respect for Muslim communities towards Alkhairaat. After his death, pilgrims always visit his tomb, because it is believed to be able to provide guidance in navigating the life of the world and the hereafter. Politicians come on pilgrimage to ask for convenience in the election. Business people make pilgrimages to ask for convenience in carrying out trade. Similarly, the general public came on pilgrimage for the purposes of each other's intentions.

At the local political level, Central Sulawesi Province, Islamic politicians, always convey Alkhairaat's messages to voters. The political building of this Sunni

school of mass organization is able to enter the realm of voter ideology, because of its role in the rise of Islam in the equatorial track. *Madrasah*, schools and *pesantren* of Alkhairaat, spread in eastern Indonesia. Starting from the Play Group, Kindergarten, *Madrasah Ibtidaiyah*, Elementary Schools, *Madrasah Tsanawiyah*, Junior High Schools, *Madrasah Aliyah*, High Schools, Vocational High Schools, until Alkhairaat University.

The supply of students from the University of Alkhairaat (UNISA) in the city of Palu, came from provinces that became the basis of the mass base of Alkhairaat, namely Papua, Maluku, North Maluku, North Sulawesi, Gorontalo, West Sulawesi, East Kalimantan, and North Kalimantan. Whereas in Central Sulawesi Province, as many as 1 city and 12 districts, are the origin of students who are now studying at UNISA.

UNISA, as a benchmark for the intellectuals of Alkhairaat, succeeded in presenting cultural and work-based scientific and skills contexts. There are Islamic Faculties, Agriculture Faculties, Fisheries Faculties, Economic Faculties, and Medical Faculties. This last faculty is a special struggle for *Abanul Khairaat* to make it happen, because it is the pride and bargaining power of UNISA which is very popular with the community. The profession of doctor becomes the target of job seekers, because job vacancies are wide open in various regions.

Abnaul khairaat's devotion since 1930, began with the arrival of Sayyid Idrus bin Salim (SIS) Aldjufri in the Palu Valley, making the Alkhairaat organization as a modern camp for Muslims in Central Sulawesi. The ability of SIS Aldjufri to approach King of Palu Djanggola, King of Sigi Lamakarate, and a number of figures in Central Sulawesi, arose public awareness through an education system that led a number of Alkhairaat education alumni to become figures, officials and politicians in this area.

The redundancy of the name "Alkhairaat" for politicians and aspiring politicians, continually echoes all the time and the scope of blessing, encouraging choices to gain opportunities for popularity through this organization. After gaining popularity, the electability battle then began with the determination of

candidates at the political party level. Party leaders always measure the level of electability of politicians to be recruited as candidates for legislative members in the electoral arena. The interests of political party leaders are to make popular figures to increase seats in parliament. The strength of seats in parliament, delivering a strong bargaining position for the determination of candidates for President and Vice President, Governor and Deputy Governor, Regent and Deputy Regent, and Mayor and Deputy Mayor.

The history expert at the University of Tadulako Palu, said that the political patron of Central Sulawesi Province placed Alkhairaat as the mandate holder for a senator in the Republic of Indonesia's Regional Representative Council (DPD RI). "There are three maps of the power of senators, namely Islam, Christianity and women leaders. One of the strengths of Islam is Alkhairaat".¹⁸ Therefore, every general election, always leads *Abnaul Khairaat* as a member of the DPD RI. Faisal Mahmud, former Chancellor of the University of Alkhairaat, senator of the Republic of Indonesia 1999-2004 period. Sayyid Saleh Muhammad Aljufri, President Director of Alkhairaat Media, a member of the Regional Representative Council of the Republic of Indonesia for the 2009-2014 and 2014-2019 periods.

Some religious rituals that become an arena for politicians to introduce themselves to the community, are still a major trend in the political socialization system. Funeral rituals continued *tahlil* (pray for the dead in the grave) are always visited by politicians and prospective politicians. In this context, it has a double meaning. *Fardu kifayah* encouragement to every Muslim, and also serves as a socialite event for the community. At its peak, every 12th *Shawwal*, the routine after Eid Al-Fitr is always held by the *Guru Tua*'s Haul. In 2003, leading up to the 2014 General Election, the Prosperous Justice Party (PKS) distributed flyers to pilgrims participating in the *haul*, which featured the figure of the *Guru Tua*. The attitude of protest came from various *haul* participants stating that this was a religious activity, which should not be mixed with political issues. When the tone of protest

¹⁸Haliadi Sadi, *interview*, 4 January 2017.

was conveyed to Sayyid Salim Segaf Aljufri, Chairperson of the PKS Syuro Council, the grandson of the *Guru Tua* was answered with a string of jokes. "That *Guru Tua* is my brother".

Political phenomenon events occur every time they face the events of the general election, *Abnaul Khairaat* who is spread in various political parties, undergoing a pattern of approach to the masses of Alkhairaat. First, *silaturrahim* (meeting) the Chief Chairman of Alkhairaat Sayyid Saggaf Aldjufri. Second, displaying a photo with the Chief Chairperson to the Alkhairaat masses, both through the media and personally showing the photo. Third, conveying to the public Alkhairaat about the concern of Islamic education in the constituency. Fourth, visit the Alkhairaat educational institutions in the constituency. Fifth, giving donations attended by Alkhairaat masses. Sixth, after being elected as a member of the DPRD, DPR RI, and DPD RI efforts to propose Islamic "needs" projects in the Regional Expenditure Budget (APBD) in the Regency, City and Province and the National Expenditure Budget (APBN) at the central level. Seventh, immediately convey the effort to fight for the budget for Muslims to all Muslims, by not distinguishing from any organization, on the pretext that the position of the board members is for everyone regardless of differences in religion, ethnicity, and class.

The approach cycle to Alkhairaat continues, because those who sit in parliament must maintain their seats, every election event. Nurawati Bantilan is a phenomenon of sustainability in the DPD RI, which has undergone the work of representatives of the Central Sulawesi region for four periods, 1. Period 1999-2004, 2. Period 2004-2009, 3. Period 2009-2014, 4. Period 2014-2019. The legislator's approach is to provide assistance to youth organizations, such as the Alkhairaat Youth Association (HPA), the Ansor Youth Movement, the Indonesian National Youth Committee (KNPI), and others.

The presence of Alkhairaat as a political instrument also often experiences pragmatic turbulence. Some political phases that have been passed, making this organization, able to control the situation at critical times into a voting day

(Election Day). The phases that have been passed are the Dutch colonial phase, the Japanese occupation phase, the Republic of Indonesia's independence phase, the Old Order phase, the New Order phase, and now the Reformation phase.

The accumulation of support movements culminated in the election of regional heads, especially governors and vice governors and presidents and vice presidents, because the issue was directed at the personal aspects that had the support of political parties and fanatical mass bases. In 2015, Simultaneous Regional Head Elections, one of which was the Election of the Governor and Deputy Governor of Central Sulawesi for the 2016-2021 Period. Political issues in the Alkhairaat mass base were held tight. Prospective sympathizers always want to get support from Alkhairaat residents.

There are two pairs of candidates for Governor and Deputy Governor. Rusdi Mastura is partnered with Ihwan Datu Adam and Longki Djanggola is paired with Sudarto. The second pair is the incumbent governor candidate for governor vice governor for the second period. The polarization of Alkhairaat's support reached a high level of fluctuation because the Chairman of Alkhairaat, Sayyid Saggaf Aldjufri (grandson of *Guru Tua*) stated that he supported Rusdi Mastura and Ihwan Datu Adam. While the General Chairperson of the Islamic Women's Alkhairaat (WIA) Syarifah Sa'diyah Aldjufri (daughter of the *Guru Tua*) appeared at an incumbent couple campaign activity.

The hustle and bustle of politics ahead of the Election of the Governor and Deputy Governor of Central Sulawesi, is illustrated by the editorial of the Palu Ekspres daily newspaper, entitled "The Political Role of Ulama". The existence of religious leaders, including ulama, in the community is very strategic. Ulama have charisma and authority which makes it have a very big influence. The problem is that there are ulama in Central Sulawesi who are clearly involved pragmatically by leading the public or voters to choose one of the participants in the election. Ulama like this will certainly experience a conflict of interest if invited to build

the quality of the elections. He will be squeezed between winning the candidates he supports or building quality elections.¹⁹

Political dialectics is mutually answering between two pairs of candidates for Governor and Deputy Governor Candidates.

The Longki Sudarto Campaign Team responded to Alkhairaat's Chief Chairman's partiality, by conveying the realization of the budget that had been given to Alkhairaat.

Political reality shows that, on Wednesday, December 9, 2015. The vote acquisition of the Election of Governor and Deputy Governor of Central Sulawesi, 2016-2021 service period, is:

1. Rusdi Mastura - Ihwan Datu Adam, as many as 620,011 or 45%.
2. Longki Djanggola - Sudarto, as many as 742,711 or 54%.

Conclusion

The political participation of the followers of Alkhairaat (*abnaul khairaat*) gave the spirit of togetherness for the people of Central Sulawesi in becoming a system of social life. In this system national life patterns will be built to fill national development. Central Sulawesi Province, which has a dimension of about 70% in the maritime area, provides positive direction in preserving the charisma of the *Guru Tua*, who sailed from the Aden Port of the Republic of Yemen to Nusantara in 1928. *Abnaul khairaat* must appear in the politics of sovereign and prosperous development.

Supporting educational institutions from kindergartens to universities is a social capital to get capital in the cultural development of the archipelago. In the era of transparency, alumni of the Alkhairaat educational institution have penetrated throughout the Unitary State of the Republic of Indonesia, even abroad, demonstrating that the existence of charisma colleges is able to build a fabric of social solidarity to show readiness in the pattern of human and cultural

¹⁹Tim Redaksi, "Peran Politik Ulama", (Palu, Palu Ekspres, 22 September 2015), 4.

development.

Reference

- Anthony Giddens dan David Held, *Perdebatan Klasik dan Kontemporer Mengenai Kelompok, Kekuasaan, dan Konflik*, Jakarta: Rajawali Pers, 1987.
- Asep Saeful Muhtadi, *Komunikasi Politik Indonesia Dinamika Islam Politik Pasca-Orde Baru*, Bandung: Rosdakarya, 2008.
- Azyumardi Azra, *Islam Nusantara Jaringan Global dan Lokal*, Bandung: Mizan, 2002.
- Em Griffin, *The First Look of Communication Theory 9th Edition*, New York: McGraw-Hill Higher Education, 2014.
- H.M. Noor Sulaiman PL, *Sayyid Idrus bin Salim Al Jufri: Modernisasi Pendidikan dan Dakwah di Tanah Kaili*, Yogyakarta: Idea Press, 2005.
- H.M. Noor Sulaiman PL., *Laporan Penelitian Profil Seorang Ulama (Pendiri Alkhairat, Al-Habib Idrus bin Salim Al-Jufrie)*, Bachelor Minithesis, Palu: IAIN Palu, 1996.
- Haliadi Sadi, wawancara, 4 Januari 2017.
- Hj. Huzaimah T. Yanggo, et. All. *Sayyid Idrus Bin Salim Al Jufri Pendiri Alkhairat dan Kontribusinya Dalam Pembinaan Umat*, (Ed: H. Abdul Wahab Abd. Muhaimin) Palu dan Jakarta: Yayasan Alkhairat dan Gaung Persada (GP) Press: 2013.
- Jamrin Abubakar, *Mengenal Khazanah Budaya dan Masyarakat Lembah Palu*, Palu: t.p., 1999.
- Max Weber, *Sosiologi*, Yogyakarta: Pustaka Pelajar, 2009.
- Nurdin, Nurdin, and Harsul Maddini. "Sejarah Dakwah Dato Karama: Menelusuri Ulama Sumatera Barat Penyebar Islam Di Lembah Palu." *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi* 14, no. 2 (2018): 205-239.
- Sorjono Soekanto, *Sosiologi suatu Pengantar*, Jakarta: Rajawali Pers, 1990.
- Sutrisno Kutoyo, *Sejarah Daerah Sulawesi Tengah* (Editor: Sutrisno Kutoyo dan Anhar Gonggong), Palu: Disbudpar Sulawesi Tengah, 2005.
- Tim Redaksi, "Peran Politik Ulama", Palu Ekspres, Palu, 22 September 2015.