

COMMUNICATION STRATEGY IN THE ISLAMIC ACCULTURATION PROCESS BY THE HADRAMAUT-ARAB DESCENDANTS IN PALU

*(STRATEGI KOMUNIKASI DENGAN PROSES PEMBUDAYAAN ISLAM
OLEH KETURUNAN HADRAMAUT-ARAB DI PALU)*

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Abstract

This article discusses communication strategy in the spread of Islam by the Hadramaut-Arab descendant's citizens in Palu, Central Sulawesi through a field of da'wah, culture and education. Hadramaut-Arab has a role in the process of spreading Islam even though they are just as newcomers. Habib Idrus Bin Salim Aljufri can be used as one example of notable Hadramaut's descendant's citizens which can bring the Da'wah and Islamic education among the Hadramaut-Arab descendant's citizens and the natives in Palu more evolutionary. The purpose of this article is to know that the communication strategy in the process of acculturation of Islam by the Hadramaut-Arab descendants citizens to create a braided religious relationship without being radical. The whole of this research uses a qualitative approach with case study method. The conclusion is at the stage of self-opening the braided religious relationship culture is contained by indigenous tribe's natives. The stage then manages to obtain support with the intercultural marriage by Hadramaut-Arab and native tribes in the stage of exploitation. In the affective to stable stage began to create a positive braided religious relationship with the cultural manifestation created by the Hadramaut-Arab descendant's citizens in Palu, Central Sulawesi in the form of boarding schools and Alkhairaat Islamic education school.

Keywords: Communication Strategy, Da'wah Communication, Islam Cultures, Hadramaut-Arab

Abstrak

Artikel ini membicarakan strategi komunikasi dalam penyebaran Islam oleh penduduk keturunan Hadramaut-Arab di Palu, Sulawesi Tengah melalui bidang dakwah, budaya dan pendidikan Hadramaut-Arab mempunyai peranan dalam proses penyebaran Islam walaupun mereka adalah pendatang baru. Habib Idrus Bin Salim Aljufri boleh digunakan sebagai satu contoh keturunan keturunan Hadramaut yang boleh membawa pendidikan Da'wah dan Islam di kalangan keturunan kaum Hadramaut-Arab dan penduduk asli di Palu lebih evolusi. Tujuan artikel ini adalah untuk mengetahui bahawa strategi komunikasi dalam proses pembudayaan Islam oleh kaum keturunan Hadramaut-Arab untuk mewujudkan hubungan agama yang ditunjangi tanpa radikal. Seluruh kajian ini menggunakan pendekatan kualitatif dengan kaedah kajian kes. Kesimpulannya adalah pada peringkat permulaan dimana budaya dan hubungan dengan agama yang ditunjangi bersama-sama dengan suku pribumi. Tahap tersebut kemudiannya mendapat sokongan

dengan perkahwinan antara keturunan Hadramaut-Arab dengan suku pribumi dan dikenali juga tahap eksploitasi. Dalam suasana yang stabil hingga stabil mula mewujudkan hubungan keagamaan yang positif dengan manifestasi budaya yang diciptakan oleh warga Hadramaut-Arab desenden di Palu, Sulawesi Tengah dalam bentuk sekolah asrama dan sekolah pendidikan Islam Alkhairaat.

Kata kunci: *Strategi Komunikasi, Komunikasi Da'wah, Budaya Islam, Hadramaut-Arab*

INTRODUCTION

There are two processes that may have occurred in the spread of Islam in Indonesia in general, according to Ricklef, first: the indigenous population has contact with Islam and then embraced it; second, Asian foreigners (Arabs, Chinese, Indians, etc.) who have embraced Islam settled in a certain Indonesian territory, married with indigenous peoples, and follow local lifestyle (Ricklef, 2009: 3). The Arabs themselves are divided into several tribes; one of them is Hadramaut tribe who lives in Hadramaut, a valley in the land of Yemen.

Hadramaut-Arab colonies play a role in the process of spreading Islam even though they are just immigrants. In the process of spreading Islam can be found an intercultural process that is established through communication between communicators and communicants. The process that occurs between foreign ethnic and indigenous peoples is a meeting that requires adaptation and adjustment that can improve relationships to a better stage in order to produce good integration.

In Palu, Central Sulawesi, most of the Arab descendants of Hadramaut are in the region of Sis-Aljufri or commonly known as the Al-Khairaat neighborhood. The citizens of Arab descendants in Palu are highly appreciated by the indigenous people of Kaili (indigenous tribe of Palu), this is inseparable from how the role of source (communicator) convey a message to the communicant and then bring this minority culture becomes dominant through dialogue or socialization that they did with local tribes.

Habib Idrus Bin Salim Aljufri is one of the leaders of the Arab descendants of Hadramaut who played an important role in establishing intimacy between the citizens of Hadramaut-Arab's descendants with the Kaili tribe and even his name was implemented in the Palu City airport's name, Mutiara SIS-Aljufri Airport. This makes Palu is the only city with an airport name to use the name of a Hadramaut Arab descendants in Indonesia, which has a strong cultural diversity.

All of the aforementioned things do not necessarily happen without any credibility cause from a communicator. The Mayor of Palu himself, in his speech at Haul Habib Sayyid Idrus, said that *if Habib Idrus does not come to Palu, I do not know what will happen to us* (H. S. A. B. M. Aljufri 2015). It is a prove that in the past, the people of Palu who have various kinds of beliefs and religions do not have a place to embrace Islam even before the arrival of Habib Idrus. Datok Karama first come to Palu to do *da'wah* without any vessel for them to carry on Islamic knowledge.

Habib Idrus is not alone in the spread of Islam in Palu. *Guru Tua* (how he is called by the townspeople of Palu, literally translated as *the Old Master* or *the Old Guru*) with his children, grandchildren and students trying to incorporate Islamic knowledge amidst the state of Palu which full of organizations leading to animism and Christianity. Habib Idrus came with good Islamic knowledge from Hadramaut to bring fresh air in Palu.

Habib Sayid Idrus Salim Aljufri is a communicator who, in this case, is the key to the process of inter-ethnic religious relationships in Palu-Central Sulawesi with a sincere and noble purpose. The approach through education and *da'wah* used by the Hadramaut-Arabs in Palu city to achieve common goals with Kaili tribe in improving religion and education.

The approach through education as a process that emphasizes the formation of social character of a human can overcome an ethnic conflict and cross cultural issues. The education aspect is one of the ways used by the Hadramaut-Arabs in Palu to be able to establish good communication with the people of Kaili. The role of educational institutions built by the Hadramaut-Arabs became one of the important points on how their communication patterns occurred in the religious process in Palu from the past until now.

According to Sayyid Saggaf Muhammad Aljufri (the grandson of Sayyid Idrus), in his message at the 7th Haul, there are always two main points which is the target or mission of Al-Khairaat in fostering the group to understand the religion and fostering its people to always close to Allah, The Holiest and The Greatest (H. S. S. M. Aljufri 1976).

The success of Al-Khairaat in its distribution to the countryside is closely related to its moderate attitude. This organization tends to accommodate certain local beliefs and practices that are not always consistent with Islamic scripture (Yafie 1997). According to (Azra 2002), Al-Khairaat is more likely to improve the religious life of the population through an evolutionary approach than a revolutionary or radical approach.

Al-Khairaat As the People's Institute

Pesantren Al-Khairaat (PA) Palu is a *da'wah* education institution established by Sayyid Idrus since its arrival in Palu City and is very famous especially in East Indonesia. The main purpose of the establishment of Al-Khairaat Islamic College at that time was with the noble aim to educate people by providing education and science that free from ignorance and destitution. Al-Khairaat is a private institution in the present who later became a partner to the government but still engaged in education and *da'wah* (Kambay 1991).

As a people's institution, Alkhairaat is a very familiar among the people in eastern Indonesia. Established in Palu, Central Sulawesi, on 14 Muharram 1349 Hijriah or 30th June 1930 by Alhabib Idrus Bin Salim Aljufri who is also familiarly called the Guru Tua.

Alkhairaat name taken from some lessons of the verses contained in the Qur'an. There are nine verses that are cited with the various meanings. One of them is as follows (Departemen Agama Republik Indonesia, 2008);

"For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent." (Al Baqarah: 148).

Alkhairaat, meaning as *goodness* literally, becomes the key phrase and *ghirah* of the Guru Tuain doing *syiar* of Islam. Later in the day, the phrase invites the audience. The great and valuable legacy left by Guru Tuais the Islamic education institution of Alkhairaat. Until now Alkhairaat has carved an amazing achievement. Started from a simple school, now the institution has grown to 1,561 schools and *madrasah*.

Education is one of many aspects that can free a group from ignorance and also educate and then open their minds. This approach through education and *da'wah* was then used by the Hadramaut-Arab's descendants in Palu City which in this case was led by Habib Idrus Bin Salim Aljufri or, by how Kaili ethnic call him, Guru Tua.

Da'wah Communication Strategy Orientation Stage of Hadramaut Arab descendants

Habib Idrus who came as a spreader of Islam also by approaching traditional leaders or local people to do *syiar* of Islam and carry out his educational mission in the land of Kaili. The purpose of the early arrival is indeed to develop the science of religion into the community Kaili.

There are various ways later used by Habib Idrus to distribute his knowledge to every corner of Kaili society. The Guru Tua can travel to the areas for three months and always bring in teachers who have been considered to be able to teach the science of religion. The face-to-face approach for three months is always led to the demand to build schools in their areas.

As most informants say, *qira'ab* is a Hadramaut-Arab way of association with the kaili tribe. *Qira'ab* is done under the house on stilts by a group to ask questions about religion and will be answered and explained by Habib Idrus. *Qira'ab*, which is only done at certain times, is the time for the Kaili ethnic to ask anything to the Guru Tua and will be given views and guidance.

Surely Habib Idrus never visits any area alone. Habib Idrus will be accompanied by local custom leaders. Either directly or personally to the regions or in groups with *qira'ab*, Habib Idrus did everything to be able to channel his religious knowledge to the Kaili ethnicities in order to reduce the still-visible shirk behaviour. *Qira'ab*, according to Dahlan Tangkaderi, is not only just a matter of religion that will be asked by the Kaili ethnicities, but also any problem that they want to know, whether in accordance with the way of Islam or not, will be asked to the Guru Tua and he will also answer according to the religious *shari'a*.

Kaili ethnicities welcoming process is what can show how people Kaili welcome guests who visit Palu. Kaili ethnic is no longer just find out what knowledge brought by Habib Idrus but also, according to Dahlan Tangkaderi, even their personal problems can be told and asked for solutions according to religious *shari'a*. Attitudes, habits, personal life goals and even feelings of pleasure shown by Kaili ethnic in welcoming the arrival of Habib Idrus in Palu. Then, it can be seen that the process of *self disclosure* occurs here.

There is an increased ability in dealing with the problems encountered. The creation of effective communication and new perspectives generated exist in themselves so that more understanding of the behaviour felt by the local ethnic with their openness to accept the Hadramaut-Arab descendants in their environment, especially in the case of *shari'a* which of course is the *da'wab* mission of Hadramaut-Arab descendants.

In the delivery of *da'wab*, Habib Idrus not yet criticize what Kaili ethnic still do at that time. Ongoing ritual ceremonies are not yet forbidden. Habib Idrus is still entering the stage of explaining his mission to the kings as well as ethnic leaders and community leaders. Habib Idrus does not yet have any support, thus the leaders are the initial approach targets.

Habib Idrus as communicator in delivering his *da'wab* mission is at the stage of delivering what was the beginning of their arrival in Palu without giving criticism with what they have actually seen from the beginning regarding the shirk behaviour of Kaili ethnic. The only thing they do is to avoid conflict.

If seen from the beginning, the process of receiving the religious messages conveyed by Habib Idrus is easily accepted by Kaili ethnic. The influence of the king who brought Habib Idrus into Palu must be reckoned by his people.

The orientation stage that Habib Idrus could pass quickly as a foreign tribe who came to native land was a very rare success. Education and *da'wab* is an approach used by the Hadramaut-Arab descendants to approach the Kaili ethnicities. By not going through the radical way and change what has been in Palu, making sympathy to Habib Idrus flowing swiftly. Habib Ali said *fighting with the custom can make the people hostile*. This idea is the benchmark attitude of Hadramaut-Arab descendants in Palu. Habib Idrus's evolutionary approach at the beginning turned the process of orientation into adaptation which did not take long period of time.

Exchange of Assessment Stage in Performing *Da'wah* Mission

The Friendliness after King Djanggola facilitate the Guru Tua in carrying out his education and *da'wah* mission in the land of Kaili continues to be a family relationship after Habib Idrus married Kaili woman named Intje Ami who is none other than the younger sister of King Djanggola (Muhsin 2015).

Intje Ami is also had a very important role in the propagation of *da'wah* by Habib Idrus bin Salim Aljufri from an economic point of view. In an issue of Alkhairaat magazine, it is told that Intje Ami who is a wealthy widow of the noble heredity has a lot of land in Palu. With some of these advantages Habib Idrus is instructed to open a school (Muhsin 2015). Sa'diyah Aljufri added that *Habib Idrus and others came with pure knowledge. It was Syarifah Aminah, his first wife, who proposed to his Kaili ethnicities wife.*

The marriage between Habib Idrus and Intje Ami is a mixture of two cultures which then produce new elements. If associated with some model of assimilation, this event is in the form of marriage assimilation. Marriage with Intje Ami brings its own blessings to Habib Idrus regarding the construction of the school and this success is believed not to be attained by other wives although all have their own advantages because, in serving their students, Habib Idrus always involves Syarifah Aminah and Intje Ami.

The transactional process at this stage is seen when people are asking for Habib Idrus to be their Master without any compulsion from anyone. Habib Idrus also accept them sincerely without thinking of the funds to build. With the trade and also assistance from the people of Palu, with the sense of mutual cooperation, Alkhairaat was built.

At this stage, more adaptations take place, having a regular back and forth pattern of interaction. The behaviour of Hadramaut-Arab descendants and Kaili ethnicity influence with each other, in a sense to be able to accept and adapt the behaviour and teachings conducted by the descendants of Hadramaut

Affective Exchange Stage in the Process of Religion Dissemination

The process of spreading religion is also increasingly expanded because, in the city of Palu, the process of spreading the religion was done because it has no influence. Habib Idrus who has not had influence and seemed to teach the local students, was done it solely to improve the behaviour of Kaili ethnic that still leads to shirk at that time.

With the religion spread conducted by Habib Idrus and other Arab descendants through education and *da'wah* which they named Alkhairaat. It started even with schools that have not been officially formed to make the Central Sulawesi government activities that were not centrally in Palu to be relocated in Palu because all educational activities and *da'wah* done mostly in Palu city.

Affective exchange stages include more no-pressure and relaxed interactions where communication often goes spontaneously and individuals make quick decisions, often with little regard for better overall relationships. In this stage, the feelings of criticism and evaluating at a deeper level will be more visible. This stage will be entered by someone if there is a big benefit in it.

Affective phase means a stage of criticizing or evaluating a behaviour. It is said as *criticizing*, but Habib Idrus did not radically do it. As Sadig Alhabsyi said, *there is a chicken statue when there is a married couple. Habib Idrus does not change the tradition but he chop off the chicken statue's head. Habib Idrus said that it is done to make the statue not similar to living being, because there is a hadith that regards the statue as haram.*

These advantages are an expression of how the ethnic Kaili sees the descendants of Hadramaut-Arabs who live in Palu City. Kaili ethnicities sees Habib Idrus as a *carrier of religious*

knowledge or someone who will bring their ethnicity in a more positive direction. the *mufti* background of Hadramaut brings a great influence to the Kaili ethnic, so that almost all Kaili ethnicities follow what Habib Idrus says.

Habib Idrus seen by the people of Palu city as someone who spread the religion and make a deviation from custom to the religious *shariah* in a non-radical way. According to (Azra, 2002: 179), Al-Khairaat, in this case Habib Idrus, is more likely to improve the religious life of the population through an evolutionary approach than a revolutionary or radical approach.

The idea that the Guru Tua and Alkhairaat brought was a non-frontal and non-radical Islam. The arrival of Hadramaut-Arab descendants in Palu City, does not directly destroy the local cultural values so that Islamic values, wrapped in Alkhairaat as containers, can be accepted by Kaili's ethnicities.

The development of children who follow Habib Idrus is what makes Alkhairaat bigger and be known. Local children facilitate the delivery of religion by Habib Idrus with their intelligence proved later by their ability to can speak Arabic and also regional languages.

Communication built by Habib Idrus with the locals is considered very good by giving exemplary and not offending everything that is forbidden. Habib Idrus answered all the deviant customary behavior with religious activities that could undermine Kaili ethnic customs belief with the mindset that the *da'wah* done by Habib Idrus is more enlightening.

The Stable Exchange Stage In Maintaining Education and *Da'wah*

Until now, what Alkhairaat has done in education and *da'wah* is stable and certainly brings peace and tranquility. Traditional ceremonies that are still rampant as the understanding of the local ethnic is being refuted by a more enlightening way brought by the descendants of Hadramaut-Arab, in this case led by Habib Idrus Bin Salim Aljufri, or Palu community usually call it with Guru Tua.

On the other hand Habib Idrus does not offer Islam as a state ideology. To this Habib Idrus replied simply *learn from the Prophet Muhammad when he built the city of Medina consisting of various tribes, ethnicities and religions*. It turns out that Habib Idrus is heavily inspired by the leadership model of the Prophet Muhammad SAW (Jumat 2012).

Stable exchange stages are related to open disclosure of thoughts, feelings and behaviours that result in spontaneity and uniqueness of relationships. It is this highly attached relationship that allows Hadramaut-Arabs and Kaili tribes to estimate each other's actions and responses well.

When Dahlan Tangkaderi reveals that the revelation of thought through behaviour is proved by *the things of shirk that are gone by themselves. So da'wah does not necessarily say the balia is haram. Parents who are still follows the balia is old but these children who give them understanding*. The process of communication which uses another intermediary before the communicant as the process of mutually telling each other endlessly. Although utilizing some intermediaries, but the nature of Kaili ethnic's animism began to be rightly directed into *sharia* through their children.

Poems made by Habib Idrus is also used as a medium in the process of dissemination of education and *da'wah* by Habib Idrus and others. The poems of Habib Idrus, for Saggaf Aljufri himself, are an important work. As he argues, *The contents of the Habib Idrus' poems contain criticism and response to various problems of nationality and the actual phenomena such as ignorance of the community, compulsory learning, morals, and noble character*.

Starting from the initial stage up until the stable stage, invitation after invitation is seen, although using a non-radical way, but Habib Idrus and others in Alkhairaat attempt to invite people of Palu to move on from their belief. Habib Idrus remains diligently, sincerely and tirelessly invites the people of Central Sulawesi to have their children to study in Alkhairaat. The effort was fruitful

where the Pesantren Alkhairaat became very popular in Central Sulawesi and in eastern Indonesia, ranging from the city to the remote villages along with the widespread popularity and spirituality of Guru Tua in the community.

The invitation that is not forced but still tells the religious *shari'ah* actually makes Habib Idrus so visible both in the matter of rhetoric of the invitation. As Dahlan Tangkaderi says, *the things of shirk that are gone by themselves. So da'wah does not necessarily say the balia is haram. Parents who are still follows the balia is old but these children who give them understanding.* Because of language constraints, Habib Idrus as a teacher is followed by his students who are mostly local children who are certainly fluent in Kaili language that makes the message is correctly delivered.

The invitation for several Kaili ethnicities to participate in Alkhairaat is a very positive step. Alkhairaat is now popular and spread across Eastern Indonesia. Pesantren, kindergartens, elementary schools, junior high schools, Sanawiyah, high schools, Aliyah, to universities are built by the support for the Alkhairaat.

Madrasah Alkhairaat established by Guru Tua covers the eastern region (Borneo, Sulawesi, Maluku, Morthern Maluku and Papua). Azra stated that the old teacher was the first to play an important role and was the most prominent Hadramaut education in Indonesia. It is argumentative when viewed from the widest madrasah network benchmarks especially in the Islamic education field (Azra 2002).

The descendants of Hadramaut-Arabin Palu also continue to give exemplary by not using radical approach and use adaptive approach. Although in which should be the stable stage there is a little distance and not always running stable. The proof of the stable stage must always be maintained to the level of intimacy in the early relationship. This stage must also remain a good relationship undertaken to avoid distance.

CONCLUSION

The process of acculturation of Islamic culture in the 1929 by the citizens of Hadramaut-Arab descendants in Palu conducted by Habib Idrus bring significant changes for the people of Palu, especially in studying and implementing religious education. The initial goal that encouraged Habib Idrus to come in Palu, in addition to pilgrimage to family and relatives, is due to the rise of animism and missionarism that affect the majority of the people of Palu city. The ideology penetrates the society up to the every day behaviour so that the most appropriate way to fight the ideology is through *syiar* and *da'wah* conducted using *Bil-Haal*, that is by implementing the *shari'a* of religion in everyday life so it is embedded in the soul of society so as the term *Ana Muallimul Kailiyah, I am the teacher of the kaili.*

Habib Idrus married to a nobility of the Kaili, the former wife of the king known as Intje Ami with the aim of *syiar* and *da'wah* to blend the Kaili customs with religious education. Various traditions that are not in accordance with religious principles slowly disappeared and replaced by traditions brought directly by Habib Idrus who can adjust to the conditions of society through his *tbarekat* which is Science and Knowledge, Good Deeds, and *Da'wah* so that the gradual success of the *da'wah* full of peace message and *akhlakul karimah* done by Habib Idrus is proved by the successor teachers who immediately teach religious education to all levels of society, be it family or relatives.

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Submitted: July, 16, 2018

Accepted: August, 14, 2018