

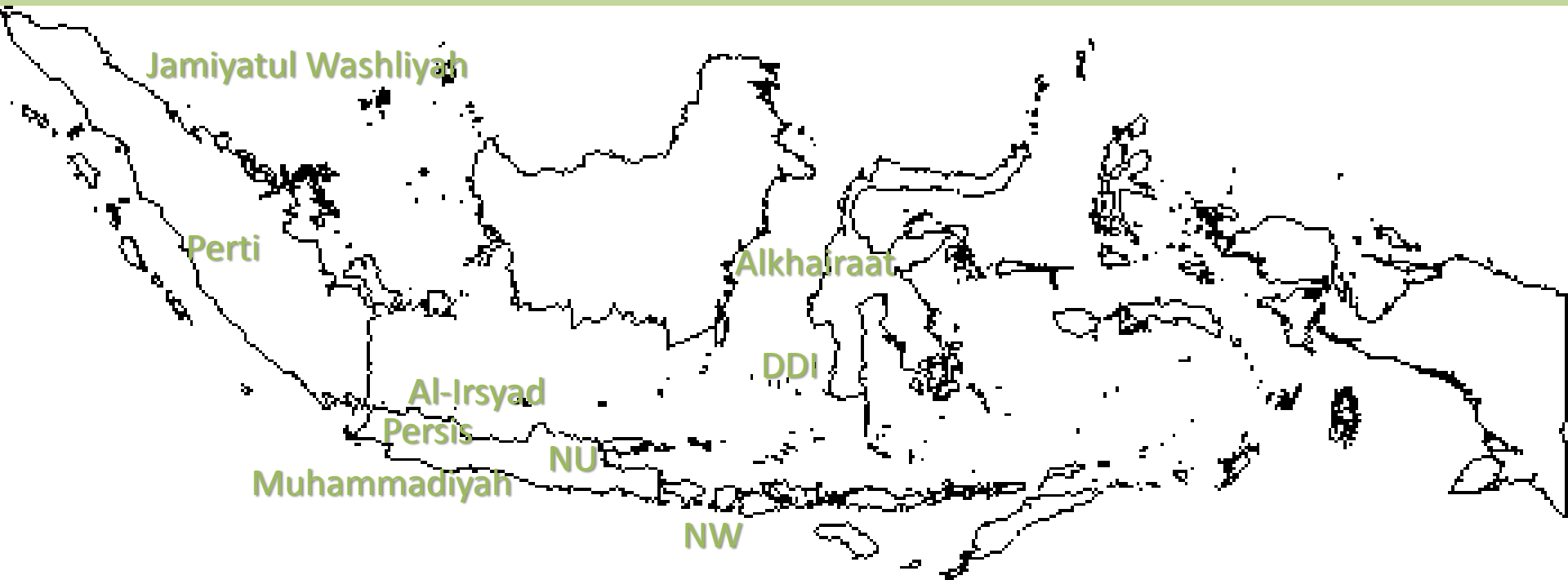
Green, Local, and Political

Indonesian Traditionalist Islamic Groups beyond NU



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An Archipelago of Islamic Organizations



... and many more!

Three Major Traditionalist Groups

Chosen for their size and similarities

- Not on Java
 - Founders' mystique
 - Arabizing trend
-
- Brief History
 - Key Characteristics
 - Political Activity

Jamiyatul Washliyah (North Sumatra)
Nahdlatul Wathan (Lombok)
Alkhairaat (Central Sulawesi)

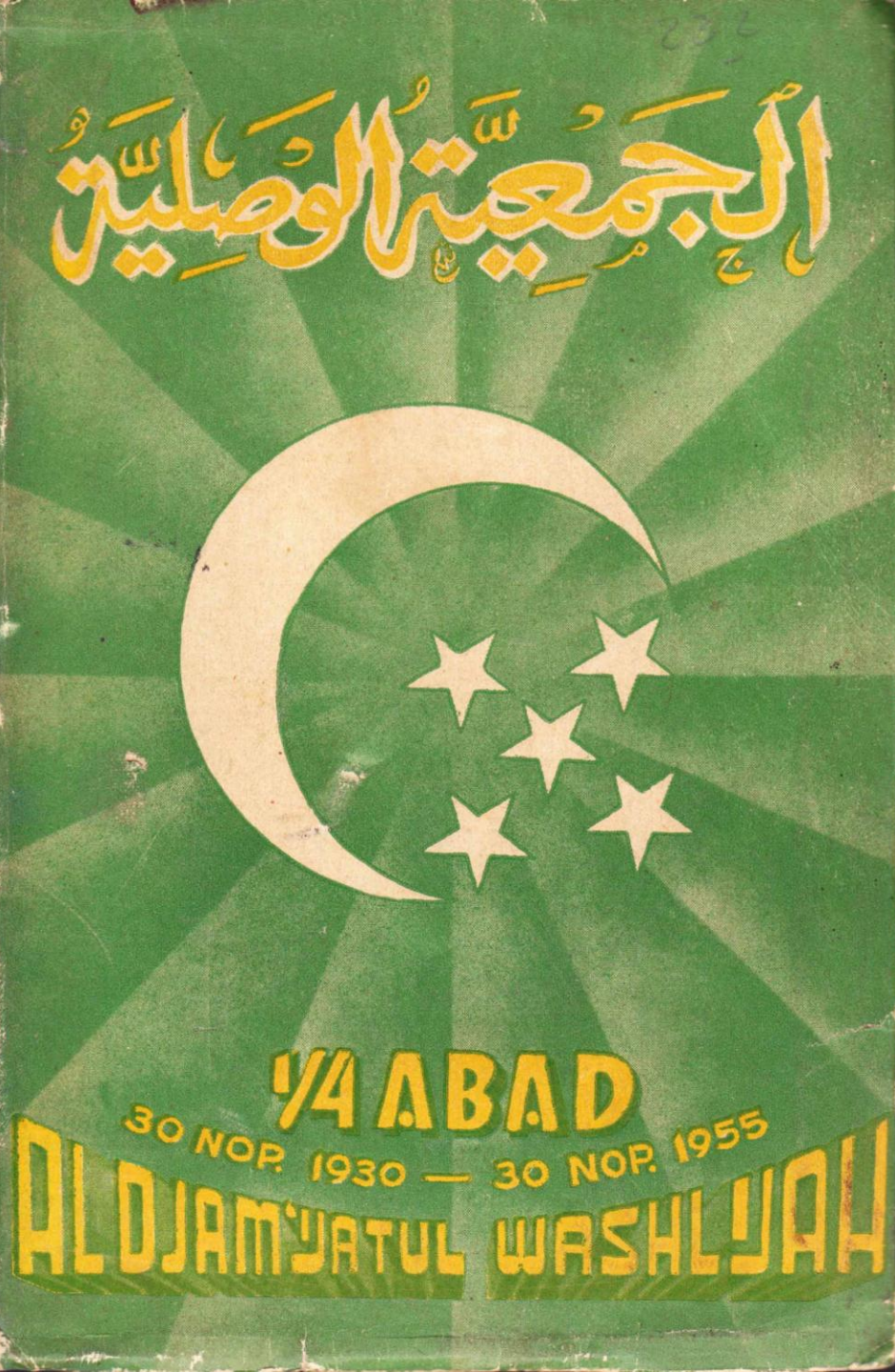
Al-Jam'iyatul Washliyah

الجمعية الوصلية



Founding Story

- A collective of students at the Maktab Islamijah Tapanuli founded a debating club in 1928; this grew into Jamiyatul Washliyah in 1930
- Focused on Islamic propagation of interior peoples (especially the Batak)
- Founded by a collective of individuals, many of whom had studied in the Middle East or would study in the Middle East

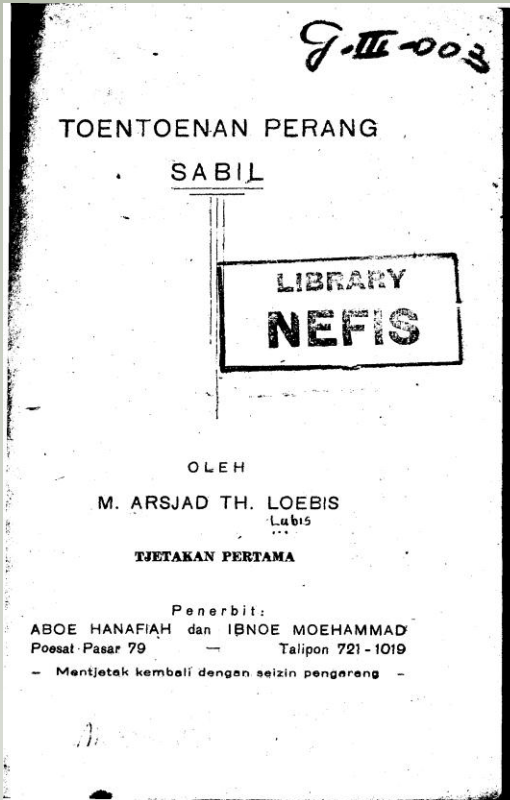


Active in supporting the revolution in the 1940s

Extraordinary member of Masjumi in the 1950s

Began to support PPP in the 1970s, but in the 1980s the organization formally separated itself from politics

Syeikh H. M. Arsyad Thalib Lubis



- Although he is only one member of the collective who founded the organization (and not the most prominent one at the time), he has become an iconic leader
- His legacy is so prominent because of his prodigious writings, most famously *Tuntunan Perang Sabil* (which was later banned) and his works on comparative religion

Al-Washliyah Today

- Headquartered in Jakarta (since 1978)
- Branches in 23 provinces
 - Still strongest in North Sumatra, where over 50% of schools are
 - Have institutes of higher education in North Sumatra, Aceh, West Java, and South Kalimantan
- Auxiliaries for women, youth, girls, university students, high school students, teachers, and intellectuals
- Still highly influential in North Sumatra politics
 - 22 of 100 regional legislature members have joined a Washliyah caucus, including a former speaker
 - Spread across the full spectrum of political parties, Islamic and secular

Nahdlatul Wathan

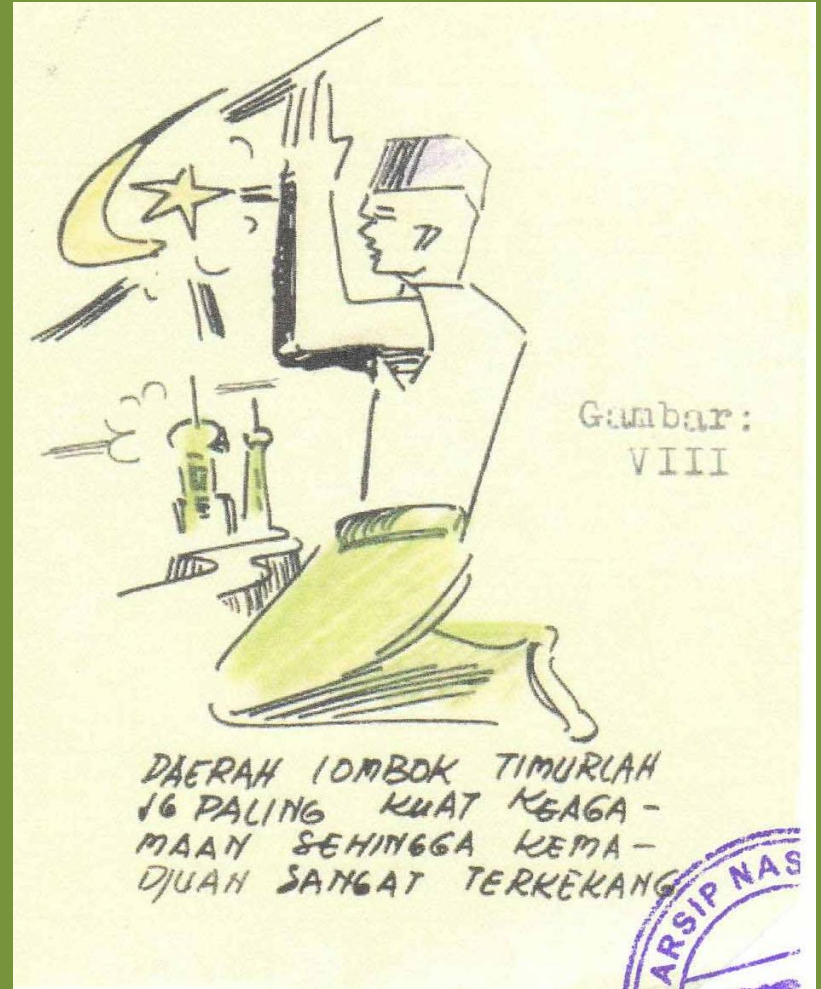
نهضة الوطن



Founding Story

- T.G.K.H. Muhammad Zainuddin Abdul Madjid founded a boy's school after returning in the 1930's from studies in Mecca
- This school burgeoned into a network as its alumni founded other Islamic schools in the 1940s; the original complex also expanded greatly
- In the 1953, the network of schools transformed itself into a formal organization

Tuan Guru Pancor



A True Lombok Organization

- Initial rejection by locals in East Lombok, partially due to syncretist resistance to the orthodox and Arabizing message
- By 1953, there were 66 of branch schools, of which 37 were in East Lombok, 20 in Central Lombok, and 9 in West Lombok.
- Identity merged some Sasak cultural elements (such as Tuan Guru Pancor's biography), Sufi elements (the creation of a new Tarekat Nahdlatul Wathan) and Arabizing elements (especially in school curriculum).
- During the New Order, worked closely with the government.

A Split in the Family



Nadlatul Wathan Today

- Dominant in politics throughout Lombok, and influential throughout NTB, controlling the governorship and several local executive positions
- Remains highly nationalist, while retaining some Sasak elements
- The two sides seem to be coming back together
- Spread throughout Indonesia, especially with the spread of workers and transmigrants from Lombok

Alkhairaat

الخيرات



Founding Story

- Sayyid Idrus al-Jufri arrived from the Hadhramaut to stay in Indonesia around 1925, and settled in Palu in 1930
- As he traveled throughout Central Sulawesi and beyond for his trading activities, he would often recruit students and bring them back to his Perguruan Al-Khairaat in Palu
- To draw in more students, Sayyid Idrus even founded a soccer club (of which he was the coach) and a martial arts association

مدرسة خيرية تأسست سنة ١٣٧٢ هـ

PERGURUAN
ISLAM

„ALCHAIRAAT“

PALU SUL
TENGAH

١٩

١٣٧٢ هـ

١٣٧٢

٢

26

ACUS

1953

M

All in the Family



Sayyid Saggaf bin
Muhammad bin Idrus
al-Jufri, General Head



Sayyid Ali bin Muhammad
bin Idrus al-Jufri, Public Head



Sharifa Sajida binti Idrus al-Jufri
Head of Women's Auxiliary

Influence in National Politics



Sayyid Salim al-Jufri
Minister of Social Affairs

Fadel Muhammad
Governor of Gorontalo (2 terms)
Minister of Marine and Fisheries

Alkhairaat Today

- According to their own reckoning (and some foreign scholars), the largest Islamic organization in East Indonesia
- The Ketua Utama holds strong influence over Central Sulawesi politics, and acts as a bit of a kingmaker during gubernatorial elections
- Highest leadership remains Arab, and personal veneration of Guru Tua has been partially transferred to his grandson

Comparing These Organizations

	Jamiyatul Washliyah	Nahdlatul Wathan	Alkhairaat
Home Province	North Sumatra	West Nusa Tenggara	Central Sulawesi
Founders	Multiple, Indonesian	Single, Sasak (Indonesian)	Single, Arab
Year	1930	1937 (school), 1953 (org)	193* (school), 1956 (org)
Nationalist Narrative	Resistance to Dutch	Supporting the Indonesian state	Colonial resistance, but not necessarily Indonesia
Schools spread	By founders and alumni	By founder and his students	By founder, who sent students
Stance toward NU	Alternative	Alternative	Cooperative
Political Influence	Provincial legislature, national legislature	Provincial executive, legislature	Provincial legislature and executive, national

All have school networks, universities, auxiliaries, branches scattered nation-wide



BERDIRI 22 AGUSTUS 1937

سنة ١٣٧٠ هـ
مدرسة الوطن الابتدائية

القون
في سنة
رقم التسجيل ١١٩٧

تأسست ١٥ جمادى الثانية سنة ١٣٥٦

Historical Patterns of Traditionalist Islamic Groups in Indonesia

anak
dari desa distrik
telah tamat beladjar pada bahagian Ibtidai
(klas VII) di Madrasah Nahdlatul Wathan Di-
nijah Islamijah (N.W.D.I.) di desa Pantjor
(Lombok - Timur, - Indonesia).

Maka dianugrahi akan dia ini sjahadah
(tanda tamat) jang ditanda tangani oleh ketua-
ketua Madrasah tersebut sebagai saksi.

الحمد لله، والصلوات والبركات على رسالته وآله وصحبه
والسالمين لدين الله.
اما بعد : فان التلميذ النجيب محمد جميل الدين
الحاج ازها من بلدة كوفه
اتم دراسته الابتدائية (عبارة عن السنة السابعة)
بمدرسة نهضة الوطن الدينية الاسلامية : فنچور-لومبوك
(اندونيسيا) في الفنون المقررة فمنجته المدرسة
هذه الشهادة مصدقة بامضاءات رؤسائها ليكون
عليها الاعتماد، والله الموفق واليه الاستناد.

رئيس المدرسة

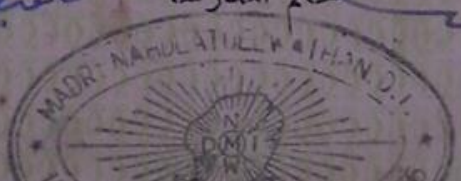
ومديرها العام

الكاتب

المراقب

مدير القسم

ختم المدرسة



حرف ١٥ من شهر ربيع الثاني سنة ١٣٧٠

Emergence of Traditionalist Groups

- The 1920s and 1930s were a moment for the creation of traditionalist Islamic organizations, or schools that would launch organizations
- The growth of traditionalist organizations in the outer islands was not always in response to modernism; it was often in response to syncretism

Winnowing Period

- The Japanese closed all Islamic schools in some areas (such as South Sumatra and South Kalimantan), thus crippling Islamic organizations there
- The revolution encouraged national networks that saw some regional organizations join national umbrella groups

Re-emergence of Organizational Life

- In the early independence period, government structures encouraged the creation of Islamic organizations so as to secure funding and influence policy
- Masjumi, after the exit of NU, may have also spurred on the creation or strengthening of traditionalist organizations to support their party line

Conditions for Organizational Strength

- Keeping the organization out of direct politics could help to preserve it (contrast with PUI)
- Organizations set up in the face of syncretism or animism tended to become stronger on the outer islands than those set up against modernism

مسجد نورالدين
KULLA NURUL DIN
MANGALATI RT 01/002
KOTA LAMPUNG

QUESTIONS? IDEAS?



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