

THE CONTEXTUALIZATION OF SAYYID IDRUS BIN SALIM AL-JUFRI'S THOUGHTS ON RELIGIOUS MODERATION IN INSTITUT PENDIDIKAN ALKHAIRAAT PALU

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Abstrak

Indonesia adalah negara dengan beragam etnis, budaya, bahasa dan agama, yang membuatnya dikenal sebagai bangsa yang multikultural. Hal tersebut menyebabkan Indonesia rentan konflik karena perbedaan cara berpikir. Dengan demikian, moderasi beragama melalui Nilai-nilai Islam Wasathiyah (NISWA) diharapkan dapat menjadi solusi atas permasalahan tersebut. Sayyid Idrus bin Salim Al-Jufri adalah salah satu tokoh pembaharu di Sulawesi Tengah yang bergerak di bidang pendidikan. Dengan menggunakan metode deskriptif-analitik, dapat disimpulkan bahwa Sayyid Idrus bin Salim Al-Jufri merupakan tokoh yang moderat. Pemikirannya terwujud pada karyanya yang luar biasa, Institut Pendidikan Alkhairaat, terus berkembang hingga sekarang. Konsep moderasi beragama oleh Sayyid Idrus bin Salim Al-Jufri melalui nilai-nilai Islam yang diterapkan di Lembaga Pendidikan Alkhairaat, hingga saat ini mengikuti NISWA, yaitu tawasuth, tawazun, tasamuh, musawah, islah, syura, i'tidal, aulawiyah, tahadlur, tathawur, ibtikar, dan muwathanah.

Kata Kunci: Moderasi Beragama, NISWA, Pendidikan Islam, Sayyid Idrus bin Salim Al- Jufri.

Abstract

Indonesia is a country with a diversity of ethnics, cultures, languages, and religions that make it a multicultural nation. It leads Indonesia vulnerable to conflicts because of the differences in the ways of thinking. Thus, religious moderation through Islamic Values of Wasatiyyah (NISWA) is expected to be a solution to this problem. Sayyid Idrus bin Salim Al-Jufri is one of the reformers in Central Sulawesi (Indonesian: Sulawesi Tengah) that engaged in education. By employing descriptive-analytic method, it can be inferred that Sayyid Idrus bin Salim Al-Jufri is a moderate figure. His thoughts manifested on his remarkable work, Institut Pendidikan Alkhairaat, keep growing up to now. The concept of Religious Moderation by Sayyid Idrus bin Salim Al-Jufri through Islamic values implemented in Education Institute Alkhairaat, heretofore, is following NISWA, are tawasuth, tawazun, tasamuh, musawah, islah, syura, i'tidal, aulawiyah, tahadlur, tathawur, ibtikar, and muwathanah.

Keywords : Religious Moderation, NISWA, Islamic Education, Sayyid Idrus bin Salim Al-Jufri

Introduction

In many cases, religious moderation was presented by many groups concerned on Islamic renewal movement. Although the talk, concept, and practice of religious moderation have been going for centuries, this religious moderation campaign is more intensively implemented in the last years of Lukman Hakim Saifuddin's term, as a Ministry of Religious Affairs (2018-2019). This talk, lately, comes out along the spread of conflict cases on behalf of a religion such as ISIS, terrorism, and other radical acts. As it is known, acts of violence and terrorism committed by individuals or on behalf of a specific terrorist group do not even represent Islam itself. Nevertheless, these acts will have no impact instead of defiling Islam and Muslims in general. All parties obviously concur that these acts are considered crimes against religion and humanity.

Those very sensitive issues about religion have appeared to be the discussion of some people. The issues become sensitive, given that, it is highly susceptible to arise discord since ethnics and class problems can easily clash religion issues. In many instances, religious conflicts have occurred, both between fellow religions and conflicts between one religion and another. Terror movements then arose in society, which sullies the image of Indonesian Islam itself. Besides, the conflict commonly occurred because of a rigid understanding of religion. Every religion has diversity in interpreting its teachings, particularly, those related to religious practices and rituals.

Moreover, each follower believes the teachings in line with their respective religious understanding. The initial trigger for conflict with a religious background is generally caused by blaming each other on religious interpretation and understanding; each group feels self-righteous and does not admit other people existences. Therefore, our perspective on understanding religion must be broader, since basically, whatever and whenever all religion have the nature of alignment, with emotional content and high subjectivity in it, so that it typically builds an emotional bond between followers. Even for its fanatic followers, religion refers to something holy and sacred. The religion function changed, which initially led to peace, but became a trigger for conflict due to this extreme fanaticism instead. Then, it would precipitate the existence of extremism, and even several events often occurred perpetrated by certain groups for their particular interests. This rigid understanding of religious extremists arose, as a result of a poor understanding of nationality and their rigid and textual religious understanding.

As it is known, Indonesia is a multicultural country with a diversity of ethnics, cultures, languages, and religions. There are hundreds or even thousands of heterogeneous ethnics, languages, and letters of the alphabet in every region, six religions that are professed by society as well as other local beliefs in Indonesia. The predecessors, as a founding father, fully realize this fact. They realize that this nation does not belong to any group. Hence, Indonesia is formed as a country that could accommodate all these differences within the framework of Pancasila and Bhineka Tunggal Ika (Unity in Diversity).¹ As a multicultural country, it is realized that conflicts with religious backgrounds are very potential in Indonesia. Extremism, radicalism, hate speech, and the rift between religious communities are problems faced by Indonesian people today. Accordingly, the most prudent solution is needed to solve it, recreate the harmonious,

¹ Faisal Ismail, *Islam Yang Produktif* (Yogyakarta: IRCiSoD, 2017), p. 25.

peaceful, and balanced religious life, whether in a personal, family, and community life, hopefully, for human life as a whole. Religious moderation emerged as an answer to radicalism phenomena that develop in Indonesian society.

Religious moderation can be a solution to those problems if it is practised well by instilling the values of Wasatiyyah in religious, social, national, and state life. A moderate attitude is evidence of Islamic teachings as “*rahmatan lil’alamin*”; mercy to all universe. Religious moderation is expected to regenerate Islamic values and nationality in the life of the people and of the nation through understanding Islamic values of Wasatiyyah as the spirit of religion moderation in Indonesia.²

Islamic values of Wasatiyyah or NISWA have become a hot-button issue since radical Islamic thoughts and movements are increasingly rife, which is very far away from Islamic teachings—the religion of grace for all creation. NISWA here consists of twelve values; *tawasuth, tawazun, tasamuh, musawah, islah, syura, i’tidal, aulawiyah, tahadlu, tathawur, ibtikar, and muwathanah*. These values, today become a need of every society in Indonesia while the extreme and radical movements are rife committed by groups with a holier-than-thou attitude and blaming others.³ Wasatiyyah values are essentially in line with character-based education, which is currently an excellent program and the government’s priority. In the religious context, Wasatiyyah values need to be accustomed to all religious people, particularly Muslims. Besides, it is urgent to be implemented in the educational field. These values could be students’ provision in everyday life, considering that young generations have great courage and curiosity over the world. These values are expected to keep them as moderate individuals and prevent from being influenced by extreme thoughts.

Long before Indonesia had independence, Ulama have contributed in teaching and establishing character-based education, which is identical with Wasatiyyah values. It has started by establishing several educational institutions. However, its management was very traditional such as Pondok Pesantren Tebuireng by KH. Hasyim Asy’ari (1899), Madrasah Adabiyah by Syekh Abdullah Ahmad (1909) in Padang, Madrasah As’adiyah by Syekh As’ad (1931) in Sengkang Selatan, and Education Institute Al-Khairaat by Sayyid Idrus bin Salim Al-Jufri (1930) in Palu, Central Sulawesi.⁴

Sayyid Idrus bin Salim Al-Jufri is one of the reformers in Islam, who comes from Hadramaut. He moved to Indonesia and has a significant contribution in Indonesia, especially in Central Sulawesi, since he has succeeded to establish revitalization in the land of Kaili, Palu. He struggled in the field of education and had a significant influence in Sulawesi Tengah and other Eastern Indonesia regions. Guru Tua is a title given by society in Palu for Sayyid Idrus since he

² Dkk Elfa, Tsuroyya, *Implementasi Moderasi Beragama Dalam Mata Pelajaran SKI* (Yogyakarta: Dialektika, 2020), p. xi.

³ Dkk Elfa, Tsuroyya, *Implementasi Moderasi Beragama Dalam Mata Pelajaran SKI* (Yogyakarta: Dialektika, 2020), p. xi.

⁴ Ramlah Pontoh, “Manajemen Kepemimpinan Sayyid Idrus Bin Salim Aljufri Dalam Mengembangkan Lembaga Pendidikan Alkhairaat,” *TADBIR: Jurnal Manajemen Pendidikan Islam* 1, no. 7 (2019), p. 60.

has high expertise in science and eschatology taught for other people.⁵ Guru Tua means Ulama, teacher, warrior, and writer. Sayyid Idrus bin Salim Al-Jufri is a founder and foremost pioneer of education institute Al-Khairaat in Indonesia. Furthermore, he has succeeded in developing Al-Khairaat from Elementary School to University just in two decades (1930-1956).⁶

Historically, Guru Tua does not leave books behind, as he said, "I do not write on the paper but write on (impress) people".⁷ Moreover, this is proved by his phenomenal work, Education Institute Al-Khairaat and the widespread students who then preached developing Al-Khairaat throughout Indonesia, especially in the Eastern region. Furthermore, the poems written by him have inspired and motivated many people. The poems contain several moral values such as educational, social, religious, philosophical, historical, psychological, economic, legal, cultural, and struggle values.⁸

The Guru Tua's thoughts were depicted through his preaching, including the way he interacts with the surrounding. He has faced many issues. It showed that he has the expertise to fight for education, and eventually, he became the most influential reformist at the time. His love for NKRI (Archipelagic State of The Indonesian Republic) is one of his fighting spirits, which is manifested in his contribution to the intellectual life of the nation. He also wrote his feeling on the poems about struggles. Then, it became an inspiration and motivation for successors and Abnatul Al-Khairaat (Al-Khairaat students).

The moderate attitude he reflects is pretty engaging to discuss. Based on the explication above, the research questions of this research are How is the moderate attitude of Sayyid Idrus bin Salim Al-Jufri in maintaining a balance and harmony between the diversity of customs, cultures, and religions at that period? Considering his background, which comes from Arab, is much different from Kaili culture. How is the story of his struggle started from pioneering until he succeeded in constructing civilization in Palu? And how is the development of Education Institute Alkhairaat in applying Sayyid Idrus's thoughts on religious moderation correlated with NISWA?

Research Methode

The method used in this research is literature study with descriptive analysis technique. Descriptive research is intended to collect information about the status of the existing phenomenon.⁹ The data used is qualitative data by reviewing relevant literature and references.

⁵ M Asy'ari dan Bahdar, "Learning Model of Old Teachers (Sayyid Idrus Bin Salim Aljufri) in Spreading Islam in Central Sulawesi," *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 2, no. 05 (2019), p. 212.

⁶ Pontoh, "Manajemen Kepemimpinan Sayyid Idrus bin Salim Aljufri dalam Mengembangkan Lembaga Pendidikan Alkhairaat.", p. 60.

⁷ Dede Burhanuddin & Zubair Arif Syibromalisi, "Karya Ulama di Lembaga Pendidikan Keagamaan Di Sulawesi Tengah," *Al-Turas* 1, no. xx (2014), p. 122.

⁸ dan Ali Karim Ahmad jayadin, Gazali Lembah, "Nilai Syair Sayed Idrus Bin Salim Aljufri (Guru Tua) Dan Implikasinya Pada Pendidikan Karakter," *Bahasantodea* 1, no. 5 (2017), p. 87.

⁹ Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 2010), p. 234.

The methods employed are reducing data, presenting data, concluding, and examining results on an ongoing basis in the research process. The object of this research is Guru Tua's thoughts about religious moderation.

The research orientation concerns to understand the meaning of the religious moderation concept of Guru Tua and discover Islamic values of Wasatiyyah (NISWA) contained in it. In order to get more comprehensive understanding, it is essential to describe the Profile of Sayyid Idrus bin Salim Al-Jufri in the initial step, subsequently followed by The Definition of Religious Moderation, NISWA in Religious Moderation, The Concept of Religious Moderation According to Sayyid Idrus bin Salim Al-Jufri, and last, The Application of Sayyid Idrus bin Salim Al-Jufri's Thoughts on Religious Moderation through NISWA in Islamic Education Institute Al-Khairaat.

The Profile of Sayyid Idrus bin Salim Al-Jufri

Sayyid Idrus bin Salim Al-Jufri was born on the 14th of Sha'ban in 1889 AD (1309 AH) in Taris, a city located about 5 kilometres from Saiwon-the provincial capital of South Yemen's Hadhramaut. His father is Sayyid Salim bin Alwi Al-Jufri, an honoured Ulama, who is influential and respected by everyone for having outstanding charisma. And his mother is Syarifah Nur, who has a family relationship with Arum Matoa or honoured Raja in Waja, Sengkang, South Sulawesi.¹ The family tree of Sayyid Idrus' father has a lineage with Ali bin Abi Thalib. The details are: Sayyid Idrus bin Salim bin Alwi bin Saqqaf bin Muhammad bin Idrus bin Salim bin Husain bin Abdillah bin Syaikh bin Alwi bin Abdullah At-Tarisi bin Alwi Al-Khawasah bin Abu Bakar Al-Jufri Al-Husain Al-Hadhramiy, who has a descent from Sayyidina Husain bin Fatimah Az-Zahra, the daughter of the Prophet Muhammad PBUH.¹ When viewed the family tree, Sayyid Idrus bin Salim Al-Jufri is a link of two powerful Ulama (Arab-Buginese). Thus, it is rational to categorize him as an Ulama with extraordinary personality than others.¹

Sayyid Idrus comes from a devout, knowledgeable, full of love, and noble family that upholds Islamic values. Their families are descendants of Ulama who are *muslih*, reformers, and *da'i*. Sayyid Idrus firstly learn about Islam from his father. Habib Salim, his father, is a mufti. He authored many scientific works. Also, Sayyid Idrus much learned with Ulama there, which are his father's friends. They are Sayyid Muhsin bin Alwi Al-Saggaf, Abd Al-Rahman bin Ali bin Umar Al-Seggaf, Muhammad bin Ibrahim Balfaqih, Abd Allah bin Husain Saleh Al-Bahra, and Idrus bin Umar Al-Habsyi. Sayyid Idrus also studied and gained many benefits from several scholars in Mecca when his father took him there for hajj. In his education, Sayyid Idrus is a graduate of Rabithat Alawiyah University in Tarim, Yemen.¹ Taris is also known as a city of million guardians because there are many guardians were entombed there. Hadhramaut is often

¹ Sagaf S. Pettalongi, "Strategy Of Guru Tua⁰ To Develop Education Character (1930-1969) In Middle Sulawesi Palu," *International Journal of Scientific & Technology Research* 8, no. 12 (2019), hal. 1618.

¹ Pontoh, "Manajemen Kepemimpinan Sayyid Idrus Bin Salim Aljufri Dalam Mengembangkan Lembaga Pendidikan Alkhairaat.", p. 63.

¹ Arif Syibromalisi, "Karya Ulama Di Lembaga Pendidikan Keagamaan Di Sulawesi Tengah.", p. 122.

¹ Minan Nur, "Pengembangan Dakwah Alkhairaat Di Kota Palu," *Al-Misbah* 1, no. 12 (2016), p. 32.

likened to a large school (a city of education and knowledge) whereby the society can learn the various field of knowledge according to their levels every day. Besides, there is an educational institution, which has been hundreds of years or even more than a thousand years. That city also has many mosques, one of them is Ibin Salah mosque, where Sayyid Idrus bin Salim Al-Jufri studied from his father, Habib Salim bin Alwi Al-Jufri.¹

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Like other Ulama who grew up in Taris, the potential to become an Ulama has been seen since he was a child. He has memorized the Qur'an since he was twelve, mastered science of the astronomy and algebra. Lived surrounding by Ulama and his ancestors, who were also scholars, make him have a great interest in science since he was a child. Then, it makes sense that he has a severe enthusiasm in for studying, and encouraged to study from one city to another also up to Saiwon city. After his father dead (in 1335 H/1916 AD), Sayyid Idrus was appointed to be a mufti and qadi to replace his father's position at his 25 years old. He was one of the youngest mufti at that moment. Nevertheless, he is not dazzled by the world. He criticized the social environment of his country, and he was even willing to give up his position as mufti when he opposed British imperialism. He stepped forward as a young figure with his best friend, Habib Abdurrahman As-Segaf, who against any kinds of colonialism.¹

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Hadhramaut, in that era, was one of the base areas of Islam among several Muslim areas; thus, it became the target of British colonizers. It made society consistently improved their Islamic values because many Ulama felt challenged to maintain Islamic teachings and state sovereignty. This condition also built Sayyid Idrus to live as a devout teenager and stood firm in Islamic teaching when he had to continue his struggle for Islam and the state sovereignty in the future. These cases have influenced most of his life in the coming years and became one of his reasons to continue the struggle. His persistence against British colonizers, both directly and through diplomatic struggle, drove him a target to be killed.¹ In the end, Sayyid Idrus and his friends were arrested at the And port on their way to Egypt. The documents of British colonial atrocities were confiscated. This arrest was a consequence for him as an influential figure. He had two choices; as a city prisoner or changing the route to Southeast Asia. His friend decided to be a city prisoner, but Sayyid Idrus chose to leave and go to Southeast Asia, his mother's hometown.¹

He came to Indonesia for the second time in 1925, when he was 36 years old. He left Tarim to Batavia, stayed for a while to teach at a Madrasah. Sayyid Idrus then moved to Pekalongan in one of the Arab settlements since the late 19th century. From Pekalongan, he continued to Jombang, East Java. He met K. H. Hasyim Asy'ari, one of Nahdatul Ulama (NU) founders. Afterwards, he lived there for two years. Sayyid Idrus moved again to Solo, in another Arab

¹ Junarti dan Haliadi Rifki Rianto, "Peran Sayyid Idrus Bin Salim Aljufri Dalam Mendirikan Madrasah Alkhairaat Di Kota Palu," *Nosarara: Jurnal Pendidikan dan Ilmu Sosial* 1, no. 7 (2019), p. 81.

¹ Pettalongi, "Strategy Of Guru Tua To Develop Education Character (1930-1969) In Middle Sulawesi Palu.", p. 1619.

¹ H.T Yanggo, *Sayyid Idrus Bin Salim Aljufri, Pendiri Alkhairaat Dan Kontribusinya Dalam Pembinaan Umat* (Jakarta: Gaung Persada, 2013), p. 120.

¹ Rifki Rianto, "Peran Sayyid Idrus Bin Salim Aljufri Dalam Mendirikan Madrasah Alkhairaat Di Kota Palu.", p. 81.

settlement in Central Java. There, he was entrusted with teaching at Madrasah Ar-Rabithah Al-Alawiyyah. He was appointed headmaster of Madrasah, which has now named Yayasan Pendidikan Islam Diponegoro. Furthermore, Sayyid Idrus received advice from several Habib and Ulama in Java to develop education in Sulawesi and the eastern Indonesian region, which was still desperately needed. Departing from this advice and hint, he headed to the eastern Indonesian region, from Java he stopped at Wani and Donggala Central Sulawesi, then to North Sulawesi, and Ternate, North Maluku.¹

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His coming was warmly welcomed by the respected public figures in Wani and Donggala, Central Sulawesi. His interest to establish Madrasah was also received with enthusiasm. Everything has been prepared spearheaded by Mahmud Al-Rifai. However, Sayyid Abdurrahman bin Syekh Al-Jufri and other public figures at that time, met Sayyid Idrus. They asked and forced him to move the Madrasah's opening ceremony to Palu, and it is welcomed by Raja Palu.¹

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On Muharram 14, 1349 H/ June 30, 1930 AD, Education Institute Al-Khairaat was officially opened. This education institution could be seen as the earliest educational institution laying the foundation of modern education in Central Sulawesi. Its first construction could not be separated from the help of society. After six months of its establishment, Madrasah Al-Khairaat has rapidly developed. The class could not accommodate all students anymore. And finally, he independently built a class that could accommodate 200 students. As put down in his poem: "I invite every Muslim to the knowledge and piety with my humility, my property, my pen, and my tongue". As a result, the first educational institution in Palu is Al-Khairaat, from 1930 to 1969 before his death.²

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The definition of Religious Moderation

Epistemologically, the word religious moderation derived from the words Moderate and Religion. In Kamus Besar Bahasa Indonesia, KBBI, (Indonesian dictionary), *moderat* (moderate) means a middle way, and if the suffix *-si* add it, then it means reduction of violence and a reduction of extremity. At the same time, *moderasi* (moderation) can be interpreted as an attempt to mediate a problem. As defined in KBBI, *moderasi* (moderation) is an event for guiding, arranging, and mediating, both orally or in writing.

Whereas, the meaning of *beragama* (profess a religion) derived from the word *agama* (religion), it is explained that there are seven kinds of *beragama*; embrace, profess, pray, like, prioritize, positively adore, and devout religion. It can be concluded that religious moderation is an attempt to mediate, guide, and arrange a solution of the faith system and the worship ways of a particular religion. Furthermore, moderation is a point of view in looking at a belief and religion

¹ Nur, "Pengembangan Dakwah Alkhairaat Di Kota Palu.", p. 32.

¹ Pontoh, "Manajemen Kepemimpinan Sayyid Idrus Bin Salim Aljufri Dalam Mengembangkan Lembaga Pendidikan Alkhairaat.", p. 64.

² Yanggo, *Sayyid Idrus Bin Salim Aljufri, Pendiri Alkhairaat Dan Kontribusinya Dalam Pembinaan Umat.*, p. 23.

professed by a specific person, so the others are not assumed having an extreme thought. Simply put, it is a perspective for its followers to not seeing other beliefs as something wrong. Thus, religious moderation is to avoid people having extreme and fanatic thoughts and think that other people's religion is extreme and fanatic. If it is compared with the Indonesian context, basically, religious moderation more concerns on solving conflicts due to the different point of view and religion in accommodating people's interests.²

The word *moderasi* (Indonesian) is derived from moderation, which means the avoidance of excess or extremes. If it is said that a person is moderate, it means that he is familiar, indifferent, and not extreme. Meanwhile, in Arabic, the word moderation is usually termed *wasat* or *wasatiyyah*; the person is called as *wasit*. The word *wasit* itself is absorbed into Indonesian. It has three meanings; 1) mediator, intermediary (for example, in trading, business, and others), 2) arbiter (separator, conciliator) between the disputing parties, and 3) referee. According to Arabic experts, that word means "All good matters according to the object". An Arabic expression stated that the best of everything is in the middle. Thus, religious moderation means an impartial attitude, preferring to put in the middle in order to create a more conducive situation, and can be objective about something faced.

Islam and its civilization have a *wasatiyyah* (moderate) character. It implies that Islam is a middle way between two opposing polar, so it creates a balanced life, both in faith and belief (*'itiqad*), religious ritual experiences (worship), behaviour and character (*akhlaq karimah*), and Islamic teachings (*tasyri'*). While in Islamic terminology, moderate is the opposite of extreme (*ghuluw*), which means excessive and overabundant.²

Moderate in religion means confident with the essence of religion teaching professed, which teaches the principle of fair and balanced, but sharing the truth concerned with religious interpretation. The character of religious moderation requires openness, acceptance, and cooperation of each different group. Therefore, every follower, regardless of any ethnic, culture, religion, and political belief, have to listen to and learn from one another to overcome the differences in religious understanding. Religious moderation, in this context, becomes really essential to create a perspective in religion.² Boty in his work asserted that religion is not limited on identity or symbol in life, but it is a wisdom source to solve the problems of life as well as making people aware of the importance of the harmony and peace.²

A just community (*ummatan wasathan*) is a society that is in the middle. It represents that they (a just community) are moderate and fair, do not side any group because of personal tendency-with no objectivity. Moderate attitude can lead someone to a fair attitude. Because this verse

² Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 5.

² Dkk Mukhlas Syarkun, *Jembatan Islam-Barat Dari Sunan Bonang Ke Paman Sam* (Yogyakarta: Penerbit PS, 2015), p. 63.

² Elfa, Tsuroyya, *Implementasi Moderasi Beragama Dalam Mata Pelajaran SKI*, p. 22.

² Middy Boty, "Agama Dan Perubahan Sosial (Tinjauan Prespektif Sosiologi Agama)," *Istinbath* 14, no. XIV (2015), p. 42.

asks people to assess something not to “who” but to “what” it is. However, Allah wants Muslims to become witnesses for the deeds of other people or followers. In Surah Al-Baqarah: 143, Muslims are called as *ummatul wasathan* since they will be both witnesses over the people and witnessed by all people, then, they must be fair so that the witness can be received. These Muslims are capable of witnesses of the truth for other people. Quoting interpretation of Muhammad Asad, Abdullah Yusuf Ali and Marmaduke Pithal, Imtiyaz, and Yusuf, they asserted that a just (and moderate) community (*ummatan wasathan*) is Muslims that consistently maintain a balance; do not fall into left or right extremism, which later can lead to the heresy.²

In the reality of life, a human can not avoid the opposite cases. Drawing on that, *Al-Wasatiyyah Islamiyyah* appreciates divinity element (*rabbaniyyah*) and humanity (*insaniyyah*), combines materialism (*maddiyyah*) with spiritualism (*ruhiyyah*), integrates revelation and reason, universal significance (*al-jamaiyyah*) and individual significance (*al-fardiyyah*).²

A just community (*ummatan wasathan*), in K.H. Hasyim Muzadi’s perspective, means Muslims who are always *tawassuth* (middle way) and *i’tidal* (be fair); balancing faith and tolerance. A faith without tolerance will lead to exclusivism and extremism; and vice versa, a tolerance without faith leads to confusion and mess. With tolerance, a just community attempts to live together within and between religions amicably. These are Indonesian Islam’s faces represented by Islamic mass organizations that are much older than this republic such as NU (Nahdhlatul Ulama), Muhammadiyah, and so on.²

If it is elaborated further, there are at least three primary reasons why we need religious moderation.² They are: *First*, the essence of religion is maintaining human dignity as a noble creature created by God, including not to lose his life. *Second*, after religions were born thousands of years ago, humans are increasing more and more, in the diversity of ethnics, nationalities, skin colours, scattered in various countries and regions. *Third*, religion moderation is needed, especially for Indonesian context, as a strategy for preserving Indonesian culture.

Above all, religion moderation is urgent to be applied in the life of the state and nation. Several pre-existing values, particularly Islam, must be raised again because Islam is moderate and we are the truth of a just (and moderate) community (*ummatan wasathan*).

NISWA as the Implementation of Religious Moderation

Islam as all mercy to all creation (*rahmatan lil ‘alamin*) is an “ideal concept” of Islam. This concept will be achieved if a Muslim has a good understanding of religion as Jalaludin (2006) in Ahmad Saifuddin (2019) said that good understanding of religion occurred when an individual can identify and understand value of religion located in its highest the value and apply those values

² Elfa, Tsuroyya, *Implementasi Moderasi Beragama Dalam Mata Pelajaran SKI.*, p. 27.

² Lif Cahya Setiyadi, “Pendidikan Islam Dalam Lingkaran Globalisasi,” *Jurnal university of Darussalam Gontor* 2, no. 7 (2012), p. 252.

² Azyumardi Azra, *Moderasi Islam Di Indonesia* (Jakarta: Kencana, 2020), p. 19.

² Elfa, Tsuroyya, *Implementasi Moderasi Beragama Dalam Mata Pelajaran SKI.*, p. 23-25.

of religion as guidance.²

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NISWA stands for values of Islam *wasatiyyah*, an inspiration to share value of *rahmatan lil 'alamin* in Muslim daily life in order as human being's references, not only for Muslim. NISWA's theme is inspired by Islam *wasatiyyah* movement introduced by Ministry of Religion Affairs, mainly Directorate of Teachers and Teachers, in order Ministry of Religion Affairs can be as an agent of change for introducing the value of *rahmatan lil 'alamin* from Islam teachings. NISWA itself was taken from many sources such as MUI and Islam figures meeting from whole the world.³

Moderate is a form of Islam teachings manifestation as *rahmatan lil 'alamin*; mercy for the whole universe. Moderate needs to be fought for best people (*Khairu ummah*). The Islamic values of Wasatiyah (NISWA) will be understanding and practice of Muslim moderate has characteristics; those are³ : (1) A better way (*Tawassuth*) is understanding and implementation exaggerating (*ifrath*) and decreasing of religion teachings (*tafrith*); (2) Balance (*Tawazun*) is understanding and implementation of religion consisting of life aspect here and hereafter, being assertive to distinguish between deviation (*inhiraf*) and diversity (*ikhtilaf*); (3) Straight and assertive (*I'tidal*) places a thing in its place and conducts the rights and fulfils the obligations proportionally; (4) Tolerance (*Tasamuh*) is admitting and respecting diversity, in the aspect of religion and any other aspect of life; (5) Egalitarian (*Musawah*) is not discriminative to others caused different belief, tradition and individual's background; (6) Forum (*Syura*) is applied to solve every single problem in order to achieve agreement by focusing goodness over anything; (7) Reformation (*Ishlah*) is prioritizing reformative principle to achieve better situation which accommodates transformation and development era based on universal significance (*mashlahah 'ammah*), based on conserving earlier tradition which still relevant, and applying new things *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah* principle; (8) Priority (*Aulawiyah*) is the identification ability of ihwal things which should be prioritized to be implemented and distinguished from less important things; (9) Dynamic (*Tathawwur*) is the willingness to conduct transformation based on current development.; (10) Innovative (*Ibtikar*) is creating new things for the universal significance and better people; (11) Civilized (*Tahadhdhur*) is upholding moral, character, identity, and integrity as the best human being (*khairu ummah*) in humanity and civilization life; (12) Nationalism (*Muwathanah*) is an individual's awareness as good citizenship.

In Islam education institution, especially school (Madrasah), the process of education should be focused on individual's understanding of *wasatiyyah*, owning intelligence and experience of *wasatiyyah* values and sharing its values in daily life. Muslim's religion understanding will influence the experience of Islam values and unintentionally implicate toward an individual's social life and behavior.

² Dkk Elfa, Tsuroyya, *Implementasi Moderasi Bèragama Dalam Mata Pelajaran SKI* (Yogyakarta: Dialektika, 2020)., p. 28.

³ Dkk Elfa, Tsuroyya, *Implementasi Moderasi Bèragama Dalam Mata Pelajaran SKI* (Yogyakarta: Dialektika, 2020)., p. xi.

³ Dkk Elfa, Tsuroyya, *Implementasi Moderasi Bèragama Dalam Mata Pelajaran SKI* (Yogyakarta: Dialektika, 2020).,p. 8-9.

Remembering Indonesian society consists of several religions and many various ethnics. Therefore seeking of alternative education form is absolutely needed, a form of education keeping a community culture and sharing to the next generation, creating norms, treating the relationship between various students, ethnic, race, and religion, understanding each other and having good dialogue and openness. Education generally aims to form Indonesian individual who is religious and have acceptable moral knowledgeable, good worship, smart, productive, honest, fair, ethical, discipline, tolerance individual, personally and socially harmonious and develop a religious culture in the school.

NISWA education can be model education as parameter inviting students, teachers, and society out there to respect any diversity around them. This kind of education is applicable in Indonesia has various ethnics, races, religions, cultures, and languages. Students need to be taught how to be moderate to have a good relationship between humankind.

Modern Religion Concept

Sayyid Idrus bin Salim Al-jufri is a moderate figure, his thought and behavior in fighting education in Palu. Then society can accept it and is still developing until right now. Everyone loves his sincere, robust, tolerant, and national personality. Several Sayyid Idrus's fighting reflects moderation religion concept in Manaqib, conveyed by Habib Abdurrahman bin Abdillah Aljufri in 52th HAUL GURU TUA in Palu, June 4th, 2020, those are: *Firstly*, concept propagation of Sayyid Idrus bin Salim Al-Jufri. Science and moral is the concept of Guru Tua's propagation. This concept which is brilliance concept combines between science and moral. Because if an individual does not have moral, he is only in materialistic life, he will be blinded by the world. Otherwise, an individual has moral without science, will not improve himself, even he blames others just because he lacks science. However, if science is followed by moral, individual will have the right step to achieve his goal of life, be easy to learn new things and more moderate. One of Guru Tua's poem said: "Dreams achieved by science and moral if you seek for science, do not be arrogant."

Habib Idrus's propagation tends to moral to obtain a goal of life, based on history and sociology is a success, strengthening moral and character is necessary. Because there is a strong correlation between lousy individual and group lacks moral. There is also a strong relationship between success and good relationship. Moral is the heart of civilization; both are like body and soul. If the soul dies, so does the body. History proved moral, and attitude side by side followed.

Secondly, nationalism (Guru Tua's love to NKRI and Nationality Symbol). History proved that significant contribution of Ulama in placing the foundation of nationalism is a spirit of fighting against any colonialism and seize freedom. Likewise, as a figure, Guru Tua's contribution has a significant impact on raising the spirit of fighting. Guru Tua's spirit of fighting resisting imperialism has raised since he was in Hadramaut against English colonialism. When Guru Tua arrived in Middle Sulawesi, he faced Japan and Dutch colonialism which do not only physically colonize, but also destroy society's mentality and morality entirely. Guru Tua's resistance toward colonialist is more real and tangible, fighting stupidity by building a school. Alkhairaat is base of intellectual resistance, the base of freedom fighting against Dutch and Japan until Republic Indonesia's Independence day, Friday, 9th Ramadhan, August 17th 1945.

Post Indonesia's independence, August 17th 1945, when DI/TII rebelled, Sayyid Idrus was offered to help them, but Guru Tua resisted it because Palu people still needed him at that time. DI/TII regularly consolidated to whole Sulawesi, but they did not obtain any support from Muslim in Middle Sulawesi. It was caused by the influence of AlKhairaat and Sayyid Idrus's resisting toward DI/TII extremes. So that DI/TII was disappointed and attempted to kill Sayyid Idrus, but their plan was failed. Thereby Permesta (military movement group) in 1957 before controlling Palu, Permesta Military Governor Colonel Somba in Manado, ordered Yanis as Militer Coordinator Residence of Middle Sulawesi in Palu to meet Sayyid Idrus aimed to seek for support from Alkhairaat Islam University in order to help permesta separated from NKRI. Sayyid Idrus rejected that request, and finally, that representative was back and got nothing. In 1958, most of Permesta supporting military in Palu asked AlKhairaat building school as Military base, but Guru Tua clearly rejected that request because the building school was for education. As a result, Permesta shotted AlKhairaat school building. Nevertheless, luckily no one got injured. Moreover, 12 mortars did not explode. The return of Guru Tua showed his courage and karomah.

Then, G30S was exploded in Jakarta, it implicated to whole Indonesia, including Middle Sulawesi, but PKI was not accepted in Sayyid Idrus's territory, even students of Alkhairaat Islam University did not have class at that time. Afterwards, Sayyid Idrus sent his students to several rural places in Central Sulawesi, even in the Eastern Indonesian region, Alkhairaat was not only as a teacher and school but also as da'i for rural society to prevent PKI's influence. Based on several cases above, Guru Tua showed his consistent of nationalism and did not compromise with anyone who betrayed Indonesia constitution.

Thirdly, tolerance in plurality. Sayyid Idrus bin Salim Al-Jufri is a moderate and insightful figure, he is far away from radicalism, yet his idea reflects tolerance toward diversity. He mainly contributed to developing his school. His tolerance appeared when he accepted the non-Muslim teacher to teach in Alkhairaat schools. Although he was Middle East alumnus upholding Islam values, he acted moderately in articulating religion in plurality society life like Central Sulawesi society, all of them is for the advancement of his school. In this case, he is also not disinclined to involve non-Muslim teachers, PK. Entoh (Christian teacher) taught Math, Bahasa Indonesia, and English in Alkhairaat. Sayyid Idrus fully respects diversity, and his behavior can knock people's heart who are different from him.

Fourthly, Middle (Tawasuth). Guru Tua conveyed his will toward H. Rusdin Toana, a Muhammadiyah figure of Central Sulawesi, is also his student. That: "Alkhairaat does not belong to a political party, Alkhairaat belongs to Muslim". Ustad Abdillah bin Muhammad Al-Jufri deceased, a former of Alkhairaat chairman said identical thing in 37th Guru Tua's haul. Also, it was from Sayyid Idrus, "Alkhairaat is not politic, Alkhairaat's view toward the political party is identical. All of them love Alkhairaat, and Alkhairaat exists in all legal, political party in Indonesia."

Next, Guru Tua left his masterpiece for Muslim. Alkhairaat, it is Indonesia's asset. Sayyid Idrus bin Salim Al-Jufri has the vision to create education in Alkhairaat, by simple paradigm but actual. Sayyid Idrus bin Salim Aljufri's view, Education should follow the current development. This spirit was written in Sayyid Idrus bin Salim Al-Jufri's poem: So, Sayyid Idrus bin Salim Al-

Jufri's behaviours and ideas reflect religion moderation. Furthermore, Guru Tua's moral is an example of association among people and nation for us; all of them are based on Prophet Muhammad SAW. Alkhairaat students (Abnau AlKhairaat) should follow Guru Tua's moral in the modern era. Social media can be the thread which influences everyone's mindset; hoaks can be slender. Therefore, with Sayyid Idrus's experience of fighting and success can inspire everyone to build Alkhairaat.

For Sayyid Idrus bin Salim Al-Jufri, Islamic and ideal education is not only getting people smart but also utilizing all existing humans' potencies, such as intelligence, moral, spiritual and social based on Al-Quran and Hadits. Sayyid Idrus bin Salim Al-Jufri's Islam values refer to all aspects. In this case, those values correlate to NISWA, recently still campaigned. In Alkhairaat, these values have implicated into three aspects, and those are an institution, organization, and curriculum aspect. Here is several NISWA's application in Education Institute Al-Khairaat:

A better way (*Tawassuth*). This value is one of Guru Tua's ideas conveyed in his will: "Alkhairaat is not politic; Alkhairaat's view toward the political party is identical. All of them love Alkhairaat, and Alkhairaat exists in all legal, political party in Indonesia." In the 2nd Conference (*Mu'tamar*), Sayyid Idrus explained that Alkhairaat is a non-political organization and not affiliated with any organization in Indonesia.³ This phrase shows that Alkhairaat places itself in the middle and does not take side. Nowadays it continues in order Alkhairaat surrounded by any Islamic organization/political party, and it is the forbidden name of Alkhairaat because Alkhairaat just focuses on education. Next, the combination of science and moral taught since existing Alkhairaat until now in order Alkhairaat does not understand religion hyperbolically. Alkhairaat Islamic Education Institution is a social organization, working for general interests, Alkhairaat does not take shelter or affiliate with any social or politic organization in Indonesia. So, Alkhairaat is independence.³

3

Balance (*Tawazun*). Sayyid Idrus bin Salim Al-Jufri has the vision to create an education system, simple mindset but actual in Alkhairaat institution, in order Alkhairaat alumnus can compete and race in the science competition.³ Guru Tua truly realized that things, religion is not enough for life but also need other sciences which have to teach in order. Nowadays Alkhairaat Education Institution has two types of institutions. First, Islamic school formally supervises under the Ministry of Religion Affairs. Second, School is under Ministry of Education jurisdiction.³

5

Straight and Assertive (*I'tidal*). Sayyid Idrus bin Salim Aljufri places education as the primary concept of his propagation. Teaching and learning are his principals. Sayyid Idrus always

³ Nur, "Pengembangan Dakwah Alkhairaat Di Kota Palu.", p. 35.

³ Nurhayati, "Pemikiran Pendidikan Sayyid Idrus Bin Salim Aljufri Dalam Pembentukan Akhlak Islami," *Rausyan Fikr* 1, no. 14 (2018), p. 88.

³ Dkk Elfa, Tsuroyya, *Implementasi Moderasi Beragama Dalam Mata Pelajaran SKI* (Yogyakarta: Dialektika, 2020), p. 187.

³ Elfa, Tsuroyya, DKK. *Implementasi Moderasi Beragama Dalam Mata Pelajaran SKI* (Yogyakarta: Dialektika, 2020), p. 191.

preserve these principles in order to educate society. Although there are many obstacles out there, he did and passed it with full dedication and responsibility, in order Alkhairaat still exists and keeps developing right now. Furthermore, this spirit is spread toward the next generation and Alkhairaat committee in conducting their jobs based on their field proportionally. Now, there are 1561 school branches in any Eastern Indonesian region.

Tolerance (*Tasamuh*). Sayyid Idrus bin Salim Aljufri is a tolerant figure, significantly to develop education in his school. It can be seen from his behaviour to recruit Alkhairaat teacher. He also involved non-Muslim teachers, PK. Entoh (Christian teacher) taught Math, Bahasa Indonesia, and English in Alkhairaat.³ Many people including non-Muslim from any ethnic involved in Alkhairaat activities, such as HAUL of Guru Tua as death memorial of Habib Sayyid Idrus bin Salim Aljufri; it is held once a year after Eid Mubarak, strictly 12th of Syawal (Islamic calendar).³

Egalitarian (*Musawah*). In his era, Sayyid Idrus bin Salim Aljufri always invited society to study in Alkhairaat. There was no limitation on students. Everyone has the right to study, no matter rich, poor, nobility or ordinary people, each person deserves obtaining an education.³ Alkhairaat still provides an opportunity for everyone to study until now, they come from any ethnic to study in this school. Even there are many non-Muslim studying general sciences at University.

Discussion (*Syura*). Discussion is Sayyid Idrus bin Salim Aljufri's leadership model implemented in guiding society through education and propagation with his own Alkhairaat. Collective leadership is a leadership model involving many participants to achieve the organizational goal. It can be seen from his history involving his students to monitor schools in the district. He always interacts and communicates with his team to achieve collective good.³ A significant development is from institution aspect, Alkhairaat transforms its management system from individual leadership of Kyai toward collective leadership national chairman as the policy has taken based on discussion Alkhairaat General Secretary as operational officer helps Alkhairaat Chairman with several councils meanwhile, those are Council of Education, Council of Propagation, and Council of Organization. Alkhairaat organization development is signed by conference to progress and advancement of Alkhairaat. It is held once every five years, except there are particular things related to the internal issue in order postponed 6 to 10 years.⁴

³ Elfa, Tsuroyya, DKK. *Implementasi Moderasi Beragama Dalam Mata Pelajaran SKI* (Yogyakarta: Dialektika, 2020).. p. 205.

³ Raisa Alatas, "Komunikasi Antar Budaya Arab Hadramaut Dan Etnis Kaili Di Kota Palu Sulawesi Tengah," *Jurnal Ilmu Komunikasi* 1, no. 14 (2016)., p. 38.

³ Pontoh, "Manajemen Kepemimpinan Sayyid Idrus Bin Salim Aljufri Dalam Mengembangkan Lembaga Pendidikan Alkhairaat.", p. 65.

³ Nurhayati, "Pemikiran Pendidikan Sayyid Idrus Bin Salim Aljufri Dalam Pembentukan Akhlak Islami.", p. 194.

⁴ Nurhayati, "Pemikiran Pendidikan Sayyid Idrus Bin Salim Aljufri Dalam Pembentukan Akhlak Islami.", p. 195.

Reformation (*Ishlah*). Sayyid Idrus implements a reformation in curriculum development. In the beginning, the curriculum of Alkhairaat Education Institution still applied curriculum based on visualization tool, especially Arabic as a foundation of understanding other subjects. This visualization tool as a method aims to understand short Arabic word directly demonstrated by Sayyid Idrus bin Salim Al-Jufri. After mastering and understanding the nitty-gritty of Arabic, he was then moving to other determined objects such as tafsir, hadis, tauhid, akhlak, tasawuf, and other subjects. Afterwards, Sayyid Muhammad bin Idrus Aljufri replaces his father as Chairman of Alkhairaat. He continues his father program conducting curriculum transformation, that is inserting general subjects is development and education field in school, in order curriculum is inclusive and multicultural, it is one of reflection of Sayyid Idrus bin Salim Aljufri's idea to be continued by Abnauil Khairaat.⁴

1

Priority (*Aulawiyah*). Sayyid Idrus bin Salim Aljufri applies this principle because he loves science. It can be seen from his choice to be a teacher rather than others. Educating society is his priority. His seriousness of spreading science is spread to his students. As a result, several students, able to teach, is sent to other regions in order to spread science, although, at that time, those students were needed in school. Nevertheless, advancement is prioritized more, in order Sayyid Idrus successfully develop Alkhairaat and known.⁴

2

Dynamic (*Tathawwur*). This way is also applied by Sayyid Idrus bin Salim Aljufri toward Alkhairaat Islam education. In 1930, religion subject was only taught using Arabic. A few years later, precisely after the 1st conference in 1956, was taught general subjects⁴. Thereby, it was also Alkhairaat Islam education. In the beginning, its education system only prioritized religion subject by using Arabic. However, current development demanded adjustments, then combining religion subject with the general subject, even public schools offered any department in several places.⁴

4

Innovative (*Ibtikar*). In the beginning, Alkhairaat Education Institution was a school, then transformed into Alkhairaat Education Institution which already spread to whole East Indonesia-starting from School, Islamic Boarding, General School, University, Hospital. Sayyid Idrus bin Salim Aljufri has a program for his best students to continue studying abroad. It does not mean that Alkhairaat has low science. However, it aims to increase insight and experience, in order science comparative study can be possibly applied in Indonesia For instance, his grandson (Habib Sagaf bin Muhammad Aljufri) he continues studying in Egypt, as a pioneer and is followed by next students, as the writer said in the previous chapter, that is Dr Hj.

⁴ Nurhayati, "Pemikiran Pendidikan Sayyid Idrus bin Salim Aljufri dalam Pembentukan Akhlak Islami.", p. 197.

⁴ Alatas, "Komunikasi Antar Budaya Arab Hâdramaut dan Etnis Kaili di Kota Palu Sulawesi Tengah.", p. 34.

⁴ Nurhayati, "Pemikiran Pendidikan Sayyid Idrus bin Salim Aljufri dalam Pembentukan Akhlak Islami.", p. 198.

⁴ Nurhayati, "Pemikiran Pendidikan Sayyid Idrus bin Salim Aljufri dalam Pembentukan Akhlak Islami.", p. 197.

Huzaima T. Yanggo.⁴

5

Civilization (*Tahadhdhur*). Sayyid Idrus bin Salim Aljufri does not only teach his students and santri, but also he shares moral values toward his santri and students. Integrative science based on Al-Quran, Sunnah and Salafus Salih tradition, sincerity, long-life education, and caring to the poor can be a strong foundation in spreading science conducted by Sayyid Idrus bin Salim Aljufri. Moral coaching is a part of integral in declared education. That is why when he was teaching his santri and students, he willingly pushes them to have good moral. Its standard can be seen through their daily interaction with society.⁴

6

In this context, if moral and behaviour is a necessary instrument nowadays in National Establishment operational, establisher's mind should be based on ethic, moral, and spiritual. One of concrete application from respect and breeding toward parents and teachers is kissing their hand. Until now, one of Abnau Alkhairaat's characteristics is shaking hand with his teacher, santri/student recommends to kiss their teachers' hand, also kiss parents' hand, older siblings or older people.⁴

7

Nationalism (*Muwathanah*). Sayyid Idrus bin Salim's nationalism can not be doubted anymore, considering the long history during against Japan and Dutch imperialism in Palu. His freedom resistance is by continuously teaching in order people of Palu stay away from stupidity which can be colonized quickly. Guru Tua's love for NKRI is written in his poems. Recently, one of nationalism implemented in Alkhairaat Education Institution is Flag Ceremony, it is held every Monday as what public school held, also celebrate Independence day every year, it is an appreciation toward fighters over their resistance to obtain freedom.

Conclusion

Concept of moderation religion has reverberated before Indonesian freedom. Islamic values as shaping character have been taught by preceding Ulama through Islamic Education Institution. Sayyid Idrus bin Salim Aljufri is one of the influential figures in Indonesia, especially in East Indonesia. He left his phenomenal masterpiece, is Alkhairaat Education Institution still developing right now. Although he is from Arab, he is a moderate figure in any aspect. His resistance reflects his behaviour in moderation concept; one of them is making science and moral as the key to success and heart of civilization. Nationalism is a proof of love toward Indonesia proven through poems and behaviour, tolerance toward diversity, middle (*tawasuth*) does not intend taking aside to any Islamic organization or political party, and visioner propagation. Sayyid Idrus is succeed applying Islamic values which have similarity with Wasatiyah Islamic

⁴ Nurhayati, "Pemikiran Pendidikan Sayyid Idrus bin Salim Aljufri dalam Pembentukan Akhlak Islami.", p. 195.

⁴ Nurhayati, "Pemikiran Pendidikan Sayyid Idrus bin Salim Aljufri dalam Pembentukan Akhlak Islami.", p. 203.

⁴ INurhayati, "Pemikiran Pendidikan Sayyid Idrus bin Salim Aljufri dalam Pembentukan Akhlak Islami.", p. 204.

Values (NISWA), going to be famous right now, those are *tawasuth, tawazun, tasamuh, musawah, islah, syura, i'tidal, aulawiyah, tahadlur, tathawur, ibtikar, and muwathanah*. These values are still employed to aspect of institution, aspect of organization, and aspect of curriculum in Alkhairaat Education Institution until now. Hopefully, spirit moderation through NISWA can be applied in our daily life.

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