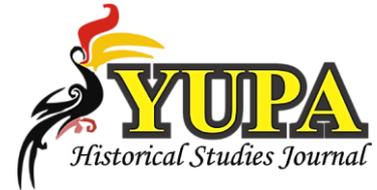


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The Role of Islamic Mass Organizations in The History of The Development of Islam in South Sulawesi Before Independence (1913-1945)

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Abstract This article discusses the role of Islamic Community Organizations in the history of the development of Islam in South Sulawesi from 1905-1998. The writing method used is the historical method which includes Heuristics, Criticism, Interpretation, and Historiography. Islamic Community Organizations (Ormas) were triggered by the drive due to the growth of patriotic and nationalistic behaviour which at the same time became a response to the problems that occurred among the Indonesian people at the end of the 19th century. The development of Islamic Community Organizations in South Sulawesi has had a positive impact based on historical facts starting from trade contacts to the spread of Islam in South Sulawesi in 1605 during the reign of King Tallo, namely Sultan Alauddin. Organizations based on Islamic values that exist in Indonesia, especially in South Sulawesi, historically consist of Sarekat Islam, Nadhatul Ulama, and Muhammadiyah.

Keywords: Role, History, Islamic Organization

Abstrak Artikel ini membahas tentang peran Organisasi Kemasyarakatan Islam dalam sejarah perkembangan Islam di Sulawesi Selatan dari tahun 1905-1998. Metode penulisan yang digunakan adalah metode historis yang meliputi Heuristik, Kritik, Interpretasi, dan Historiografi. Organisasi Masyarakat Islam (Ormas) dipicu oleh dorongan karena tumbuhnya perilaku patriotik dan nasionalistik yang sekaligus menjadi respon terhadap permasalahan yang terjadi di kalangan masyarakat Indonesia pada akhir abad ke-19. Perkembangan Organisasi Kemasyarakatan Islam di Sulawesi Selatan telah memberikan dampak positif berdasarkan fakta sejarah mulai dari kontak perdagangan hingga penyebaran agama Islam di Sulawesi Selatan pada tahun 1605 pada masa pemerintahan Raja Tallo, yaitu Sultan Alauddin. Organisasi yang didasarkan pada nilai-nilai Islam yang ada di Indonesia, khususnya di Sulawesi Selatan, secara historis terdiri dari Sarekat Islam, Nadhatul Ulama, dan Muhammadiyah.

Kata kunci: Peran, Sejarah, Organisasi Islam



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INTRODUCTION

Islam is understood not only as a religion that contains a set of doctrines of belief, but also a set of values and culture. According to Hammilton AR. Gibb, Islam is a complete cultural system. As a doctrine, Islam is a set of spiritual teachings formulated in creeds and liturgies that must be believed in and practiced by every Muslim individual. Meanwhile, as a world civilization, Islam is a way of life that contains public teachings and regulates all dimensions of the worldly life of its adherents (Nuruddin, 2018).

Islam in the archipelago experienced significant spread from the 13th to the 16th century. However, historians agree that Islamic teachings cannot be separated from traders, Sufis and scholars, and practitioners of the tarekat. The spread of Islamic teachings can also be associated with expansion to the conquest of areas in which there were trade and da'wah activities. In the 19th century, the Sulawesi Sea region was an area that was busy with traders, including the role in economics and politics as seen from the role and activities of trade (Mukjizah et al., 2023). According to Daliman, in general, the chronology of Islamization in the archipelago can be divided into three stages, namely: the arrival period, the dissemination process and the development process (Atsani & Nasri, 2022).

Islamization in South Sulawesi was carried out by three datuk from Minangkabau, West Sumatra. The three datuk are: first, Sulaeman with the title Datuk Sulung, he died in Luwu, especially in Kampung Patimang, so he was given the title Datuk Pattimang. Second, Abdul Makmur with the title Khatib Tunggal, because he died in Kampung Bandang (now the city of Makassar), he was given the title by the community Datuk ri Bandang. Third, Abdul Jawad with the title Khatib Bungsu, he died in the Bulukumba area, namely in a place called Tiro, so he was given the title Datuk ri Tiro (Sartika et al., 2023).

The history of Islam in the South Sulawesi region has influenced the reign of the Tallo Kingdom. The history of the entry of Islam into the Tallo Kingdom under the reign of Karaeng Matoaya who had embraced Islam on September 22, 1605, then followed by the King of Makassar, named I Mangarangi Daeng Manrabi (Darmawijaya & Abbas, 2014). After converting to Islam, the King of Tallo was given the title Sultan Abdullah Awwalul Islam and the King of Makassar was given the title Sultan Alauddin. On November 9, 1607, Sultan Alauddin made Islam the religion of the Makassar kingdom. Starting from this event, Islam was officially accepted as the religion of the kingdom, so Sultan Alauddin began to spread the Islamic faith to neighbouring kingdoms. Before entering the 1620s, almost all kingdoms in South Sulawesi were Muslim.

Historical facts related to the spread of Islam are using the conversion of rulers or kings in coastal areas or port cities. Then followed by their role as protectors in the development of Islamic broadcasting centres in their respective regions. Likewise, the acceleration of the initial process of Islamization in South Sulawesi was greatly supported by the system of approach and

method of preaching carried out by preachers from Minangkabau, namely Datuk ri Tiro, Datuk Patimang, and Datuk ri Bandang (Abdullah, 2016). They used an accommodative approach, structural and cultural adaptation, namely through the bureaucratic structure through the king, norms or customs, and traditions of the local community. This provides confirmation that Islamization in South Sulawesi means through the palace door which uses the king as an interpretation of Islamic figures in his community.

The development of Islam in South Sulawesi eventually increasingly influenced society. Entering the 20th century AD, many problems and events had to be faced by the Indonesian nation, including the people of South Sulawesi, one of which was the increasing influence of the Dutch in Indonesia, especially South Sulawesi. Therefore, the Indonesian people thought about being able to fight the power of the Dutch through educated people who fought through the national movement by forming an organization as a forum for political thought to achieve independence. This also happened in the Islamic community to create an Islamic organization with a pluralistic emphasis and scope of movements.

Some of the largest Islamic value-based community organizations both at the national and local levels include Nahdlatul Ulama (NU), Sarikat Islam (SI), Persatuan Tarbiyah Islamiyah (PERTI), Indonesian Ulema Council (MUI), Association for the Improvement of Islamic Education (GUPPI), Islamic Dakwah Council (MDI), Indonesian Mosque Council (DMI), Indonesian Muslim Intellectual Association (ICMI), Islamic Student Association (HMI), Indonesian Islamic Student Association (PMII), Aisyiah, Muslimatrang, and so on (Lolytasari & Istiqoriyah, 2018).

Islamic-based Community Organizations (Ormas) in their development at present show data that there are people who do not like Islamic Mass Organizations because their movements are radical. This idea was obtained from a national survey which stated that 49.0% of Muslims are anti-radical Mass Organizations (Damarjati, 2021). The results of the survey also involved the people of Sulawesi so an analysis of the problem was obtained that some people now think that Islamic Mass Organizations are radical.

Based on public perception in a national survey, especially in Sulawesi, this article will discuss the role of Islamic mass organizations in the history of the development of Islam in the South Sulawesi region before independence to provide an understanding of Islamic organizations that have their path of struggle in defending Islam and teaching Islam through their movements. Public trust is important so through this article, it is hoped that the public, especially in South Sulawesi, can understand the role of Islamic mass organizations in governance and be able to synergize to realize prosperity in this country.

METHOD

The writing in this article uses qualitative research that is descriptive and uses historical approach analysis, namely Heuristics, Criticism, Interpretation and Historiography (Teaching Team of the History Education Department, 2018). The primary sources used are such as an article entitled 'Islamization in South Sulawesi in Historical Perspective', written by Abdullah which was published by the Paramita Journal in 2016. In addition, secondary sources used in writing this article are the results of a survey of the Majority of Indonesian Muslims Anti-Radical Mass Organizations who are pro 9%, released by Detik News.

RESULT AND DISCUSSION

History of the Development of Islam in South Sulawesi

Geographically, South Sulawesi is a region in Indonesia with its capital in Makassar. South Sulawesi, which is located in the southern part of Sulawesi Island, formerly known as Ujung Pandang, is located between 119°24'17'38" East Longitude and 5°8'6'19" South Latitude, bordering Maros Regency to the north, Maros Regency to the east, Gowa Regency to the south and the Makassar Strait to the west (Makassar, 2021). Historically, South Sulawesi has had various popular local kingdoms, one of which is the Gowa Kingdom and the Tallo Kingdom. When these two kingdoms united to form the Makassar Kingdom, they became the trigger for the rapid development of Islam in South Sulawesi. At the same time, the Makassar Kingdom (Gowa-Tallo) reached the peak of its glory in the 17th century AD (Sulistyo, 2014).

The history of the development of Islam in South Sulawesi was influenced by the first factor, namely the interaction between the population and Muslim traders from Malay. This incident occurred around the 17th century, then from this interaction process a very strong relationship was established, even the Gowa Kingdom provided several facilities to the traders.

The second factor besides interaction through trade, Islam came to South Sulawesi with the method of spreading through three figures namely Dato ri Bandang, Dato Pattimang and Dato ri Tiro. The three scholars directly spread Islam through the local kingdom and first converted their king to Islam, then from this king who became a role model for his people and also chose Islam. Starting from this in the first half of the 16th to 17th centuries became the peak momentum of the spread of Islam as well as achieving glory in the political and economic fields in the Makassar Kingdom (Gowa-Tallo) (Raja, 2011).

Entering the colonial era, the development of Islam also grew rapidly. Around the 20th century as the beginning of the movement in upholding Islam for the glory of Islam became an idea and the glory of the people that could be realized through organizations as a means of struggle (Padmo, 2007). The idea of renewal had emerged before the 20th century, which was in line with the return of scholars who had studied in Mecca which also coincided with the

development of the Wahabi movement which wanted to purify the implementation of Islamic teachings. The movements that emerged started from individual efforts by opening surau or madrasah, publishing magazines, and the formation of social, and religious organizations, and even later shifted to political organizations (Padmo, 2007).

The Role of Islamic Community Organizations (ORMAS) in South Sulawesi

The birth of Islamic organizations in Indonesia was triggered by the encouragement of the growth of patriotism and nationalism as well as a response to the problems that occurred in Indonesian society at the end of the 19th century which ultimately led this nation to failure due to the political policies of the Dutch government. The initial step to realize the organization in the era of the Dutch East Indies government, namely the emergence of Islamic mass organizations which were divided into several phases, namely: first, Islamic preaching, second is the development of education and third, strengthening the community's economy (Hayati, 2018). These three phases made the Islamic movement more possible to be carried out, because the political field was controlled and prohibited by the Dutch East Indies government.

The anti-colonial movement through Islamic Organizations in Indonesia has influenced the development of Islam in the South Sulawesi region. Community organizations (Ormas), especially Islamic mass organizations according to Van Bruinessen, stated that in certain cases, Islamic mass organizations must use transnational movements to avoid the religious authority of Islamic mass organizations in Indonesia, such as Nahdlatul Ulama (NU), Muhammadiyah, Persatuan Islam (Persis), and the Indonesian Ulema Council (MUI) (Wahid, 2014). Specifically in the South Sulawesi region itself, there are various Islamic mass organizations, both national and local, which will be described as follows:

a. Islamic Union

A new view to establish the Sarekat Dagang Islam organization emerged because the indigenous people (Java) received pressure and trade games from the Chinese who during the Dutch colonial government accepted the position of being the middle class and supplier (mediator trader) of materials used to produce batik, such as woven cloth, paint and wax (malam: in Javanese) (Muryanti, 2006). Responding to the game of Chinese traders which was felt to be very detrimental and unfair to indigenous traders, then to strengthen themselves to fight against Chinese traders, the Sarekat Islam organization was born.

The Islamic Trade Union was founded by Haji Samanhudi in collaboration with RM Tirtoadisuryo in Surakarta in September 1906. In 1911, the existence of the Islamic Trade Union was recognized by the colonial government with many obstacles, for example, it was not allowed to hold public meetings. In addition to Samanhudi, another important figure was Cokroaminoto, who later suggested that the Islamic Trade Union be expanded further and not limited to trade

but more than that. Thus, the idea arose to change the Islamic Trade Union to the Islamic Union so that it would be more comprehensive.

Sarekat Islam in South Sulawesi in 1913-1921 used a relatively stable organizational structure and paid attention to political, economic, and religious aspects. This can be seen from the implementation of the annual meeting into a national congress. The national congress based on Islam was the main project in all activities by taking into account the existing situation. The role of Sarekat Islam cannot be separated from the role of the figures, namely Datuk Suppa Andi Abdullah Bau Massepe as an influential figure in South Sulawesi.

Further developments, HOS Cokroaminoto together with Petta Barru tried to expand the area in South Sulawesi and invited Datuk Suppa Andi Abdullah Bau Massepe to continue the struggle. The principles of the Sarekat Islam struggle mentioned in the Sarekat Islam South Sulawesi dakwah bulletin stated that first, the principles of Islam are the basis of the organization's struggle. Second, the principle of democracy is the basis of the organization's association. The third is the socio-economic principle as an effort to improve the welfare of citizens who are generally at the poverty level.

b. The Islamic Scholars' Association

The birth of Nadhatul Ulama as a Community Organization (ORMAS) originated from the formation of a jamiyyah that emerged from the Tashwirul Afkar discussion founded by Kiai Wahab in 1924 in Surabaya (Ulum & Wahid, 2019). The Tashwirul Afkar discussion institution, which means "portrait of thought", is a form of concern from Kiai Wahab and other kiai regarding the turmoil and challenges faced by Muslims related to religious practice, education and politics. After the participants of the Tashwirul Afkar discussion institution agreed to form a jamiyyah, Kiai Wahab felt the need to ask for the blessing of the Kiai.

In the history of Nadhatul Ulama, the first organization founded by Islamic boarding school scholars (before the birth of Nadhatul Ulama in 1926) was not Nahdlatul Muslimin, but Nahdlatul Wathon (National Awakening, 1916) (Ulum & Wahid, 2019). This happened because in the context of colonialism, Islamic boarding school scholars no longer prioritized limited Islamic groups, but rather a national awakening to expel colonialism. Nahdlatul Wathon became the centre of the struggle for independence which was strengthened by the establishment of Nahdlatut Tujjar (Traders' Awakening) which was an effort by scholars to build people's economic independence, visa colonialism. Nahdatul Tujjar became a practical struggle at the economic level, which fought at the national level through Nahdlatul Wathon. Nadhatul Ulama to this day remains consistent as the vanguard of Islamic moderation in Indonesia because this organization has found a balanced and fair understanding of Islamic teachings. Carrying out tawasuth and i'tidal, Nadhatul Ulama has three approaches, namely, first, fiqh al-ahkam, meaning the sharia approach for people who are ready to implement positive Islamic law (ummat ijabah).

Second is *fiqh al-da'wah*, meaning the development of religion among citizens through training. Third, *fiqh al-siyasah*, which means Nadhatul Ulama's efforts to color national and state politics in Indonesia (Ulum & Wahid, 2019).

Nadhatul Ulama's role as an Islamic mass organization at the central level also has an impact on the development of Islam in South Sulawesi. The form of struggle and role of Nadhatul Ulama at the beginning of independence, namely first, Nadhatul Ulama directed the struggle at efforts to strengthen faith and worship and then develop religious perceptions, especially in social, educational, and economic issues. Second, Nadhatul Ulama's struggle was directed at Dutch colonialism using a cultural struggle pattern to achieve independence. Therefore, Nadhatul Ulama through a famous figure, namely Wahid Hasyim KH. Masykur was a member of BPUPKI (Goncing, 2015).

c. Muhammadiyah

The early history of the establishment of the Muhammadiyah mass organization cannot be separated from the process of the establishment of the Islamic Union. The Islamic Union began to decline due to internal conflicts so figures from South Sulawesi in this mass organization declared themselves to leave. The figures include Haji Abdullah from the Makassar Islamic Union and Muhammad Daeng Boko from the Selayar Islamic Union (Darmawijaya & Abbas, 2014).

Muhammadiyah is an organization that is an Islamic movement. The Islamic movement referred to in this case is Islamic preaching and *amar ma'ruf nahi munkar* which is aimed at two aspects, namely individuals and society. The preaching of *amar ma'ruf nahi munkar* in the first aspect is divided into two groups, namely, to those who have become Muslims in the form of renewal (*tajdid*) which means returning to the original teachings of Islam. Second, it is aimed at those who have not become Muslims in the form of a call and invitation to embrace Islam. Then, the second preaching of *amar ma'ruf nahi munkar* is to society, in the form of improvement and guidance as well as warning.

As a modern Islamic movement, Muhammadiyah in cleansing Islam from the influence of false teachings based its program on the Islamic education system, and improving the social conditions of Indonesian Muslims. Among these programs, education is a prominent aspect that originated from the reforms carried out by Muhammadiyah at that time. A movement based on religion, the idea of Muhammadiyah's reform emphasized the struggle to purify Islam from the influence of local traditions and religions that are contrary to Islamic values (Zebua, 2019).

In the development of history, these two figures prefer to be active in driving Muhammadiyah. Talking about the beginning of Muhammadiyah's presence in the South Sulawesi region, it began with the arrival of Mansyur al-Yamani in the Makassar area in 1924. Al-Yamani is known as a batik trader who opened a shop in Pasar Straat. So that for approximately three years, al-Yamani introduced Muhammadiyah to the administrators and members of As-Shirathal

Mustaqim (the local Islamic organization of South Sulawesi), finally there were several administrators and members of As-Shirathal Mustaqim who declared themselves to leave As-Shirathal Mustaqim and wanted to establish the Makassar Branch of Muhammadiyah (Zebua, 2019).

The desire was approved by South Sulawesi figures who had previously left the Islamic Union, namely Haji Abdul Razak and Haji Abdullah's camp. On this basis, when Al-Yamani came to introduce Muhammadiyah, Haji Abdullah's party was very interested, because the understanding developed by Muhammadiyah was in line with the understanding held by Haji Abdullah. After learning about Haji Abdullah's ideals to join and establish the Makassar branch of Muhammadiyah, precisely on the night of 15 Ramadhan 1344 H, which coincided with April 27, 1926, they succeeded in achieving this goal.

The Muhammadiyah movement did not need a long time to become a reform movement that began to spread to many areas in the South Sulawesi region, such as Rappang in 1928, the Pinrang region in 1930, Pare-Pare in 1929, then Majene in 1929, the Soppeng region in 1928, the Sengkang region in 1928, then the Pangkajene region in 1928, Maros (1929), Barru (1930). Gowa (1928), Takalar (1930), Bantaeng (1927), Bulukumba (1928), Sinjai (1928), Selayar (1930), the Jeneponto region in 1933, Luwu in 1928, in the same year as Jeneponto, Enrekang in 1933 (Zebua, 2019). Developments related to the spread of Muhammadiyah in South Sulawesi cannot be separated from Muhammadiyah's ability and efforts to develop and provide Islamic preaching.

Muhammadiyah's efforts and activities can be grouped into four areas, namely the religious field, which includes conveying guidance and guidelines in the aspects of faith, worship, morals and mu'amalah based on the Qur'an and as-Sunnah, establishing mosques and prayer rooms as places of worship. The second is the field of education, which includes education that is oriented towards collaboration between the general education system and the Islamic boarding school system. The third is the social community field, which includes activities in the form of charitable efforts of hospitals, maternity homes, polyclinics, medical centers, pharmacies, and orphanages. The fourth is the field of Muhammadiyah's political participation, not a party and underbouw of a political party, but as Muhammadiyah's political participation in the form of enjoining good and forbidding evil and conveying ethical, moral and akhlakul karimah guidelines for government and people's policies (Rusydi, 2016).

CONCLUSION

The movement of Islamic community organizations basically originated from the encouragement of the growth of patriotic and nationalistic behavior as well as being a response to the conditions that occurred among Indonesian society at the end of the 19th century which ultimately led this nation to failure due to the political regulations of the Dutch colonial

government. Islamic mass organizations in the South Sulawesi region have influenced the history of the development of community life and the rapid increase in the influence of Islam.

Islamic mass organizations in South Sulawesi are in principle closely related to the Islamic Union in 1906. The role of the Islamic Union in South Sulawesi cannot be separated from the influence of the figure of Datuk Suppa Andi Abdullah Bau Masepe. The second Islamic mass organization is Nadhatul Ulama which plays a role as an organization that strengthens faith and worship accompanied by the development of religious perceptions, especially in social, educational, and economic issues. The third is Muhammadiyah which was born on April 27, 1926, and it did not take long for the Muhammadiyah movement as a reform movement to spread to various regions in South Sulawesi.

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