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RESEARCH ARTICLE

ISLAMIC MOVEMENT IN MALUKU (FAST, PRESENT AND FUTURITY)

¹Hasbollah Toisuta, ²Abubakar Kabakoran and ^{*,3}Leunard Onisivorus Kakisina

¹Faculty of Syariah and Islamic Economics Islamic Institute of Ambon, Maluku, Indonesia

²Department of Syariah, State Islamic Institute of Ambon, Maluku, Indonesia

³Department of Agribusiness, Faculty of Agriculture, Pattimura University, Maluku, Indonesia

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ABSTRACT

Early 20th century all the Islamic movement organizations, both local and national, are all pushed to Islam Wasatiyah (moderate Muslims) and not sensible radical. Where educational institutions were born of the participation of the local population, the primary mission of these institutions is the development of character and morals of Muslims in Maluku. Judging from the movement (2001-200), more focus on jihad (war), the Salafi movement today is more focused on missionary movement, education and economics. As for the future, be offered the idea of Islamic schools of Ambon as a movement of cultural Islam which is based on the contextual reality by opening up a dialogue that is honest and critical now, to build awareness of diversity, solidarity and mutual pro- existence, as well as social cooperation in various fields of life and development, Voicing human values as part of the mission of Islam which is a blessing for the universe.

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INTRODUCTION

Discussing the Islamic movement in Maluku we actually get into a theme study an area of wilderness in the context of historical social studies religion in Maluku. That is because they have not been a lot of "if it cannot be called no "themes of academic studies that specifically makes the Islamic movement in Maluku as the main focus of academic discourse. Various results of recent research from research thesis or dissertation though not much touching these dimensions are proportionate, so that when the question arose of how to explain academically about the Islamic movement in Maluku, it seems we find it difficult to do the mapping to this theme, when, where, who, what are the factors that underlie and so is an aspect important aspect that has not been explained well (Maluku conflict (1999-2003). The next difficulty is in terms of where we want to explain the phenomenon of Islamic movements in the Moluccas. This is certainly related to how to explain the position of Islam in the Moluccas in historical perspective, or lifting phenomenon of Islamic movements in the Moluccas in the context of the movement of modern history. When we cite Dalear Noer, the modern Islamic movement in Indonesia has

*Corresponding author: Leunard Onisivorus Kakisina

Department of Agribusiness, Faculty of Agriculture, Pattimura University, Maluku, Indonesia.

started since the beginning of the 20th century, with the rise of Islamic organizations are structured in a "modern" and semi-modern (Noer, 1980). It means that before the century -20 Islamic movements cannot be said of modern Islamic movement. In explaining about the Islamic movement in Maluku we certainly cannot escape the historical dimension when Islam arrived in the Moluccas. It means that the search of the dimensions of "the Islamic movement traditional" - to distinguish the modern movement perspective Noer, also hope distinguished by the traditional understanding of NU, should wherever possible be brought to the surface to get a full understanding of how Islam came to Maluku and proceed in time tunnel to enter the modern era and contemporary today. The development of Islam in the Moluccas, particularly post-conflict must be acknowledged to have emerged various new phenomena Islamic movement that actually did not exist before the conflict in the Moluccas. The emergence of the Salafi movement as a "legacy" of the presence of paramilitary troops Jihad leader Djafar Umar Thalib, and the phenomenon of radicalism which tends to harden after conflict. Entry and growing Salafi movement as a result of the phenomenon of transnational Islamic movements, the rise of religious sects that grew outside mainstream Islam which is the fruit of the democratic process as well as a-academic and social problems that must be addressed as well. From this perspective, this

paper want to discuss the Islamic movement in Maluku. To the main problems to be dissected is, how to explain Islam in Maluku the movement itself? The principal question then derived by some operational questions regarding how the perspective of the history of the Islamic movement in Maluku? What are the factors associated with Islamic movements in the Moluccas and how the development of contemporary Islamic movements in the Moluccas?

MATERIALS AND METHODS

The study was conducted in Maluku province with a focus on Islamic movements in the Moluccas during the period of past, present and future, which is seen as a sociological phenomenon that takes place in the context of the social structure of Islamic societies. Informants are taken based on the understanding that in principle researcher researchers want someone informant must be understood against the Islamic movement. This study uses a purely qualitative, the data obtained only through informants with provisions until there is a surfeit of data. Collecting data using the technique of participant observation and indepth interview. This research is a sociological anthropological research with qualitative data, which is categorized as a descriptive interpretative anthropology sociology research. It also required a search for a variety of historical data and other literature relating to this study.

RESULTS AND DISCUSSION

Early History of Islamic Development in Maluku

There is difficult to say since when exactly Islam came and spread in Maluku (M. Adnan Amal, 2010). Although in general there is the view that Islam entered in the Moluccas since the XV century, and brought by Arab traders in North Maluku as a stopover beginning (Usman Talib, 2013). But how Islamic movement then spread into the other parts of the Moluccas, it is the other important parts that need attention. Another difficulty for the states since when Islam arrived in Maluku also is located in what we can define "Islam" itself, what is meant is "Islam" within the meaning of formalistic, or Islam in a more sociological meaning. For those who believe formalistic, size islamic a society simply looks at aspect formal aspects, for example, the extent someone has to say two sentences creed or use name-name of Islam. As for defining Islam as a sociological view that a new society is considered Islam when Islam has actually institutionalized the sociological and has provided principles for all social institutions, cultural and political (Azyumardi Azra, 1997). So according to this view, merely recite the shahada cannot justify the penetration of Islam in the region. About entry and development of Islam in the region, by experts at least there are some views that are generally used in analyzing the process of penetration of Islam in the archipelago. Ricklefs for example, explained that the process of Islamisation an area at least through some patterns. First contact between the native population to Islam and then embraced it. The second process, the foreign merchants Asia (Arab, Indian Chinese etc.) Who had converted to Islam live permanently in an archipelago and mawin intermarry with the native population as well as to follow the pattern of life of local (Ricklefs, 2005). Third, after which Islam entered the kingdom

region (adopted by the king), then spontaneously made Islam the religion of the empire so here comes the view that "religion is the religion of the people of the king". In the context of the Moluccas to the three aforementioned theories can considered justification. According to Donald F. Lach, that when Muslims engage in commerce in the east they bring along their religion (Karel Steenbrink, 2006). Correspondingly according to Neill, Islam spread in Indonesia following the commercial roads up to the end point in the Aru Islands (Wilfred T. Neill, 1973). The position of the Maluku islands is legendary as the spice islands (spice islands) stores its own charm so Maluku become a major icon in the world of trade pre-modern times. Long before the arrival of Europeans, the Muslim Middle East has been familiar with the Moluccas. The Arabs managed to control the trade route to the Moluccas, and quite enjoyed prosperity thanks to spice crops at took from Maluku (Des Alwi, 2006). In line with the trading process, the process of Islamization is also underway. Islamization in Maluku (particularly in North Maluku) gained momentum with the fourth shift Kolano / empire in North Maluku, became the empire, namely the Sultanate of Ternate, the Sultanate of Tidore, Bacan islands and the Sultanate Jailolo. The fourth empire became centers of Islamic rule in Maluku influential (Z. Leirissa, 1975).

Of North Maluku, then through the commercial streets anyway Islam continues to spread to Ambon and Banda. In line with the spread of commodity cloves Maluku region to Central and South America. From the north, Islam continues to arrive in the peninsula Hoamoal (West Seram). As stated by De Graaf, that Islam first arrived on the small island, Manipa and Buano, after it spread to Waiputih (Hoamoal) and finally reach the Peninsula Hitu (Ambon island north), and rooted firmly in society (De Graff, HJ 1977). Because Islam spread through commercial channels, then automatically the centers of commerce that time became the center of the spread of Islam, in this case, Ternate (North Maluku), Banda and Hitu (Ambon) and so on. The next question is how the pattern of the Islamic movement in the early stages of penetration of Islam in the Moluccas?.

In the history books Maluku Regional Education explained that the introduction of Islam about XV century in the Moluccas, has a significant influence on the formation of the character of Islamic culture in the Moluccas. Furthermore the process of religiosity is also touching the social aspects such as common law, trade aspects, social relationships, language, and politics (S. Kartadandja and S. Kutoyo, 1981). Islamic movement in the early stages of penetration in Maluku can be said using traditional patterns, whereby Islamization is not through formal channels, such as education pathway or religious organizations. Islamization occurs with the mating process between the traders mawin accusers Muslims or Islam with the locals, or people who are obedient to his king who took to religion king (sultan) who had previously accepted Islam. Resistance carried out by Muslim kings or sultans against colonial nations actually not religiously motivated but motivated politic and economics (M. Adnan Amal, 1994). However in the current political and economic conflict that has also dragged the little amount of "religion" in the encounter of the creative tension. Further how the planting pattern of Islamic values during the period early after accepted Islam, there are no enough data on how the

planting of Islamic values through formal education as usual on the island of Java who know the tradition of boarding schools, or madrassas. Schrieke in his little revealing that it is translated as the following:

Every day they are looking to get kids young men to enter "school" (quotes from the author) Muslims, especially the children of the rich. If they already have a little knowledge of Islam, they immediately prepared for several positions, becoming modim, priest, preacher or something else. Their teacher is very simple, they are often unable to read and write the letter a from a b, but even so they are respected if they hold a position. While it is also cultivated good teachers, maintained with the support of the rich. They usually get Javanese teachers to teach their children with consideration of the Javanese people in general can all read and write. If the boat Jung departed from Java, they are trying to get some people to become school teachers (Schrieke, 1966). Note the above describes the initial process of broadcasting why Islam is simply begins with the recruitment of children from the rich to give lessons about Islam, the children are then prepared as or in certain positions in the mosque. Furthermore, it also explained about their teachers who came from Java. As for the respect for teachers Java, Schrieke writes:

- Wages earned teachers were very few. If the season arrives west (boat jung return to Java) they receive from each child, clove one Barot, and of the other half Barot, all five and a half libra (= 2494 grams or 2.5 Kg). The amount they collect to take home to Java.
- In Gresik, or half a mile from where the mountains they call the hill, Kiyai their lives, which they call the King of the Hill. If the boat jung came from Java, rich men and the powers of religion brought some letters (Fatwa Kiyai) from there and some small kupiah kupiah-written some verses from the Al-Quran. When the boat Jung departed back to Java, they send King of the Hill or Kiyai bahar one or two cloves.

What's interesting here is that the method of Islamic religious education was introduced at the beginning of the 16th century which is so simple it is then forwarded traditionally in countries or villages by way of apprenticeship. Thus, the continuous birth-kasisi kasisi (Imam, Khatib, Modim, marabouts) new from every generation of a particular clan in the structure of local custom. It is unfortunate that the apprenticeship system in the birth of new kasisi-kasisi today arguably endangered. The next development is the process of teaching the Islamic religion began to be implemented in the homes of Muslim leaders. Children begin to be educated to know, recognize (read) and write the letters of the Quran in a simple (Kartadandja and Kutoyo, 1981). In addition, basic subjects such as ordinances wudoo', praying or base- basic faith (monotheism) like memorizing the nature of twenty, knowledge of shirk and so on. The pattern is then increased more efficiently with molded violated as a teaching or learning of religious level, early. The teachers usually are public figures who respected the religious knowledge in deep and has the pilgrimage to Mecca, and because they are Hajj then their social status in the society is very respected. Their house is relatively large with a porch large enough. On the porch of this house of Islamic education

process takes place. The length of time for a child's education is usually not specified. In general the standard time used is up to someone the child can strike (finish) of the Al-Quran. Generally in Muslim countries in Central Maluku until today, the ceremony when children seal the Al-Quran is a pride for the parents. For families who are able to celebration events usually seal the Al-Quran ceremony is quite lively. This is to convey the message to the public that the sons and daughters they had mengkhatamkan Al-Quran. In the process of Islamic learning (Al-Quran), teachers of the Al-Quran (pour teacher) unpaid. They host teachers were given some sort of reward at certain moments like the ceremony of the Al-Quran would complete salvation or salvation ceremonial ride big Al-Quran. Token of appreciation to the master teachers are also often given in the form of money or the staple food locally by the parents to the teacher in the form of tithes annually, or also students at certain times come to the house master teacher to do a specific job assigned by teachers, master teachers such as cleaning house, caring for children or cultivate small gardens about host teacher's home page.

- a. The next lesson level and deeper commenced in madrasah or pesantren, to Maluku appropriate term to use is madrasa. In general, those who fall into this category are students who have completed the learning essentially violated or in the foyer. Long learning time is not specified, between one to three years, even up to ten years. At this stage, pour the teacher delivering instruction also are those who are considered to have a wider knowledge and depth in terms of mastery of Islamic sciences. Some material that became the core of discussion at this stage is, Ushuluddin science, science of fiqh and usul fiqh, as well as Arabic and mysticism (Uka Tjandrasasmita, 1972).
- b. Aspects that boast of educational methods with a system like this is, besides giving birth kasisi-kasisi new, but that they are studying it can read and write using the Arabic alphabet Malays, though they cannot read the Latin alphabet, so that what was said by Nanulaitta, that totally illiterate disappeared from Christian countries, but rampant in Muslim countries (90% of the people in the lands of Islam in the island of Ambon illiterate), just right for illiterate Latin but not appropriate for illiterate Arabic, Appropriately it can be said that "the Muslim population of Maluku was not able to read and write in Latin letters" when it is, but "can read and write in Arabic". Therefore, the evidence Rijali (Imam Rijali) as a Muslim scholar Maluku in the 16th century has written the book "The Tale Land Hitu" using the Arabic script-Malay (Nanulaitta, 1966). This book became very famous.

Islamic movement in Maluku Early 20th Century

The 20th century was a time when the development of Islamic movements in Indonesia received a new momentum. It is certainly not independent of the dynamic development of the Islamic world itself. That at the beginning of the century or even more than a century earlier, the Islamic world began to move from the period of stagnation to the stage that we know as the period of revival Islam (Harun Nasution, 1992). The effect of the reform movements in the Muslim world brought by Jamaluddin Al-Afghani, Muhammad Abduh and Rida

helped Rasyud contribute significantly to the Islamic movement. In Indonesia, the initial phase of the 20th century marked the modern period of development of the Islamic movement. At the same time, the early 20th century also marked emergence movements of nationalism or national movement fighting for the presence of the state (nation state) on the occupied lands are generally lands of Islam. For Islamic countries is more visible nationalist movement hardened mainly when Turkey as a world Islamic caliphate authority no longer able to maintain ideological caliphate and prefer a view of the nation state. From the hands of Mustafa Kemal (born in 1881) important figures who have nationalist view, Turkey was saved from the destruction of World War I, and on July 23, 1923, Turkey received international recognition as a nation state (Harun Nasution, 1992).

It seems the movements of nationalism in Turkey and various parts of the Islamic world also affect the movement of Islam in Indonesia, such as the emergence of organizations and political parties of Islam who fought for the independence of Indonesia, such as the United Islam (SI), the Union of Muslims of Indonesia (PMI), the Islamic Party of Indonesia (PII). However, as recognized by Noer, the forerunner of the modern Islamic movements in Indonesia precisely starting from education and social movements. Some influential educational institutions, among others; Trust Ulama, in Majalengka, Muhammadiyah in Yogyakarta, the Islamic Union (EXACTLY) in Bandung, and Nahdlatul Ulama (NU) in Surabaya (Karel A. Steenbrink, 1986). What happens with the development of the Islamic movement in Java and Sumatra in the early 20th century also helped influence the development of Islam in Maluku significantly, at least until the third decade of the 20th century or Maluku Ambon Although geographically distant to the centers of the Islamic movement such as in Java and Sumatra, but according to some sources, in this period some people of Maluku have settled in the Haramain (Mecca and Medina) - including Egypt, which also keep abreast Islam. So when they returned to Ambon, they began to build communities through propaganda and education movement.

As mentioned above, in a relatively long 'colonial period in the Moluccas' Muslims do not succeed formal education. Because education was originally built by the colonial government is run for the benefit of education zending (Christian mission) that gets full colonial government subsidies. In a further development zending school is finally entered into the public education system gubernemen. According to Richard Chauval, during the Dutch occupation in the Moluccas, religion, education and politics is an important concern of the colonial government. There is a kind of confidence of the Dutch elite that Christianity is a tool to increase the loyalty of the local people against the colonial government, to achieve this objective should be pursued through the other no education (Richard Chauval, 1990). On the other hand, the Muslim population in the Moluccas preferring coping mechanisms (defens Mechanism). They do not send their sons and daughters in school Netherlands because of fears of political "pembelandaan" (Westernization) which is in the understanding of ordinary people is the Christianization. Patterns used Maluku Islamic people in the learning process is learning "mangaji" through traditional Al-Quran teachers.

The implications of the return of the muqimiin of Haramain (Mecca and Medina) to the Moluccas and including also began influential Islamic movements of shaft movement in Java, seems to have given rise to a new dynamism in the Islamic movement in Maluku. As the author got from various informal discussions, that around mid three decades of the 20th century, in Maluku has emerged grouping residents based on religious views. The term used for this is "The Old" and "Youth". Old people are a group that is considered the traditional sensible, while the Youth are those that are considered progressive and modern. Later they were called The Old considered affiliated with the Nahdlatul Ulama (NU), while for Youth affiliated with Muhammadiyah.

Transformation of the Islamic movement from the traditional pattern to modern pattern is expected to occur around the middle of the twentieth century. In the 1940s, in the city of Ambon has emerged movement of Islamic education with the establishment of several educational institutions in the city of Ambon, including a boarding school (madrasah) "Mahasinul Akhlaq". The presence of this Akhlaq Mahasinul madrasah is the forerunner of the modern Islamic movement in Maluku. Akhlaq Mahasinul madrasah established by Ustaz Abdul Razak Alimudi, a character who never Muqim at Haramain and had studied in Egypt. It is understood that Ustaz Abdul Razak Alimudi, during settled at Haramain and in Egypt, he must have been in contact with the thought of reform movements is happening in the Middle East at that time.

The learning model in madrasahs Mahasinul Akhlaq, it can be considered the modern school system. Traditional pattern known as broken system and foyer are now turning to the class system. Ustaz Abdul Razak began to implement a modern system, in which the students organized by grade (classrooms) equipped with a table and chairs. The teacher was instructed to wear a jacket and tie dress. Besides the students in a class is a combination of male and female. Considered the most modern of Madrasah teachers this is not just from Islamic circles, but also recruited from among Christians. One of the pillars of success of the Madrasah Mahasinul Akhlaq in Ambon, Maluku is a pattern that is applied education Ustaz Abdul Razak has successfully spawned so many students who later became preachers of Islam in the Moluccas. Students who come out of the Madrasah is mandated by Ustaz Abdul Razak to spread to Maluku and "obliged" to set up schools where they are located. In Central Maluku, especially in Saparua also formed a foundation called Yayasan Al-Huda. The foundation has also set up a madrasah named Madrasah Al-Huda. While on the island of Tuan Guru Haruku Husein Tuasikal also founded the Research Foundation Nadil 'Ulum. The foundation has survived until today, but only limited shove Haruku island alone, while Madrasah Al-Huda did not last long, just a few years, after which the school is finally closed. Furthermore, religious educational institutions in developing Saparua through two new foundations, the Foundation Nadilm'Ulum, which is a branch of the Foundation Nadi" Ulum in Haruku Island and Al-Hilal Foundation which is a branch of Al-Hilal Foundation Center in Ambon. However, post-conflict Maluku, in 2004, the institution of Al-Hilal Foundation and the Foundation Nadil 'Ulum was taken over by the government. Private religious schools run by the Foundation is subsequently

transformed into a state, ranging from the level of Government Elementary School until Madrasah Aliyah. Of all the educational organizations or the Islamic movement, both locally and nationally, is known all pushed to Islam Wasyatiyah (moderate Muslims) and not understand radical. Special for educational institutions born of the participation of the local population, the primary mission of these institutions is the development of character and morals of Muslims in Maluku. What is interesting is the teachers who teach in schools Alhilar and Muhammadiyah which there are teachers who are Christians.

Islamic Movement Contemporary In Maluku

Post-conflict Maluku (1999-2003) the format of the Islamic movement in Maluku experienced some significant developments such as the rise of the Islamic movement "new" are actually at odds with mainstream Islam in the Moluccas. The entry of the group Laskar Jihad in Ambon during the conflict also contribute to "smuggle" the Salafi ideology, and ideology to the Moluccas. Salafi ideology is an ideology of Islam that is fundamental and purists who later became part of the public debate over Indonesia. Ideology of Salafism considers that all forms of religious practice/life must be returned to the original source the Qur'an and Sunnah. What nature fetched or contrary to the teachings of heresy and therefore the source is misguided. Salafis in Indonesia can not be separated from international dynamics. One might even say, the dynamics of Indonesian Salafi movement largely an extension of the trans-national or international developments. Just as the international trend, the Salafi movement emerged in Indonesia in the early 1980s. The main impetus was the establishment LIPIA institute (Institute of Islamic Sciences and Arabic) which is a branch of the University of Imam Muhammad ibn Saud Riyad in Indonesia.

In this LIPIA, some alumni now a leading figure among Salafi, like Yazid Jawwas, active in Minhaj As-Sunnah in Bogor, Farid Okbah, director of Al-Ershad, Ainul Haris, Nida'ul Yayasan Islam Surabaya, and also Djafar Umar Thalib, founder of Wal Jamaat Ahl Forum. In the context of Maluku, Djafar Umar Thalib is the main character who has an important contribution to the movement salafisme in Maluku. His name is so well known after becoming commander Laskar Jihad Ahlus Sunnah Wal Jama'ah. For the socialization of the Salafi ideology in the Moluccas, at the beginning of its presence in Ambon, Djafar Umar Thalib and his followers take a variety of ways, for example through the pulpit Friday in mosques, as well as through radio broadcasts, which he founded; Suara Maluku Muslim Defenders (SPMM). The radio function besides disseminating the ideology Salafi, more than it serves to "provoke" people to jihad (war). Another way is through the practice of the practice also in daily worship at the mosque, where the Salafi ideology which tend to be less "tumakninah" are often conflicting and contentious with the general attitude touched the "tumakninah" and orderly with dhikr and wird. For Salafi group dhikr and wird after the prayer is heresy. Today though Laskar Jihad in the Moluccas institutional been dissolved, but the ideological schools of Salafi not participate eroded. In fact, in certain developments intensified. That is the development of the Salafi movement in Maluku increasingly

rapid. Although, age Salafis in Maluku is still relatively young, new to the idea in 2001, but have an influence and a role that is wide enough. Judging from movement of the Salafi movement in the era of 2001-2004, more focused on jihad (war), the Salafi movement today is more focused on missionary movement, education and economics.

1. Propagation

An interesting phenomenon, although the religious traditions of Muslims Maluku more patterned NU (from the aspect of worship), but the missionary movement Salafi had a considerable influence, not only in Ambon city but also has spread to various cities and counties in the Moluccas, even already signed up to village and rural. Especially for the city of Ambon, the Salafi movement is able to affect several mosques that were around Batu Merah, Clove Garden, and Kahena. In addition, also build their own mosque in Pasar Batu Merah and Kampung Batu Kisar Red Top. Besides through mosques, Salafi missionary movement in Maluku also conducted through the medium of radio.

2. Education

Education is a very important instrument for Izzul Islam (Islamic awakening). Realizing this role, the Salafis in Maluku developing its mission through education schools. A move that is quite unique, because the pattern of Indonesian Islam Pesantren is experiencing inculturation with Hindu culture, while the transnational Islamic Salafi is a very puritanical. Pesantren Al-Manshuroh located in the village of Batu Merah Clove Garden is one example of a Salafi schools that have developed quite rapidly. Not just the quality of the fields of Islamic learning, but also common subjects. For it is not surprising that this school had become quite popular and many Muslims among the upper middle class children to enter these schools. Through a pattern of fairly strict Islamic education as well as their parents panic to the challenges of modernity that exist, such as sex, drugs, HIV/Aids, the strong influence of Westernism and so on, to make the parents, schools consider this to be the best alternative.

3. Economy

After the dissolution of the Laskar Jihad, the former army composed of irregulars from the outside, as well as local irregulars who settled and married in the Moluccas, particularly on Ambon, choose the path of the economy. This economic enterprises, in addition to be private, also performed together. Pattern congregation is always maintained through activities and proselytizing prayers in congregation in the mosque, as the mosque Pasar Batu Merah, Kisar village mosque, and the mosque located on-site UD. Amin, Clove Garden. UD store Amin, is one of the largest stores in Ambon City building that housed the former Laskar Jihad. The village of Kisar, is the largest settlement in the former camp of Maluku.

4. According to the authors, although the Salafi movement today is no longer on jihad (war), but the patterns of adult Salafi movement is quite harmful to the future of pluralism and peace in Maluku. The challenge, among others:

- a) The Puritan is the hallmark of Salafi creed. Salafis will destroy the social capital of Maluku cultural communities, such as culture Siwa Lima, Pela, Gandong, Larvul Ngabal or the other, because it was considered heresy and polytheism.
- b) As a transnational Islamic Movement, which is characterized by Arab, Islamic Indonesia will change the characteristic of the accommodating to Islam, characterized by the culture into Arabic. In this context, the Salafi develop perspective conflictual between non-Islamic world and the Islamic world, in the context of local, national, and global basis vis a vis.
- c) The style Salafi exclusive and scripturalist, will widen the segregation of the life of the religious life of the people of Maluku, especially between Muslims and Christians.
- d) Propagation is done through propaganda pattern would create "imaginary enemy" for the future of religions in Maluku.
- e) The phenomenon of the development of "religious fundamentalism" that does not undergo a process of dialogue and encounter, could be the embryo for the formation of terrorist acts.

Thus, although the Salafi movement today is no longer focused on the war, but it is very harmful to the future of peace and pluralism in the Moluccas.

Build Perspective Islamic Movement Maluku Future

Build a more genuine brotherly relations as a cornerstone of living in a plural society together in such desperate need of a more inclusive understanding of religion that is always ready to greet the empirical problem in society. Because often appeared in human history, the birth of a number of violence that has social and spiritual wounds deep enough precisely because it is triggered by the exclusive. Because theological understanding, to gain an understanding of the pluralist theology, cool and rejects all forms of violence against humans is very important. Development of theology/religious pluralists is not intended to establish a "uniformity forms of religion". Therefore, the idea was not only absurd but also a-historical. Pluralist notion of religious understanding, essentially appreciate religious differences, so we do not misunderstand. Precisely pluralist understanding of religion, not pluralism-syncretism is in life in order to build interfaith "greet each other" and to contribute positively to the resolution of problems with the community of religious perspectives respectively. Pluralist diversity is also a strength of the ethical-prophetic grace for humanity is universal (rahmatan lil 'alamin). Religion in this context will be able to accommodate the multicultural life, since the concept of religion as a mercy to the worlds is to recognize the reality of multicultural as the design of God or given, not man's choice (QS Al-Hujarat 13). Religion which recognizes and accepts the reality of the plural would be able to foster and create harmony. While the religious refuse plural reality will be a destructive force. Recognition and acceptance of multiculturalism is not limited to ethnic and religious plurality that exists, but in a broader context, namely recognizing and accepting cultural identities grow and attached to these communities as a result of wills of human reason itself. If religion is able transformed at the level of action that recognizes and accepts the reality of

pluralism as above, then pela, gandong and larvul ngabal as those in Maluku will have the spirit of AAMA, so religion and culture is no longer a force to be vis-à-vis, but become an integrative force for the transformation of a pluralistic society. Our perspective on this idea about the importance of Islamic Schools of Ambon would need to be considered in the format of the Islamic movement in Maluku forward. Islam sect Ambon offer ideas as an Islamic cultural movement that is grounded in contextual reality by opening up a dialogue that is honest and critical now, to build awareness of diversity, solidarity and mutual pro-existence, as well as cooperation in various areas of social life and development. Voicing human values as part of the mission of Islam which is a blessing for the universe. In the field of education, in addition to educational institutions that have a role as mentioned above.

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