

# ISLAMIC TEACHING IN BIMA INDONESIA: Dissemination of Sangaji's Role (Political And Religious Elites)

<sup>1</sup>Abdullah Thalib, <sup>2</sup>Syarifuddin Jurdi, <sup>3</sup>Aksa, <sup>4</sup>Baso Pallawagau

<sup>1</sup>*Universitas Islam Negeri Alauddin Makassar, [abdullah.thalib@uin-alauddin.ac.id](mailto:abdullah.thalib@uin-alauddin.ac.id)*

<sup>2</sup>*Universitas Islam Negeri Alauddin Makassar, [sjurdi06@gmail.com](mailto:sjurdi06@gmail.com)*

<sup>3</sup>*Universitas Islam Negeri Alauddin Makassar, [Aksa131288@gmail.com](mailto:Aksa131288@gmail.com)*

<sup>4</sup>*Universitas Islam Negeri Alauddin Makassar, [baso.pallawagau@uin-alauddin.ac.id](mailto:baso.pallawagau@uin-alauddin.ac.id)*

## Abstract

This study examines the role of political and religious figures in spreading and penetrating Islamic teachings into society in Indonesia. Using Harold D Lasswell's communication theory, this research focuses on studying the role of Sangaji and Tuan Guru in Bima Regency, West Nusa Tenggara Province, as the research location. Bima was chosen as the research location because this area is an area of harmonious collaboration between political elitists and ulama. Thus, this research is a qualitative field study. Data were obtained through observation, interviews, and documentation and enriched with literature studies relevant to the research theme. Sangaji is a sultan or king who is charismatic, highly spiritual, and respected by the Bima people. Meanwhile, Tuan Guru (Javanese: Kyai, Makassar: Anre Gurutta) is an Islamic religious leader with broad religious knowledge and good character. The results showed that several Sangaji and Tuan Guru had succeeded in disseminating Islamic teachings in the Bima community through the da'wah movement, writings, and the construction of mosques and Islamic educational institutions. In the field of writing, they produce the book of monotheism (the book "Nur al-Mubiin fi i'tiqadi sentence syahadatain"), the book of interpretation, hadith, fiqhi (Ar-Risalah Al-Aminiyah, (Introduction to the Science of Hadith and the Science of Fiqh), and history books. The da'wah media used in launching the dissemination of Islamic teachings are delivering lectures at the mosque pulpit, recitation of the taklim assembly, recitations at the royal office, and attending several ritual events related to the traditions of the Bima community, such as; the apostle's prayer event (safety), aqiqah prayer, marriage, circumcision prayer, kiri loko prayer (seven months of one's pregnancy), and death prayers and then followed by religious lectures relevant to the prayer event. Then the physical evidence institutionally the Sangaji and Tuan Guru have built a number of mosques and educational institutions such as; The Darul Ma'arif Bima Islamic Boarding School and Education Foundation at the madrasah Ibtidaiyah, Tsanawiyah and Madrasah Aliyah levels, even to the point of establishing a boarding school the Islamic College of Tarbiyah Sunan Giri High School in Bima.

**Keywords:** Culture, Islamic Teaching, Political Elite, Sangaji.

## INTRODUCTION

The Islamization of the archipelago society has been going on for a long time. Some scholars divide the process of Islamization using several perspectives. At least three major theories are often used to explain Islamization, namely;

first, Gujarati theory. The Gujarat theory was introduced by Snouck Hurgronje, who considered that the relationship between the archipelago (specifically Sumatra) and Gujarat had established trade cooperation for quite a long time. This opinion became a reference for

many parties regarding the entry of Islam into the archipelago. The evidence shown was the discovery of the tombstone of the first Sultan of the Ocean Kingdom, namely Abdul Malik Al-Saleh, who died in 1297, another scholar WF Stutterheim who strengthens by mentioning that the tomb relief is Hinduistic which has similarities with the tombstones found in Gujarat (Suryanegara, 1995: 75-80). Second, Persian theory. This theory was introduced by P.A. Hoesein Djajadiningrat, who said that the Islamization of the archipelago in terms of culture that lives in Indonesian Islamic society, which has similarities with Persia, can be seen in the celebration of 10 Muharram or Ashura and several other types of implementation of Islamic traditions (Suryanegara, 1995: 90-93). Third, and Arabian theory. Hamka introduced this theory; he said that Mecca was the center of the spread of Islam, while Gujarat was only a stopover place. According to Hamka, Islam had entered Indonesia in the 7th century A.D through trade networks between Arabs and the archipelago (Suryanegara, 1995: 81-89; Fata, 2020: 72).

Islamization using these three theories shows that the people of the archipelago have accepted Islam since the early period of the spread of Islam. It was started from the Sumatra region's people, then spread to various other regions, then was accepted by the Javanese community with a pattern of mutual accommodation between Islam and culture. It continued spread to Sulawesi, Maluku, Nusa Tenggara to the Islamization of the Bima community of West Nusa Tenggara. The acceptance of Islam in the people of the archipelago and Bima cannot be separated from the influence of some main actors, namely the sultanate (sultanate institutions), ulama, Kyai, teachers, and other designations who play a role in conveying Islamic messages to the public. In the Bima community, two main actors become communicators in conveying Islam to the community, namely Tuan Guru and Sangaji. These two actors are symbols of religion in the Bima community. They cannot be separated from the process of Islamization driven by power or the sultanate (Ahmad Amin, 1971).

The term Tuan Guru in the NTB community is not singular, in the people of Lombok, for example, the term Tuan Guru is synonymous with people who have performed the pilgrimage accompanied by some other criteria. The criteria are having knowledge of the Islamic religion, carrying out the task of preaching Islam, having students or worshipers who call it Tuan Guru and obeying religious teachings as evidenced by faith, worship, muamalah, deliberation and morals (Wikipedia, 2013). The term Tuan Guru in the Bima community has a slightly looser meaning, namely a person who has a deep understanding of religion, preaches Islam to the community, and istiqamah in carrying out his religious teachings is involved in the institutional structure of the sultanate. Tuan Guru is included in the power structure, and there is Tuan Guru, who is cultural.

Tuan Guru became an instrument of power in the spread of Islam in the people of Bima; Tuan Guru was included in the Syara Council, which was in charge of carrying out all the policies of the sultanate. While Sangaji is a social structure of society that occupies the top position in the community structure, namely the Sultan or those in the circle of power, Sangaji has concern and care for the development of Islam and continues to think about how the Islamization of society can be carried out massively.

Sangaji and Tuan Guru in the community structure have a strategic role in conveying religious messages to the community. The Islamization of society was initiated by Sangaji and collaborated with Tuan Guru; through Sangaji, Tuan Guru could play an active role in spreading Islam to the community. Tuan Guru had a big role in Islamizing the Bima people. After Tuan Guru succeeded in Islamizing the Sultan and his family, the Islamization of society took place in a circle of power. The sultanate institution took Tuan Guru to do Islamization. The pattern of collaboration between Sangaji and Tuan Guru lasted until the sultanate institution collapsed.

The spread of Islam in Bima has taken place since the Islamization of the Bima kingdom in

the early 17th century, which was marked by the conversion of La Kai, who later changed his name to Sultan Abdul Kahir in 1621 A.D. a separate social stratum that became the layer of the spread of Islam, namely Tuan Guru. Between Sangaji (Sultan) and Tuan Guru plays a strategic role in spreading Islam among the people. Sangaji (Sultan, sultanate) has the authority to determine government institutions that function to accelerate the process of Islamization of society through the Syara Council institution formed by the sultanate that religious leaders take on the role of implementing Islamic teachings to the community (Abdullah, 2004). Meanwhile, Tuan Guru plays a role in strengthening the sultanate's religious institutions to support the formation of social structures and cultural systems that reflect Islamic values.

By understanding the background above, this study will focus on several main issues; First, what are Sangaji and Tuan Guru's role in disseminating Islamic teachings according to Harold Lasswell's communication perspective? This is the main question to be addressed in this study.

This study uses Harold Lasswell's perspective on communication. Communication is the exchange of verbal and nonverbal messages between the sender and the recipient of the message to change behavior (Ani Muhammad, 2001). The communication process has an effect, namely a change in audience behavior; first, there is a change in the level of knowledge (cognitive), the second is a change in the level of emotion or feeling (affective), and third, a change in behavior (psychomotor). So communication is a message that is delivered to the communicant (receiver) from the communicator (source) through certain channels, either directly or indirectly. The goal is to have an impact/effect on the communicant under what the communicator wants and must meet the five elements of who says what, in which channel, to whom, with what effect (Harold Lasswell ed. 1972).

Lasswell's communication theory states that the best way to explain the communication process is to answer the questions Who, Says What, In

Which Channel, To Whom, With What Effect. Answers to Lasswell's paradigmatic questions are the elements of the communication process, namely communicator (communicator), message (message), media (media), receiver (communicant/receiver), and effect (effect). This theory is very effective and gives concrete results in helping the spread of Islamic teachings by the Sangaji and Tuan Guru. In this dissemination, as much as possible to use communication models with various types according to the needs in the field (Harold Lasswell ed. 1972).

## METHOD

This type of research is field research using a qualitative approach. The data collection technique is by collecting manuscripts related to the role of the Sangaji and the teacher and interviewing religious leaders, government, and family figures, then processing the results of interviews from several predetermined informants (Burhan Bungin 2010). The information is analyzed by historical and philosophical analysis. Historical/historical analysis by asking informants to provide comments about the struggles of the figures in question, namely Sangaji and Tuan Guru. While philosophical analysis is by looking at it from the point of view of movement and dissemination that is rational and wise (Ramsey, William, 1998)

In this study, data were obtained from two sources, namely primary data and secondary data. Primary data were obtained from various historical documents relating to the existence of Sangaji and Tuan Guru, as well as interviews to obtain information based on actual conditions to provide an overview of the role of Sangaji and Tuan Guru in the Bima community. Interviews were conducted in the circle of Sangaji, Tuan Guru, religious and intellectual leaders to obtain information and information about the roles of Sangaji and Tuan Guru, meaning that interviews were conducted to obtain information and data from certain individuals for information purposes (Bungin, 2010)

The informants interviewed in this study were chosen because they could provide information or information about the interviewees. Those selected for an interview are qualified as Sangaji, Sangaji's circle of power, Tuan Guru, religious and intellectual figures. Meanwhile, secondary data was obtained from publications related to the focus of this study. Secondary data was also used from the general media, the results of studies of scholars that have been published in various mass media, journals, books, and research reports that have not been published.

## RESULT AND DISCUSSION

### Dissemination of Islamic Teachings for Sangaji and Master Teachers in the Perspective of Harold Lasswell

The presence of Sangaji and Tuan guru for the Bima Community is generally welcomed with sacred joy because they believe that the two figures are believed to be symbols of change, prosperity, and peace. The existence of Sangaji and Tuan Guru is highly valued, respected, and even culture from generation to generation due to their charismatic nature (April Carter, 1985). The highest respect for nobles and religious leaders became the theological principle that the ulama were the heirs of the Prophet Muhammad. The people of Bima believe that their presence, in addition to being a good role model and role model, also socio-politically, will significantly influence the development of a prosperous Bima Regency in terms of religious, economic, social, and social-cultural aspects.

In the dissemination of Islamic teachings, the spread of Islam was not only done by the ulama but also from the Sangaji or nobles who were popularly called the sultanate, such as the Bima Muhammad Salahuddin Sultanate (1915-1951) and was born in a palace environment and raised by scholars. From this ulama's upbringing, he formed the personality of the Sultan until he grew up. Muhammad Salahuddin was crowned Sultan after his brother Abdul Azis and received lessons from scholars in the region and outside his region so

that during his leadership, Islam in Bima experienced rapid development. In developing Islamic teachings in Bima, the Sultan carried out reforms so that Islam in Bima experienced glory (Sumiati, 2019).

Physically, his success in construction was that he changed the roof model of the mosque into a three-tiered structure that resembled the Holy Mosque. In 1943, Sultan Muhammad Salahuddin ordered the rebuilding of the mosque, which was destroyed after it was bombed by planes. This mosque was repaired again in 1990 by Siti Maryam, who is the daughter of Sultan Muhammad Salahuddin. Then his success in the field of education is building educational institutions, both formal and non-formal, and mosques. In supporting the area's progress, Bima Sultan finances and provides scholarships to teenagers who study in the Middle East and for those who have the ability in the field of religion (Akbar, 2017).

The role of charismatic figures (Sangaji and Tuan Guru) in people's lives in Bima Regency is important because they function as social agents. The social functions played by charismatic figures provide direction and guidance to people who have the character of dependence on charismatic figures. People who always hope and wait for direction from charismatic figures who are considered to have a depth of knowledge make charismatic figures a kind of liaison to something supernatural (God).

The spirit of patriotism and love for tradition was formally carried out when Sultan Alauddin Muhammad Syah (1731-1743) appointed Shaykh Subuh as an imam in the Bima Sultanate around 1731 M. The formalization of culture with a religious orientation was officially formed in 1881 M by Sultan Ibrahim as king or the first Sangaji in Bima and received a positive response from the entire community (Abdul Gani Abdullah, 2015).

The tradition of respecting the noble values of Islam is influenced by the contribution of the Sangaji and Ulama of Bima district in relation to introducing a merciful Islam. Some patterns of Islamic teaching as practiced by the king and

the ulama include respecting others, speaking politely, dressing politely, and having morals as the guidance taught by the Prophet Muhammad. Bima traditions that are in line with Islamic teachings such as *ngahi rawi pahu* (conformity of words with actions), *Maja Lao Dahu* (shame and fear of despicable actions) and *edempa ndai sura mpa dou* (not selfish for the sake of others). Other cultures that are very relevant to the nature of the Prophet Muhammad are *mori rombo* (living with honesty), *ngoa kataho dou* (giving good advice to others). Then the cultural repertoire of fashion patterns such as wearing a sarong for men and the hijab (*rimpu*) as a cover for Muslim women, the culture of *pencak silat*, *kantao*, and *Ntumbu* (culture of head fights) are all still very strong among the people. (Nurul Karimatul Ulya, 2017)

Traditions and culture in the archipelago that have the character of appreciating the social roles of a charismatic figure (Read: Tuan Guru) who has the ability to direct and guide the community to virtue, including the ability to direct in terms of fighting the invaders. The presence of charismatic figures can emerge from a political background as a respected symbol of power, culture as a symbol of sharpness of mind, and religion as a symbol of the depth of knowledge of noble religious values (Burhan D. Mangenda, 2005).

The existence of charismatic figures from various backgrounds can direct society to values that are considered ideal under cultural values. Religion becomes one of the most important parts in people's lives, causing the existence of religious figures with social roles that are carried out in society, making the charisma of religious figures have its cultural roots in people's hearts.

One of the Bima-Dompu clerics who is quite popular in the archipelago and even in the Islamic world is Shaykh Abdul Ghani al-Bimawi, otherwise known as al-Bimawi. Azyumardi Azra in his book *Network of the Middle East and Archipelago Scholars in the XVII and VXIII centuries* notes that he is considered the "Supreme Guru" of the archipelago scholars in the nineteenth century

who studied in Makkah al-Mukarramah, so it is not surprising that scholars of the caliber of KH. Hasyim Asy'ari Jombang, the founder of Nu and KH. Kholil Bangkalan, who is famous for his *karomah*, greatly respects Shaykh Abdul Ghani (Azyumardi Azra, 2013).

Five scholars of the archipelago who serve as the main figures in the spread and development of the network of scholars in the archipelago. The ulama figures were Sheikh Abdul Ghani Al-Bimawi, Sheikh Ahmad Khatib Sambas, Sheikh AH Daghestani, Sheikh Yusuf, and Sheikh Nahrawi, of the five ulama figures gave birth to one central scholar figure who continued and formed a network of Nusantara scholars, the ulama figure was Sheikh Nawawi Al-Bantani (Azyumardi Azra, 2013)

Sheikh Abdul Ghani Al-Bimawi, according to Zamakhsyari Dhofier, is one of five major scholars who play an important role and make a very large contribution to the preservation and development of traditional Indonesian Islam (Zamakhsyari Dhofier, 1980). His ability and depth of mastery of religious knowledge received recognition from a cleric in Mecca, namely Sheikh Yasin Padang, who holds the title *Al-Musnid Dunya* (an expert in hadith sanad in the world), stating that Sheikh Abdul Ghani Al-Bimawi is one of 100 Nusantara scholars who the most influential and widely narrated hadith (Rizem Aizid, 2016).

Sheikh Abdul Ghani's knowledge has been prominent since he learned the basics of Islamic religious knowledge, especially *Fiqh* and *Falak*, so it is not surprising that his teachers appointed him to participate in teaching at the Grand Mosque. Sheikh Abdul Ghani Al-Bimawi is a true seeker of knowledge. He seeks and seeks knowledge from anyone he deems capable and authoritative in his scientific field. His humility and simplicity did not prevent him from receiving knowledge from anyone, even from his students. This can be seen in the chain of hadith narrated by him. (Zamakhsyari Dhofier, 1980)

The media used by Sheikh Abdul Ghany Albimawi is teaching hadith because he himself

is recognized as a hadith narrator (Muhammad Mutawalli and Rahmah Muhtadin, 2018). The teaching of hadith he did was to convey the material of Islamic teachings with the traditions of the Prophet, which he controlled. Sheikh Abul Ghani's teachings had an effect on society from the teachings of Islam that he launched. Evidence of the communication of Islamic teachings that he carried out, where he was able to provide religious awareness to the community and the kingdom, especially the Sultan to establish a sultanate mosque located in Kampo Sigi (now Sigi Environment, Karijawa Village, Dompu District). This mosque has a three-story roof which is a style of building from Hindu influence. The walls are made of teak wood, and the floor is stone. This mosque continued to undergo changes from time to time until it was demolished in 1962.

Meanwhile, the Ulama who also contributed greatly was TGH. Ibrahim Rontu. Born in Rontu Bima to Halijah and H. Musa (AFB, Interview, 2019). He is a descendant of Sayyid Adam, who came from Luru Gaja Makkah al-Mukarramah and gave birth to Shaykh Nurul Mubin (Ama Bibu) Soro Sape, one of Sape's charismatic clerics, as explained by his son named Sulaiman who lives in Rontu Bima (SLM, Interview, 2020).

TGH Ibrahim Rontu has extraordinary ability towards Islamic teachings to develop Islamic teachings, especially in Rontu. He uses the media in his Islamic da'wah in Rontu by conducting recitations, reading prayers such as praying from house to house, both Rasu prayers, Aqiqah prayers, qurban prayers and other salvation prayers. After praying, he usually gives tausiah about the teachings of Tawhid in order to eradicate the Parafu belief in Ntobo village. He approached the local community and in disseminating the teachings of Islam conveyed very well to listeners who were full of enthusiasm to listen to his da'wah and resulted in many of his students.

In addition to the da'wah activities stated above, he also uses the media through teaching the Qadariyah Naqsabandiyah dhikr tarekat. The dhikr of the Qadariyah congregation is carried

out every Tuesday and Friday afternoon and the Naqsabandiyah dhikr is carried out every night on the 11th of the month of Qamariah (SAB, Interview, 2019). The effect of this tarekat remembrance event is that it gains sympathy from the community. M. Saleh Yasin, one of his daughters-in-law who accompanied him for 17 years, recounted that one time, when he came to his student's house, along the way, people greeted him enthusiastically and scrambled to greet him and then follow his prayers and tausiah until the end. In addition, because they were so obedient to Ruma Guru, to the extent that the remaining water for ablution, he scrambled to be taken to drink and even kissed his feet. In addition to the ordinary people who invited him, Sultan Muhammad Salahuddin and Sultan Abdul Kahir II even if there was a need, often called him to lead prayers at the palace and pandopo (AFIB, Interview, 2020)

Then the ulama, who are no less important is TGH. Usman Abidin. TGH. Usman Abidin, usually called Abah by his descendants, was born in Raba, Bima, April 6, 1916. His father is a cleric and has served as sub-district head in his area. Meanwhile, his mother, Sa'diah, also came from a prominent family in Bima. Little Usman was specially trained by his father to study religion, so that when he grew up, Usman became an influential role model in Bima and Jakarta. He has a number of writings and still exist today, including (1) Taraweh Prayer, (2) Treatise on Tajweed Science (1978), (3) Collection of Hadith on Raising Hands When Praying (1989), (4) Treatise of Guidance Kaifiah of Muslim Body Management, (5) Functions and Virtue of Sunnah Prayers, (6) Friday Sermon with Sticks or Swords, (7) Legal Position of Lectures between Adhan and Iqamah, (8) Wurayqatun fi Ilmil Mawarist, (9) Collection of Hadith Dhikrullah and Prayers After Prayer, (10) Collection of Dhikrullah and Prayers that Ma'tsur After Prayer (1994), (11) Qawa'id An-Nahwiyy Was-Sharfi Ala Syakli Jadulin. (Muhammad Sukri, 2018)

Ina Kau Mari said that she also taught her to write and read Malay Arabic letters when she entered her third year, so it is not surprising that Ina Kau Mari is very fluent and fluent in

reading ancient texts from the Bima sultanate thanks to the knowledge she gained from TGH. Usman Abidin.

At the palace, he also taught the science of monotheism by referring to the book "Nur al-Mubiin fi i'tiqadi sentence syahadatain", which was passed down from generation to generation from Sultan Abdul Qadim. He also suggested to the Sultan to get the book "Syarh al-Manhaj" written by Shaykh Jalaluddin Muhammad bin Ahmad al-Mahalli as a guide in running the government (Abdul Ghani, Abdullah, 2015)

The media used to communicate the spread of Islamic teachings of TGH Usman Abidin and the recitation group returned to the palace. TGH. Usman Abidin became a teacher of the Koran and was appointed by the Sultan as an advisor to the Sultan in the field of religion and was often asked for help by the Sultan to prepare sermons or lectures (Nurfahaty, 2019). In Bima's palace, he found his soul mate, a court dancer named Siti Mujnah. From this marriage gave birth to two children named St.Nurjanah and Abdurrahman. But this marriage did not last long because his wife died.

TGH gait. Usman Abidin can be seen when he was appointed as the administrator of the small Sundanese Nahdatul Ulama (NU) (another name for the islands of NTB and NTT before independence) and was even appointed as Rois Syuriah PBNU. Due to a problem, he finally decided not to be active. He was also appointed as chairman of the MUI during the Soeharto era.

The effect felt by the people until now is the establishment of a boarding school that houses Madrasah Tsanawiyah and is the head of the school. He was also appointed as a member of the board of the Syara Bima Legal Entity in 1950. According to Abdul Ghani, he is the Syara ' Legal Entity member who has the most number of book titles, more than three hundred titles. He was also a member of the Bima DPRD and had served as deputy chairman of the DPRD.

The next master teacher is TGH. Muhammad Said was born in the village of Ngali in 1912

AD It is not stated what day and month he was born. It is explained that he was born after several years of the Ngali war (1905-1909 AD). At a relatively young age (adolescent), he went to Makkah al-Mukarramah and lived there for 13 years in order to go on pilgrimage and deepen his religious knowledge. There he studied formally at Madrasah Falaqiyah, which taught religious and general material. The rest he galvanizes himself by reciting in the Grand Mosque. The teachers who teach him come from various backgrounds. Some are from Bima, some are from the Malacca peninsula and Indonesia, and some are from other countries (Marwan Sarijo, 2001; Mutawali, Murtadha, and Fata, 2019: 161-175; Serial Ulama Charismatic Bima, 2018)

Marwan Sarijo in his book on Memorizing TGH Muhammad Said, said that his teachers from Bima included his own parents, Shaykh Abubakar Ngali, Tuan Guru Hamzah Cenggu and Tuan Guru Haji Abidin, and others. Teachers from the Malacca peninsula and Indonesia include al-Alim al-Hajj Muhammad bin Dawud Fathani, Malaya Patani of Southern Thailand, al-Alim al-Hajj Ibrahim Fathani, Malaya Patani of Southern Thailand, al-Alim al-Hajj Ahyad al-Bagari, Bogor West Java, al-Alim Husein bin Abdul Gani Palembang Kamri, Komering Palembang South Sumatra, and al-Alim al-Falaqi Shaykh M. Yasin al-Fadani, Padang West Sumatra (Marwan Sarijo, 2001).

TGH Muhammad Said's communication model is slightly different from the others. He preached Islamic teachings with a communication strategy through discussion so that it became a separate power for the community, and he succeeded in motivating the King of Bima, namely the Sultan Muhammad Salahuddin. The mukimin (outside residents living in Mecca and Medina) immediately returned to Bima to teach at the school that The sultans had established were Darut Tarbiyah in Raba (currently Yasim Raba High School) and Darul Ulum school in Suntu Bima.

As a result of the return of TGH Muhammad Said in 1932, he was asked by the sultan Muhammad Salahuddin to teach at the

Madrasah Darut Tarbiyah Raba Bima and at the Madrasah Darul Ulum Suntu Bima. Therefore, to facilitate mobilization, Tuan Guru chose to stay at the house where his father lived. After retiring, his father chose to live in Ngali with his wife and other children. In this place, Tuan Guru informally teaches his students in the afternoon or evening where many students stay at his house, making Tuan Guru's house a kind of "Islamic boarding school". His students come from various village corners, including M. Nur Parado, Abdurrahim Parado, M. Said Dena, M. Taher Rade, Hasan Sondosia, and others. (H.AM, Interviewer, 2020)

According to information from Hj. Aminah Muchtar, his second daughter, Tuan Guru, was appointed by Sultan Muhammad Salahuddin to be Khatib Toi (substitute preacher). When he became Khatib Toi, an interesting incident happened to Tuan Guru. At that time, preachers in all mosques in the land of Bima preached in Arabic. The text of the sermon is taken in Bima to be read every Friday. If you do not have time to take the text of the sermon, then the preacher reads the text of the sermon the week before. Paying attention to the language used by the preacher is entirely Arabic, which means the congregation does not understand the content of the sermon read by the preacher, so when Tuan Guru becomes a preacher, he reads the sermon in three languages, namely Arabic, Bima and Malay. The goal is that the congregation can understand the sermon material so that it is practiced in everyday life (Marwan Sarijo, 2001). The media used is the mother tongue, namely the Bima language, replacing the uniform sermon in Arabic. This became something that was very progressive at that time, where it became a habit that had been passed down from generation to generation and had been practiced and then changed by him.

After attending the training which 50 people attended, 5 of them came from Indonesia, all participants were assigned to become imams and preachers around the world, HM Said was assigned to teach Islam in Malaysia but was canceled because he was already a civil servant and finally assigned and returned to Bima. Upon arrival in Bima, his duties as a Dai began to be carried out and preached to all corners of

the Bima area and joined the Ittihadul Muballighin organization and became the head of the West Nusa Tenggara region based in Bima. Ittihadul Muballighin is a united organization of missionaries that focuses its activities on education and da'wah, which has branches in every sub-district throughout Bima Regency (Mutawali, Murtadha, and Fata, 2019: 161-175).

Evidence from TGH's managerial ability. M. Said has organizational skills such as being secretary of the Bima-Dompu Student Association in Mecca, Saudi Arabia in 1951-1957, in 1966-1980 being Chairman III of the Bima branch of NU and had been an administrator of the M. Salahuddin Bima Foundation, starting in 1968 he became a member the management of the Bima Islamic Foundation until now, in 1968, became the chairman of the presidium of the Kab. Bima and members of the founding committee of the Syari'ah Faculty of IAIN Sunan Ampel Bima Branch, in 1971 founded the Tarbiyah Faculty of Sunan Giri which is now STIT Sunan Giri Bima, from 1973-2007 he was the chairman of the Darul Tarbiyah Bima foundation, in 1980 until now he serves as chairman Ittihadul Muballighin Bima Foundation, in 1985 became Chairman of the Al-Ittihad Bima Islamic Education and Teaching Foundation which includes the Al-Amin Islamic Boarding School in Bima, STIS Al-Ittihad Bima, MA Plus Al-Ittihad Bima City, MTs La Hami Kab. Bima and RA Al-Amin Bima City and the Al-Qur'an Calligraphy Institute and Al-Amin Creativity Bima City (MSU, Interview, 2019).

Communication media in disseminating Islamic teachings uses Islamic methods based on the Salaf Ash-Salih Ahlu Sunnah Wal Jamaah. In preaching and fighting to maintain the purity of Islamic teachings that are sourced from the Qur'an and the Sunnah of the Prophet. TGH. M. Said does not only preach using his oral media or Da'wah Bi Lisan. However, another communication medium he uses is by writing in the form of books that have been circulated, not only at the local level but his works have been circulated internationally. and serve as a reference and reference book for students and



lecturers at Islamic Higher Education. (MSKR Interview, 2020)

At a young age and in a weak condition, TG.H. M. Said Amin is still active in preaching to fulfill invitations from all corners of the land of Bima, because it is his responsibility and commitment to always preach to fight for the purity of Islamic teachings from the influence of understanding sects that mislead the aqidah and worship of Muslims. On Thursday, April 30, 2015, after Fajr prayer, without serious illness. At the age of 79 he died. Some of the legacy left behind are Islamic Education Institutions, Al-Amin Islamic Boarding School which accommodates the Al-Ittihad Islamic School of Science (STIS) Al-Ittihad Bima, Madrasah Aliyah Plus Al-Ittihad Bima City, MTs La Hami Bima Regency, RA Al-Amin City Bima, and the Al-Quran Calligraphy and Al-Amin Creativity Institute which are now starting to progress and develop (Mutawali, Murtadha, and Fata, 2019: 161-175). (Marwan Sarijo, 2001)

A number of Sangaji and ulama who have disseminated Islamic teachings in Bima district have contributed significantly to the development of Islam there. Axiologically, the development of Islam that has been conveyed has been felt directly by the community until now with evidence that the Bima district community is a majority Muslim community and highly upholds Islamic cultural values that develop such as the culture of very high Islamic learning motivation as evidenced by the number of reciters and The number of qariah in Bima is increasing both nationally and internationally and the Bima community is strong in adhering to the teachings of Islam.

Tuan Guru, who is no less important in contributing to the dissemination of Islam is Hajj. A. Ghany Masjkur (1924-2020)M took his education from Volk School in Bima to Kulliyatul Mubalighin at the Indonesian Islamic University in Jogjakarta. As a competent scholar, he has had a myriad of careers ranging from being a Darul Ulum teacher in 1949 to becoming a lecturer at the Muhammadiyah University of Bima. TGH's expertise is in the fields of Tafsir-Hadith,

Arabic, Comparative Religion, and Sufism in 1967-1989. In the field of government, HA Ghani Masjkur's career began as a preacher for the Bima SwaPraja Government in 1952-1956, in the same era he was appointed a Member Judge of the Bima Swa Praja Syar'iyah Court in 1952-1956, Deputy Imam/Vice Chairman of the Sharia Legal Entity (Mahkamah Syar'ah). 'yes) Swa Praja Bima 1957-1960. (M. Dahlan Abubakar, 2019)

Thanks to the activities of several Tuan Guru organizations, it is very easy to develop Islamic teachings in Bima. The organization started from the Chair of the Indonesian Islamic Student Consulate (PII), Member of the Leadership of the Indonesian Islamic Youth Movement (GPII), Muhammadiyah Regional Bima Leader in 1964, Chairman of the Fatwa Commission of the Indonesian Ulema Council (MUI) (1972), DPRD Swa Praja Bima (1955-1945). 1960), as the most important media in the success of improving the Islamic quality of the Bima community.

Communication tools or channels used in the development of Islam for Tuan Guru H. A. Ghani Masjkur through educational institutions such as; Darul Ulum Educational Institution 1949, Syara' Legal Entity 2, Tsanawiyah 1952 Syara' 3 PGA5 Legal Entity 1953 Syara' 4 PGA 4 Legal Entity 1960 Salahuddin Bima Islamic Education Foundation 5 Elementary, Middle School, SPG, SMEA, SMA, Unmuh Bima 1947

The targets achieved in this movement for developing Islamic teachings are the government and the people of Bima in order to improve the welfare of national and religious life. Therefore, the target achieved or the effect of Islamic da'wah carried out by Tuan Guru H. A. Ghani Masjkur is so that the government can assist in the success of Islamic education programs among the community as well as educate the nation's children, especially in Bima district. In addition, the creation of a comprehensive understanding of Islam among the women of the Ta'lim Assembly Raudhatut Ta'lim and Tarbiyatus Sibyan. (NFRH, interview 2020)

The form of contribution in question is establishing Islamic Education Foundations such as the Salahuddin Islamic Education Foundation, the Bima Islamic Education Foundation, the Syara' Legal Entity to the establishment of a Muhammadiyah higher education institution, namely the Muhammadiyah Islamic Institute (IAIM) Bima (M. Dahlan Abubakar, 2019).

## CONCLUSION

Sangaji and Tuan Guru have an important role in making the Bima community more Islamized, both in knowledge and in religious practice. Using the perspective of Harold D Lasswell, this study shows that from the very beginning the process of Islamization (spreading Islam) to the Bima community has always involved the two elites. Sangaji who played a prominent role in the dissemination of teachings in Bima were Sultan Muhammad Ibrahim, Sultan Muhammad Salahuddin, Sultan Abdul Kahir, and Hj St Mariam (Ina kau Mari). Meanwhile, Tuan Guru became an important part of the process, TGH Abdul Ghani Al Bimawi, TGH Ibrahim Rontu, TGH Muhammad Said, TGH Muhammad Said Amin and TGH Abdul Ghany Masjkur.

The process of disseminating Islamic teachings carried out by Sangaji and Tuan Guru was carried out both through da'wah and education and formally in positive law. In this context, Tuan Guru has an important position in applying Islam as a formal law considering that they are royal advisors in the religious field to strengthen spirituality and formulate laws and regulations or other rules related to the practice of Islamic teachings the community.

The process of spreading Islamic teachings through da'wah and education is carried out using several media: 1) done orally in religious lectures, tabligh akbar, Friday sermons, taklim assemblies, and joint prayers coupled with religious lectures; 2) through written media. Many Tuan Guru have put their ideas into books with many themes: hadith narration books, fiqhi books, Hadith, Tafsir, Islamic Education books; 3) establishing several

Islamic educational institutions ranging from the Salahuddin Islamic Education Foundation to the Muhammadiyah Islamic Institute College and the Tarbiyah Sunan Giri High School in Bima district.

By using Harold Lasswell's communication perspective, the role of Sangaji and Tuan Guru in the dissemination of Islamic teachings has an effect on society, starting from the royal environment (government), religious leaders, community leaders, leaders of Islamic boarding schools, school and university managers to the general public.

## References

- [1] Alquran
- [2] Abdul Chalik, Nahdlatul Ulama dan Geopolitik: Perubahan dan Kesenambungan (Yogyakarta: Impulse, 2011)
- [3] Abdul Gani Abdullah, Peradilan Agama dalam Pemerintahab Islam Kesulthanan Bima tahun 1917-1957 (Yogyakarta: Genta publishing, 2015)
- [4] April Carter, Otoritas dan Demokrasi (Jakarta: Rajawali, 1985)
- [5] Alo Liliweri, Komunikasi Antara Pribadi (Bandung: Citra Adibakti, 1997), h.3.
- [6] Ami Muhammad, Komunikasi Organisasi (Jakarta: Bumi Aksara, 2001), h. 4-5 lihat juga, Hafied Cangara Pengantar Ilmu Komunikasi (Jakarta: Raja GrafindoPersada, 2005), h. 19
- [7] Amin, Ahmad. Ringkasan Sejarah Bima Bima: Kantor Kebudayaan Kabupaten Bima, 1971.
- [8] Ahmad Munadi, Gagasan Nilai-nilai Pendidikan Karakter TGKH. M. Zainuddin Abdul Madjid Dalam Wasiat Renungan Masa Pengalaman Baru, El-Hikam Journal of Education and Religious Studies, Vol. 8, No. 2, 2015, Ahmad M. Sewang, Islamisasi Kerajaan Gowa: Abad XVI Sampai abad XVII (Jakarta: Yayasan Obor Indonesia, 2005)
- [9] Azyumardi Azra dalam bukunya "Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII" mencatat bahwa beliau dianggap sebagai "Maha Guru" ulama nusantara pada abad ke XIX yang belajar di Makkah al-

- Mukarramah Lihat, Azumardi Azra Jaringan Ulama, (Jakarta:Prenada Media, 2013)
- [10] Burhan Bungin, Metodologi Penelitian Kuantitatif: Komunikasi, Ekonomi, dan Kebijakan Publik, serta Ilmu-ilmu Sosial Lainnya, (Jakarta: Kencana, 2010)
- [11] Chambert-Loir Henri. Iman dan Diplomasi Serpihan Sejarah Kerajaan Bima. Jakarta: KPG ( Kepustakaan Populer Gramedia 2010.).
- [12] Fata, Ahmad Khoirul. Buya Hamka: Pemikiran dan Perannya di Pentas Politik Nasional (Semarang: Rasail Media, 2020).
- [13] Effendy, Muslimin A.R. 2017. Diskursus Islam dan Karakter Politik Negara di Kesultanan Bima. *Jurnal Al- Qalam Vol 23 No 2 Desember 2017*. (Makassar: Litbang Agama), ISSN: 0854-1221, E. ISSN: 2443- 2288, hlm. 184197..
- [14] Fuadzinaim Hj. Badaruddin, Kitab Jawi Tasawuf dan Transmisi Ilmu Islam, *Internasional Journal of Islamic Thought Vol. 1, Juni 2012*
- [15] Harold Dwight Lasswell (editor) *Propaganda Technique in the World War* (penerbit: Garland Publishing Incorporated, 1972).
- [16] Irwan Supriadi, *Dakwah Kultural Perspektif dialog Antar Budaya Mataram: Insan Madani mandiri*, 2015)
- [17] Kamaruddin, dkk., *Pengkajian (Transliterasi dan Terjemahan) Lontarak Bilang Raja Gowa- Tallo (Naskah Makassar)* (Makassar: Departemen Pendidikan dan Kebudayaan, 1986)
- [18] K.H.M. Isa Anshary, *Mujahid Dakwah* (Bandung; Diponegoro, 1991), h.17
- [19] M Al Qautsar Pratama *Kehidupan Masyarakat Bima Pada Masa Kepemimpinan Sultan Muhammad Salahuddin Tahun 1915-1951* *Khazanah Theologia*, Vol. 1 No. 1: 47-63 tahun 2019
- [20] Moh. Dahlan, *Hubungan Agama dan Negara di Indonesia, Analisis Jurnal Studi Keislaman*, Vol. 14, No. 1, Juni 2014
- [21] M. Amin Ras, *Demi Kepentingan Bangsa* (Yogyakarta Pustaka Pelajar, 1997), h.12.
- [22] M Dahlan Abubakar, TGH A. Ghany *Masjkur Panutan Kehidupan Perilaku dan Saksi Sejarah dari Masa ke Masam* (Yogyakarta: Widjiadhishoro, 2019)
- [23] Muhammad Sukri, *Serial Ulama Kharismatik Bima, tahun 2018*
- [24] Muhammad Mutawali, Rahmah Murtadha, & Ahmad Khoirul Fata, "Intellectual Genealogy of Tuan Guru H. M. Said Amin Bima (1936-2015)," *Wawasan*, vol. 4, no. 2 (2019): 161-175
- [25] Muhammad Mutawali, *Geneologi Intelektual dan Pemikiran Hukum Islam Tuan Guru H. M. Said Amin Bima (1936-2015)*, Jurnal, 2017
- [26] Muh. Alwi Parhanudin, *Nahdlatul Wathan dan Masyarakat Sipil: Studi Gerakan Sosial atas Manifestasi Civil Society pada Masyarakat Lombok*, In *Right Jurnal Agama dan Hak Azazi Manusia*, Vol. 02. No. 1, 2012, Nata, Abuddin. 1997. *Filsafat Pendidikan Islam Cet. I. Logos Wacana Ilmu*. Jakarta Tawalinuddin Haris dalam Kesultanan Bima di Pulau Sumbawa, *Jurnal Wacana Vol. 8 No. 1, April 2006, Lexy*
- [27] Muhammad Mutawali & Rahmah Murtadha, *Da`wah Menembus Batas: Jejak Intelektual dan Pemikiran Tuan Guru H.M. Said Amin*, (Yogyakarta: Ruas Media, 2018).
- [28] Marwan Sarijo (penyunting), *Mengenang KH. Muhammad Said dan KH. Usman Abidin*, Bogor, Yayasan Ngali Aksara dan Pesantren al-Manar Press, 2001.
- [29] Moleong, *Metodologi Penelitian Kuantitatif*, (Bandung: Remaja Rosdakarya, 2007)
- [30] Nurul Karimatul Ulya, *Resepsi Konsep Menutup Aurat Tradisi Pemakaian Rimpu, al-Bayan Jurnal Studi al-Qur'an dan Hadis Vol. 2. No. 2. Desember 2017*
- [31] *Profil Raja dan Sultan Bima*. Bima: Dinas Kebudayaan Pariwisata Bima
- [32] \_\_\_\_\_ 2014. *Profil Raja dan Sultan Bima Kuntowijoyo, Identitas Politik Umat Islam (Cet. II; Bandung: Mizan, 1997)*
- [33] Tawalinuddin Haris dkk., *Kerajaan Tradisional Indonesia: Bima* (Jakarta: CV. Putra Sejati Raya, 1997)
- [34] Tawalinuddin Haris dkk., *Kerajaan Tradisional Indonesia: Bima* (Jakarta: CV. Putra Sejati Raya, 1997)
- [35] Ramsey, William. (1998). "Prototipe dan Analisis Konseptual". Dalam M. Depaul & W Ramsev (eds.) 1998)
- [36] Zamakhsyari Dhofier, *Tradisi Pesantren ( Studi Pandangan Hidup Kyai dan Visinya mengenai Masa Depan Indonesia ) tahun 1990*