

Da'wah and Conflict Resolution in Palu City: Religious Authorities and Habib Ratan Agency (Sunnah Living Perspective)

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Abstract:

This study analyzes the construction of religious authorities and religious leaders' agencies in the resolution of social conflicts through the perspective of living sunnah, with a case study of the role of Habib Rotan in the conflict of the Manunda Presidential Market, Palu City. This study criticizes the dominant perspective that positions religion as a trigger for conflict by affirming its role as a source of religious peacebuilding. The research employs a qualitative approach that includes case studies within the framework of religious authority theory, structuring theory, and living sunnah. Data were obtained through observation, interviews, documentation, and literature studies and then analyzed using the Miles and Huberman model. The results of the study show that religious authority is formed through the dialectic of genealogical capital, scientific legitimacy, social charisma, and the institution of the dhikr assembly. Religious agencies are carried out through soft power strategies, collaborative mediation, and internalization of the values of ishlah, tasamuh, and rahmah, thereby strengthening the social cohesion of multicultural communities.

Keywords: *religious authority, living sunnah, conflict resolution, religious agency, religious peacebuilding*

INTRODUCTION

Studies on the role of da'wah and religious leaders from the habib circle in conflict resolution efforts are still rare. Generally, researchers are more concerned

with studying religion as a trigger and source of violence in conflict.¹ Since the 1960s, religious studies has been widely associated with socio-politics and its relationship to modernization. However, later, since the 1990s, the predictions of social scientists who carry the modernization theory are considered to have failed. Because, the role of religion is getting stronger in various aspects of social life, including in the Indonesian public space.² The literature on religious studies has more to review the dark side of religion in violent conflicts. Then in the 2000s, there was a tendency to study religion in a more positive way. Namely related to themes related to the role of religion in peace.³ Scott Appleby, for example, wrote *The Ambivalence of the Sacred* as the embryo of the study of religion and peace. Scott in his work explained that religion can bring peace. Furthermore, he reviewed how religious institutions and literature can be sources of peace. Some aspects of religion that are *soft power* such as doctrine, history, rituals, and celebrations and *hard power* such as the masses, organizations, and institutions of religious communality can be an important source of peace in teaching.⁴⁵

Religion has great potential to be used as a source of peace. At least because of five things: *first*, 1/3 of the world's population is religious. *Second*, religious organizations are able to mobilize the masses in an effort to foster attitudes of tolerance and build reconciliation. *Third*, religious (Islamic) organizations can also utilize *their soft power* resources in influencing the peace process through their actors and institutions. *Fourth*, religious organizations are *civil societies* that have a great influence in playing traditional diplomacy. *Fifth*, religious organizations

¹ Abbas, 'Agama Dan Konflik Dalam Masyarakat Di Indonesia', *IAIN Press Kendari*, 18.2 (2012).

² Mohammed Abu-Nimer, 'Religion and Peacebuilding: Reflections on Current Challenges and Future Prospects', *Interreligious Studies*, no. 16 (2015).

³ M Takdir, M Mushthafa, and R AS, 'The Dynamics of Religious Conflict in Indonesia: Contestation and Resolution of Religious Conflicts in the New Order Age', *Al-Adyan: Journal of Religious Studies*, 2.2 (2021).

⁴ Angelina Peralva, 'Conflict and Social Movements in the Actionalism of Alain Touraine', *Lua Nova*, 2019.106 (2019).

⁵ M A Suprpto, *Dialektika Islam Dan Budaya Nusantara: Dari Negosiasi, Adaptasi Hingga Komodifikasi*, 2020.

can maximize the network of autonomous bodies they manage to manage conduciveness and harmony at the grassroots in social life.

However, in several studies, it was stated that there are several obstacles if religion is used as a source of peace. For example, in some cases, religious actors are often involved in triggering a violent conflict, both as actors and as passive observers. On the other hand, religious leaders are often dragged into the arena of conflict like reactive actors. Cooperation among religious actors is still very lacking. Those who have been involved so far still need further professional experience. In this regard, Utami Sandyarani's research shows the opposite; a study entitled *Walking The Spectrum Further: Religious Peacebuilding in Maluku* shows that conflict cases in Ambon can subside again after many actors or religious figures use religious strategies and resources to realize peace in the midst of conflict.⁶ Furthermore, Utami explained the work of Team 20 Wayame and the Maluku Interfaith Institute (LAIM), especially the role of religious leaders in influencing the community to avoid conflict and re-establish peace in Maluku. Utami concluded that religion has a spectrum that can realize pro-peace actions, aka *religious peacebuilding*. In addition, there are also several similar research on dialogue and peacebuilding efforts in Maluku in various perspectives, such as cultural and social approaches.⁷⁸⁹

In *Contemporary Conflict Resolution and Islamic Conflict Resolution: Similarity and Differentiation on the Theoretical Level*, it is explained that Islam is often identified with violence. Instead of finding a solution, this stigma often gives rise to new conflicts. Therefore, it seems that most contemporary conflict

⁶ M Irfan, 'Identifikasi Konflik Di Indonesia: Studi Terhadap Kondisi Dan Pemicu Tindakan Kekerasan Di Timor Timur Dan Maluku-Ambon', *Islam & Contemporary Issues*, 2.1 (2022).

⁷ T LESTARI, *Analisis Psikologi Pertemanan "Shahaba" Dalam Al-Qur'an*, 2022.

⁸ D T Lestari and Y Parihala, 'Merawat Damai Antar Umat Beragama Melalui Memori Kolektif Dan Identitas Kultural Masyarakat Maluku', *Hanifiya: Jurnal Studi Agama-Agama*, 3.1 (2020).

⁹ Y Z Rumahuru and A C W Gaspersz, 'Community Based Diversity Management: Analysis of Community Activities Building Post-Conflict Social Harmony in Tual, Maluku Province, Indonesia', *Jurnal Humaniora*, 33.1 (2021).

resolution theories fail to address the problems of conflict that occur in Muslim societies. In fact, Islam actually provides resources in peacebuilding and conflict resolution efforts. Indonesia's multiculturalism ecosystem is a social laboratory that can enrich findings on conflict resolution. As a country with the largest Muslim population, the role of religion and its social apparatus is certainly an important element in conflict resolution in Indonesia.¹⁰¹¹¹²

Data from 2019 to 2023 shows that there are still many cases of intolerance and violence that occur in Indonesia. Here are the details of cases per year: in 2019 there were 7 cases of intolerance; In 2020, there were 14 cases; In 2021, there were 11 cases; In 2022, there were 3 cases; In 2023, there were 30 cases. The data shows that Indonesia is a country that is still vulnerable to conflict. The acts of intolerance that gave birth to conflicts in these cases were triggered by the conflict over the construction of houses of worship. Namely, the emergence of social segregation between the majority and the minority. In addition, conflicts can also be caused by ethnic differences, as well as social conflicts that are more triggered by economic-political problems.¹³

In the history of Indonesia's conflicts, there are several major conflicts that are quite a concern, for example, the 1998 Riots, the Aceh Conflict, the FPI vs. GMBI conflict in West Java, and the expulsion of Papuan students in Yogyakarta. The West Nusa Tenggara conflict in 2013: there was an ethnic conflict in Sumbawa Besar Regency; the Maluku and North Maluku conflicts in 1999-2002; the Sampit conflict in 2001 resulted in 469 deaths in these cases, and as many as 108,000 decided to displace; the case of religious conflict in Poso, a conflict

¹⁰ F Febriyandi.YS, 'Agama, Ritual Dan Konflik: Suatu Upaya Memahami Konflik Umat Beragama Di Indonesia', *Handcp: Jurnal Sejarah Dan Budaya*, 2.2 (2019).

¹¹ W Hadikusuma, 'Agama Dan Resolusi Konflik (Analisis Terhadap Konflik Keagamaan Di Indonesia)', *Jurnal Ilmiah Syi'ar*, 2021.

¹² M U A Musaffa, 'Konflik: Teori Dan Ragam Penyelesaiannya Di Indonesia', *INRIGHT: Jurnal Agama Dan Hak Azazi Manusia*, 10.1 (2022).

¹³ Rojabi Azharghany, 'Perdamaian Dan Multikulturalisme Di Indonesia (Strategi Dakwah Multikulturalisme Dalam Pertentangan Laten Radikalisme Dan Bias Konflik)', *Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam*, 1.2 (2019), pp. 28–47.

between Bugis Muslim immigrants versus ethnic Protestants in Poso. The conflict left around 577 dead and 384 injured.¹⁴

The series of facts that describe these various conflicts shows that Indonesia is a very vulnerable region to conflict. This is understandable, because Indonesia is an archipelagic country with all the diversity of ethnicities, cultures and religions.

From the macro background of the conflicts that occurred in Indonesia, it is also important to photograph the latest conflict issues as an effort to try to look at more specific conflict loci. This is certainly an effort to continue to find common ground and resolution of every conflict that occurs. In this regard, this study tries to photograph the city of Palu. The social life landscape of the city of Palu is often referred to as the "Five-Dimensional City," because it has a posture of residential areas consisting of mountains, valleys, rivers, bays, and oceans. Indirectly, the landscape creates social segregation for the people of Palu. In addition, the fairly heterogeneous composition of the population of Palu city causes potential conflicts to be vulnerable in this region.

One of the conflicts in the city of Palu is the conflict at the Manonda Presidential Market complex (2023). This event started from personal problems, which then involved social conflicts between tribes. If we look back, the conflict at the Manonda Presidential Market also occurred in 2009. This means that the Inpress as a public space for the economic activities of the people of Palu still has a high level of vulnerability in giving rise to conflicts. Initially, the 2023 press market conflict was triggered by allegations against a young man who was accused of stealing a gas cylinder. So that the market residents ganged up on the young man. The youth colleague who was the target of the mob's rampage reported the incident of demolition to the residents of his hometown. The young man then invited a group of residents to the market, using their machetes to attack people

¹⁴ Aninsi Niken, '10 Daftar Konflik Sosial Di Indonesia', *Katadata Green*, 2021.

in the market, especially fish sellers. Some traders put up resistance. So clashes are inevitable. As a result, economic activity after the clashes is stuck; the market cannot operate as usual. Because the situation is not conducive. In this case, it is interesting to see the role *of the non-state actor*, namely the role of figures who are not state apparatus. For example, the role of Habib Rotan as a public figure who has an interest in peacebuilding efforts and conflict resolution issues in the city of Palu.

Habib Rotan is the Chairman of the Nurul Khairaat Dhikr Council. Uniquely, together with the congregation of the Dhikr Council that he leads, he is involved as an actor who also mediates the conflict that occurred at the Manmanda Press Market. He and his congregation are actively involved in maintaining security in the midst of a situation that is still vulnerable to further conflicts. In this context, Habib Ratan uses the *soft power* by playing his agency as Habib and his religious authority through the institution of the Nuurul Khairaat Dhikr Council. Habib Ratan embraced the warring groups; he then gave messages of peace. In fact, the Nuurul Khairaat Council established posts and carried out religious rituals at the conflict site with a number of residents and religious leaders.

From the perspective of living sunnah studies, religious practices carried out by religious leaders and their communities can be understood as a form of manifestation of the sunnah values of the Prophet who lives in the social reality of society. This approach sees the sunnah not only as a normative text but also as a social practice that continues to be reproduced in the daily actions of Muslims, including in the practice of conflict resolution and peacebuilding. Conflict mediation activities, the delivery of peace messages, the strengthening of social solidarity, and the implementation of religious rituals in conflict spaces can be read as a form of internalization of prophetic values such as *ishlah* (reconciliation), *tasamuh* (tolerance), and *rahmah* (compassion), which are part of the sunnah tradition that lives in the community.

In the context of the role of habib and dhikr assemblies, the practice of da'wah that emphasizes a persuasive, moral-spiritual approach and strengthening social cohesion can also be seen as a form of transmission of the Prophet's sunnah through local religious authorities. Thus, the involvement of religious leaders in conflict resolution not only has a socio-political dimension but also reflects the process of preserving and actualizing the Sunnah of the Prophet in the contemporary social context of Indonesia.¹⁵

RESEARCH METHODS

This study uses a qualitative approach of case study research and the method of living sunnah to investigate the sources of conflict and conflict resolution through the spiritual authority of the preacher, as well as to see how the practice, understanding, and practice of sunnah live in the social reality of society. Data was collected based on the results of observations, literature, interviews, and documentation using the purposive sampling technique, which was also used to trace the practice of living sunnah in the social life of informants. The research informants are people involved in conflict and conflict resolution in the case of Manunda Press Market, Palu. Furthermore, the data analysis process is carried out in line with data collection with three stages referring to the Miles and Huberman model, namely the data condensation stage, data display, and conclusion. In interpreting the data of the findings of this study, Fajri Alatas and Antony Giddens' structuring theory was used.

RESULTS AND DISCUSSION

1. Habib's Genealogy in Indonesia

From the perspective of the study of *living sunnah*, socio-religious practices, honorary degrees, genealogical networks, and religious authorities living in Muslim society can be understood as a form of manifestation of sunnah that is

¹⁵ Saifuddin Zuhri Qudsy and Ali Imron, *Living Hadis: Praktik, Resepsi, Teks, Dan Transmisi* (Q-Media, 2018).

not only textual but also socio-historical praxis. The habaib tradition in Indonesia can be seen as part of the transmission of religious authority, prophetic ethics, and spiritual networks that live in the practices of the Muslim communities of the archipelago.¹⁶

The arrival of Habib to Indonesia (plural: *habaib*) has a long history. Some of the names of habibs that were popular in the early days of national political history were Habib Ali bin Abdurrahman Alhabsyi, better known as Habib Ali Kwitang. He is the founder of the Ta'lim Kwitang Council, Jakarta. Another name that is also famous is Habib Ali Alatas, the former Minister of Foreign Affairs. Meanwhile, in the post-reform era, the most popular name in Indonesia's national political landscape is Habib Rizieq Shihab. The existence of Habib Rizieq has actually started since the New Order period. However, he became very famous in the era of the Jokowi administration. In fact, he is considered a high priest in his capacity to lead the opposition in Jokowi's two leadership periods.¹⁷¹⁸

Linguistically, habib comes from the word "*Habba-yuhibbu*," which means "a loved one" or "a loved one." Meanwhile, according to the term, "habib" is a title for descendants (zurriyat) of Prophet Muhammad. However, not everyone who is recorded as a descendant of the Prophet Muhammad is called Habib. This title is only popularly used by the descendants of the prophet in the tradition of Hadramaut, Yemen.

The title of Habib has a strong historical relationship with the clan traditions that prevail in Hadramaut, Yemen. The title of Habib began to be popular in Hadramaut during the time of Habib Umar bin Abdurrahman al-Athas Shohiburrotib. Specifically, the title "Habib" is often pinned to the descendants of Ahmad bin Isa al-Muhajir Hadramaut, Yemen. According to Quraish Shihab, Habib can be interpreted as "a person who loves and is loved." In Arabic, a person who 'loves' is called 'muhib.' While 'loved' or 'loved ones' are called 'mahbub.' In

¹⁶ Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition* (University of Chicago Press, 2017), xv.

¹⁷ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, xv.

¹⁸ M A Rahmatullah and N Halimah, 'Habib Riziq Syihab, Demokrasi Dan Politik Islam', *Adz-Zikr*, 5.2 (2020).

that sense, "habib" can mean subject or object. Thus, 'habib' should not clap one side, only want to be teased, but not love people (Quraish Shihab interview, 2022).

When they come to Indonesia, the people call them (habib) by the name *Ulaidi*. Many habibs came from Yemen and then married Indonesian women. Later, they were referred to as "*Ahwal jama*," which means "uncle of the mother." *In previous times, the title that was often used for the descendants of the Prophet was "syarif" or "imam." Based on the records of Rabithat Alawiyah, there are around 20 million terrified people consisting of 114 clans spread around the world with the title of habib. The title of Habib can only be inherited by male descendants. If a woman (habibah) marries a person who is not a descendant of the Messenger, then she is not entitled to inherit the title of habib to her descendants.*¹⁹

According to historical records, the ancestor of the habaib in Indonesia was Ahmad bin Isa. He is a figure who migrated from Basra to Hadhramaut (Yemen) with his family in 317 H. Before migrating to Yemen, Ahmad bin Isa first migrated to Mecca and Medina; he settled for some time in the land of Haramain. The presence of Ahmad bin Isa's family raised the issue that the descendants of the Prophet would take over the power of the syarif (ruler) of Makkah. Therefore, the government of Makkah felt anxious. Then they hunted down the descendants of the Prophet; many were even killed. Therefore, Ahmad bin Isa and his family decided to migrate to Yemen to save themselves.²⁰

In a narration, Ahmad bin Isa is referred to as a figure who is '*pious* and has the nature of *wara*.' Before migrating to Yemen, Ahmad bin Isa in Iraq was highly respected by the people because he had the privilege of being a descendant of the prophet. After a long stay in Yemen, Ahmad bin Isa died in Husaisah, one of the villages in Hadhramaut, in 345 Hijri. He had two sons, Ubaidillah and Muhammad. Ubaidillah emigrated with his father to Hadramaut and had three sons, namely Alwi (Alawi), Jadid, and Ismail.²¹

¹⁹ J Burhanudin, 'Diaspora Hadrami Di Nusantara', *Studia Islamika*, 6.1 (2014).

²⁰ I Walker, 'The Hadrami Diaspora: A Plurilocal Mahjar', in *Routledge Handbook on Middle Eastern Diasporas* (Routledge, 2022).

²¹ Leif Manger, *The Hadrami Diaspora: Community-Building on the Indian Ocean Rim* (Berghahn Books, 2010).

The popularity of Ahmad bin Isa as a highly educated person and having the status of a descendant of the Prophet Muhammad made Yemen, or Hadramaut, have an important position on the map of Islamic studies. Hadramaut has become a kind of Islamic study destination for the world's Muslim citizens. They studied Islam in Yemen in non-formal institutions that were thought to give blessings from the early prophets. The pattern of teacher-student relations in Hadramaut was built on spiritual bonds, which would later become known as a creed for the development of *al-tariqa al-Alawiyya* (Tarikat Alawiyyin).

According to Sayid Alwi bin Thahir Al-Haddad (1957) and Sayid Muhammad Naquib Al-Attas (1972 and 2011), the first Islamic bearers in Indonesia were Habibs who came as traders to Indonesia. The habaib docked first in Aceh. Historical evidence of the presence of the Habibs can be traced to the existence of the Hadhrami graves in Aceh. According to the Chairman of the Rabithah Alawiyah Leadership Council, Habib Zein bin Umar bin Smith, Dzurriyah, the habib started with Imam Ahmad bin Muhajir, who traveled from Basra to Hadramaut (South Yemen). After growing a lot, they traveled to East Asia, then entered Indonesia. At first, the Habib stopped in Aceh and other western regions. Then they entered the Java region, especially Demak, and then spread to East Java.²²

At the next stage, the arrival of the second wave of habib continued in the 19th and 20th centuries. According to Musa Kazhim, the Alawiyyin Habibs had started their da'wah in the archipelago since the 14th century AD. In this period, Islamic da'wah developed in such a way that it could spread throughout the archipelago. Even in Southeast Asia. This development reached its peak in the 15th to 17th centuries AD. Musa Kazhim explained that the Alawiyyin Habibs, descendants of 'Ali and Fâthimah bint Rasulullah, came in the 14th century AD. During this period, Islamic da'wah developed in such a way that it could spread

²² S K Mandal, 'Hadrami Connections with the Malay World: Creole Histories, Transcultural Islam and Racialisation', in *Routledge Handbook on Middle Eastern Diasporas* (Routledge, 2022).

throughout the archipelago, even in Southeast Asia. The development reached its peak in the 15th to 17th centuries AD.²³

The title "Habib," which comes from Hadramaut, has many clans. For example, Al Hadad, Al Hamid, Al-Atthos, Assegaf, Smith, Basyaiban, Al-Idrus, and others. These people belong to the *Alawiyin* family. In Jakarta, the largest surname is al-Attas, and number two is Al Hadad. Meanwhile, in Surabaya, most of them are Al-Jufri. Of the total of more than 100 clans in Indonesia, only 68 remain. If you look at people with these various clans in Indonesia, on average they are the 37th or 38th descendants of the prophet.²⁴

2. Habib's Existence in Central Sulawesi (Palu)

This research can be understood from the perspective of the study of living sunnah, which is an approach that looks at how the sunnah of the Prophet is not only understood textually through hadith but also lives in the social, cultural, educational, and social structures of Muslims in a local context. The migration of the Hadrami community, the establishment of habaib religious authorities, the development of Islamic educational institutions, and interaction with local social structures in Palu can be seen as a form of manifestation of the living sunnah in the Muslim community of the archipelago.²⁵

The role of figures such as Habib Idrus bin Salim Al-Jufri shows how the transmission of sunnah values takes place through education, da'wah, a network of scholars, and sustainable socio-religious institutions.²⁶

in the Palu Valley was controlled by Arabs. In fact, they also control trading centers in small markets in the Palu area. The Arab community also controls the plantation sector, especially coconut in Palu. In Hirschman's 1935 report, it was stated that almost all coconut owners owed money to Arabs and routinely had to

²³ N Rosyid, 'Bershalawat Bersama Habib: Transformasi Baru Relasi Audiens Muslim NU Di Indonesia', *Jantra: Balai Pelestarian Nilai Sejarah Dan Tradisi*, 7.2 (2012).

²⁴ Miftahuddin, 'Dinamika Komunitas Diaspora Hadrami Dalam Gerakan Al-Irsyad Di Indonesia 1945-2007' (2017).

²⁵ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, xv.

²⁶ Muhammad Mansyur, 'Metodologi Penelitian Living Qur'an Dan Hadis', *Yogyakarta: Teras*, 2007.

hand over copra to deposit interest at market prices. Economic domination by the Arab community in Palu can be seen from the data of government revenue reports. *In the subdivision of Palu* in 1934, the tax paid by Arabs amounted to f 1060.10, while the indigenous population paid only f 796.15. In addition, the social status of the Arab community can be seen from the grandeur of the Arab houses in the 19th and 20th centuries, even beating *Souraja* (king's house) local natives.

The existence of Habib in the city of Palu certainly cannot be separated from the great role of one of its figures in the Palu Valley. This figure is very attached to the collective memory of the Muslim community in this region. It is Habib Idrus bin Salim Al-Jufri or better known as the Old Teacher. He is the most famous Habib figure in the city of Palu to date. Habib Idrus was born in Tarim, Hadramaut, Yemen, on March 15, 1892, and died in Palu on December 22, 1969. Habib, who is known as the Old Teacher, is a figure who is concerned with fighting for Islamic education in Palu. He founded the Islamic educational institution Alkhairaat, which later became an inspiration for the formation of schools and madrassas in Central Sulawesi under the auspices of the Alkhairaat organization and even developed in the eastern region of Indonesia until now.

Before his arrival in Indonesia, Habib Idrus led an educational institution in Hadramaut that had been established by his father. His leadership made him named by Sultan Mansur as Mufti and Qadhi in the city of Taris, Hadramaut. When several regions of the Middle East, including Yemen, were colonized by the British, Habib Idrus appeared as a mufti who was critical of British colonial policies. In fact, he was willing to relinquish his position as mufti and became a radical opposition to British imperialism. This attitude later made him have to migrate to Indonesia.

Habib Idrus first came to Indonesia when he was 17 years old. He sailed to Indonesia, to Manado, to meet his mother, Syarifah Nur Al-Jufri, and his siblings, Habib Alwi and Habib Sheikh, who had first migrated to Indonesia. After some time in Indonesia, Habib Idrus had returned to Hadramaut. However, since 1839 AD, Hadramaut has been under British colonization. He, along with his best friend

Habib Abdurrahman bin Ubaidillah As-Saqqaf, pioneered the struggle for independence against the British. These two figures lit the flames of resistance against the invaders and their allies. With such a political stance, Habib was threatened and monitored by state intelligence and British government spies. Then he was arrested in the port of Aden. It is prohibited from going abroad, especially to Middle Eastern countries. However, he was allowed to go to Southeast Asia. So he decided to go to Indonesia.

His arrival in Indonesia after being banned by the British colonialists, he chose to settle in Pekalongan for some time and then married Syarifah Aminah bint Talib Al-Jufri. In Pekalongan, Habib Idrus runs a profession as a batik cloth trader. Habib Idrus then moved to Solo. In Solo he began to pioneer a madrasah, "Arrabithah Alawiyah College." In building the educational institution, he was helped a lot by Sayid Ahmad bin Muhammad, his former student in Hadramaut who had been living in Solo for a long time. realized his intention to establish a madrasah named "Arrabithah Alawiyah College."

In 1926, Habib Idrus moved to the city of Jombang. In Jombang, Habib Idrus got acquainted with several Islamic figures, including K.H. Hasjim Asy'ari, the founder of the Nahdlatul 'Ulama (NU) organization. The meeting of these two figures established a very good friendship because both are religious leaders, especially because both have the same bond of understanding, namely as adherents of the understanding of Imam Shafi'I (expert in the sunnah wal-jamaah). After a long time in Java, Habib Idrus moved to Eastern Indonesia, Sulawesi. He continued his da'wah mission in the region. He had lived in Maluku for several months while visiting and da'wah in several sub-districts such as Bacan, Jailolo, Morotai, Patani, Weda, Kayoa, and so on, then to North Sulawesi, South Sulawesi, Kalimantan, and West Irian. He then sailed to Manado, at the invitation of his brother Habib Alwi bin Salim Aljufri, who was in Manado.

Then Habib Idrus came to Wani, Palu City, Central Sulawesi. He came to fulfill the call of his brother, Sayyid Alwi bin Salim Aljufri. Habib Idrus was then asked to teach/preach in Wani since 1929 A.D. Habib Idrus's presence in Wani was

well received by the local community. In fact, the community supported and helped Habib Idrus establish an educational institution, namely Madrasah Al-Hidayah. When there was a Salumpaga rebellion in Toli-Toli, the Dutch closed the madrasah because it was considered to be able to influence and support the rebellion. Even some of Habib Idrus's students were accused of being involved in the rebellion.

In 1930 Habib Idrus moved to Palu City. Habib Idrus used the room of the Quraisy Hajj Shop in Ujuna Village as a teaching and learning room and then moved to the house of the late Haji Daeng Maroca in Kampung Baru (in front of the Jami-Kampung Baru Mosque). He felt at home in Palu and decided to settle down in order to continue his da'wah. One of his da'wah strategies to be accepted by the local people was that he married the daughter of one of the Kaili nobles. His wife was later very instrumental in the development of the Alkhairaat Foundation. Of course, the existence of habaib in areas in Central Sulawesi also helped the development of Alkhairaat. One of those who contributed to supporting the development of Al-Khairat was the Alhabsyi family in Ampana (Tojo Una-Una Regency).

Before the establishment of Alkhairaat in the Palu Valley (Palu City), in Ampana there was an Islamic education madrasah called Al-Hidayah. Madrasah Al-Hidayah was founded by Habib Abu Bakar Asshofi Alhabsyi and was based in Makassar, which was later continued by his two sons, Habib Ali Alhabsyi and Habib Abdollah Alhabsyi. Madrasah Al-Hidayah, which has dozens of branches in the Tojo Una-Una Regency area, was then donated by Habib Ali Alhabsyi and Habib Abdollah Alhabsyi to Habib Idrus to merge into Madrasah Alkhairaat. Habib Idrus's journey in developing the Alkhairaat madrasah then continued to the sub-districts and villages in Banggai Regency (Luwuk), Banggai Laut Regency, Gorontalo Province, North Sulawesi Province, Maluku Province, and North Maluku Province. The closeness of Habib Idrus with the descendants of Habib Husein bin Jafar Alhabsyi, spread across the provinces of Central Sulawesi,

Gorontalo, Manado, Maluku, and North Maluku, greatly helped the development process of the Alkhairaat madrasah in Eastern Indonesia.

In 2014, Habib Idrus bin Salim Al-Jufri was enshrined as the new name of the airport of Palu City and Central Sulawesi Province. The change of the name of the airport is a form of appreciation for the services and struggle of Sayyid Idrus bin Salim Aljufri in spreading the teachings of Islam in the eastern region of Indonesia. Based on Presidential Decree 53/TK/2010, Habib Idrus also received the Mahaputera Adipradana Star Honorary Mark. The Mahaputra Adipradana Star is the highest honor after the Honor of the Republic of Indonesia. This star is a Level II Mahaputera Star. The Star of Honor of the Republic of Indonesia can be awarded to Indonesian citizens and foreigners who meet the requirements.

3. Establishment of Habib Ratan Religious Authority

Discussing religious authority among habibs, it is important to borrow the argument built by Ismail Fajrie Alatas in ethnographic research in Pekalongan. Specifically, Fajri Alatas examines the phenomenon of religious authority possessed by Habib Luthfi. For Alatas, the religious authority of Habib Luthfi certainly cannot be separated from the role of Habib Luthfi in transmitting Islamic teachings to the community. Of course, Islam in Indonesia has a local nature and at the same time is also genealogically connected to the global Islamic discourse, especially the Middle East. In this regard, Alatas bases his analysis on the long history of the dynamics of Islamic authority in Hadramaut and Javanese society. Because Habib Luthfi is a hadramaut diaspora who settles in Java and is very active "*Njawani*".²⁷ From the perspective of living sunnah, the process of transmitting Islamic teachings carried out by the habibs is a concrete form of how the Prophet's sunnah is not only understood as a normative text, but also brought to life through local social and cultural practices.

²⁷ Ismail Fajrie Alatas, 'Dreaming Saints: Exploratory Authority and Islamic Praxes of History in Central Java', *Journal of the Royal Anthropological Institute*, 26.1 (2020).

In analyzing the formation of religious authority among habibs, Alatas mentions the key term, namely "articulation performance," a tradition of science, practice, and interpretation that connects and combines the life of a community today with the example of the sunnah of the prophet from the past. In this sense, articulation means to convey, represent, and present the values of the prophetic past to the members of a community (Jamaah) in the present. Thus, articulation is a process of merging that binds the past and the present. In other words, the past is always present and formed in and through the present. The past will always look different when viewed and examined from different times and places.²⁸ This concept is in line with the framework of living sunnah which sees sunnah as something that continues to be practiced, reinterpreted, and negotiated in the social context of Muslim society.

This articulation performance is a hierarchical relationship that we usually refer to as religious authority. Borrowing Hannah Arendt's concept, authority must function as an exemplary. Alatas also explained that a person who has authority is one who is able to connect with the prophetic past (either through nasab, isnad, genealogy, or science) and process his knowledge about the past into everyday normativity, which can be used as an example that can be imitated by his followers. In the study of living sunnah, authoritative figures like this act as the main agent who bridges the gap between hadith texts, prophetic traditions, and the religious practices of the ummah in their daily lives.

For Alatas, Islam as a "sociological reality" has always been "the result of what is called articulatory labor; an attempt to articulate the prophetic past and its manifestation in a community. So that it manifests into an amaliyah, or a norm in daily life. In this context, Habib Rotan is a religious figure who can relate his community to prophetic history because he is able to describe it in a way that can be accepted and understood by the Muslim community in Central Sulawesi. This

²⁸ Ismail Fajrie Alatas, *What Is Religious Authority?: Cultivating Islamic Communities in Indonesia* (Princeton University Press, 2021).

shows how the sunnah of the Prophet is present as a living practice that forms the religious habitus of the community.²⁹

As a social process, the articulation performance carried out by Habib Rotan in various communities has various forms. This is called "articulatory variation." Often, a form of performance articulation of the prophet's sunnah is so deeply rooted in society that it becomes dominant. This is what is then called the "articulation paradigm." This paradigm helped shape the interpretation and practice in Islamic communities from one generation to the next. In the framework of living sunnah, this paradigm can be understood as a pattern of inheritance of sunnah practices that have been institutionalized in local religious traditions.

Alatas, for example, exemplifies how Habib Luthfi "built assembling authority" by "tying himself to various genealogies, networks, and Islamic scientific traditions". Namely how Habib Luthfi's educational experience was, when he did rihlah to seek knowledge with various kyai khos in Java. It was this experience that made him appreciate the knowledge of culture as a "life science," which is very important in leading and protecting people living in a diverse world. This is what Alatas calls "genealogical adoption" that allows a person in the present to connect with the prophetic past through several genealogical channels.³⁰³¹ This process shows how the legitimacy of the sunnah comes not only from the text, but also from the chain of social, spiritual, and cultural transmissions that live in society.

The variety of mobility routes allows a student to bind himself to various isnads and genealogies that connect him to the prophetic past, thus giving rise to variations in forms of religious authority. The same thing was also done by Habib Rotan; he carried out scientific rihlah from one teacher to another so that he had the capital to strengthen himself as a figure who had religious authority. This

²⁹ Alatas, *What Is Religious Authority?: Cultivating Islamic Communities in Indonesia*.

³⁰ Ismail Fajric Alatas, 'Becoming Indonesians: The Bā'Alawī in the Interstices of the Nation', *Welt Des Islams*, 51.1 (2011).

³¹ Ismail Fajric Alatas, 'The Pangeran and the Saints: The Historical Inflection of a Mid Nineteenth-Century Hadramī Mausoleum in East Java, Indonesia', *Indonesia and the Malay World*, 44.130 (2016).

religious authority also certainly relies on "infrastructure"; in this case, Habib Ratan has a Majlis Zikir. Through this council, he was able to cultivate the social field so that it became a solid community and survived in maintaining a hierarchical relationship between a teacher and his students. This is where the role of Habib Ratan as a connector of the prophet's sunnah into the community of his dhikr ceremony comes in. The dhikr assembly in this context can be understood as a space for the production and reproduction of living sunnah through collective rituals and the formation of a religious ethos of the congregation.

The Habib Rotan Zikir Ceremony is a kind of "living sunnah" in the Muslim anthropology of the congregation or members of the dhikr council. The religious messages conveyed by Habib Rotan became a reference in the daily lives of his pilgrims. Thus, Habib Rotan built his charisma and religious authority. Furthermore, Habib Rotan often holds dhikr ceremonies involving state institutions, such as the local government in the Central Sulawesi region. This is of course beneficial for Habib Ratan to strengthen his influence and authority over the government. On the other hand, the dhikr ceremonies held by the local government make Muslims in Central Sulawesi, especially in Palu, feel the presence of the state in supporting their activities. This confirms that the sunnah does not stop at the level of hadith texts but is present in the ritual practices, social ethics, and spiritual experiences of pilgrims.

Another capital that strengthens the religious authority of Habib Ratan is its lineage. As a descendant of the Prophet, Habib Ratan got a noble position in the social reality of the Palu Muslim community. In addition, the formation of his religious authority was also supported by stories about his karomah in the community. As a person who is said to have a lineage up to the Prophet, of course the series of ancestors are guardians. Thus, the process of forming the religious authority of Habib Rotan experienced recognition and recognition in the community. Nevertheless, authority is not something stable. However, it must continue to be reproduced through socio-religious ties to the community (Jamaah). Thus, religious authority is not something that suddenly descends from the sky.

However, it was formed in tandem with the process of interpreting Islam and spreading it to the ummah. That is, "authority is a relationship produced by the process of assessment, recognition, and acceptance."

In the case of Habib Rotan, the recognition of his religious authority is the result of a social construction that has been consistently maintained continuously since he has carried out social and religious roles since he was in Poso. As an Islamic figure in Poso, he always accompanied the Islamic community in the midst of a series of conflicts with non-Muslims in the region. The struggle of religious authority, as theorized by Beb Aji, uses a figure, individual approach.

Habib Ratan has the full name Habib Shaleh Al Aydrus. She is the caretaker of the Nurul Khairaat Dhikr Council. He is known as Habib Rattan because he always carries rattan with him wherever he goes. It is said that this rattan is lucky, aka magical. If there is a bad person, then he is hit with the cane, and then he will faint. In an interview, Habib Ratan was asked about his rattan magic. He replied, "*This is a rattan, and it does not contain any weapons. There is only the contents of this rattan with Ratib Al Haddad.*" Habib Ratan, with his students and worshippers, did recite Ratib al-Haddad. Habib Rotan became famous during the 1998-2001 Poso riots. During the Poso riots, Habib Ratan had troops armed with rattan. He and his group are always alert and alert in driving away rioters who want to enter the Kayamanya area, Poso.³²

Habib Sholeh Rattan was one of the Muslim figures who continued to survive in the Poso area of the city when the riots continued to peak in early 2000. With his magic rattan stick, Habib Rattan, along with about thirty people, chose to survive the attack. He was born in Lawang, Malang, East Java, in 1968. Habib Ratan does not have a formal education background. He piqued knowledge from the aulias, the guardians, from one place to another in various regions. One of the principles held by Habib is abstinence in a conflict if there is a murder of children and women, as well as the destruction of houses of worship. Because, when all that

³² T A Tomagola, 'Anatomi Konflik Komunal Di Indonesia: Kasus Maluku, Poso Dan Kalimantan 1998-2002', *Jurnal CSICI*, 2 (2006).

was done, Habib was sure that it was Allah's punishment that would come in return.

Habib Rotan is the Chairman of the Nurul Khairaat Dhikr Council. He routinely conducts remembrance activities in areas in the Palu area, even Central Sulawesi. He is present as a religious figure or elite who provides moral and spiritual guidance to the community. For example, after the earthquake in Palu, Habib Rotan led dhikr and joint prayers for the community. Thousands of people crowded the streets at the Palu Kabonena Refugee Complex. Remembrance continued solemnly; many pilgrims shed tears, unable to stem the grief of remembering their families, children, fathers, mothers, and relatives who were victims of natural disasters such as earthquakes, tsunamis and liquefaction. Habib rotan conveyed religious messages to the community, especially the families of earthquake victims.

In addition, Habib Rotan invited the congregation of the Nuurul Khairaat Dhikr Council to form volunteers from Medina 517, Kotamobagu branch, to distribute humanitarian aid to people affected by the earthquake and tsunami. He mobilized his members to bring logistics to the disaster site. The logistics distributed were in the form of baby supplies, baby food, women's equipment, and food and clothing. For Habib Rotan, the natural disaster that occurred can be used as a metaphor for self-introspection; realize the mistakes that have been made. So we need to get closer to the khalik.

In the distribution of humanitarian aid, Habib Rotan advised in his da'wah that there are at least 15 cases that cause natural disasters; First, when the war treasure has changed hands. For example, there are people who do not work but take more people's rights than people who work. The second is the mandate. If someone provides assistance, do not stack it on a stack. Third, Zakat should not be considered as a fine; issue Zakat sincerely and distribute it to those who are entitled to receive it. Fourth, if men are too submissive to women. For example, if the husband brings illegal property to the house, then it is forbidden for him not to leave it. Fifth, if the child no longer respects his biological mother. Sixth, if a

friend follows the wrong friend, for example, his hair is combed and others. Seventh, if the child does not respect his father. He said that this happens a lot because children are not guided by religion since childhood. Eighth, quarrel in the mosque. According to him, when the mosque is used for activities. Ninth, leaders whose morals are broken. Tenth, when there are people who are afraid of the truth. Eleventh, if the liquor is already open. Twelfth, if many people wear silk cloth, that is, many people wear clothes that are too expensive. Thirteenth, women entertain themselves more and are rampant everywhere. Fourteenth, if musical instruments are preferred. People pray, but there are still people singing. Fifteenth, if today's ummah curses the previous ummah, such as insulting the previous ulama or Habib.

In general, the dhikr assembly led by habibs in Indonesia has a significant role in the religious and social life of the Muslim community. The dhikr assembly is a place for worshippers to gather together to dhikr, or remember Allah, by mentioning His name, reciting prayers to the Prophet Muhammad, and learning religious teachings. The habibs who lead this dhikr assembly play an important role in guiding the pilgrims spiritually and socially. Here are some of the main roles of the dhikr assembly of the habib in Indonesia:³³

First, the Center for Spiritual Development. The dhikr assembly is a place where pilgrims can deepen their spiritual experience and get closer to Allah. The habibs lead dhikr, prayers, and prayer chants as part of worship to foster peace of mind and strong faith. Through this ritual, pilgrims are invited to get closer to Allah and cleanse their hearts from negative traits so that they feel calmer and more peaceful.³⁴

Second, the teaching of religious values. In addition to dhikr, the assembly is also a means of religious teaching. Habib taught Islamic values, such as piety, honesty, patience, and obedience. Many dhikr assemblies are accompanied by the

³³ Nur Rosyid, 'Bershalawat Bersama Habib: Transformasi Baru Relasi Audiens Muslim NU Di Indonesia', *Jantra: Balai Pelestarian Nilai Sejarah Dan Tradisi*, 7.2 (2012), pp. 14–15.

³⁴ A Saepudin, 'Habib Dan Pengembangan Keagamaan Masyarakat Perkotaan (Peran Dan Fungsi Habib Syarif Muhammad Al-'Aydrus Di Kota Bandung)', *Hanifiya: Jurnal Studi Agama-Agama*, 1.1 (2019).

study of the Qur'an, hadith, and and fiqh, as well as lessons in morality and Sufism (Islamic mysticism). Through this teaching, pilgrims gain a deeper understanding of Islamic teachings that encourage them to live according to religious values.

Third, strengthening the Islamic Ukhuwah. The dhikr assembly is a space to strengthen brotherhood among Muslims. Through regular meetings, pilgrims from various social and cultural backgrounds can meet, interact, and share experiences. The habibs emphasized the importance of ukhuwah Islamiyah in order to maintain togetherness and unity in the midst of a diverse society. This creates a sense of solidarity and concern between worshippers.³⁵

Fourth. Preserving the Islamic Tradition of the Archipelago. The dhikr assembly of the habib often maintains the Islamic traditions of the archipelago, such as the recitation of shalawat, the Prophet's Birthday, Ratib Al-Attas, and Ratib Al-Haddad, which have become part of Islamic culture in Indonesia. This tradition not only enriches the spiritual experience but also maintains the attachment of Muslims to distinctive local values. Thus, the dhikr assembly plays a role in maintaining traditions that combine Islamic teachings with local culture.

Fifth. Providing Moral and Social Guidance. In the dhikr assembly, the habibs provide advice and moral guidance that are relevant to social issues faced by the community, such as economic problems, family relations, and social ethics. The advice conveyed by Habib often helps pilgrims in dealing with daily life problems and provides moral guidance so that they live their lives in accordance with religious teachings.

Sixth. Media Da'wah and Islamic Syiar. The dhikr assembly also plays a role as an effective da'wah medium. With activities involving many worshippers, this assembly is a means to convey Islamic teachings to the wider community. The habibs teach Islamic values in a peaceful way so that religious messages can be

³⁵ I Khanafi, 'Tarekat Kebangsaan: Kajian Antropologi Sufi Terhadap Pemikiran Nasionalisme Habib Luthfie', *Jurnal Penelitian*, 10.2 (2014).

well received by the congregation. This assembly is often a bridge for da'wah that invites people to explore religion without coercion and pressure.³⁶

Seventh. Charity and Social Fundraising Centre. The dhikr assembly often holds charitable activities such as distributing basic necessities and collecting zakat, infaq, and alms to help people in need. In addition, this assembly usually also raises funds to help disaster victims or support other social programs. This role makes the dhikr assembly a center of social activities that have a direct positive impact on the community.³⁷

Eighth. Majelis dhikr as a means of spreading messages of tolerance and peace. The habibs in Indonesia often emphasize the importance of tolerance and peace in lectures at dhikr assemblies. They invited the congregation to respect differences and maintain harmony between religious communities. This is important in the midst of the diversity of Indonesian society, where the messages of tolerance from the dhikr assembly can contribute to social peace and prevent inter-group conflicts.³⁸ In the perspective of living sunnah, this value of tolerance and peace is an ethical manifestation of the Prophet's sunnah which is manifested in the social context of Indonesia.³⁹

4. Habib Ratan Agency in Da'wah for Conflict Resolution

In agency theory, the main issues discussed are how the action arises and what the meaning and subjectivity of the action are. From the perspective of living sunnah, the social actions of Muslims are also understood as actual manifestations of the sunnah of the Prophet, who lives in the daily practices of the Muslim community. In social theory, it is explained that human actions are determined by

³⁶ Muhammad Luqman Faizin, 'Kegiatan Shalawat Bersama Habib Syekh Dan Syekhhermania: Ekspresi Baru Kesalehan Anak Muda NU', 2017.

³⁷ A Ashadi, A Anisa, and R D Nur'aini, 'Kegiatan Ritual Ziarah Makam Habib Husein Alaydrus Dan Pengaruhnya Terhadap Penggunaan Ruang Publik Di Kampung Luar Batang', *NALARs*, 17.1 (2018).

³⁸ G N Rohmah, 'The Role of Tarekat in Awakening the Spirit of Nationalism (Study of the Thought and Movement of Habib Luthfi Bin Yahya)', *JOUSIP: Journal of Sufism and Psychotherapy*, 1.2 (2021).

³⁹ Fazlur Rahman, *Islam* (University of Chicago Press, 1979).

social structures. As Talcott Parsons explains, for example, that a social system has "needs" or problems that must be overcome in order to survive; namely adaptation, goal attainment, integration, and conflict management. In the study of living sunnah, this social structure is often a space where sunnah values are practiced, negotiated, and reproduced in certain socio-cultural contexts.⁴⁰ Based on this explanation, human actions are seen as more determined by the social structures that surround them. In other words, that structure determines individual actions.⁴¹

In the case of the conflict at the Inpress Manonda Palu market, Habib Ratan was one of the main actors who used his agency to bring about peace. This role can be read as a form of actualization of the Prophet's sunnah values about *ishlah* (peace) and *ukhuwah* in the local social context.⁴² He appears as an actor who has two social capitals; as a descendant of the apostle (*habib*) and a religious elite. After the conflict incident, Habib Ratan mobilized the congregation of the Nuurul Khairaat Dhikr Council to remain vigilant in the market area and its surroundings to maintain conduciveness. The mobilization of pilgrims in maintaining social security can be understood as a practice of living sunnah that emphasizes the protection of social welfare and order as exemplified by the Prophet in the society of Medina.⁴³ According to one of the residents, namely the Constitutional Court: "The existence of the Dhikr Council led directly by Habib Ratan (Habib Sholeh Al Aydrus) at this location since the day the dispute occurred, is very helpful in maintaining the security situation. Alhamdulillah, there was no looting and arson, as in the previous experience. The dhikr assembly, led by Habib Ratan, continued to carry out religious activities until the situation was completely conditional. This collective dhikr practice can be understood as an expression of living sunnah in the

⁴⁰ Samia Rahman, 'Living Sunnah in Contemporary Muslim Societies', *Contemporary Islam*, 8.1 (2014), pp. 55–60.

⁴¹ R A Kinseng, 'Struktur Dan Agensi: Sebuah Kajian Teoretik', *Sodality: Jurnal Sosiologi Pedesaan*, 2017.

⁴² Jonathan A C Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oneworld Publications, 2009).

⁴³ Tariq Ramadan, *In the Footsteps of the Prophet* (Oxford University Press, 2007).

form of social rituals that strengthen solidarity and spiritual tranquility of the community.⁴⁴

This step according to one of the IS traders: "The religious activities carried out by the Nuurul Khairaat Dhikr Council at the location, seemed to re-bind the public relations that were almost fractured due to the incident" (Interview with AK).

From the above series of events, borrowing Giddens' approach, agents and structures are dualities. This means that the two cannot be separated from each other (Ritzer, 2014). In a sense, Habib Ratan is an agent who is simultaneously in a social structure of Palu society in a condition of conflict. The social structure that is in conflict gives space to Habib Ratan to carry out his agency as a peacemaker.⁴⁵

In the framework of living sunnah, religious agents such as habib play a role as mediators of the transmission of sunnah values in the social practices of the community.⁴⁶ Through Giddens' view, we can criticize the paradigm of functionalism. There are at least three of Giddens's critiques of Functionalism; First, Functionalism considers members of society as robots that only move based on structure. Second, Functionalism is a way of thinking that claims that the social system has needs that must be met. Third, Functionalism discards the dimensions of time and space in explaining social processes.⁴⁷

The study of living sunnah actually emphasizes the dimension of space and time because sunnah is practiced dynamically according to the social and historical context of Muslim society.⁴⁸ Giddens does not view structure, in its most basic sense, as referring to the forms of sets, but rather to rules and resources, which in

⁴⁴ Aisha Y Musa, 'Hadith as Scripture: Discussions on the Authority of Prophetic Traditions in Islam', *American Journal of Islamic Social Sciences*, 27.1 (2010), p. 132.

⁴⁵ Ira Chatterjee, Jagat Kunwar, and Frank Den Hond, 'Anthony Giddens and Structuration Theory', in *Management, Organizations and Contemporary Social Theory* (Routledge, 2019), pp. 60–79.

⁴⁶ Samia Rahman, 'Living Sunnah and Social Authority', *Islamic Law and Society*, 19.3 (2013), pp. 210–15.

⁴⁷ Chatterjee, Kunwar, and Den Hond, 'Anthony Giddens and Structuration Theory'.

⁴⁸ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, xv.

social reproduction "bind time. In the sense that structure is not manifested into empirical social aspects, if structure is present (in space-time) only in a fleeting form, then structure must include reference to phenomena related to power.⁴⁹ Furthermore, Giddens considers Structuralism to be too much of a subject-matter. Structuralism and Functionalism strongly emphasize the superiority of the social whole over its individual parts.⁵⁰ Structuralism strongly opposes the hermeneutic tradition which is considered to give the power of subjectivity as the center of culture and history. Similarly, Functionalists oppose the tradition of interpretive sociology. Because, in interpretive sociology, actions and meanings have a leading position in the explanation of human behavior.

Thus, through the structuring that Giddens constructed, we can explain the dialectical relationship and the inter-influencing between agents and structures. In this context, Habib Ratan emerged as an agent in the structure of the social conflict that occurred in the Manunda Press market. Therefore, Habib as an agent cannot be separated from the social structure or atmosphere of the conflict that is occurring. Because agents and structures are inseparable in human practice or activity as a duality.⁵¹ In the context of this study, the activities of Habib Ratan are not a one-time result, but he continuously performs his role from Poso, to other activities that place him as an actor. The continuity of this practice reflects the character of living sunnah as a living tradition and is inherited through sustainable social practices.⁵² In and through his activities, habib rattan as an agent creates conditions that allow him to engage in conflict resolution. This is what Giddens refers to as a dialectical process in which social practices, structures, and consciousness are created.⁵³

⁴⁹ F R R da Silva, 'Between Epistemology and Ontology: Anthony Giddens' Structuration Theory', *Tempo Social*, 26.2 (2014).

⁵⁰ M van Rooyen, 'Structure and Agency in News Translation: An Application of Anthony Giddens' Structuration Theory', *Southern African Linguistics and Applied Language Studies*, 31.4 (2013).

⁵¹ George Ritzer, *Modern Sociological Theory* (McGraw-Hill Education, 2014).

⁵² Abdullah Saeed, *Interpreting the Qur'an* (Routledge, 2006).

⁵³ van Rooyen, 'Structure and Agency in News Translation: An Application of Anthony Giddens' Structuration Theory'.

According to Giddens, social practice is a combination of agency and structure; The two are interrelated and inseparable. Thus, for Giddens, what is true is not dualism but the duality of agency and structure. Structure and agency are an inseparable unit, like two sides of the same coin. So, according to Giddens, the structure is not "out there" or separate from agency or action. Structure exists only through human action. Without action, structures exist only as traces of memory in the human head.

The Habib Rotan Agency is clearly seen in the involvement of the Nuurul Khairaat dhikr assembly group in resolving the conflict. Even Habib Rotan established a post and performed congregational prayers and Dhikr which was attended by a number of residents and religious leaders. This collective worship practice can be understood as living sunnah in the form of the implementation of social and spiritual worship values at the same time.⁵⁴ Habib Ratan's initiation was even appreciated by the police. The West Palu Police Chief, AKP Rustang, stated: "We felt helped by the presence of a number of figures, especially habib rattan who voluntarily helped restore the situation.

Based on the explanation above, habib Ratan is an agent who plays his role as a religious leader who promotes peace based on Islamic values. Habib Rotan often prioritizes Islamic teachings on peace, tolerance, and compassion in an effort to defuse conflicts. He invited the people who are in conflict in Palu to prioritize dialogue and peaceful settlement in accordance with Islamic principles. He continues to preach and educate the community, and encourages peaceful behavior and mutual respect among others.

Habib Rotan also mobilized Social Solidarity. In conflict situations, habib Ratan emerges as a unifying figure who can move the community to work together, including in social actions that relieve tension and help those affected. This shows that Habib Ratan played an important role in spreading moderate and peaceful Islam. This is of course very relevant in the context of Indonesia, which is diverse

⁵⁴ Yusuf al-Qaradawi, *The Sunnah: Source of Knowledge and Civilisation* (Dar al-Shuruq, 1997).

in religion and culture. The presence of habib as a descendant of the Prophet is often seen as a moral inspiration. Their words or actions are highly respected. In conflict, the advice of a habib can be a calming and ethical guide that helps people reconsider peaceful measures. This moral role is a form of religious authority that in the study of living sunnah functions to maintain the sustainability of sunnah values in the social life of the Muslim community.⁵⁵

5. Habib Ratan Mediation in the Resolution of the Market Conflict of Inpress Manonda

In the context of conflict resolution at the Inpress Manonda market, Habib Rotan can be said to be a mediator among religious leaders or preachers. From the perspective of living sunnah, the role of religious leaders in resolving social conflicts can be understood as a manifestation of the sunnah practice of the Prophet Muhammad PBUH in creating *ishlah* (peace) in the community.⁵⁶

Lexically, mediation comes from Latin, *mediere*, which means being in the middle. While in English it is called *Mediation*. In the Great Dictionary of the Indonesian Language (KBBI), the word mediation is interpreted as the process of involving a third party in resolving a dispute as an advisor. The person who mediates is called a mediator.⁵⁷

Social conflict mediation is a process in which a neutral third party, called a mediator, helps the opposing parties to reach an agreement or resolution without having to go through legal channels. In the study of living sunnah, this kind of mediation practice is seen as a form of actualization of prophetic values in the social life of Muslims who continue to live and practice across time and space.⁵⁸

There are several main theories in mediation; *First*, classical mediation theory. Based on this theory, the mediator functions as a facilitator to facilitate

⁵⁵ Samia Rahman, 'Living Sunnah and Social Practice', *Journal of Islamic Studies*, 23.2 (2012), pp. 145–60.

⁵⁶ Abu Zayd, 'Hadith: Muhammad's Legacy in the Medieval and Modern World, 2nd Ed.', *American Journal of Islamic Social Sciences* (Oxford), 36.2 (2019), pp. 64–73.

⁵⁷ Braham Maya Baratullah, 'Strategi Mediasi Agama Dalam Perspektif Islam Dan Teori Resolusi Konflik', *Educatia: Jurnal Pendidikan Dan Agama Islam*, 12.1 (2023).

⁵⁸ Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, xv.

communication between the parties to the conflict. Mediators usually do not provide input, advice, or decisions. They only help direct the dialogue so that the parties can reach an agreement on their own.⁵⁹ This facilitative approach is in line with the example of the Prophet Muhammad PBUH in facilitating peaceful dialogue between community groups in Medina.⁶⁰ *Second*, the theory of transformation mediation. In this approach, the mediator aims to help the parties find a more positive relationship, rather than just resolving the issue practically. Transformation is carried out by empowering and acknowledging the perspectives and experiences of each party so that the parties can rebuild trust and empathy. In the framework of living sunnah, strengthening empathy and recognition of other parties reflects the morality of rahmatan lil 'alamin, which is the core of the Prophet's teachings.⁶¹

Third, narrative mediation. In this, the mediator helps the parties to identify and understand the "story" that shapes their perception of the conflict. Mediators help separate issues from each party's identity so they can explore solutions without feeling threatened or controlled by old narratives. So that the parties can find more creative and meaningful solutions.⁶²

Fourth, problem-solving mediation. This theory emphasizes mediation as a process to find practical solutions that benefit all parties. Mediators act as facilitators who encourage the parties to focus on the fundamental interests behind their positions so that solutions that meet the common interests can be achieved. Problem-solving theory is particularly effective in interest-based conflict situations (*interest-based conflict*) rather than conflicts involving emotions or deep relationships.

Fifth, Communicative Mediation. This theory emphasizes the importance of open communication and mutual understanding to resolve conflicts. Mediators

⁵⁹ Baratullah, 'Strategi Mediasi Agama Dalam Perspektif Islam Dan Teori Resolusi Konflik'.

⁶⁰ Tariq Ramadan, *In the Footsteps of the Prophet: Lessons from the Life of Muhammad* (Oxford University Press, 2007).

⁶¹ Yusuf al-Qaradhawi, *Fiqh Al-Aulawiyat* (Maktabah Wahbah, 1996).

⁶² Azharghany, 'Perdamaian Dan Multikulturalisme Di Indonesia (Strategi Dakwah Multikulturalisme Dalam Pertentangan Laten Radikalisme Dan Bias Konflik)'.

work to remove communication barriers, such as stereotypes, negative assumptions, and misperceptions between the parties to the conflict. The communicative approach sees that conflict is often exacerbated by the inability or unwillingness of the parties to listen to or understand each other's views.⁶³

Sixth, Collaborative Mediation Theory. This approach focuses on cooperation between the parties involved to achieve mutually beneficial outcomes. Mediators play a role in helping the parties recognize common goals and build partnerships in finding solutions. Collaborative theory emphasizes the importance of flexibility, participation, and commitment in achieving mutually accepted outcomes.⁶⁴

In the study of living sunnah, social collaboration in creating common good is a reflection of the principle of shura (deliberation) practiced by the Prophet in managing social conflicts.⁶⁵

Of the various types of mediation theories mentioned above, according to the researchers' observations, Habib Rotan plays a role in collaborative mediation theory. This is shown by the involvement of many parties in the process of peacebuilding or conflict resolution in which Habib Rattan is involved. He and representatives of the conflicting parties, religious leaders, traditional leaders, police officers, and local governments together sought solutions to the conflicts that occurred so that solutions were found to create peace.

Habib Rotan emphasized that the community should be at peace. Both negative peace and positive peace. Negative peace is eliminating wars, eliminating conflicts, eliminating violence, eliminating oppression, and eliminating evil. Meanwhile, positive peace is to bring comfort, bring calm, bring cohesiveness, bring humanity, and bring goodness.

⁶³ S Yusdarmoko and R S I Putri, 'Penanganan Konflik Komunal Melalui Metode Komunikasi Sosial', *Jurnal Pertahanan Dan Bela Negara*, 3.1 (2018).

⁶⁴ R Panuju and I W Kontiarta, 'Strategi Komunikasi FKUB Dalam Memelihara Kerukunan Umat Beragama Di Provinsi Bali', *Commed: Jurnal Komunikasi Dan Media*, 3.1 (2019).

⁶⁵ Asifa Quraishi and Mohammad Hashim Kamali, 'Principles of Islamic Jurisprudence', *Journal of Law and Religion* (Cambridge), 15.1/2 (2000), 3rd ed., p. 385.

The stage after peace can be called "*peace-making*." At this stage it means stopping the ongoing conflict. The method is negotiation, mediation, conciliation, *arbitration*, judicial settlements, regional arrangements, sanctions, blocking, and violent intervention.⁶⁶

As described above, since after the Habib Ratan incident, he has been involved in the entire series towards conflict resolution and peacebuilding efforts. For example, he and the Chairman of the South Sulawesi Family Harmony (KKSS) held a meeting to mediate in order to avoid subsequent conflicts. The meeting agreed on peace to realize a safe and controlled Presidential Instruction market. Despite the peace agreement, Habib Rotan is working closely with the police and West Palu Police to continue to provide security at the market location. While guaranteeing buying and selling activities as usual.

CONCLUSION

This research confirms that religious authorities and religious leaders' agencies have a strategic role in the resolution of social conflicts based on religious values. The findings show that Habib Ratan's religious authority was formed through a dialectical interaction between genealogical capital, scientific legitimacy, social charisma, and institutionalization through the dhikr assembly, which simultaneously strengthens his social legitimacy in society. In addition, religious agencies run through soft power approaches, collaborative mediation, and internalization of the values of *ishlah*, *tasamuh*, and *rahmah* have proven to be effective in reducing the escalation of conflicts and strengthening the social cohesion of multicultural communities.

Theoretically, this research contributes to the development of the study of living sunnah by showing that the practice of da'wah and conflict mediation by religious leaders is not only a socio-religious activity but also a representation of the actualization of the Prophet's sunnah in a contemporary social context.

⁶⁶ M S Hidayah, 'Konflik Komunal Dan Resolusi Damai: Studi Kasus Di Kalimantan Tengah', *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi*, 7.13 (2002).

Practically, this study recommends strengthening the role of local religious actors in community-based peacebuilding strategies, especially in areas with high vulnerability to social conflict. Thus, religion has the potential not only to be a factor in conflict but also to be a source of social transformation and sustainable peacebuilding.

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