



History of Migration of Muslim Students from North Maluku to Continuous Study in Palu in 1955-1969 ad

Samsinas¹, Mokh Ulil Hidayat², Sarwan Kungaha³

¹ Universitas Islam Negeri Datokarama Palu, Indonesia

² Universitas Islam Negeri Datokarama Palu, Indonesia

³ Universitas Islam Negeri Datokarama Palu, Indonesia

Corresponding Author: Samsinas, E-mail: samsinashp@gmail.com

Received: May 22, 2025	Revised: May 22, 2025	Accepted: May 22, 2025	Online: May 22, 2025
ABSTRACT This study discusses the historical phenomenon about many people of North Moluccans who migration to Palu Central Sulawesi, especially in the middle of the XX century. Based on this phenomenon, this study there are two main problems; 1) What is the history of the migration of North Maluku Muslim Students to continuous study in Palu in 1955-1969? 2) Why is Palu chosen by Muslim students to study Islam? So, to answer those problems, This research uses a qualitative description method, with historical, sociology, anthropological and educational approaches. The results of the study found; 1) The migration of Muslim students from North Maluku to continuous study in Palu in 1955-1969 AD, divided into 3 periods; The first period in 1955 AD was the migration of 6 students from North Maluku to Palu through the port of Donggala. The second period, in 1963, the migration of 41 people from North Maluku to Palu. The third period; in 1967-1969 their arrival in smaller numbers even some left for Palu alone. 2) Muslim students chose Palu as a place to study due to several factors, First; The impact of Sayyid Idrus's da'wah in the midst of the people of North Maluku and Palu, Second; charisma of Sayyid Idrus, Third; Madrasah Alkhairaat curriculum that combine modern and traditional learning system. Fourth; socialization and motivation from Alkhairaat Palu alumni in North Maluku to their students to continue and improve studies in Al-Khairaat. Fifth. The role of the government and community leaders as well as parents encouraged their children to continue their studies to foster the younger generation as well as the development of Islam and education in North Maluku. Keywords: History, Migration, Muslims			

Journal Homepage <https://ejournal.iainbatanghari.ac.id/index.php/attasyrih/index>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite: Samsinas, Samsinas., Hidayat, U, M & Kungaha, S. (2025). History of Migration of Muslim Students from North Maluku to Continuous Study in Palu in 1955-1969 ad. *At-Tasyrih: Jurnal Pendidikan dan Hukum Islam*, 11(1), 117-132.
<https://doi.org/10.55849/attasyrih.v11i1.286>

Published by: Pusat Penelitian dan Pengabdian Masyarakat, Institut Agama Islam Nusantara Batang Hari

INTRODUCTION

Migration is related to human decisions to survive for geographical, economic, political, educational and religious reasons. The main and common reason people migrate is the expectation of getting a decent quality of life, just like the reason Americans do when migrating to Brazil,¹ and their expectations are many achieved.² In addition to the

¹Monica Hirst, *The United States and Brazil: A Long Road of Unmet Expectations*, (New York-London, Routledge, 2005), 60

Americas, and Africa, Brazil is also home to the largest Japanese population outside of Japan, as well as significant European, Latin American, and Middle Eastern populations.³ migration that occurs in Brazil is not only between countries but also between regions⁴ within the Brazilian country.

In Indonesia, out migration and incoming migration have occurred since the colonial era with migration to Mecca (for the purpose of hajj and education)⁵ and Suriname (the purpose of forced labor by the Dutch).⁶ Java and Lampung are the destination of incoming migration for Chinese, Arabs, Indians and Europeans⁷ as well as Javanese.⁸ During the New Order period, inter-regional migration became part of the development program through the transmigration program of Balinese and Javanese people outside the island of Java⁹, including to North Halmahera ¹⁰(North Maluku), as well as Palu and or Central Sulawesi.¹¹ The purpose of the transmigration program is to improve the quality of life of indigenous people in the destination area.¹² Aswatini Raharto (2019) said that migration is carried out as an investment to increase the competitiveness of Indonesian workers in the global market.¹³

Another phenomenon is that many Muslim students and scholars from North Maluku study and live in Palu. They have migrated in waves since 1955, this is interesting to trace and be the subject of study, and until this article was written, the author did not find a specific study on the migration of Muslim students from North Maluku in Palu.

²Brazilian census , and 12,740 , on March 31 , 1961 , Migration within Brazil has been an important factor in increasing the population of the faster growing States. (Brazilian Census, and 12,740, as of March 31, 1961, U.S. Migration in Brazil has been an important factor in population growth in countries with faster growth), See Gertrude E. Heare, *Brazilian, Information for United States Businessmen*, (United States. Department of Commers. American Republics Division, 1962), 53

³Migration Policy Institute, *Migration in Brazil: The Making of a Multicultural Society*, <https://www.migrationpolicy.org/country-resource/brazil#>. Retrieved 1 January, 2025.

⁴ Teresa Sales & Rosana Baeninger, *"Migrações internas e internacionais no Brasil - panorama deste século"*. (Internal and international migration in Brazil - an overview of the century), Travessia. Sec. 2000), 33.

⁵In a report by Christian Snouck Horgronje who was sent by the Netherlands to study pilgrims and Muslim students in Mecca by disguising themselves as Muslims in the 1880s. See Bernard Hubertus Maria Vlekke, (2008) *Nusantara: Sejarah Indonesia*, translated by Samsudin Berlian from the title "Nusantara: A History of Indonesia", Year Published 1961, (Cet. II; Jakarta: Gramedia Popular Literature, 2008), 11. See also Saleh Putuhena, *Historiografi Haji Indonesia*, (Cet. II; Yogyakarta: LKiS, 2012), 150.

⁶In the period 1890-1939, around 33,000 Javanese migrated to Suriname. after the abolition of slavery in the South American country. "The Dutch brought Javanese people to Suriname as contract laborers. Most of them come from Central Java and areas near Batavia (Jakarta), Surabaya, and Semarang" Read, <https://internasional.kompas.com/read/2022/07/14/215800670/kenapa-banyak-orang-jawa-di-suriname-ini-sejarah-dan-perbedaan?page=all>. Retrieved 24 January 2025.

⁷Yulia Siska, *Geografi Sejarah Indonesia*, (Garuda wacana, 2017), 201

⁸ *Ibid.*

⁹ *Ibid.*, 207

¹⁰Kelik Wahyu Nugroho, Ikhwanul Habibi, *Menyapa Masyarakat Jawa di Desa Transmigrasi Halmahera Utara*, <https://kumparan.com/kumparannews/menyapa-masyarakat-jawa-di-desa-transmigrasi-halmahera-utara-1533295225512257192>, accessed January 20, 2025.

¹¹ Sri-Edi Swasono, Masri Singarimbun, *Transmigrasi di Indonesia 1905-1985*, (Jakarta: UI, Published 1986, Digitized 2009), 278

¹²Bidari Aufa Sinarizqi, Widya Lestari Ningsih, *Program Transmigrasi pada Masa Orde Baru*, <https://www.kompas.com/stori/read/2022/06/06/100000579/program-transmigrasi-pada-masa-orde-baru>. Retrieved January 20, 2025

¹³Aswatini Raharto. *Migrasi Sebagai Investasi Peningkatan Daya Saing Pekerja Indonesia Dipasar Global*. Yayasan Pustaka Obor Indonesia, 2019.

Therefore, this study discusses two main questions, namely; What is the history of the migration of Muslim students from North Maluku in 1955-1969 AD? and Why did Muslim students choose Palu, Central Sulawesi as a destination to study at that time? These two questions are the focus of the study in this article.

The Concept of Migration and Muslim Students

Migration is a permanent or semi-permanent change of residence.¹⁴ In this sense, there are no restrictions either on the distance of movement or on their nature, nor is there any distinction between domestic and foreign migration, voluntary or forced.¹⁵ Todaro assumes migration by moving from village to city based on economic interests or *expected income*, but with rational decisions.¹⁶ And migration tends to be accompanied by certain behaviors, one of which is that migrants tend to choose a place to live closest to the destination area,¹⁷ in some types of migration, either inbound migration or outward migration or other types of migration.¹⁸

However, "*attention to migratory peoples was rare and even more rarely complimentary*",¹⁹ including examining *why people migrate and what the consequences are of their doing so*.²⁰ Questions and analyses of the varied and significant reasons for migration require explanations²¹ such as (a) Political, religious, or human rights pressures in the area of origin. (b) Reasons for education, employment, marriage and seeking experience. Or the reason why migration is interesting is because of the expectation to improve living standards and the need to obtain further or better education²² and others. The focus of this study is *out migration* from North Maluku and *inn migration* in Palu for educational reasons or to obtain better further education. Other reasons such as improving living standards and economic interests are supporting reasons and are indirect.

According to Sinolungan (1997), presenting students broadly is everyone who is involved in the educational process to acquire knowledge throughout his or her life. While in a narrow sense, a student is every student who learns at school.²³ While Muslims are adherents of the Islamic religion.²⁴ Toto Tasmara said that Muslims who are istiqamah

¹⁴Tjiptoherijanto. P. *Urbanisasi dan Pengembangan Kota di Indonesia*. "Populasi" 10 (2), 57-72, 1999. See also, Migration Connection with Islamic Ethics, Issues of Residence, Naturalisation and Citizenship addresses, Ray Jureidini and Said Fares Hassan, Introduction in *Migration and Islamic Ethics*, Laiden, Boston : BRILL, 2020. 5

¹⁵ Publication of the Indonesian Central Statistics Agency, *Statistik Migrasi Indonesia*, 2019

¹⁶ Todaro, M. P. *Pembangunan Ekonomi*. Jakarta. Erlangga, 2011,

¹⁷ Ravenstein, *Teori Migrasi*. Yogyakarta: UGM Population Research Center, 1985.

¹⁸ Sri A. Moertiningsi and Bulan Omas S. *Dasar – Dasar Demografi*, Jakarta: Salemba Empat, 2015. See also, Suryadi, *Dasar-Dasar Demografi Sosial*, (Issue I in e-book; PT. Indonesia Eight Creations of Nusa, 2024), 27-29.

¹⁹Jamie Levin (Editor). (2020), *Nomad-State Relations in International Relations Before and After Boarder*, MacMillan: Palgrave, 266

²⁰Joakim Ruist, *Couses and Consequenses Of Global Migration*, (UK and USA: Anthem Press, 2021)

²¹Astri Suhrke, Analysis The Couses Of Contemporery Refugee Flows In *Couses Of International Migration*, Proceeding Of The Workshop By Bob Vandererf And Liesbeth Heering (Editors) Luxembourg 14-16 December 1994): Diane Publishing, 1995), 202

²² *Ibid.*

²³Students are defined as schoolchildren (especially in primary and advanced schools); students; pupils; students; students; W.J.S. Poerwadarminta, , *Kamus Umum Bahasa Indonesia*, (Cet.II; Jakarta: Balai Pustaka, 1954)

²⁴*Ibid.*, 471.

will avoid with all seriousness so that others will not be hurt Another²⁵ definition of Muslim is a person who surrenders to Allah by only worshipping and asking for help from Him.²⁶ So Muslim students in this study are Muslim people or students who are deepening their understanding of Islam in one or several teachers both at school or madrasah and outside the madrasah.

METHODOLOGY

This article is the result of research that uses *a qualitative descriptive type*²⁷ with the aim of finding out the history of migration of Muslim students from North Maluku to Palu in 1955-1969 AD. The research location in Palu is a destination for student migration from North Maluku. The two main questions that were discussed were and what was the history of the arrival (migration) of Muslim students from North Maluku in Palu in 1955-1969? and why is Palu, Central Sulawesi the choice of destination?

In *qualitative* research, the main instrument is humans²⁸ as informants and/or historical actors. Meanwhile, the data collection technique uses interviews²⁹ and documentation³⁰ as well as artifacts from³¹ historical sources related to the historical events of the migration of Muslim students from North Maluku at that time. Data analysis using procedures; source collection, source verification, source criticism and qualitative critical analysis and writing.

This research uses historical, sociology, anthropology and educational approaches. The historical approach is tied to the components of time, place, historical figures or actors (Muslim students), chronological traces of migration events, and artifacts as primary sources. Sociology looks at the interaction and behavior of figures and people of North Maluku in making decisions that influence Muslim students to migrate and study in Palu, Central Sulawesi. Meanwhile, the anthropological approach looks at local Muslim culture in terms of education, da'wah and migration. The education approach is related to the basic motivation for the migration of Muslim students in North Maluku, namely continuing Islamic religious education in Palu.

Islam and the Development of Islamic Education in North Maluku in 1955-1969 AD

Maluku is one of the spice producing islands in the world.³² And North Maluku includes; Ternate (Gapi), Tidore (Duko), Moti, Makian (Mara), Kayoa (Maligo), Bacan (South Halmahera), Seki (North Halmahera), Labuha (Kasiruta).³³ But Van Der Kemp³⁴

²⁵Toto Rasmara, *Menuju Muslim Kaffah, Menggali Potensi Diri*, (Gema Insani, 2000), 368, See also other definitions of Muslim, <https://id.wikipedia.org/wiki/Muslim> (February 28, 2022).

Ibid.

²⁷ Lexy J. Meleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 2001), 3.

²⁸ Rochiawati Wiratmaj, *Metodologi Penelitian Tingkat Kelas* (Bandung: Rosda Karya 2007), 96.

²⁹ Lexy J. Meleong, *Metodologi...*, *Op. Cit.*, 178.

³⁰ Sumardi Suryabrata, *Metodologi penelitian UGM* (Jakarta: Raja Grafindo Persada 2003), 31.

³¹ M. Dien Madjid, *Ilmu Sejarah* (Jakarta: Prenada Media Group, 2014), 47.

³² Mr. Adnan. *Kepulauan Rempah-Rempah: Perjalanan Sejarah Maluku Utara Tahun 1250-1950*, (Cet. II; Jakarta: Gramedia Popular Literature, 2010), 20

³³ Antonio Galvao, *Historia Das Moluccas*, translated by Herbert M. Yacobs SJ. Rome: Jesuit Historical Institute, 1971, 36

³⁴ Van Der Kemp, *Het Net Indische Bestuur Van 1817 op 1818*, Martinus Nyhoff s'Gravenhage, 1917, 323 f. See also, Fahri Zulfikar – detikEdu, *Ini Kerajaan Islam Pertama yang Ada di Maluku*,

and Naidah in Adnan (2010: 20), mention maluku include; Tidore, Ternate, Bacan and Jailolo (Halmahera).³⁵ The Moluccans call it "*moloku kie raha*" (Kingdom of the Four Mountains),³⁶ which is North Maluku where the Kingdoms of Tidore, Ternate, Bacan and Jailolo were governed.³⁷ Arab traders named it *the "Jazirah al-Mamluk"* (islands of kings) of the four highly influential political and administrative kingdoms of the time.³⁸ The role of the Malacca sultanate (established in 1400), combined the success of international trade and the formation of a network of Ulama to encourage the acceleration of the Islamization process³⁹ to North Maluku⁴⁰

Saleh Putuhena in R.Z. Leirissa said, in the 2nd century Hijri / 8 AD it is mentioned that several Shi'a scholars of Iraq entered North Maluku due to political turmoil in their home country, they are; (a) Sheikh Mansur (Ternate), (b) Sheikh Yaqub, (Tidore), (c) Sheikh Amin, and (d) Sheikh Umar, preaching in Halmahera Luar, Maba, Patani and its surroundings.⁴¹ In the 13th century AD a scholar named Ja'far Shaddiq or Jafar Sadek was stranded in Ternate on the 6th of Muharram in 643 H/1250 AD. then preached and married a Tidore noblewoman named Tasuma and gave birth to 4 sons and 4 daughters, 4 of his sons became the founder and first king of Tidore Work (established in 1081 AD), Ternate (established in 1257), Bacan (established in 1322) and Jailolo (established in the 13th century AD on the island of Seram, Halmahera).⁴² And the four kingdoms grew and developed in the same period with the territorial space that is correlative in the chronological historical context having sibling relationships.⁴³

One of Sunan Giri's disciples, Dato maulana Husein, a missionary and merchant from Java, had migrated to Ternate in 1465 AD. He became acquainted with the king or Kolano Marhum (1465-1486 AD),⁴⁴ and Marhum embraced Islam along with all his family, relatives and court officials.⁴⁵ During the reign of Zainal Abidin (1486-1500 AD), the royal system was changed to a sultanate after inaugurating Islam as the royal religion,

Lokasinya di Kota Mana?" <https://www.detik.com/edu/detikpedia/d-7272924/ini-kerajaan-islam-pertama-yang-ada-di-maluku-lokasinya-di-kota-mana>. Retrieved 1 January 2025.

³⁵La Rahman & Jamin Sapi. *Kesultanan Bacan Dalam Persaingan Politik Dan Perdagangan Di Maluku Utara, 1602-1940*, Copyright "Sejarah dan Budaya", 2022, See also M. Adnan, *Kepulauan...*, 9.

³⁶*Ibid.* See also, Radjiloen L., *Ulisiwa Ulilima Melatarbelakangi Peristiwa Sejarah Kejuangan Para Kulano / Sultan Moloku Kiye Raha Maluku Utara*, (Copy of the Archives of the Sultanate of Ternate, Unpublished), 26.

³⁷La Rahman & Jamin Sapi. *Kesultanan..Op. Cit.*, See also M. Adnan, *Kepulauan...*, 9.

³⁸H.J de Graaf, *De Geschiedenis Van Ambon en de Zuid Molluken* (Franeken :Wever BV, 1971), 20. See also Merle Calvin Ricklefs and Moh Sidik Nugraha (Editors), *Sejarah Indonesia Modern 1200-2008* Translated from, A. *History Of Modern Indonesia Since c. 1200 Fourth Edition*, (Cet.I; Palgrave: 2008), 44-45. See also [Michael Wood](#), *Official History in Modern Indonesian New Order Perception and Counterviews*, (ISBN: 9789004144781, 9004144781), I; Netherlands: Brill, 2005.

³⁹Sulistiyowati Irianto, Henki Wirzan, Lim Sing Meij. *Akses Keadilan dan Migrasi Global: Kisah Perempuan Indonesia Pekerja Domestik di Uni Emirat Arab*, (Cet. I; Jakarta: Yayasan Pustaka Obor Indonesia, 2011), 83

⁴⁰See, La Rahman, *Kesultanan...*, *Op. Cit.*

⁴¹R.Z. Leirissa, G.A. Ohorella, Djuariah Latuconsina, *Sejarah Kebudayaan Maluku*, (Jakarta: Ministry of Education and Culture: 1999), 13-14

⁴²Mr. Adnan. *Kepulauan...*, *Op.Cit.*

⁴³C. F. Van Fraassen. *Ternate, The Moluccas and the Indonesian Archipelago; Van S6-Organisatie en Vierdeeling een Studie van Traditionale Samenleving en Cultuur ini Indonesia Part I, II.*, (Leiden: Theses, Rijksuniversiteit, 1987).

⁴⁴Nafan Akhun. *Menguak Detik-Detik Keruntuhan Majapahit yang Misterius*, Bukel (electronic book), Khulyan Publisher, 2023

⁴⁵Azhar Arsyad, *Ke-DDI-an, Sejarah dan Pandangan atas Isu-Isu Kontemporer* (Yogyakarta: LKiS, 2003), 12-13.

Zainal replaced the title of Kolano (king) with the title of Sultan and enforced Islamic law, This step was then followed by other kingdoms in North Maluku as a whole.⁴⁶

The Sultan established a madrasah in Ternate called *Pangaji* (a place to study the Qur'an and/or Islam), a traditional educational institution as well as a forum for Islamic da'wah. The *Pangaji* activity took place on the terrace of the house or mosque of the Sultanate of Ternate under the guidance of a *Joguru* (religious teacher). The main curriculum of *Pangaji* is; Reciting the Qur'an (for the elementary level) and the Yellow Book (for the higher level).⁴⁷ Culturally, mosques in Ternate not only function as places of worship, but also function as traditional Islamic educational institutions or *Pangaji*.⁴⁸

Around the 1930s, Muhammadiyah organizations and schools were established in Ternate,⁴⁹ Veda, Sanana and North Halmahera, spearheaded by local Muslim figures.⁵⁰ However, modern Muhammadiyah schools do not teach the yellow book like *Pangaji* as happened in the history of local education.⁵¹ The combination of the learning pattern of pengaji and modern education is actually owned by other madrassas located outside the North Maluku area. One of them at that time was in Palu, Central Sulawesi, namely Madrasah Al-Khairaat.

Islamic Education in Palu in 1955-1969 AD

Islamic education for the people of Palu began to process through da'wah and education activities. Islam entered Palu brought by Sheikh Abdullah Raqie who migrated from Pagaruyung in 1603 AD⁵² and preach in the Palu valley. The first Kaili people to convert to Islam were the king of Kabonena namely Parasila with the title Pue Njidi in 1603 AD.⁵³ The first mosque built was the Nur al-Huda, Kabonena mosque.⁵⁴ After Pue Njidi, other kings around also embraced Islam such as Pue Bongo (king of Palu), Pue Pape (as Tadulako),⁵⁵ Pue Ntobi (as Tadulako), Pue Sula (as Tadulako) and Runto Biro (as Tadulako).⁵⁶ Sheikh Abdullah Raqie's da'wah expanded to all corners of Palu, Donggala, Parigi, Kulawi (Sigi), and Ampana.⁵⁷ Together with Pue Njidi Sheikh built the Nur al-

⁴⁶ *Ibid.*

⁴⁷ A. Rasyid Asbah, "Pendidikan di Maluku Utara Pada Masa Kesultanan Ternate Dalam Perspektif Sejarah dan Budaya", (This paper was presented at the International Seminar and Workshop organized by STAIN Ternate in collaboration with the Turkish Foundation on October 21-23, 2011), 9. See also, Hairudin Amir, *Sejarah Pendidikan di Maluku Utara..* (Indonesia: Ombak, 2013)

⁴⁸ See, Radjiloen L., *Ulisiwa Ulilima....*, *Op.Cit.*

⁴⁹ Ira M. Lapidus, *Sejarah Sosial Umat Islam*, (Jakarta: PT. Raja Grafindo Persada, 1999), 329.

⁵⁰ Fifi Febrina A, "*perkembangan pendidikan Islam di Ternate tahun 1900-1942 M : Pangaji, Madrasah, dan Sekolah*", (Unpublished thesis, history of Islamic civilization, Sunan Kalijaga State Islamic University, Yogyakarta, 2019), 8. See also Hairudin Amir, *Pendidikan Kolonial di Maluku Utara Tahun 1900-1942 M*, (Yogyakarta, Gajah Mada University Library, 2012).

⁵¹ Carol Kammens (2003), *On Doing Local History*. In Terry A. Bonhart, *Forward to On Doing Local History; Reflections on What Historians Do, Why, and What it Means*. California: Altanera Press.

⁵² Abdul Haris. *Akar Sejarah Perjuangan Umat Islam Indonesia*, (Cet. I; Indonesian Excellent House Association Members of IKAPI West Java, 2024), 400

⁵³ *Ibid*

⁵⁴ Research Team, *Biografi Sayyid Idrus Bin Salim Aljufri (Sis Aljufri) 1930-1969*, (Al-Khairaat University, 2022), 21-22.

⁵⁵ *Tadulako* means the same as *Tomalanggai* namely the Pemberani or Rooster.

⁵⁶ Ministry of Education and Culture, *Tata Sajian Upacara Adat Suku Kaili*, (Directorate General of Culture of the State Museum of Central Sulawesi Province, 1991), 34-37.

⁵⁷ *Ibid.*

Huda mosque in Kabonena⁵⁸ and the Jami' mosque in Kampung Baru.⁵⁹ Thanks to his services and piety, the community calls him "*To Nabaraka*" (the one who possesses/brings virtue/glory).⁶⁰ Sheikh Abdullah Raqie or Dato Karama died in 1650 and was buried in Lere Village with his family in Dato Karama's burial complex, "Dayo Dato Karama".⁶¹

Furthermore, a *muballigh* from Bugis, South Sulawesi named Pue Bungku (humped parent)⁶² and arrived in Palu for the purpose of Islamic da'wah in Palu (the land of Kaili) and its surroundings, so that in the XIX century the coastal area of the Makassar Strait and Tomini Bay in Central Sulawesi inhabited by the Kaili and Bugis people, Makassar, Mandar from South Sulawesi, embraced Islam.⁶³

At the beginning of the twentieth century, Palu welcomed a cleric from Yemen (migration due to political turmoil) in the mid-1920s named Sayyid Idrus bin Salim Aljufri. He was involved in trade on the north coast of Java with his family while preaching and then settled around 1930 in Palu, now the capital of Central Sulawesi Province.⁶⁴ After receiving support from the community and local figures, in 1930 he founded the school or Madrasah Alkhairaat in Palu, one of the first formal educational institutions established in the region, which later attracted students from all over the region within the province of Central Sulawesi.⁶⁵ The name Alkhairaat is taken from the word in the Qur'an⁶⁶ which means "goodness". Within a few years, the school attracted students from other provinces and even other islands.⁶⁷ After Alkhairaat, Muhammadiyah schools also emerged in 1967 and Darul ad-Dakwah wal Irsyad (DDI) in the same year.⁶⁸

History of the Migration of Muslim Students from North Maluku in Palu in 1955-1969 AD.

The migration of Muslim students from North Maluku to Palu began in 1955 AD, or ten years after Indonesia's independence, which was followed by the integration of the regions into the framework of the Unitary State of the Republic of Indonesia. At the beginning of this "freedom period" it became important for the community to develop themselves, build a society with basic skills, namely Islamic Education. According to the

⁵⁸ *Ibid.*

⁵⁹ (Another version, the Jami' Mosque was built by a mu'alaf named H. Borahima in 1812 AD). Look, Abdoo Mari. *Masjid Jami' Kampung Baru Dibangun Tokoh Mu'alaf di Kota Palu Tahun 1812 yang Masih Kokoh Hingga Kini*, <https://www.kabarselebes.id/berita/2022/05/08/masjid-jami-kampung-baru-dibangun-tokoh-mualaf-di-kota-palu-tahun-1812-yang-masih-kokoh-hingga-kini/> Accessed on January 21, 2025.

⁶⁰ Abdul Haris, *Akar.... Op. Cit.*, 400

⁶¹ Research Team, *Op.cit.*

⁶² *Ibid.*

⁶³ *Ibid.*

⁶⁴ Norma wg Siame, Samsinas, *Desain Dakwah Sayyid Idrus Bin Salim Al-Jufri*, Almishbah Journal, Volume 11 Number 1 of 2017, 21

⁶⁵ Abdul Gani Jumat. *Nasionalisme Ulama : Pemikiran Politik Kebangsaan Sayyid Idrus Bin Salim Aljufri 1891-1969*, (Jakarta, 2012), 74

⁶⁶ Kevin W. Fogg., *op.cit.*, Ahmad Bachmid, (2007), *Sang Bintang dari Timur: Sayyid Idrus al-Jufri, Sosok Ulama & Sastrawan* (Jakarta: Studia Press).

⁶⁷ According to Dawud (2016) in Fogg it is mentioned that one of the important ways Sayyid Idrus expanded his influence by gathering students during his da'wah journey; using ox cart vehicles and boats for sea/lake routes departing full of goods to sell and returned full of students to school. See, Kevin W. Fogg, *Ibid.*

⁶⁸ Arifuddin M. Arif, (2019) *Pengantar Sejarah Sosial Pendidikan Islam di Kota Palu*, (Cet. I; Bandung: Oman Publishing, 37

explanation of several community leaders, since the seizure of independence from 1945 to 1963, religious education in North Maluku has been less massive so that many Muslim children have not been able to read the Qur'an, and have not carried out prayers.⁶⁹ The existing facilities of Pangaji and schools are still very limited, both the place and the Joguru.

At this time, many people in North Maluku migrated to the island of Java for educational purposes, but not a few chose to study or pursue religious education in other areas, including in Palu, which at that time was more closely called "the land of Kaili". Abdul Gani Jumat who also migrated to Palu in 1988, said: "There were about six people who came (in Palu) in 1955 including; K.H Muhammad Said Abdullah (my uncle), Ustad Sadiq Bahrudin, Ustad Saptu and then I forget his name", ⁷⁰

Based on Abdul Gani's statement on Friday, in 1955, it can be called the first period of migration of Muslim students in North Maluku, those who migrated were Muhammad Said Abdullah, Sadiq Bahrudin, Saptu and three others.⁷¹ They departed from the port of dufa-dufa in North Ternate sub-district (now the port of Sultan Mudjafar Syah)⁷² to Palu using a cargo ship with a travel route from Ternate and then transiting in Manado, from Manado to Donggala Port. Said and 5 of his friends arrived at the port of Donggala.⁷³

From the port of Donggala, Said and his friends headed to Palu and arrived at the Akhairaat Boarding School. His five friends lived in the Al-Khairaat hut. Said himself lived with Habib Idrus Alhabsy at Syarifah Sa'diyah's house for three years, then Said lived at Pondok Madrasah Alkhairaat for three years and the next three years lived in Kampung Baru and contracted his own house.⁷⁴

Then, the second period of migration occurred in 1963. This year, the number of North Maluku students who migrated to Palu was 41 people.⁷⁵ The migration of this period was based on the results of intensive communication between the Old Teachers and the people and the North Maluku government and reached an agreement between the Old Teachers and several community leaders and families in Ternate such as; the Abbas family, the Hanafi family, the Andili family, Al-Haddar, Al-Ammary, Al-Bar, the Sugira family, Boppeng, Daeng Barang, the Al-Bugis family, M.S. Jahir, and assigned Muhammad Said Abdullah to bring the 41 Ternate sons to Palu.⁷⁶

Some of the names recorded as migrating to Palu include; Salim Albaar (Ternate), Hamid Albaar (Ternate), Thaha Albar (Ternate), Muhammad Nasir Kasim (Makassar Village, Ternate City), Fahri Al Ammary (Ternate), Salim Al Ammary (Falajawa, Ternate), Bunaya Al Ammary, (Ternate), Muhammad bin Syech Abubakar (Falajawa, Ternate), Husni Assagaf (Ternate City), Sofyan Hanafi (Falajawa, Ternate), Hamid Hanafi (Falajawa, Ternate), Tamrin Hanafi (Falajawa, Ternate), Muhammad Baba (Falajawa,

⁶⁹ H.M. Noor Sulaiman PL.(1987), *Biografi S. Idrus bin Salim Aljufrrie* (Ternate), 21.

⁷⁰ Abdul Gani Jumat, (2023) Author, and also Nephew of K.H Muhammad Said Abdullah and lived together for 6 years in Ternate, Palu, Interview on August 18.

⁷¹ Abdul Gani Jumat, the writer, is the nephew of Muhammad Said Abdullah and lived in his house for 6 months then migrated to Palu in 1988 and studied in Alkhairaat Palu and now as a lecturer at UIN Datokarama Palu (August 18, 2023).

⁷² <https://www.potretmalut.com/2018/02/pelabuhan-dufa-dufa-berganti-nama.html> retrieved January 12, 2024

⁷³ Abdul Gani Jumat, Author, (2023)

⁷⁴ Idrus M. Said, Religion Leader From North Maluku, Palu City, Interview, December 11, 2023.

⁷⁵ Abdul Gani Jumat, Author, (2023)

⁷⁶ Abdul Gani Jumat, *Nationalism... Op.cit.*

Ternate), Adnan Barhan (Skep, Ternate), Husen (Skep, Ternate), Noho (Skep, Ternate), Mahmud (Jailolo, West Halmahera), Hamid Boppeng (Makassar village, Ternate), Safrudin Can (Makassar village, Ternate), Ismail Kasim (Makassar, Ternate), Arsyad H.Ahmad (Kasturian, Ternate), Lutfi Badrun (Kasturian, Ternate), Fihir Wahid (Makassar village, Ternate), Abdillah Al Hadar (Ternate), Muksin Al Hadar (Ternate), Husen Al Hadar (Ternate), Alwi Assagaf (Ternate), Abdul Gani Rorae (Sanana, Sula Islands), Faizal Aziz (Santiong, Ternate), Mikbil Aziz (Santiong, Ternate), Abdul Mu'in H. Hasan (Kukupang Joronga, South Halmahera), Abdul Mu'id H. Hasan (Kukupang Joronga, South Halmahera), Ahmad H. Hasan (Kukupang Joronga, South Halmahera), Faisal Muh. Nur (Gala Joronga Island, South Halmahera), Abdul Ila Al Katiri (Ternate), Abdullah Assagaf (Falajawa, Ternate), Zaenal Dg. Barang (Falajawa, Ternate), Sanin Mahdin (Santiong Ternate), Abdullah Sosial/Abdullah Seke.⁷⁷

The student group was led by Muhammad Said Abdullah. Muhammad Said Abdullah, who had previously left for Palu in 1955 and returned to Ternate to carry out the duties of Sayyid Idrus. The route of this group's journey from the port of Ternate to the port of Bitung (established in 1950),⁷⁸ after arriving in Bitung, they continued their journey to Manado and met with Sayyid Idrus. While in Manado, they stayed for one day, then with Sayyid they continued their journey from the port of Manado⁷⁹ to the port of Donggala using *the Kuan Maru ship*.

After two days of sea travel, they finally arrived at Donggala Port and continued their journey to Palu.⁸⁰ After arriving in Palu, the students all immediately entered and lived in the Dormitory.⁸¹ Sayyid Idrus was grateful for the presence of his students by serving them goat meat dishes.⁸²

The migration of Muslim students from North Maluku then occurred from 1967 to 1969 in smaller numbers and some even departed independently,⁸³ for the same purpose so that the majority of *Joguru* or *ngaji* teachers and ulama in North Maluku until now are the majority of alumni of Madrasah Al-Khairaat Palu. Of course, there are those who are alumni from Java and Makassar, and of course North Maluku, after that there are still those who are still returning to education in Ternate because in 1965 the Alauddin Makassar State Islamic Religious Institute was established in Ternate.⁸⁴

Palu is Study Place for Muslim Students From North Maluku in 1955-1969 AD

There are several reasons that attract interest and encourage North Maluku Muslims to migrate to Palu with the aim of learning the interests of Islamic education, namely; *First*; Sayyid Idrus bin Salim al-Jufri. Sayyid's arrival in Ternate for the first time in Ternate in 1929 AD, Sayyid was well received by the people of North Maluku and the Sultanate of Ternate and was given the opportunity to give a lecture at the Al-Muttaqin

⁷⁷ Abdul Gani Jumat, *Ibid.*.

⁷⁸ Muhammad Idris, Kompas.com/read/2023/07/12/171130526/profil-pelabuhan-bitung-pelabuhan-terbesar-di-sulut?page=all, retrieved 1 January 2024

⁷⁹ Denni H.R. Pinontoan, Port Estimated to have been established before 1919, <https://katanisme.blogspot.com/2019/05/pelabuhan-manado-pada-awal-abad-20.html>, accessed January 1, 2024

⁸⁰. Abdul Gani Jumat, Author, Palu City, Interview, August 18, 2023.

⁸¹ *Ibid.*

⁸² *Ibid.*

⁸³ *Ibid.*

⁸⁴ Website IAIN Ternate

Mosque⁸⁵, Gamalama Village, Ternate. Before the lecture, Sayyid had seen the library of the Al-Muttaqin mosque. Sayyid then said (in Arabic); "Ternate has many scholars, as evidenced by the Al-Muttaqin mosque (established in 1901), there is a library that contains books such as the book of bald (yellow book) and others".⁸⁶ At this time, his da'wah and communication were not too wide, due to language barriers, Sayyid had only come from Yemen and had not mastered Indonesian. However, Sayyid already has connections in Ternate in the context of his da'wah communication, As is known that there are several da'i who have preached and have descendants in Ternate since the 17th century AD.⁸⁷

Sayyid returned to Ternate in 1963, at that time, Sayyid or Old Teacher not only visited Ternate but also made direct contact and communication with several community leaders on the island of Halmahera, North Maluku, visiting the sub-districts of Bacan, Tobelo, Galela, Loloda, Morotai, Jailolo, Patani, Weda, Mafa (Foya), Gane Dalam, Makian, Kayoa, and others.⁸⁸ Almost all of his time is used to teach, preach and discuss or question and answer with community leaders. Both in mosques, prayer rooms and in homes. Even in several official offices, including the Indonesian Armed Forces (now the TNI and the National Police).⁸⁹

This time, his arrival was accompanied by his senior students, including; Sayyid Ali Aljufri, Syakir Hubaib, Muhammad Noor Sulaiman Petalonggi, Ibrahim Yahya, Syu'aib Mustafa, Suyudin Lamarajati, Muhammad Said Abdullah and Ismet Jailani,⁹⁰ departed for Ternate at the invitation of community leaders and the government of North Maluku who felt the importance of the presence of religious educational institutions for the younger generation,⁹¹ so that the Old Teacher, the government and the people of North Maluku made an agreement to send young Muslims to study religion at Madrasah Al-Khairaat Palu, including poor children who will be educated and empowered. their departure was led by one of the Old Teacher's students who migrated in the first period of 1955, Muhammad Said Abdullah.⁹²

Second, *Kharisma* Sayyid or Old Teacher.⁹³ Jama'ah Alkhairaat has always preserved and promoted the charismatic ideas of the Sayyids and became famous for having a relationship with the Prophet and therefore He was titled 'Sayyid'.⁹⁴ The profile of Arab origin and the descendants of the Prophet impresses the level of Islamic knowledge as well as one of the pillars of his charisma.⁹⁵ This charisma is further strengthened by the supernatural personal spiritual power which in the local language

⁸⁵ Idrus M.Said, Academic from Ternate, Interview, Palu, December 11, 2023.

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*

⁸⁸ Research Team, *Biography of Sayyid Idrus Bin Salim Aljufri (Sis Aljufri) 1930-1969* (Al-Khairaat University, 2022), 182.

⁸⁹ H.M. Noor Sulaiman PL. *Biography of S. Idrus bin Salim Aljufrie* (Ternate:1987), 21.

⁹⁰ *Ibid.*,17. See also Muhammad As'ad, H. Salim M. Albaar, *Ulama...*, 295.

⁹¹ H.M. Noor Sulaiman PL. *Biografi...*, *Op.Cit.*, 21.

⁹² *Ibid.*

⁹³ Sayyid Idrus bin Salim Al-Jufri was born in Taris, located not far from the city of Saiwun, the capital of Hadramaut Province, Yemen, on Monday, March 15 or 14 Sha'ban in 1309 H/1890 AD and died in Palu, Central Sulawesi, on December 22, 1969 at the age of 77. See H.M. Noor Sulaiman PL. *Ibid.* 4.

⁹⁴ Abdul Gani Jumat, Interview with the Author, Palu, November 18, 2024

⁹⁵ See Kevin W. Fogg, *Reinforcing Charisma in Beuracratization of Indonesian Islamic Organisation,* "Journal Of Current Southeast Asian Affairs, 37, 1, 117-140

Kaili (Palu) is called *baraka* or *keramat* (Arabic *karamah* which means "glory".⁹⁶ According to Fogg, Sayyid Idrus's charisma is an ability that goes beyond the normal limits of being a chosen person with a magical capacity that not all orang. ini possess meets Weber's core requirement for charisma: 'special gifts of body and spirit; and these gifts have been believed to be supernatural, not accessible to all'. The founder's ⁹⁷ charisma became the control of the power of Islamic education Alkhairaat to become "traditional" like the NU pesantren (Tebuireng Jombang which was established in 1899) which relied on the charisma of Sheikh Hasyim Asy'ari.⁹⁸

The third is the curriculum offered and taught at Madrasah Alkhairaat which combines traditional and modern curriculum where students are taught religious knowledge, with references to the Qur'an Hadith and the yellow book, students are also taught general science and even teach about nationalism, love for the homeland. This was different from the traditional Pangaji curriculum and the modern Islamic school of Muhammadiyah in Ternate at that time. This means that Alkhairat madrassas have advantages in the modern Islamic education system. According to Munir,⁹⁹ "(at that time) North Maluku really needed people who understood religion. So the community's hope is that North Maluku Muslim students who study in Palu to study religious science, can give lectures, sermons, tahlil and read barzanji as needed by the people of Maluku".

Fourth is the role of Alkhairaat alumni, both those who return to North Maluku and those who visit only for the da'wah assignment of Sayyid Idrus.¹⁰⁰ The da'wah task for the alumni is not only to teach religion to the people of North Maluku but also to socialize the Alkhairaat madrasah to the community both through sermons and lectures pulpit and through casual family chats, interesting topics are usually about the relationship with the Prophet and the sacredness of Sayyid, so that with this approach it attracts the interest of the community, especially young people and also parents who encourage their children to study at Alkhairaat Palu¹⁰¹ as happened in the second period of migration in 1963.

Through alumni, Alkhairaat also spread its madrasah wings in Ternate starting in 1964 by Hamid Sagaf and friends, and in 1968 by Muhammad Said Abdullah and other alumni who founded Madrasah Alkhairaat Kalumpang, Ternate. The results of their work invited Sayyid to return to Ternate in 1968¹⁰² to carry out the Hajj¹⁰³ pilgrimage as well as his last visit before he died on December 22, 1969 A.D. Together with his alumni, Sayyid also then on April 27, 1964, Guru Tua established a college called UNIS Alkhairaat (Alkhairaat Islamic University) and the first rector was Sayyid Idrus himself.¹⁰⁴ Now UNIS has changed to Alkhairaat University (UNISA). This is the role of Old Teachers and their alumni in upholding Islam and modern Islamic education in Indonesia, especially in

⁹⁶See, Fogg, *Ibid*.

⁹⁷Fogg, see also Max Weber. *From Max Weber: Essays In Sociology*, (H. H. Gerth and C. W. Mills, ed. and trans.), Abingdon: Routledge, (2009), 245

⁹⁸ Wikipedia Indonesia https://id.wikipedia.org/wiki/Pondok_Pesantren_Tebuireng, accessed 12 January 2024. Traditional Islamic boarding schools prioritize Qur'an and Yellow Book Studies guided by Kyai Kharismatic as well as responses to local culture.

⁹⁹Munir Hi. Muhammad Saleh, an Islamic Leader from North Maluku, Palu City, Interview on December 5, 2023.

¹⁰⁰ See H.M. Noor Sulaiman PL *Biografi....., Op. Cit*.

¹⁰¹ *Ibid*.

¹⁰² Munir Hi. Muhammad Saleh, a religious leader from North Maluku, Kec, West Palu, was interviewed on December 5, 2023.

¹⁰³ Abdul Gani Jumat. *Nasionalisme....., Op. Cit*. 85.

¹⁰⁴ In 1964, this word was still written using the old spelling 'Alkhairaat' then after the Third Congress on June 30, 1970 it changed to Alkhairaat.

the Eastern Region of Indonesia. The role of this alumni opened up space for the development of Alkhairaat in various regions in Indonesia which was then organized through the management of the Alkhairaat organization in 1956 which is centered in Palu until now.

The five roles of the government and community leaders as well as parents in Ternate collaborate to support young people to continue Islamic education in Palu in order to form the young generation and human development according to the ideals of the 1945 Constitution, namely creating the intelligence of the nation and people who are devoted to God Almighty as well as for the future of North Maluku.

CLOSING

Migration in the framework of education is closely related to the culture of the local community. Even since the time of the Ternate sultanate where in the 1490s Sultan Zainal Abidin once migrated to East Java to study Suna Giri. And in 1494 he returned to Ternate and established a traditional madrasah called *Pangaji* as well as a means of da'wah. In the modern era, the migration of the people of North Maluku for educational purposes in Palu, Central Sulawesi began in 1955, namely 6 people departed from the port of *Dufa-Dufa* Ternate to the port of Donggala transit in the port of Manado. Furthermore, in 1963 there was a migration of 41 students to Palu led by Muhammad Said Abdullah.

From the migration expedition, it shows that the reason for the migration of Muslim students from North Maluku in Palu is supported by the need for better education and adequate facilities in Palu and some interesting things are Sayyid's communication skills in preaching and his charisma which is always popularized by students from Alkhairaat Palu from North Maluku so as to attract the interest of the community to encourage their children and youth themselves to migrate to Palu, very qualified migration and its reasons from Tjiptoherijanto (1999), Todaro (2011) and migration behavior from Ravestein (1985) as well as the types of *out migration* from Sri & Bulan (2015) and Suryadi (2024: 27-29).

However, modern Alkhairaat education which is built with bureaucracy under the power of Charismatic tends to be the same as the Nahdlatul Ulama pesantren which is claimed to be Traditional Islamic Education in addition to being very grounded with local culture and Kyai charisma, it also requires its students to master the yellow book. Meanwhile, the modern Islamic education system is rational and realistic with the needs of the community and adapts to technological developments, as in the modern Islamic education system of Gontor (established in 1926)¹⁰⁵ in Java and other areas outside Java including in Ternate in 1930 which almost coincided with the establishment of Alkhairaat education in Palu.

REFERENCE

- Abdul Gani Jumat, Interview with the Author, August 18, 2023, Palu.
- Adnan, M. (2010), *Kepulauan Rempah-rempah: Perjalanan Sejarah Maluku Utara Pada tahun 1250-1950*, Cet. II; Jakarta: Gramedia Popular Literature.
- Amir, Hairudin. (2013), *Sejarah pendidikan di Maluku Utara*. Indonesia: Waves.
- (2012), *Colonial Education in North Maluku in 1900-1942 AD*, Yogyakarta, Gajah Mada University Library, 2012.

¹⁰⁵ <https://gontor.ac.id/>

-
- Akhun, Nafan. (2023), *Menguak Detik-Detik Keruntuhan Majapahit yang Misterius*, Bukel (electronic book), Khulyan Publisher.
- Arif, Arifuddin M. (2019), *Pengantar Sejarah Sosial Pendidikan Islam di Palu*, (Cet. I; Bandung: Oman Publishing.
- Asbah, A. Rashid. (2011), "*Pendidikan di Maluku Utara Masa Kesultanan Ternate dalam Perspektif Sejarah dan Budaya*" (This paper was presented at the International Seminar and Workshop organized by STAIN Ternate in collaboration with the Turkish Foundation on October 21-23
- Arsyad, Azhar. (2003), *Ke-DDI-an, Sejarah dan Pandangan tentang Isu Kontemporer*, Yogyakarta: LKiS.
- Bachmid, Ahmad. (2007), *Bintang dari Timur: Sayyid Idrus al-Jufri, Sosok Ulama & Sarjana Sastra*, Jakarta: Studia Press.
- Ministry of Education and Culture, (1991), *Tata Sajian Upacara Adat Suku Kaili*, (Directorate General of Culture of the State Museum of Central Sulawesi Province.
- Dalimuthe, Sehat Sultoni MA. Dr. & Dr. Nurika Kalilah Daulay, MA. (2022) *The History of Patani Students in Indonesia*, Cet. II; Yogyakarta, Deepublish.
- Fabos, Anita Hausermann & Riina Isotalo (Editors). (2014), *Mengelola Mobilitas Muslim Antara Spiritual Geographies dan Keamanan Global*, MacMillan: Palgrave.
- Febrina A., Fifi. (2019), "*Perkembangan Pendidikan Islam di Ternate pada tahun 1900-1942 M: Pangaji, Madrasah, dan Sekolah*", Unpublished thesis, History of Islamic Civilization, Sunan Kalijaga State Islamic University, Yogyakarta.
- Fogg, Kevin W. *Reinforcing Charisma in Bureaucratization of Indonesian Islamic Organisation*," *Journal Of Current Southeast Asian Affairs*, 37, 1, 117-140
- Fraassen, C. F. Van. (1987) *Ternate, The Moluccas and the Indonesian Archipelago; Van S6-Organisatie en Verdeeling een Studie van Traditionele Samenleving en Cultuur in Indonesia Part I, II*,. Leiden: Dissertation, University of Wisconsin.
- Galvao, Antonio. (1971), *Historia Das Moluccas*, translated by Herbert M. Yacobs SJ. Rome: Jesuit Historical Institute.
- Count, H.J. de. (1971), *De Geschiedenis Van Ambon en de Zuid Molluken*, Franeken: Wever BV.
- Hamzah, Kyota. (2022), *Hajj: Worship that Changes the History of the Archipelago*, Neosphere Digdaya Mulia.
- Haris, Abdul. (2004) *Akar Sejarah Perjuangan Muslim Indonesia*, Cet. I; Indonesian Excellent House Association Member IKAPI West Java.
- Heare, Gertrude E. (1962), *Brazilian, Information for United States Businessmen*, United States. Department of Commerce. American Republics Division.
- Hirst, Monica (2005), *The United State and Brazil: A Long Road of Unmet Expectations*, New York-London, Routledge.
- Idrus M. Said, Interview with Academics from North Maluku, December 11, 2023, Palu, Central Sulawesi.
- Irianto, Sulistyowati. (2011), Henki Wirzan, Lim Sing Meij. *Akses ke Keadilan dan Migrasi Global: Kisah Perempuan Indonesia sebagai Pekerja Rumah Tangga di Uni Emirat Arab*, Cet. I; Jakarta: Yayasan Pustaka Obor Indonesia.
- Jumat, Abdul Gani. (2012), *Nasionalisme Ulama: Pemikiran Politik Nasional Sayyid Idrus Bin Salim Aljufri 1891-1969*, Jakarta.
- Jureidini, Ray and Said Fares Hassan. (2020), *Introduction in Migration and Islamic Ethics*, Laiden, Boston : BRILL.
-

-
- Kammens, Carol. (2003), *On Doing Local History*. In Terry A. Bonhart, *Forward to On Doing Local History; Reflections on What Historians Do, Why, and What it Means*. California: Altanera Press.
- Kemp, Van Der. (1917), *Het net indische Bestuur Van 1817 à 1818*, Martinus Nyhoff s'Gravenhage.
- Ministry of Religion of the Republic of Indonesia. Digital Qur'an Application.
- Lapidus, Ira M. (1999), *Social History of Muslims*, Jakarta: PT. Raja Grafindo Persada,
- Leirissa, R.Z. G.A. Ohorella, Djuariah Latuconsina. (1999), *Sejarah Budaya Maluku*, Jakarta: Ministry of Education and Culture:
- Levin, Jamie (Editor). (2020), *Nomad-State Relations in International Relations Before and After Boarder*, MacMillan: Palgrave.
- M. P. Todaro. (2011), *Pembangunan Ekonomi*. Jakarta. Erlangga.
- Moertiningsi, Sri A. and Bulan Omas S. (2015), *Demografi Dasar*, Jakarta: Salemba Empat.
- Munir Hi. Muhammad Saleh, Interview with Religious Leaders from North Maluku, December 5, 2023, Palu, Central Sulawesi.
- Muhammad bin Isa, Abu Isa. (1994), *Sunan al-Turmudyi*, Juz IV (Beirut: Daar al-Fikr,1414H.
- P. Tjiptoherijanto. (1999) Urbanisasi dan Pembangunan Perkotaan di Indonesia. *Populasi*, 10 (2), 57-72.
- Published by the Indonesian Central Statistics Agency. (2019), *Statistik Migrasi Indonesia*.
- Radjiloen L., *Ulisiwa Ulilima Latar Belakang Peristiwa Sejarah Perjuangan Kulano / Sultan Moloku Kiye Raha Maluku Utara*, (Copy of the Archives of the Sultanate of Ternate, not published.
- Raharto, Aswatini. (2019), *Migrasi Sebagai Investasi Untuk Meningkatkan Daya Saing Pekerja Indonesia Di Pasar Global*, Yayasan Pustaka Obor Indonesia.
- Rahman, La & Jamin Sapi. (2022) *Kesultanan Bacan dalam Persaingan Politik dan Perdagangan di Maluku Utara, 1602-1940*, Copyright History and Culture,
- Ravenstein. (1985), *Teori Migrasi*. Yogyakarta: UGM Population Research Center.
- Ricklefs, Merle Calvin (Outhor) and Moh Sidik Nugraha (Editor). (2008) *Sejarah Indonesia Modern 1200-2008* Translated from, A. *History Of Modern Indonesia Since c. 1200 Fourth Edition*, Cet.I; Palgrave.
- Ruist, Joakim. (2021), *Couses and Consequenses Of Global Migration*, (UK and USA: Anthem Press.
- Saleh Putuhena. (2012), *Historiografi Haji Indonesia*, Cet. II; Yogjakarta: LKiS.
- Sales, Teresa & Rosana Baeninger. (2000), [*"Migrações internas e internacionais no Brasil - panorama deste seculo"*](#). (Internal and international migration in Brazil - an overview of the century), Travessia.
- Siame, Norma Dg. & Samsinas, (2017), Desain Dakwah Sayyid Idrus bin Salim Al-Jufri, *Almishbah Journal*, Volume 11Number 1, 21
- Siska, Yulia. (2017), *Geografi Sejarah Indonesia*, Garudawacana.
- Singarimbun, Masri & Sri-Edi Swasono. (2009), *Transimigrasi di Indonesia 1905-1985*, Jakarta: UI, Published 1986, Digitized.
- Sri M.A.S, Djoko et al. (2015), *Mobilitas Penduduk dan Bonus Demografi*, Bandung: UNPAD Press.
-

-
- Suhrke, Astri. (1995) *Analysis The Causes Of Contemporaneous Refugee Flows In Causes Of International Migration*, Proceeding Of The Workshop By Bob Vandererf And Liesbeth Heering (Editors) Luxembourg 14-16 December 1994): Diane Publishing.
- Sulaiman PL., H.M. Noor. (1987), *Biografi S. Idrus bin Salim Aljufrie*, Ternate.
- Suryadi. (2024), *Dasar-dasar Demografi Sosial*, Issue I, e-book; PT. Indonesia Eight Creations of Nusa.
- Tim Peneliti, (2022) *Biography of Sayyid Idrus Bin Salim Aljufri (Sis Aljufri) 1930-1969*, Al-Khairaat University.
- Vlekke, Bernard Hubertus Maria. (2008), *Nusantara: Sejarah Indonesia*, translated by Samsudin Berlian from the title "Nusantara: A History of Indonesia, Publish 1961, Cet. II; Jakarta: Gramedia Popular Literature.
- Weber, Max. (2009), *From Max Weber: Essays In Sociology*, (H. H. Gerth and C. W. Mills, eds. and trans.), Abingdon: Routledge.
- [Wood](#), Michael (2005), *Official History in Modern Indonesian New Order Perception and Counterviews*, ISBN: 9789004144781, 9004144781), I; Netherlands: Brill.
- <https://gontor.ac.id/>
- <https://kbbi.web.id/pelajar> (February 28, 2022)
- <https://pelajarindo.com/pengertian-pelajar> (February 28, 2022)
- W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia* (Cet.II; Jakarta: Balai Pustaka, 1954), 471.
- <https://id.wikipedia.org/wiki/Muslim> (February 28, 2022)
- <https://www.potretmalut.com/2018/02/pelabuhan-dufa-dufa-berganti-nama.html> retrieved January 12, 2024
- Abdoe Mari. *Masjid Jami' Kampung Baru yang dibangun oleh tokoh-tokoh Mu'alaf di Palu pada tahun 1812 yang masih kuat hingga saat ini*, <https://www.kabarselebes.id/berita/2022/05/08/masjid-jami-kampung-baru-dibangun-tokoh-mualaf-di-kota-palu-tahun-1812-yang-masih-kokoh-hingga-kini/> Accessed on January 21, 2025.
- Fahri Zulfikar – detikEdu, *Ini Kerajaan Islam Pertama di Maluku, Kota Mana Itu?"* <https://www.detik.com/edu/detikpedia/d-7272924/ini-kerajaan-islam-pertama-yang-ada-di-maluku-lokasinya-di-kota-mana>. Retrieved 1 January 2025.
- Muhammad Idris, *Kompas.com/read/2023/07/12/171130526/profil-pelabuhan-bitung-pelabuhan-terbesar-di-sulut?page=all*, retrieved 1 January 2024
- Denni H.R. Pinontoan, Estimated to have been established before 1919, <https://katanisme.blogspot.com/2019/05/pelabuhan-manado-pada-awal-abad-20.html>, retrieved January 1, 2024
- Website IAIN Ternate
- The Regional Office of the Ministry of Religious Affairs of North Maluku, [ttps://malut.kemenag.go.id/public/media/dokumen/9610_statistik-pelayanan-pendidikan-agama-dan-pendidikan-keagamaan.pdf](https://malut.kemenag.go.id/public/media/dokumen/9610_statistik-pelayanan-pendidikan-agama-dan-pendidikan-keagamaan.pdf), accessed on January 22, 2025.
- Migration Policy Institute, *Migration in Brazil: The Making of a Multicultural Society*, <https://www.migrationpolicy.org/country-resource/brazil#>. Retrieved 1 January 2025.
- Kelik Wahyu Nugroho, Habibi's Brotherhood, *Menyambut masyarakat Jawa di Desa Transmigrasi Halmahera Utara*, <https://kumparan.com/kumparannews/menyapa-masyarakat-jawa-di-desa-transmigrasi-halmahera-utara-1533295225512257192>, accessed January 20, 2025.
-

Bidari Aufa Sinarizqi, Widya Lestari Ningsih, *Program Transmigrasi di Masa Orde Baru* ", <https://www.kompas.com/stori/read/2022/06/06/100000579/program-transmigrasi-pada-masa-orde-baru>. Retrieved January 20, 2025

Copyright Holder :

© Samsinas et. al (2025)

First Publication Right :

© At-Tasyrih: Jurnal Pendidikan dan Hukum Islam

This article is under:

