

Diaspora Akhlak: A Social Relation Study in The Process of Inklusi and Alawiyyin Integration in the Island of Maluku

IKHTIAR HATTA

Anthropology Study Program FISIP-UNTAD

Abstract: This paper presents the application of the principle of relation in the process of integration and inclusion of Alawiyyin as a diaspora community among local people in the Maluku archipelago. The integration process for the diaspora community is often regarded as something very difficult to happen except first, having married out of his group and the identity of his man from a foreign line is increasingly fading or even disappearing. Secondly, the easy integration process is also assumed to occur if there are similar factors of identity such as similarities as adherents of Islam as happened to Hadrami Arabs who came to the archipelago. But these two assumptions are not strong enough because many cases of the same religious identity but still open the disintegration space, such as between the Shi'ites, Wahshah and ahlussunnah that have the potential of disintegration, as well as the fact marriage Alawiyyin still maintain endogamy marriage but not enough to disrupt social relations with the population bumiputera. History has also been noted when other diaspora who enter through the hegemonic approach of war, trade relations, and power rather than creating integration often have an impact on resistance. Using the historical perspective or historical awareness this study found that the Alawiyyin in initiating and building integration became more solid between the foreign and the local not through something popular as above but through the framework of the principle of the "diaspora akhlak" relation inherited from Rasulullah Muhammad SAW through Tariqah Alawiyah. Based on the principle of "moral diaspora" that is the process of incubation carried out in forming community muhibbin, pilgrims, and constituted by esoteric belief, and in general I call these symptoms as a symptom theocentric, a symptom of social relations centered on Allah SWT.

Keywords: Diaspora morality, Principles of Social Relations, muhibbin, historical consciousness, reflection theocentric.

1. INTRODUCTION

The success of the Alawiyyins in their relationships and the acceptance of the bumiputra population is an important note among the diaspora phenomena in various places-how not so many cases of immigrant residents should find it difficult to be part of the bumiputra community-especially when the Alawiyyin ancestors have given birth to creole communities. But even so, undeniably they also experience a very problematic challenge on the dimensions of identity, how to keep their identity in the middle of unity that has happened?

Regardless of the individual's capacity of the actor in relation to other actors, there is an interesting point to be among the diaspora's above problems commonly faced by the diaspora is that the descendants of the Alawiyyins as a creole society succeeded in occupying strategic and deeply strategic positions rarely (to simply say never) get the resistance of the male earth population in excess. In my research in the Moluccan islands for ± 2 years I found that the Alawiyyin in relation is strongly constituted by the principle of relation in akhlakulkarimah metaphor. This principle is quite effective when it is

operationalized in various contexts including when Alawiyyin travels to a strange place (hijrah) as did by his ancestors in this generation of uwlaity while in the Moluccas islands.

Based on information obtained by early generations who came to Indonesia successfully penetrated and integrated into the community in the Moluccan islands in the midst of a society that is still often experienced wars between groups and has a tradition of beheading, because they managed to mengkinclusi local population. The success path of inclusion according to my deepening in the field because of their presence is based on the essential orientation of spreading good morality through moral discipline with the approach of "mat science". In contrast to other diaspora coming from Europe, China, and ethnic groups from different regions of the archipelago (such as the Bugis, Butonese, and Makassarese), as well as some Arabs from different communities coming to the Maluku islands generally based on their orientation trade and build economic power. On the basis of these different orientations we can already see the difference between the Alawiyyins and the other diaspora in living and establishing themselves in the destinations.

Smith explicitly explained that economic activity is a human activity that requires nothing other than self-love. It is only by pursuing special interest for the sake of the self that man has inadvertently worked for the common good (in Rudyansjah, 2011: 109). History proves how other peoples who come with the vision of commerce ignore the aspect of morality in social relations, which is the goal of controlling resources that are continuous with the control of the region through the application of colonial government, on the contrary for the Alawiyyin actually the morality that became the essence. Therefore, this research reveals very interested in exposing the cultural intelligence of a diaspora in their social relations based on the value system.

Furthermore, the discussion in this section will lead to our understanding by looking at the deepest structure of a society when building relationships in its social life not only to see vis a vis individuals in relationships, but also to examine the possibility of other agencies that give significance in the principle of living social relation. In the context of this study, the inner structure is understood to form a belief in the power that can move so that people can achieve success in their business and in life (dynamism). Dynamism which is derived from Alawiyyin point of view is constitutionalized and oriented to Allah SWT. This means that all dimensions of his life are directed to Allah SWT as center (center), the symptoms like this then I call it with the symptoms of theocentric relations.

2. GENERATION UWLAITY / WALAITA AS THE MAKER OF THE SOCIAL LIFE ARENA

Before the times of inter-island and even intercontinental migration, Arabs moved only in the desert crossing of the Arabian territory. According to the historian Philip K. Hitti, the Arabian peninsula is the birthplace of the Semitic family. They then migrated to the Middle East region stretching from Israel to the Persian Gulf, known as the Fertile Crescent in the middle of the third millennium before Christ (Hitti, 2013: 13). Among the Semitic descendants who still survive in the Arabian peninsula are Arabs. In the seventh century AD there was a new and last migration under the banner of Islam. The move formed a large area, not only covering the Fertile Crescent region, but also reaching Egypt, northern Africa, Spain, Persia and Southeast Asia. The massive transfer of human groups from the desert to the agricultural area constitutes a common phenomenon in the Near East and provides important clues in understanding their long history. The process of migration by the Semites became the way to open the outside world in relation to the tribes elsewhere (Hitti, 2013: 17). Narrative moves that bring migrants together with local inhabitants give birth to an understanding of acculturation and cultural assimilation for humanities social scientists.

The development of the age supported by technological advances, especially transportation, gave birth to many traits in migration practices. The initial momentum of the massive wave of migration was when the discovery of a steamship. European nations began to move with the aim of control of areas that have promising market potential. Julius Isaac (in Naim, 2013), in his book Economic of Migration, attempts to classify the movement of human movement into four classifications: invasion, conquest, colonization, and migration. A. L. Mabogunje (in Naim, 2013: 9) specifically mentions a migration that emphasizes the resettlement aspect and highlights what the immigrant does in his new home.

The practice of sailing away from home is not only done by Europeans and Arabs. According to many historical records, the Chinese also do the same. For example, an expedition led by Admiral Cheng Ho began in 1405 at the behest of Emperor Yung Lo, the third emperor of the Ming Dynasty. Cheng Ho started his expedition to South Asia and Southeast Asia. The aim is to preach the greatness of the Ming Dynasty, forge friendships with neighboring countries, and equally importantly, carrying a trade mission with a tribute system (Theo & Lie, 2014: 6). However, there is also a note that

Admiral Cheng Ho made the voyage as well to introduce the religion of Islam to the local people by dakwah. In his preaching, Cheng Ho, known as a Muslim, never imposed the will on others and highly appreciated Buddhists and Confucians (Kong, 2015: xiii). In the archipelago-then Indonesia was not born as a country-Admiral Cheng Ho erected his vessel on the coast of Java and Sumatra. Given his mission is to preach the greatness of the Ming Dynasty, it is no mistake that Admiral Cheng Ho brought an enormous fleet of 300-400 ships and 28,000 people (Theo & Lie, 2014: 6). The number is believed by historians as the largest number of fleets of vessels ever.

The arrival of the Chinese into the archipelago did not stop at Admiral Cheng Ho's expedition. According to records Rika Theo, in the 17th century there was a wave of migration of Chinese people to Bangka. Their arrival orientation is closely related to the presence of tin mining potential in Bangka. However, no records and documents were found on how the Chinese people spread to the Maluku Islands. Nevertheless, according to oral information, they existed long before the colonial era, as told in Chapter II. The Chinese are one of the diasporas who keep their traditions in place, such as the tradition of birth, marriage, and death. Until now, the Chinese community in Ambon often perform these rituals in Chinatown, near Gong Peace, in a shop specially prepared for its execution.

The strength of the Chinese in maintaining their traditions is not one with the orientation to spread the tradition to the local community. Therefore, the traditions carried out by the Chinese community are often judged by society in general as exclusive societies. Moreover, there is no document mentioning the Chinese disseminate their tradition, so it can be internalized also by other nations that increasingly affirms the exclusive of the community. However, the authors found another fact that on the island of Geser, Chinese descendants often invite their neighbors to enjoy the meal at a celebration, although not everyone can be invited, but this case makes it clear that the Chinese descendants are not entirely exclusive. Chinese tradition began to open and known to people after the leadership of President Abdurrahman Wahid. It gives the same space of expression to plurality regardless of the minority and the majority of a nation, including the Chinese.

Not much different from the Chinese, other diaspora such as the Bugis, Minangkabau, Butonese, including some Arab masayekh, in their movements have an orientation not far from the economic dimension, as described earlier. Consequently, the orientation forces them to seek major occupation in the overseas lands. So did the Dutch who came to the Maluku Islands. They are very interested in the existence of spices and establish trade relations with local rulers. This, in turn, leads to the orientation of power through conquest either by political or war.

The question then, what about the Alawiyyin in the Maluku Islands? Is their arrival also not much different from compatriot ("compatriots diaspora") those above who put forward the economic aspects? In the previous discussion it has been briefly explained that the orientation of the arrival of the Alawiyyin in the Maluku Islands is relatively different from other diaspora groups. Although there is a profession as a trader or entrepreneur, but the argument that developed in the field mentioned that the involvement of their ancestors in trade is no more than the need to live. The trade process is still filled with the spirit of da'wah, such as promoting honesty, sincerity, and generosity. This information is certainly very strong in its idealistic impression, but to reinforce their argument, the Alawiyyin point out the data that it is very rare for their ancestors to pass on their wealth and trade to their children. They usually only inherited the books that became the guide in syiar and da'wah. This, according to informants, is enough as evidence that the orientation of their ancestral arrival is not to trade, but to spread morals through syiar Islam.

This understanding has existed for a long time, not only among Alawiyyin's internal circles, but also among the local communities who have interacted intensively with them, especially those who occupy themselves as muhibbin for the Alawiyyin family. This understanding awakened as the early existence of the Alawiyyin in the Maluku Islands, ie since the first generation of Alawiyyin or uwlaity / walaity generation. This generation of uwlaity spread the "seeds" of morality in their diaspora process and gave birth to the descendants of the Alawiyyins as a creole society. Until now the Alawiyyin can be said quite successfully integrated into the local population, especially with the amalgamasih with bumiputra women by the uwlaity generation. In fact, according to some, the existence of Alawiyyin descendants is difficult to distinguish from other residents because apart from being born in the Maluku Islands, some of them physically also no longer impress the characteristics of the Arab tribes. However, not a few of them still physically reflect the characteristics of the descendants of the Arab nation.

The attempt to distinguish between Alawiyyin and non-Alawiyyin Arabs becomes the next difficult problem of identification, especially in very short and intense meetings, as the authors experienced at the beginning of this study in

Ternate and Ambon. First time in Ternate and Ambon, the author has very serious difficulties in identifying whether the Arabs encountered are Alawiyyin or Masayekh. Only when they mention their names can they be identified. However, for those who do not know well which clans belong to Alawiyyin, they will only arrive at the identification of Arab Hadramawt.

Back to the topic of migration, the longing to go back home is a human feeling, given our tendency to always be with the closest people, fathers, mothers, brothers and other families. At first, psychological pressure must be strongly felt by those who go far and become alien in a new place. As reported by Ghada Karmi (2002) In *In Search of Fatima* by Ghada Karmi (2002), however beautiful the city is, it is an experience that is hard to forget because it is always calling in the mind to get back together, especially for the first generation who go. The story of the departure from his hometown in the novel reminds the Alawiyyin stories that many left his hometown when political and bloody events in Hadramawt caused many scholars to be killed (Al-Aydrus, 1996). War became one of the reasons for the departure of Alawiyyin waves. Among those who go, there are 18-30 years old and can never be sure when it can come back again.

Likewise with Khaerul Umam Noer's study of Tanean women with widow status. When already in the overseas, often appearing their desire to be reunited with his family in the hometown. However, the construction of the Tanean values and customs places them far from the vortex of families who have given birth and raised them. However, there is an effort which they later did as a form of struggle to return, and most importantly, remain recognized as part of his family in Tanean, Madura. By sending gold to kilograms for a year, money and cemetery are activated to respond to their homesick longing. This they do, also for the sake of a re-admission as part of a family member. Nevertheless, the village has its own perspective and keeps them as outsiders who are analogous to the "wasted body" (Noer, 2016).

For Alawiyyin, although there is always an attempt to gain recognition of the form of connectedness with the people of their origin, but they are not in the context of opposition like the Tanean women, or go just to avoid such a dispute in the novel *In Search of Fatima*. Nor do they have a colonialist orientation to colonize, dominate, and prioritize trade. The Alawiyyins, in their migration out of their homeland, maintain the interconnectedness of each other in the context of social and religious integration through da'wah or syiar in order to attain the degree of sanctity. That is, in the Alawiyyin, longing to return to the home, in addition to the psychological factors that are human, also because of cultural factors with religious factors. These latter two components became the determinants of urging them to visit their families and make pilgrimages to the sacred tombs. The sacred tombs in Hadramawt became the reinforcement of their connectedness to return as well as assert their Alawiyyin.

Engseng Ho (2006) in his monumental work, *The Grave of Tarim*, put forward the keyword "moral geography". The Alawiyyins who went far to position Hadramawt not only as a place of birth, but also as moral geography. That is, Hadramawt is positioned as the center of various cultural practices and the overall moral values are stretched and linked to Hadramawt (Ho, 2006), a place that becomes an anchor of reflection for all dimensions of their lives. The existence of the moral geography becomes important for the Alawiyyin as a way to stay in ties with the area of origin as well as away from the area.

Alawiyyin longing for the generation of urbanity to return to their hometown or just to set foot in Hadramawt is very strong, but not all of them can realize that hope. Among them is that until the end of his life never again set foot in Hadramawt, his homeland. The desire to visit Hadramawt is also expressed by the descendants of the creed generation of Alawiyyin in the Maluku Islands. The same fate with their ancestors, most of them from birth to death did not even visit Hadramawt. The inner conditions and experiences of hope to visit Hadramawt, yet very difficult to fulfill, are deeply felt in the descendants of the Alawiyyins on Geser Island who have limited accessibility to the other islands.

Alawiyyin, mostly scattered in various places in the Maluku Islands, such as Guli-Guli, Kilwaru, Ga'a, Sawai, Kuamor, have very difficult access and economic conditions are generally lower middle. As a result, the desire to return or simply set foot in Hadramawt becomes a very difficult dream to be realized. The desire to orient and gain direct knowledge of Hadramawt that never materialized forced them to build another mechanism, namely to study science to the scholars of Alawiyyin in Java. The current condition has not undergone a significant change in their connectedness dream with their ancestral home country Hadramawt.

The uwlaity who ever existed and doing syiar Islam in the Maluku Islands, also helped form the arena of social relations in the archipelago with ulay uwlaity of the masayekh group. Through this generation uwlaity born descendants that form

the creole community and gave birth to religious figures, politics, education, even celebrities. Call it for example, Wanda Hamidah (celebrity), Des Alwi (historian), Thaha Al-Hamid (member of Free Papua Organization / OPM), Ir. Said Assagaf (Governor of Maluku), Said Muzakkir Assagaf (Vice Chairman of Maluku Provincial DPRD), Habib Rifki Al-Hamid (young Ambon cleric). Alawiyyin figures above are generations born from the ancestors of Alawiyyin uwlaity generation that generally reside in Ambon, Seram Besar (Central Maluku and East Seram), and Papua.

Meanwhile, a fairly famous generation uwlaity name in Ternate, namely Habib Muhammad Albaar. He is buried in the cemetery of Islam Ternate, side by side with the tomb of Sultan Badaruddin II of Palembang. His grave until now crowded visited by pilgrims. The busy times of the pilgrims are usually in the middle of the month of Syaban (nisfu Sha'ban) and before Idul Fitri. Habib Muhammad at the beginning of his arrival was appointed by the Sultan of Ternate as qadi within the sultanate. Toward the end of his life, he prefers to be buried in a public cemetery. Attitudes to be buried in a public cemetery rather than the imperial cemetery reflect the principle of staying close to the community and socializing people as part of them.

The role of the Alawiyyin in the arrangement of social life has existed since before the era of independence. The existence of the uwlaity generation in the Maluku Islands at that time gave a strong influence in the formation of the arena of social relations in the midst of a living society with the atmosphere of war between groups. In the formation of social order, in addition to teaching the science of Shari'a, they also teach the science of Sufism which refers to the Tariqah Alawiyyah developed by his ancestors in Hadramawt. The substance of Thariqah Alawiyyah which is the way to Allah is basically the teaching that contains the pearl of morality Prophet Muhammad SAW. Armed with the depths of the Tariqah Alawiyyah, they form the morality of the bumiputra community. In addition to the mixed marriages they make with the native women, the social relationships they run are also very cooperative. This makes the people around them friendly, respectful, and obedient, especially because they are putting great importance on morality.

Interestingly, moral learning is transformed to society not only through theories taught by speaking. The uwlaity, according to the stories of some of their descendants and derivative stories of muhibbin, conduct moral learning by practicing it directly every time in living a series of life in society. The good acts are exemplified by a number of informants, among them generous, helpful, respecting others, loving children, uplifting women, giving compensation to the poor, teaching knowledge without levying payment, intolerant to munkar like gambling, drinking khamar, and commit adultery, live in simplicity and not exaggerate, always grateful and surrender everything to Allah SWT, loving and caring for anyone, including animals, humble, have adab in front of teacher, and no less important, loving the Prophet and his derivatives. Through all of that, there is a positive perception for society towards the uwlaity who come to Maluku. The practice of such commendable morals, over time, helped shape the awareness of the people to respect, honor, and love the descendants of the Prophet (muhibbin), especially after studying in depth the various sciences they brought.

The early stages of the formation of positive impressions through praised morality became the main locomotive in the construction of the social arena run by the Alawiyyin and the surrounding community in the Maluku Islands. Many stories how hard the attitude of kings when first met with uwlaity class. They tend to be resistant to the existence of the uwlaity. However, by putting forward morals, all that becomes soft and change without the threat of weapons. After they formed a good impression in the consciousness of society, they also began to incorporate a new order, namely the ideology of Islam, by inviting people to become Muslim syahadat. They provide Islamic guidance through learning jurisprudence brought directly from Hadramawt.

3. MORALITY AS A WAY OF INTEGTATION AND INCLUSION

The analytical focus of this study stems from the question of how a new diaspora community is coming into the process of social relationships with people in a different destination area altogether with itself, while on the other side the internal group is still very strongly advocated (constrain) to keep its identity as part of group. Developing discussions form a theoretical understanding of social relations are the diaspora in running the principle of the relation of his people while in a place that is still foreign often experience resistance in the beginning of its presence and may be the problem continues on the offspring so that the tension in social relations associated with identity and its culture (Alatas, 2012; Sinaga, 2012; Afif, 2012., Zeffry and Fabianus, 2012; Anderson, 2000) both from the point of view of migrants or from the point of view of the local population. the explanation in the above section has illustrated the example of how a diaspora community experiences resistance or resistance, for it is certainly difficult to imagine the convenience and perfection that

are foreign integrated and inclusive into the local part, especially aspiring to be a patron that has hegemony among local people.

It should be pointed out that the basis of analysis in this section is closely related to the facts presented in the previous section that describe the life of the Prophet as the basis of historical reflection in understanding the lives of the Alawiyyin. The importance of historical facts since the Prophet was also due to their historical significance in determining the direction of the dynamics of the social system encompassing the dimensions of Alawiyyin life in the midst of its relation to other communities in Maluku Islands.

The assumption built from the beginning of this study to answer the above research problem can be started from the explanation that the difficulties experienced in a diaspora at the beginning of its arrival not because they are seen completely as foreign by local people so difficult to unite and completely in the middle of the destination community but is more due to the path of relation taken in connecting him or his people with the local community still has the meaning of identity which contains the meaning of differentiation, and potentially disintegration and resistance, such as the identity used in the context of religious similarities, although the consciousness of religious similarity no less significant in encouraging the acceptance of a society. It can be reflected in some cases where religion is not effective enough to carry out its integrative function in the community, and not infrequently its characters are rejected if given the role of reconciliation, it is because religion often still leaves its differentiation characteristics in various levels and contexts such as occurs within Islam itself.

In addition to the above factors, other things are also often hamper the unification or fusion between foreign and local in the context of diaspora that is when the presence of residents from outside is also motivated by economic problems that also often impact the occurrence of economic competition encourages social jealousy in the community. Instead of integration, incorporation and inclusion are the creation of disintegration and more extreme embodiment in social conflict.

The related exclusion in the form of ethnocentrism also becomes a factor in the diaspora's difficulty being part of the local population. History has recorded various forms of popular resistance carried out by people in various places against the European nations who came to the archipelago. Resistance of the local population arose because the colonial nation from the beginning had built an image within its own consciousness as a superior and hegemonic nation that influenced its behavior as an actor in relation to the local population, coupled with their colonial orientation in the imperialist economic and political dimension.

The question is whether all the diaspora experience in the form of resistance as above related to their existence in the middle of a society and continues on the derivatives that have formed a creole society. The results of my study by utilizing information sources of speeches, documents, books written by the ancestors of the Alawiyyin, a documentary film that tells the beginning of the existence of the first generation shows the existence of different symptoms. From the point of view of the Alawiyyin in particular, as described in detail in the previous chapter, the Alawiyyin have so far "succeeded" (at least the Alawiyyin have never experienced a condition of resistance on a communal scale targeting their identity of kealawiyyin) overcoming the problems experienced by the people other diaspora through the pattern of the relation diaspora akhlak or moral transformation. The practice of relations by promoting morality is not only a way of inclusion and integration with local people in new social life but also very meaningful in its orientation toward the esoteric region of the holy position.

The enculturation of humanist consciousness in the practice of morality is disseminated in the pattern of tariqah or tasawwuf teachings which actually contain the substance of doctrine in Islam. Interestingly there is a phenomenon in which the Alawiyyin originally in spreading or proselytizing Islam in the Maluku archipelago was not so explicit about its role and orientation as the spreader of Islam which was a new ideology for the community encountered at that time but implicated in social relations by teaching morality through the teachings of Sufism, such as moral transformation in the form / model and way of "mat science".

Furthermore, from the point of view of the local inhabitants especially those called muhibbin, the actualization of the morality practices of the ancestors of the Alawiyyin in social relations with the local inhabitants made the generation of uwlaity succeed in winning the hearts of the people, they were associated as their "gods", because in the midst of incompetence at that time in conditions that often experience inter-group warfare coupled with the practice of colonialism from European nations. It is conceivable that the crisis experienced by the local population made it search for answers to

the condition, and the presence of Alawiyyin as a foreigner believed to greatly help overcome the inability of the local population at that time to get out of the crisis at hand. This phenomenon seems to confirm the logic of the theory of the "Stranger King" of Sahlins (Sahlins, 2008). Evidently the existence of the uwlaity Generation is ultimately dominated by marriage with local women who have given birth to creole herds, without losing their identity connected to Rasulullah Muhammad SAW.

The birth of the above perspective is fundamentally influenced by the Parsons conceptual framework of the main characteristic of social relations i.e. the existence of two choices of feelings for each person in the relationship i.e. the affectivity itself and the affective neutrality, in which the individual can choose from both (Parsons: 1961). With that frame of mind we can say that the behavior of the Alawiyyin (in this case the generation of uwlaity) is done by applying the commendable behavior in the form of helping people and various other humanitarian meanings is not done impulsively when first came in the Moluccas, to please people, is not caused by feelings (affectivity). Such behavioral characteristics are closer because of the neutrality that leads them to operate according to the principle of humanity and respect local values, although they understand in their normative religious sense that what happens in front of them is very much against Islamic values but all it should be withheld.

The thought of Parsons above seems to show that what an actor does is available, living it according to what has been instituted by society and culture, it is possible if the context of the intended relation is a society that has been going on in the same structure, the problem is not in a diaspora relation as it originally saw a meeting of two cultures, then which cultural values would further guide the behavior of the actor?

To answer that question we can simply say that the neutral feeling is in addition to being contextual as well as historical. What is done by the generation of Alawiyyin in the Moluccas is also actually done in the time of the Prophet Muhammad SAW when spreading Islam. The core message of the Prophet's prophetic duties conveyed by Gabriel does not directly mention spreading Islam but improving human morality by placing human attributes and behaviors on the morality of humanity. Even in the formation of the social system in Medina through the Medina Charter (shahifatul Madinah) almost all of its contents prioritize morality and appreciation to local values, and not impose simultaneously the enactment of Islamic Shari'ah apatahlagi Islamic State. This means that the Alawiyyin in applying its behavior in the midst of social relations other than being constituted by a contextual event at that time by running neutral feeling (affective neutrality) is also strongly influenced by the theocentric structure inherent with the history of the behavior practiced by the Prophet Muhammad.

4. CONCLUSION

The above exposures can be summarized by explaining that the presence or existence of Alawiyyin descendants who were initiated by their ancestors of the uwlaity generation by pursuing the principles of relations based on morality / morality or conceptually based on a value system very different from those of other diaspora based on economic system and power. The implementation of the relation principle based on indigo is strongly influenced by the orientation that conceptually builds the understanding of its relation in 3 typology of relation: 1). social relations; 2). relations with material; and 3). relations with the abstract in theocentric framework. These three forms of relations simultaneously form each other in realizing the social system in society.

REFERENCES

- [1] Abdurrahman, Jusuf, H.M. 2002. *Kesultanan Ternate*. Penerbit Media Pustaka, Manado.
- [2] Afif, Afthonul. 2012. Identitas Tionghoa Muslim Indonesia Pasca-Orde Baru: Melampaui Batas-Batas Kategori Peranakan dan Totok, dalam *Jurnal Antropologi Indonesia*. Volume 33 No.2 Mei-Agustus 2012.
- [3] Aidid, Muhammad Hasan 1999. *Petunjuk Monogram Silsilah Berikut Biografi dan Arti Gelar Masing-Masing Leluhur Alawiyyin*. Penerbit Amal Shaleh.
- [4] Algadri, Hamid. 1988. *Politik Belanda terhadap Islam dan Keturunan Arab di Indonesia*. Penerbit CV. Haji Masagung, Jakarta.
- [5] Al-Aydrus, Muhammad Hasan. 1996. *Penyebaran Islam di Asia Tenggara*. Penerbit Lentera, Jakarta.

- [6] Al-Aydrus, Muhammad Hasan. 1995. *Asyraf Hadhramaut dan Peranan Merek dalam Menyebarkan Islam di Asia Tenggara*. (edisi naskah awal penerjemahan, belum diterbitkan).
- [7] Al Chaidar. 2017. *Benturan Antar Mazhab di Aceh: Studi tentang Konflik Internal Antara Penganut Aliran Keagamaan Islam Mazhab Syafii dan Wahabi* (Makalah belum diterbitkan).
- [8] Al-Habib Al-Imam Al-Allamah Ali bin Muhammad bin Husain Al-Habsyi. 1992. *Untaian Mutiara Kisah Kelahiran Manusia Utama; Akhlak, Sifat dan Riwayat Hidupnya (Kisah Maulid Nabi besar Muhammad SAW.)* (Terjemahan). Penerbit H. Anis bin Alwi bin Ali Al-Habsyi, Solo.
- [9] Al-Mashoor, Aidarus Alwee. 2011. *Sejarah, Silsilah dan Gelar Alawiyin Keturunan Imam Ahmad bin Isa Al-Muhajir*. Penerbit Maktab Daimi-Rabithah Alawiyah.
- [10] Alatas, Ismail Fajri. 2012. *Becoming Indonesians: The Ba Alawi in the Interstices of the Nation*, dalam *Jurnal Antropologi Indonesia. Volume 33 No.2 Mei-Agustus 2012*.
- [11] Alkatiri, Zeffry. 1992. *Variasi Bahasa Percakapan Masyarakat Keturunan Arab di Jakarta* (Makalah tidak diterbitkan) disajikan dalam *Seminar Sosiolinguistik V. Fakultas Sastra Universitas Indonesia Depok 7 dan 8 Februari 1992*.
- [12] Alkatiri, Zeffry dan Fabianus H Koesoemadinata. 2012. *Kebersamaan di Ruang Publik pada Pawai Perayaan Gotong Toa Pe Kong Berbasis Masyarakat Majemuk di Slawi Pasca Orde Baru 2010*, dalam *Jurnal Antropologi Indonesia. Volume 33 No.2 Mei-Agustus 2012*.
- [13] Alwi, Des. 2005. *Sejarah Maluku, Banda Naira, Ternate, Tidore, dan Ambon*. Dian Rakyat, Jakarta.
- [14] Amal, M. Adnan. Dan Djafaar, Irza Arnyta. 2003. *Maluku Utara: Perjalanan Sejarah 1800-1950* (Jilid 2). Universitas Khairun Ternate, Ternate.
- [15] Amal, M. Adnan. 2007. *Kepulauan Rempah-Rempah. Perjalanan Sejarah Maluku Utara 1250-1950*. Diterbitkan atas kerjasama Gora Pustaka Indonesia, Nala Cipta Litera, BaKTI.
- [16] Anderson, Benedict R. O'G. 2000. *Mitologi dan Toleransi Orang Jawa*. Penerbit Qalam. Yogyakarta.
- [17] Andaya, Leonard Y. 2015. *Dunia Maluku. Indonesia Timur pada Zaman Modern Awal*. Ombak, Yogyakarta.
- [18] Azra, Azyumardi. 2013. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII. Akar Pembaruan Islam Indonesia*. Kencana, Jakarta.
- [19] Barakat, Halim. 2012. *Dunia Arab: Masyarakat, Budaya dan Negara*. Nusamedia, Bandung.
- [20] Berg, L. W. C. Van den. 1989. *Hadramaut dan Koloni Arab di Nusantara*. INIS, Jakarta. Bujra, Abdalla S. 1971. *The Politics of Stratification: A Study of Political Change in a South Arabian Town*. Ocford at the Clarendon Press.
- [21] Dillistone, F.W. 2002 *The Power of Symbols*. Penerbit Kanisius, Yogyakarta.
- [22] Djafaar, Irza Arnyta. 2005. *Dari Moloku Kie Raha Hingga Negara Federal: Biografi Politik Sultan Ternate Iskandar Muhammad Djabir Sjah*. Bio Pustaka, Yogyakarta.
- [23] Djafaar, Irza Arnyta. 2007. *Jejak Portugis di Maluku*. Ombak, Yogyakarta.
- [24] Djubaidi, H. Dedi. 2011. *Islam di Maluku: Studi Perkembangan Orang-Orang Keturunan Arab di Ambon dalam Perspektif sosial Budaya*. Lembaga Penelitian Institut Islam Negeri Ambon. (Laporan penelitian tidak diterbitkan).
- [25] Dur. Kaplale. 2004. *Kearah Rekonstruksi Etnis: Sejarah Pergulatan Politik Identitas kelompok di Maluku dan Pelajaran dari Kei dalam Ken Sa Faak Benih-benih Perdamaian dari Kepulauan Kei*. (hal: 168). Nen Mas II kerjasama dengan Insist, Tual & Yogyakarta.
- [26] Eliade, Mircea. 2002. *Sakral dan Profan*. Fajar Pustaka Baru, Yogyakarta.
- [27] Eliade, Mircea. 2002. *Mitos Gerak Kembali yang Abadi. Ikon Teralitera*, Yogyakarta.
- [28] Foucault, Michel. 2002. *Arkeologi Pengetahuan*. Kalam, Yogyakarta.

- [29] Foucault, Michel. 2002. *Nietzsche, Genealogi, dan Sejarah dalam Tafsir Politik: Telaah Hermeneutis Wacana Sosial-Politik Kontemporer*. (Gibbons, Michael T. Editor.) (Hal. 319-345). Qalam, Yogyakarta.
- [30] Fuad, Kiki Sakinatul. 2005. *Posisi Perempuan Keturunan Arab dalam Budaya Perjudohan di Bekasi*. Tesis, Bidang Kajian Wanita, tidak diterbitkan, Universitas Indonesia, Jakarta.
- [31] Guntur, M. dan Tim Majelis Rasulullah. 2013. *Habib Munzir Menanam Cinta untuk Para Kekasih Rasulullah*. Qultum Media, Jakarta Selatan.
- [32] Hamad, Ibnu. 2005. *Nalar Arab dalam Masyarakat Indonesia: Dulu, Kini dan Esok* (hal 198-206). dalam *Jurnal Antropologi Indonesia* Vol. 29, No.2, 2005.
- [33] Hitti, Philip K. 2013. *History of The Arabs*. Serambi Ilmu Semesta, Jakarta.
- [34] Ho, Engseeng. 2006. *The Graves of Tarim: Genealogy and Mobility Across the Indian Ocean*. The Univ of California Press, Berkeley.
- [35] Jacobsen, Frode. 2009. *Hadrami Arabs in present-day Indonesia: an Indonesia-oriented group with an Arab signature*. Routledge, published in the USA and Canada.
- [36] Karmi, Ghada. 2004. *In Search of Fatima*. Diwang Publishing. Jakarta.
- [37] Kesheh, Natalie Mobini. 1999. *The Hadrami Awakening: Community and Identity in the Netherlands East Indies, 1900-1942*. Southeast Asia Program Publications, Southeast Asia Program Cornell University Ithaca, New York.
- [38] Khaldun, Ibn. 2001. *Mukhaddimah*. Pustaka Al-Kautsar, Jakarta.
- [39] Khu, Stanley. 2014. *Marshall Sahlins: Ekonomi, Kebudayaan, dan Akalbuldi Praktis dalam Mulyanto, Dede dan Khu Stanley (Edt.). Pengantar Pemikiran Tokoh-Tokoh Antropologi Marxis*. Marjin Kiri, Tangerang Selatan.
- [40] Koenjtaraningrat. 1993. *Masalah Kesukubangsaan dan Integrasi Nasional*. UI Press, Jakarta.
- [41] Mahmood, Sabah. 2005. *Politics of Piety*. Princeton University Press.
- [42] Majalah dakwah islam "Cahaya Nabawiy": Semarak Dakwah di Bumi Ambon (Hal. 62-65) Edisi No. 122 Th. IX Shafar 1435 H/Desember 2013
- [43] Majalah dakwah islam "Cahaya Nabawiy": Menabur Rahmat di Daerah Konflik (Hal. 62-65) Edisi No. 125 Th. IX Jumadil Ula 1435 H/Maret 2014
- [44] Majalah dakwah islam "Cahaya Nabawiy": Memahami Hakekat Tasawuf (Hal. 49-53) Edisi No. 127 Th. IX Rajab 1435 H/Mei 2014.
- [45] Magenda, Burhan D. 2005. *Dinamika Politik Keturunan Arab di Tingkat Lokal* (hal. 182-197), dalam *Jurnal Antropologi Indonesia* Vol. 29, No.2, 2005.
- [46] Patji, Abdul Rachman. 1988. *Asimilasi Golongan Etnis Arab dalam Stereotip Etnik, Asimilasi, Integrasi Sosial*. PT Pustaka Grafika Kita, Jakarta.
- [47] Poerwanto, Hari. 2014. *Cina Khek di Singkawang*. Penerbit Komunitas Bambu, Depok.
- [48] Quraish Shihab, Muhammad. 2015. *Yang Hilang dari Kita: Akhlak*. Penerbit Lentera Hati, Tangerang Selatan.
- [49] Rudyansjah, Tony. 1997. *Kaomu, Papara dan Walaka: Suatu Kajian mengenai Struktur Sosial dan Ideologi Kekuasaan di Kesultanan Wolio dalam Jurnal Antropologi Indonesia, No. 52 April-Juni 1997*.
- [50] Safran, W. 1991. *Diaspora's in Modern Societies: Myths of Homeland and Return*. *Diaspora* 1(1): 83-89.
- [51] Sahlins, Marshall. 2008. *The Stranger-King: or, Elementary Forms of the Politics of life. Indonesia and the Malay World* Vol. 36, No. 105, 2008, hlm. 178.
- [52] Sahlins, Marshall. 1994. 'Goodbye to Tristes Tropique: Ethnography in the Context of Modern World History'. In *Assessing Cultural Anthropology*. R. Borofsky. Ed. Pp. 377-395. New York: McGraw-Hill, Inc.
- [53] Schimmel, Annemarie. 2009. *Dimensi Mistik dalam Islam* (Cetakan ke 3). Pustaka Firdaus, Jakarta.

- [54] Shahab, Yasmine Zaki. 2004. *Identitas dan Otoritas, Rekonstruksi Tradisi Betawi*. Laboratorium Antropologi FISIP UI, Jakarta.
- [55] Slama, Martin. 2005. Indonesia Hadramis and the Hadramaut: An Old Diaspora and its New Connection (107-113) dalam *Jurnal Antropologi Indonesia Vol. 29, No.2, 2005*.
- [56] Subuchi, Imam. 1998. *Masyarakat Keturunan Arab di Kota Gresik (Studi tentang Perubahan dan Pelestarian Kebudayaan)*. Tesis Magister Antropologi tidak diterbitkan. Universitas Indonesia, Jakarta.
- [57] Sunardi, St. 2000. *Kematian Sejarah* dalam *Majalah Basis* (Hal. 39-45). No. 11-12 Tahun ke-49. November-Desember 2000.
- [58] Syamsu As, Muhammad. 1999. *Ulama Pembawa Islam di Indonesia dan Sekitarnya*. Lentera, Jakarta.
- [59] Tridewiyanti, Kunthi. 2009. *Perempuan Arab Ba-Alawi dalam Sistem Perkawinan: Reproduksi Kebudayaan dan Resistensi*. Disertai. Program Studi Antropologi FISIP-UI (tidak diterbitkan).
- [60] Tsagarousianou, Roza: 2004. Rethinking the concept of diaspora: mobility, connectivity and communication in a globalised world dalam *Westminster Papers in Communication and Culture* © 2004 (University of Westminster, London), Vol. 1(1): 52-65. ISSN 1744-6708 (Print); 1744-6716 (Online).
- [61] Theo, Rika dan Lie, Fennie. 2014. *Kisah, Kultur, dan Tradisi Tionghoa Bangka*. Penerbit Buku Kompas. Jakarta.
- [62] Vertovec, Steven. 1999. *Three Meanings of 'Diaspora', Exemplified Among South Asian Religions*. Oxford of University.
- [63] Widjojo, Muridan. 2013. *Pemberontakan NUKU. Persekutuan Lintas Budaya di Maluku-Papua sekitar 1780-1810*. Komunitas Bambu, Jakarta.
- [64] Yuanzhi, Kong. 2015. *Cheng Ho. Muslim Tionghoa Misteri Perjalanan Muhibah di Nusantara*. Buku Obor, Jakarta.
- [65] Zain bin Ibrahim bin Sumaith. 2014. *Tariqah Alawiyah: Jalan Lurus Menuju Allah (Jilid 1)*. Penerbit Nafas, Tangerang Selatan.