

# Strategy Of Guru Tua To Develop Education Character (1930-1969) In Middle Sulawesi Palu

Sagaf S.Pettalongi

**Abstract:** This research focuses on strategy of Guru Tua to develop character education in Palu, Central Sulawesi. The study was conducted to identify the approach and steps taken by Guru Tua to build and creating the character of Palu community. The research uses qualitative methods. Data is collected by dept interview and documentation. Data is analyzed by data reduction techniques, presentation (display) and data verification. The research results show that Guru Tua build character education in Palu by two approaches namely the cultural system approach of Kaili community and mental religious attitude approach. The strategy to develop character education is done by Guru Tua through the development of character education in family environment, educational institutions and community. The Guru Tua believes that to build character the community must create synergy between family, school and society. The three lines of education are closely related to each other.

**Index Terms:** Alkhairaat, Character, Education, Guru Tua, Islamic, Palu, Sayyid Idrus.

## 1. INTRODUCTION

THE Guru Tua is another name given by people of Central Sulawesi to Sayyid Idrus bin Salim Aljufri, the founder of Alkhairaat Islamic college in Palu, Central Sulawesi province. The Guru Tua term has even been used by wider community, especially among the citizens and Alkhairaat sympathizers in Indonesia. Sayyid Idrus bin Salim Aljufri (in this research called Guru Tua) began to establish the Alkhairaat Islamic educational institution in 1930 and died in 1969 at Palu province of Central Sulawesi. The selection of Palu valley as a place to establish Islamic education institutions is based on several considerations: (1) the people of Palu valley at that time were still filled with animist beliefs and adhering to a life of social strata differences (2) Palu valley community at that time did not yet have adequate Islamic knowledge and underdeveloped in education (3) There is no formal Islamic education institution (Sulaiman, 2001: 48-50). The character development of Palu community began with Guru Tua in form of an education and da'wah (Islamic teaching) movement. The religious formation movement through Islamic education institutions establishment was made Guru Tua easily from Islamic cadres who have strong character both as da'i (Islamic lecturer) and as professional educators. The Guru Tua is a figure of cleric who came from Hadramaud, South Yemen. His father named Salim bin Alawi bin Alwi Aljufri and his mother named syarifah Nur Aljufri came from Wajo Sengkang, South Sulawesi Guru Tua which had the origin of Bugis descent and had a family relationship with Arung Matoa raja Wajo Sengkang (Yanggo, 2013: 9). The Guru Tua is very serious to foster his students to have character, pious and master various fields and Islamic disciplines (Yanggo, 2013: 24). Although he did not leave written works except only in form of poems, but the Guru Tua focused more on his activities in Islamic education and preaching. He said "I did not write works in book form like my father and grandfather, I only used most of my time to teach, preach, print teachers and handle educational institutions, and I decided to write a living book, not a dead book. The living book is my students and later people can read it" (Sulaiman, 1996: 158).

The success of Guru Tua to educate and creating educators and preachers through indicted activities and Islamic education institutions shows that Guru Tua has succeeded to develop character education. At the end of his life the school he founded had 412 branches spread across several regions such as Central Sulawesi, North Sulawesi, West Sulawesi, East Kalimantan, Maluku and Irian Jaya (Yanggo, 2013: 23), alumni have spread to various fields and circles in executive, legislative and judicial branches. Educational institutions established by Guru Tua have a lot of contribution to nation and state to build community character. He has positioned the Alkhairaat School as a progressive model of Islamic education, followed by generations afterwards so that average alumni have a moderate progressive Islamic style (Yanggo, 2013: 23). Such a pattern of Alkhairaat Islamic education alumni has become a distinctive character in strengthening the growth of moderate Muslims in Eastern Indonesia and has become a counterweight to radicalism and terrorism movements.

## 2 RESEARCH METHODS

This research uses a qualitative approach. It is a research procedure to describe the behavior of people, events or certain places in detail and deeply (Bogdan and Taylor, 1975: 201) to know and describe in detail the object of research. Therefore, researchers carry out activities in field from exploration of location of research, orientation studies to focus study activities. The data collection, in accordance with nature of qualitative research, is not intended to test hypotheses. There is no hypothesis testing but a descriptive study in attempts to expose as much as possible data to focus on problem under study.

This method will explore and understand human experience and groups such as trust, suffering, pain, frustration and love that has been formed and experienced by humans in their daily lives (Bogdan and Taylor, 1975). For a single case, a unique case is usually presented (Yin, 2000: 9). Case studies emphasize the disclosure / detailed and in-depth investigation of a background or a subject, an event or event. Researchers used a historical case study design. According to Sarjojo (1996: 12) historical study can be revealed through oral history and written documents (documentation). Therefore, data disclosure is done through in-depth interviews. Interviews are conducted directly by using unstructured interview types. The main informants were the family of Guru Tua, religious leaders, educational figures, Alkhairaat education alumni, government

• Sagaf S.Pettalongi, *Tarbiyah and Education Science Faculty of IAIN Palu, Central Sulawesi Indonesia, Email : sagaf@iainpalu.ac.id.*

and community who know the research problem. The document study is focused on historical documents such as the remembrance of deceased's death (Haul-Guru Tua), Guru Tua's poems, clipping from various mass media, conference and books related to Guru Tua. Data analysis was performed using techniques from Miles and Huberman (1984: 16-19), namely data reduction, display and data verification. The validity test is done by credibility. Credibility or degree of trust is basically a substitute for concept of internal validity from quantitative. Credibility test is done through increasing perseverance, triangulation, negative case analysis and member check.

### 3 RESULTS AND DISCUSSION

#### 3.1 An Overview of Guru Tua

The Guru Tua has full name of Sayyid Idrus bin Salim Aljufri. He born in South Yemen in a city called Taris located about 5 km from Saiwon Capital of South Yemen, Hadramaut province. He born on Monday the 14th of Sya'ban 1309H, coincides with 1889 AD (Sulaiman, 1988: 14). His father was Sayyid Salim bin Alwi Aljufri, an Arabic aristocrat. His mother was Syarifa Nur, a descendant from Wajo Sengkang, South Sulawesi and having family relationship with arung Matoa raja Wajo Sengkang (Yanggo, 2013: 9). The Guru Tua is the fourth of six children, five men and one woman. The Guru Tua was educated directly by his father who was a great and authoritative scholar in Hadramaut. The Guru Tua has perseverance and intelligence in learning. He can master science from various disciplines in a short time. He is can to memorize the knowledge of mantiq, tauhid, fiqh nahwu sharaf and balaqh including mawazinusyir'i (Arabic linguistics and literature) (Kambay, 1997: 11). He also learned from several great scholars such as Sayed Muksin bin Alwi Assagaf, Abdurrahman bin Ali bin Umar bin Assagaf, Muhammad bin Ibrahim Bafaqih, Idrus bin Umar Alhabsyi both in Makkah and in Medina, even he also learned at the Arrabithathul Alawiyah College in Taris ( Kambay, 1996: 23). Because of breadth and depth of his knowledge after his father passed away, Guru Tua was appointed to deliberation and consensus of scholars and advisors of sultan Mansur bin Galib Alkasir, Sultan Hadramaud at that time to replace his father's position as a mufti, a position which cannot be trusted except to people who have extensive and authoritative knowledge (Sulaiman, 1988: 25). His love for science made the Guru Tua more interested to develop his knowledge through education and learning by leaving Hadramaud and establishing an educational institution in Palu, Central Sulawesi Indonesia which was also his ancestral land from his mother.

#### 3.2 Character building

Riyanto (2002: 20) defined character as a way of thinking and behaving to characterize each individual to live and work together, both within family, society, nation, and state. Character education is one of education patterns to realize the humanist concept of education namely education that develops the potential of conscience, honesty, love, courtesy, trust and independence (Muchsini, 2010: 145). Indonesia as a nation was born through a long historical process. The founding fathers established the tri sakti (three magic) as the identity of Indonesian nation, namely, bhineka tunggal ika, constitution 1945 and Unitary Republic of Indonesia (NKRI). With these four pillars, Indonesian nation builds national

identity and character. The development of Indonesian character needs to be done continuously through education. Kihajar Dewantoro through his education concept has formulated that education is an effort to show the growth of character (inner strength, character), mind and body of child. These parts must not be separated to advance the perfection of our children lives (Barnadib, 1998: 87). Character education is the process to cultivate student's character values. These includes components of knowledge, awareness and willingness and actions to implement commendable values, both to God, fellow human beings, environment even to oneself, such as religious values, honest, tolerance, discipline, hard work, creative, independent, democratic, peace-love, caring and responsible (Megawangi, 1999: 11-16). The founders of Indonesian nation agreed that identity building or national character building must be done continuously from diversity of Indonesian society. Character education involves knowledge (cognitive), feelings (feelings) and actions (actions). It should be done systematically and continuously to create children that intelligent in emotional and spiritual. These intelligences are an important provision in preparing young people to meet the future with more complex life challenges. The implementation of character education has three important elements that need to be considered, namely the principles, processes and practices in learning. The principle is how to carry out the values taught be manifested in curriculum. The process is how to package the implementation of learning to make all students understand about these values. Practice is how to translate it in a real behavior (Brooks and Gookle, 1989: 50). Government policy by mainstreaming character education in national education policies needs to be supported by a national movement to build national character in family environment, schools with integrated approaches in subjects, development of culture in schools, implementation of curricular and extracurricular behavior habits starting from Early Education until Higher Education in community as well as in social political organization and even the mass media. Family environment plays an important role to build character education. School is the most important institution whose duty is to form a responsible capacity for someone and wise decision-making capacity in life. The meaning of education is a driver of social efficiency, forming civic virtue, and creator of human character. Extensive character development can only be done through the development of individual characters in certain social environments to support the formation of national character to create a generation that has personality and dignity and gives birth to civilization and culture in process to improve the quality of human life both physically, intellectually and spiritually and even the spiritual whole. The character education development should designed systematically and instilled early to make one know the good values for him and try to avoid mistakes that result from his personality weaknesses. If you make a habit of weakening your personality continuously, it will cause bad behaviours and even crime because you don't know how to avoid a mistake or ugliness. The results of research show that 80% of one's success is determined by emotional quotient (Fakhrurrozi, 2012: 714 ). It means emotions have an important role in someone's character. The character building has two things that can be done. First is to build a cultural value system and second is to build a mental attitude. The cultural value system affect on human actions, so the guidelines are norms, laws and rules which are usually firm and concrete. Attitude is a

mental condition built from religious values, exemplary and objective reasoning (Koentjaraningrat, 1985: 70). The basic theory of character education development is a theoretical basis in tracing the problem of this research, namely the basic strategy to build character education through the spiritual building of mind and physical in synergy through cultural values and to create attitude and mental from exemplary and religious values. Success in character education can be a "machine" to encourage how a person will act, behave, speak, and respond positively.

### 3.3 Guru Tua and Character Education Development

Character values mean how to apply the value of goodness in form of action in one's behavior. Someone who behaves dishonestly, cruelly or greedily is a person with bad character. Adversely, someone who behaves honestly is called a person who has a noble character. This means that character in someone is closely related to personality. The good and positive character can be shown by someone who has a positive relationship with other people, for example having warmth and satisfaction related to mutual trust, attention to welfare of others and strong empathy (Abidin, 2004: 97). The Palu Valley community in early days of Guru Tua arrival (1930) was still very lagging and underdeveloped, especially when seen from character values there were differences in status and social strata of society between nobles and ordinary people, limitations to get education etc. The aspects of education, religious and cultural understanding was still low and relatively backward. But Gradually the Guru Tua began to make changes movements by starting to build the character of society through education, da'wah and social. For example, to eliminate the culture of laziness, surrender without effort, he invited the public to think about the future of their families and children by inviting them to work hard, diligently and discipline (Sulaiman, 1988: 148). He invited the community to build educational buildings and places of worship (mosques) so the children can learn regularly and worship well.

#### 3.3.1 Cultural Approach to Kaili Community

Kaili community was a native of majority population in Palu valley and its surroundings (Mattulada, 1991: 121). Kaili ethnic grew and developed several small kingdoms such as the Banawa kingdom, Tawaeli kingdom, Sindue kingdom, Dolo kingdom, Bangga kingdom, Tatanga kingdom, Palu kingdom, Sibalaya kingdom, and Parigi kingdom. Governance arrangements are done in according to customary law as unwritten legislation and headed by a custom head called Baligau (Mattulada, 1991). The Baligau has functions as a customary head and helped the head of government called Madika. The Kaili customary defence and government tool is still an armed by people's defence force that is required of all healthy adult men. Each army is required to provide a complete weapon consisting of spears, machetes, keris and blowpipes. They did not have uniforms except the sinjudo long shirt dyed red and keris as identification or as much bamboo with red chicken feathers as identification to prevent interference on road (Dikbud, 2000: 23). The culture of Kaili community (Palu) was relatively backward and closed. It is changed revolutionarily by Guru Tua but was approached in a persuasive and adaptive manner. Old cultures and traditions were entrenched and rooted in Central Palu Sulawesi communities such as Wunja wulu watu, Wunja until Naluyo and Wunja Batang Pinang are slightly eroded by persistent

service from Guru Tua (Azra, 2013). The cultures that do not conflict with basic principles of Islamic teachings (tauhid) are still used as cultural values that are maintained as an adhesive and unifying community, educational and learning facilities such as the tradition of reading barzanji that no longer uses regional language and is done overnight until dawn becomes simple just 15 minutes when reading it, as well as the reading of tahlil that originally done from first day to hundredth night of a mayyid (dead people) become only three nights (Sulaiman, 2001: 141-142). The philosophy and elements of local culture that do not conflict with Islamic principles can be used as a source of law so that an agreement is made by humans and becomes a rule and guideline of life (Dervish and Dilo, 2012: 199). The universal values of Islam as the ingredients of mindset, attitude and behavior in reality the history of development of Indonesian nation indirectly integrate with Indonesian lives through customary customs with long acculturation and enculturation processes engineered through the process of educational plans (Nasehudin, 2004: 103). Cultural values within enculturation process slowly create a new culture as a result cultural societies process. The Guru Tua has principle to build character education from a cultural approach. First is to be able to give results (output) and influence on environment in sense of giving a basis for beliefs, directions, impulses and guidelines to change society to become new social realities. Second is open to dynamics of change and demands of times, but remains consistent with religious teachings adhered and believes (PB Alkhairaat, 2008: 43). The system of cultural values approach conducted by Guru Tua to build character society has resulted in a shift in cultural values of society from previously un-Islamic to Islamic, and subsequently an Islamic culture grew and developed in people's lives.

#### 3.3.2 Mental Attitude Approach

The condition of Palu community before the arrival of Guru Tua is still underdeveloped and relatively left behind, especially from aspects of law and sharia, community still adheres to strong traditional beliefs such as animism, khurafat, shirk and others (Yanggo, 2011: 25-26). The arrival of Guru Tua in Palu valley has changed the mental attitude of community especially in terms of religious comprehension and practice. The Guru Tua uncover a cloud of ignorance and illuminates from darkness of traditional beliefs that conflict with Islamic teachings through the propaganda movements or oral and action by establishing Alkhairaat Islamic Education (Sulaiman, 2005: 123). Guru Tua as a religious figure has contributed to changing the face of Central Sulawesi in particular and Eastern Indonesia in general with propaganda and religious education that has been disseminated (Yanggo, 2011: 41), Guru Tua have succeeded to change people's mental attitudes from lazy culture to work hard, from an animistic and khurafat culture to an Islamic culture according to demands of Koran and al-Hadith. He is very different from other ulama (Islamic scientist) who have traditional views, for example, ulama from Nahdatul Ulama who live in Java, and although they are classified as traditional, Guru Tua is a puritans who strongly opposes heresy, superstition, and khurafat, considering that he is very support the monotheism system value (Azra, 2011). The role of Guru Tua to build the mental attitude of community through da'wah movements and education is the main characteristic of ulama and Islamic boarding school in various other regions. For past six centuries

it has offered the concept of education that builds mental attitudes and literacy and cultural literacy ( Handayani, 2008: 194). It has made a real contribution to create a high quality generation and to maintain nation's morality. The Guru Tua develops character education in Palu through three cycles of educational activities below.

#### 1. Developing character education in family environment

Education and da'wah strategies undertaken by Guru Tua to change and shape the culture and religious character of society are to strengthen education in family environment. Family is an important institution to shape and building character values. Character education is instilled early in order they will know the good values for themselves and try to avoid mistakes from personality weaknesses, which if left unchecked will result in bad behavior even crime (Riyanto, 2002: 32). A harmonious family will create a good character attitude from his children, and vis a versa. Children who witness the torture and suffering experienced by their mothers because of violence will have an effect on psychological, mental and cognitive because they tend to imitate these actions when they are adults (Kara, 2002: 131). Evidence has shown that high crime rate in several countries including the United States is not rooted in poverty alone, but the main cause is family instability where divorce and violence increase, families with single parents become a trend and lack of intimate relationships from affection inside marriage and family (Fagan, 1995: 75). Therefore, Islam see the family is the main pillar in development of a society, family is the first education (Malik, 1348: 78). Therefore, Guru Tua pays major attention to education in family environment in addition to education in schools. His father Sayyid Salim Aljufrie was very attentive to Guru Tua through education in his family environment. He prepared a special room to guide him (Yanggo, 2011: 16). The importance of education in family environment as experienced by Guru Tua during his youth became a strategy and inspiration for Guru Tua to build the Palu community during his time. In fact, he initially developed education in Palu starting from a house in village Baru (now Baru village) then rotating one house to another and once also taking place in a room of small figures (Syech, 1956: 10). The concept of Guru Tua education starting from household is in line with Philips that family should be used as a love school for love (Schikendans, 2005: 23). This means that family become first formation and education characters and must be more empowered.

#### 2. Developing Character Education through formal education

Sulaiman (2001: 82) said that Guru Tua founded and developed formal Islamic education in Palu at June 30, 1930. Previously, Guru Tua had begun to develop education informally through education in family environment. The first educational institution established was Madrasah (Islamic school) Alkhairaat al-Islamiyah then changed its name to Alkhairaat Islamic College (Kambay, 1988: 19). Guru Tua educated and shaped the character generations here. It was marked by first output of Alkhairaat colleges such as Muhammad Gasim Maragau and Abd. Rahman Aljufri was assigned by him to become a teacher and lead the Alkhairaat branch in several places as in Banggai District and Luwuk (Sulaiman, 2001: 83). The success of Guru Tua to build and developing character education can be seen from Alkhairaat alumni of class I, II and III. They are cadres who are sent and given the trust to be teachers and da'i in various places and

regions in branches of Alkhairaat. Students of Guru Tua who were educated directly grew up to become religious figures, ulama, teachers, preachers, village officials and others in their respective places. This shows that education models and strategies from Guru Tua are effective. HS Abdillah Aljufri as revealed by Noor Sulaiman (2001) shown that one first graduates of Alkhairaat education was named Muhammad Gasim Maragau, he was a native son of Kaili (Palu) who came from a poor family, then the Guru Tua took him to Alkhairaat school, educated and nurtured the mental and personality, filled his mind with various sciences to become intelligent and possessed adequate knowledge. Muhammad Gasim Maragau was a smart student among many of his first students, in a relatively short time he had finished his studies and was immediately appointed as his assistant to develop Alkhairaat's educational mission. The success of Guru Tua in changing attitudes and forming the character of his students create a personality that has scientific and religious insight, has formed a sense of confidence for students such as Gasim Maragau even though he does not have general education throughout his life, he is able to occupy several important positions include the Leader of North and Central Sulawesi Department of Religion (Mardjudo, 2013).

Careful examination shows that education and learning system of Guru Tua can be distinguished below.

#### Halaqah System

This system is widely applied in boarding schools. The halaqah system is often also called the traditional teaching system, namely learn with Islamic teacher (kyai), sitting with cross-legged then the students sit facing directly both in form of lines (shaf) or circles with reading certain books (Rahardjo, 1996: 75). Students bring books with different titles and types to avoid repetition when learning takes place and enrich learning information because of diversity of topics and discussion material. The halaqah system is done on learning system since the first time the Guru Tua founded the madrasah (Islamic religion-oriented schools), besides because this system is considered effective in process of education and learning, at beginning of education period Alkhairaat was also influenced by limitations of educational facilities and buildings such as buildings and classrooms often move from one place to another (Lahuda, 1970: 41). The halaqah learning system has been practiced by Guru Tua in educating and forming generation character and still maintained today, especially Islamic students (santri) who live in Islamic Boarding School (mondok). The halaqah system is applied along with formal learning, for example after students return to their room they are required to read certain books on pre-determined chapels, usually when they are done after the evening prayer until Isha and after the morning prayer until the time to leave for school. At time of learning, santri read their respective books in rotation and Guru Tua listened to them, then the Guru Tua gave a message or explanation in Arabic (Sulaiman, 2011: 42). This system uses discussion, even if there are problems that are not yet clear because of differences in perceptions and interpretations between fellow students of a verse or hadith, then he explained it in detail (Toana, 1969: 2). This is done by Guru Tua so that students can have the same vision to understand one verse or hadith

#### Classical System

The classical system was historically introduced by colonials.

This system was also called colonial education system (Steenbrink, 2006: 24). The classical learning system has been used by Guru Tua since 1930 as antedeceden appropriate method for modern education and teaching, even at that time no Islamic education organization had implemented it. The classical system developed by Guru Tua is the madrasah system whose emphasis on teaching religious sciences in addition to study general sciences (Sulaiman, 2001: 113). The Guru Tua developed a classical system integrally between religious teaching and general sciences. This concept illustrates that Guru Tua is quite adaptative in reading community needs and trends in educational development. With a blend of religious learning models and general sciences, Islamic education institutions as part of national education system have contributed greatly to building the intelligence of people (Patoni 2007: 249). Therefore according to Jalaluddin (2005: 9), Islamic education has provided two kinds of contributions to education system in Indonesia. First, it preserves and continue the people's education system (conserving) and secondly to change the aristocratic education system into a democratic education system (transforming). As a consequence of integration system between religious subjects and general learning, Alkhairaat education has managed two types of education, namely schools that prioritize religious studies (madrasah) and schools that are more oriented to general learning besides religion (public schools). Islamic religion-oriented schools (madrasah) that are managed by education include:

- a. Madrasah of Ibtidaiyah Alkhairaat
- b. Madrasah of Tsanawiyah Alkhairaat
- c. Madrasah of Aliyah Alkhairaat
- d. Alkhairaat Islamic College (STAIA)

The types and levels of Alkhairaat education have created many alumni because. For example, graduates of Aliyah Alkhairaat madrasah have received recognition (mu'adalah) from Al-Azhar University Cairo Egypt. So that graduates of Aliyah Alkhairaat have the opportunity to study in Middle East especially at Al-Azhar University in Cairo (Yanggo, 2011: 114). Whereas the general oriented schools in education level managed include:

- a. Alkhairaat Elementary School (SD)
- b. Alkhairaat Middle School
- c. Alkhairaat High School
- d. Alkhairaat Vocational School (SMK)
- e. Alkhairaat Islamic University (UNISA)

Both types of education with their respective educational orientations have been developed and managed by Guru Tua since they were alive and have been continued by next generation. The concept of education development was initiated and implemented by him such as the halaqah system and classical system or traditional education system with a modern education system. Theoretically, some argue that the form and integration of the system is not easy because assimilation with systems originating from non-Muslim environments. However, it will give meaningful influence in process and application of idealistic objectives with sterile transcendental elements from secular life (Midu, 2010: 78). Guru Tua has proven that combination of two systems has created generations with strong character both as da'i, educators, politicians and even officials in Palu city area who come from Alkhairaat education. Character education has been developing today at all levels of educational institutions. It should lead to formation of school culture, namely the values

that underlie behavior, tradition, daily habits and symbols practiced by all school and communities around the school. The school culture is a typical feature, character or image of school in eyes of wider community.

### 3. Developing Character Education in Community

Guru Tua also develops education through social movements in addition to development of character education in family and school. It is a concern to surrounding social conditions, especially in city of Palu. At that time he was still alive and actively developing Alkhairaat education. Guru Tua had pioneered social ventures such as the Alkhairaat Media newspaper, Alkhairaat Orphanage besides he personally sold merchandise every time he visited a place (Lahuda, 1974: 15). The socialization process and direct interaction with all segments of society makes Guru Tua interspersed with preaching and teaching activities. For example, after the people shop or meet with Guru Tua, he then tells his students to read the book and be followed and listened to by people (Setematiyanto, 2002: 16). Therefore, to Mastiyah (2008: 55) said that to realize more optimal results, character education should be extended not only to teachers, staff and students but also to families, households and surrounding communities. The Guru Tua strategy to develop character education is based on importance of synergy between formal, informal and non-formal education in realizing ethical, aesthetic values for character formation. Quraisy Shihab (2003: 321) said that social situation with a value system will influence the attitudes and views of society as a whole and if the system of values and their views are limited now and here, efforts and ambitions are limited to same thing. Ministry of Education and Culture has policy to create mainstream national character education in all education channels. It should be supported and there is national movement needs to build national character education in family environment; and formal education system adopts an integrated approach in all subjects, developing an educational unit culture, implementing co-curricular and extracurricular activities and habituation of behavior in life within educational unit from early childhood education to higher education, within government, community common, social organizations, political community and political parties, business industrial environment, community and mass media (Nurakhim, 2009: 3). The Guru Tua is happy person and very attentive to teaching. He makes every step and time always used to teach his students both in morning, afternoon and evening even on journey, when rest he always teaches his students by telling them to read the book then he explained (Bachmid, 2007: 61). Such education and learning strategies and approaches can produce generations with strong character in community and environment because it has been formed from a long educational process through Islamic religious and cultural values.

### 4 CONCLUSION

The Guru Tua is an ulama (Islamic scientist) and educational figures from Hadramaud, South Yemen. His father is Salim bin Alawi bin Alwi Aljufri, a great scholar in Yemen. His mother is Syarifah Nur, a Bugis Wajo descent and has a family relationship with Arung Matoa raja Wajo Sengkang. Guru Tua came to Indonesia especially in Palu and surrounding areas to preach and develop Islamic education. Guru Tua established the Alkhairaat Islamic education institution in 1930 as a means

to build the mental and religious character of community and a place to create Islamic cadres with character in accordance with guidance of Koran and al-Hadith. Guru Tua was not revolutionary in its efforts to build a character of Islamic society, but he very accommodating and adaptive to values and culture of society. Guru Tua took two main approaches to build the Palu community with Islamic characteristics, namely through the cultural values of Kaili (Palu) community and community's mental religious attitude. The Guru Tua gradually makes the coaching, aligning and planting religious values to community through family, school and direct interaction with wider community. Some forms of tradition and culture that are contrary to basic values of Islamic teachings are gradually straightened, then the deviant is stopped. The efforts of Guru Tua to build and shaping the character of community by synergizing the roles of family, school and society have been colouring and giving character to Palu people who cultured and religious. Alkhairaat Islamic education has become a symbol for Kaili (Palu) community in Indonesia. It is clear evidence the role of Guru Tua to build education to shape the character of Muslim community in Palu, Central Sulawesi and beyond.

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