



THE CONCEPT OF STRUCTURAL DA'WAH OF PALEMBANG CITY GOVERNMENT IN REALIZING THE GOLDEN CITY OF DARUSSALAM

Muslimin

Universitas Islam As-Syafiiyah

Email: muslimin_uin@radenfatah.ac.id

ABSTRACT

The structural dakwah is movement of dakwah through inner power of government. The activity of structural dakwah is propagate Islamic value to evolving society, structure, politics, and economic. Thereby, Islam is not only a religion or a name of beliefs or certain forms of worship, it is in fact a way of life, a complete code for the guidance of the individual's, group's, and state entire life. This research try to reveal phenomenon on Palembang government structural dakwah through program named "Palembang Emas Darussalam." Therefore, we can see some results to gain some information about implementing Palembang religious program. This field research using qualitative method focused on analyzing Palembang government structural dakwah. The studies presented in this research also want to know, first, how the implementation Palembang religious program in Palembang. The second is implementing in field of physic or material. Third, how the implementation of Palembang religious program in the field of mental or spiritual. Through this research will be get benefit, first, to get information about structural dakwah of Palembang religious in the field physic material and mental spiritual. This research could be concluded, second, Palembang religious program in the field of physic material among other things: The movement of one thousand one mosque (Gerakan Seribu Satu Masjid), Developing of mosque library (Pengembangan Perpustakaan Masjid), Developing of mosque cooperation (Pengembangan Koperasi Masjid), The movement of loving Islamic teacher (Gerakan Cinta Ustadz Ustzdah), The aids for religion organization (Pembinaan Bantuan Organisasi Keagamaan). Second, Palembang religious program in the field of mental spiritual among other things: Visiting together of Jum'at and Ramadhan moment (Safari Jum'at dan Ramadhan Bersama), improving activity of religion society: To undertake the journey to the ka'bah pilgrimage for a good people and marriage program for the poor people (Peningkatan aktivitas sosial keagamaan: Pemberangkatan Ibadah Haji bagi masyarakat berprestasi dan Nikah massal bagi masyarakat kurang mampu). The Improvement of Islamic Human Resources: Training and development of Badan Amil Zakat, Training and Development of the Candidate of Islamic Propagator, Training and Development of management of mosque (Peningkatan Sumber Daya Manusia Islami: Pelatihan Badan Amil Zakat, Pelatihan Calon Da'i, dan Pelatihan Manajemen Masjid), The Improvement of Islamic Art and Culture: Musabaqah Tilawatil al-Qur'an dan Memorizing Islamic Big Days (Improvement of Islamic Art and Culture: Musabaqah Tilawatil al-Qur'an and Commemoration of Islamic Holidays),

Banned place of amusement and Drinking of Alcoholic Beverage distribution (Larangan Tempat Hiburan dan Peredaran Minuman Keras).

Keywords: Structural Da'wah, Government, City, Palembang

INTRODUCTION

The relationship between da'wah and the state is like two sides of a coin, between one and the other cannot be separated (Wulandari, 2022). Da'wah requires state support (power) and state policy must be carried out within the framework of da'wah (Zain & Maturidi, 2021). Therefore, efforts to build a state, must be sourced from the main teachings of Islam. While the enactment and enforcement of Islamic teachings requires the contribution of power, in this case the state (Hayati & Edyar, 2023).

In Palembang¹ structural da'wah has been carried out since the time when the Sultans of Palembang had a special interest in religion, and they encouraged the growth of Islamic knowledge and scholarship under their patronage. The Sultans apparently made certain efforts to entice Arab scholars to once again settle in their territories (Wright, 2023). As a result, Arab immigrants, especially from Hadhramaut, began to arrive in increasing numbers since the seventeenth century (Nabende, 2023). Then towards the middle of the century, several Arab scholars managed to achieve prominent positions in the court of the Palembang Sultanate (Meyer, 2023). In 1168/1754-5 a Sayyid Aydarus is said to have married the sister of Sultan Mahmud, and several unnamed sayyids assumed control of religious posts in the Sultanate, they became "senior dais," and one of the sayyids was called Tuan Besar.²

Palembang Sultanate has its own meaning for the people of Palembang and the surrounding area, because its descendants are also active in spreading religion to the Uluang area, even giving freedom to every trader who will spread religion while trading. The famous preachers in urban communities and villages include: Haji Hasan or Haji Sepuh Djambi, Kyai Merogan Haji Abdulhamid,³ and Kyai Delamat, in Musi Banyuasin Regency, Mudjang Djawe title Mangkubumi, Panghulu Haji Pidin, in Musi Rawas Regency, Sheikh Mahmud Syaid Ratu, Sheikh Alam Raja Daya Kute Telang Gumiling Ayeh Lematang, Sheikh Angkasa Ibrachim Human Ayek Lematang, Achmad Sabirin Anom Suro, Raden Pallawa Syekh Djalil, Achmad Muhammad in Liot Regency, Anak Bungsu, Nur Qadim (Puyang Awak) located in Praudipe in the Pagaralam/Lahat area, Puyang Sekampung in the Ogan Komering Ilir area, Tuan Sarah, Nuchada Sulaiman, Qori, and Syaid Hasan in the Bangka Belitung area.⁴

However, in a number of books that discuss the history of Islamic kingdoms before Dutch colonization in Indonesia, discussions about the Palembang Darussalam sultanate often go unnoticed (Norhayati, 2017). For example, in Hamka's book, *Sejarah Umat Islam*⁵, when he describes the Islamic kingdom in Sumatra, he only describes the kingdom of Samudera Pasai in Aceh (Rafiie et al., 2017). The same thing is also found in Badri Yatim's book, *History of Islamic Civilization: Dirasah Islamiyah II*,⁶ when he explained about the Islamic kingdoms in Sumatra he only explained about the kingdoms of Samudera Pasai and Aceh Darussalam. It is not known exactly why Palembang Darussalam Sultanate was not included in these books (Fitriyana et al., 2023).

In addition to Palembang, several regencies and cities in Indonesia also see this local wisdom, as the most qualified medium (*wasilah*) for the realization of good governance, where every community has the same responsibility to participate in the process of mental, spiritual and physical material development. In the context of local wisdom, many religious values have undergone a process of objectification or civilization where religion becomes an integrated part of the culture itself (Jamaludin & Novari, 2022).

The development of Islam in Palembang in terms of history cannot be separated from the activities of da'wah businesses (Wulandari, 2022). Of course, structural da'wah has been carried out during the sultanate period which made Palembang as the City of Darussalam (Rusmini et al., 2023). Then in the 2008-2013 period, the Palembang city government had a vision to restore Palembang as Darussalam City

as it was during the Palembang Sultanate era (Toccheto et al., 2014). Therefore, the Palembang City Government at that time, always emphasized and expected community support to jointly synergize to realize Palembang into a cultured, prosperous and religious international city (Bayumi et al., 2023).

Palembang religious is an effort to improve the quality of human resources who are intelligent, healthy, moral, cultured and have faith and fear in God Almighty (Ismail, 2016). All citizens of Palembang must be intensively fostered so that they become obedient citizens of religion, so that Palembang City is expected to be known as a religious city that can be seen from the moral glory of the city residents, with an atmosphere full of tolerance according to the right, fair limits that are regulated and mutually agreed upon.⁷

Palembang City Government (period 2008-2013) explicitly includes Palembang Religious City program (Rachmawati et al., 2019). In accordance with the vision and mission of the Mayor of Palembang who was elected through direct regional elections in 2008-2013 (Sachsenröder, 2018). The vision and mission are stated in the Medium-Term Development Plan (RPJM) of Palembang City 2008-2013 as follows: Palembang International City Prosperous and Cultural 2013. The vision has a meaning for five years, development in Palembang City has aspirations to achieve the realization of Palembang City as one of the international cities that is always dynamic in responding to all global opportunities and demands, accompanied by high concern in realizing the welfare of a cultured community.

There are three main keys in the vision of the city of Palembang, namely, International City, Prosperous and Cultured (Ridho et al., 2021). The International City means that Palembang City has facilities and infrastructure that can serve the activities of the city community with international competitive quality (Colenbrander et al., 2015). Sejahtera means that development in the city of Palembang aims to realize a safe, sentosa, and prosperous city with the fulfillment of basic living needs at all levels of society (Zubaedi, 2017). Being cultured means that development in Palembang City will continue to pay attention to the existence and diversity of local culture, within the frame and order of society that is always imbued with religious values in order to realize the welfare of the entire community.⁹

The mission of Palembang City in order to realize Palembang Religious City is to improve the quality of human resources who are intelligent, healthy, moral, cultured and faithful, and fear God Almighty (Aminin et al., 2018). While the meaning of this mission is that the Palembang City Government strives to improve the quality of human resources, among others, through increasing tolerance and religious harmony in society (Hamzah, 2019). Improving the quality of education, improving the quality of health services, and improving youth development (Puszka et al., 2015).¹⁰

In the explanation of the vision and mission of the Palembang city government above, it can be seen that the Palembang city government wants to realize Palembang as one of the international cities, which is always dynamic in responding to all global opportunities and demands, accompanied by high concern in realizing the welfare of cultured and religious people.

Of course, this is also closely related to the slogan of Palembang City which is a religious metropolitan city¹¹, by increasing faith-based development. Therefore, every development plan is always based on religious values (Abidin & Murtadlo, 2020). This can also be seen in the explanation of the mission of the Palembang city government such as, improving the quality of human resources who are smart, healthy, moral, cultured, faithful, and fearful of God Almighty (Suriadi et al., 2022). With its substance, the Palembang City Government strives to improve the quality of human resources, among others, through increasing tolerance and harmony in the lives of religious people in the people of Palembang City (Afifuddin & Burga, 2022).

Various efforts have been made by the Palembang City Government in realizing Palembang Religious City (Romdhoni, 2020). Among them; Hajj and Umrah Departure for Outstanding Communities; Increasing Islamic Resources of Palembang Community; Improvement of Islamic Arts and Culture; The regulation of entertainment venues, immoral places, and the prohibition of liquor circulation, so that

people can worship more focused and the icon of Palembang to become a religious, safe, prosperous, sentosa, and prosperous city can really be carried out.¹²

In addition, the Palembang City government also created the Thousand and One Mosque Movement (Gessid) program in the form of a program to visit mosques in the city of Palembang. In addition to visiting the mosque, the Palembang Government also provided assistance to prosper the mosque (Trisiah et al., 2019). This activity was carried out in the Friday Safari program, Ramadhan Safari, Safari Isya Mayor and Deputy Mayor of Palembang and Leaders of the Palembang City DPRD. The practice of the program includes, on Friday 5 August 2011, the Palembang Government handed over assistance of Rp. 20 million for the Nurul Iman mosque located on Jl. Putri Dayang Rindu Rt.06 Kertapati District. This assistance is a manifestation of the Palembang City Government's concern, for the condition of mosques in this city and in order to realize the Palembang City religious city program by building 1001 mosques (Abinales & Amoroso, 2017).¹⁴

Head of the Subdivision of Religious Affairs and Social Section of the Palembang City Setda, Alhidir said, currently the number of mosques in Palembang has around 784 mosques. In 2008 the number of mosques in Palembang was 780 mosques (Maryouri et al., 2017). Then in 2011 there were 782 mosques, early in 2012 there were two more mosques, so there were a total of 784 mosques. During the thousand and one mosque movement program, there has been no complete mosque construction carried out by the Palembang City Government. Programs that have been running so far are assistance with mosque renovation and maintenance costs, development of mosque facilities, and upgrading the status of mosques from mushallah to mosques. For example, for example the Miftahul Jannah mushallah in Kalidoni Village, its status was upgraded to a mosque.

This Palembang Religious program, continues in the current government. As seen in the vision of Palembang City development in 2013-2018. In accordance with the vision and mission of the Mayor of Palembang who was elected through the direct election of Palembang City in 2013, the vision of Palembang city development until 2018, is Palembang Emas 2018. Palembang Emas Vision in 2018, contains meaning, realizing a government that is clean, trustful, just, religious, independent, and can improve the welfare of the community. Meanwhile, the mission of Palembang in the religious sector is to increase the development of the religious sector so as to create a religious society.¹⁵

The efforts to encourage the faith and piety of the people of Palembang, so as to create a religious society. Among them; By establishing religious educational institutions up to the tertiary level; Improve the welfare of religious scholars; Improve worship facilities and infrastructure; The waqf movement of 1 million Qurans; Continuing the 1001 mosque program.¹⁶

Then in the current period of Palembang City Government's vision, 2018-2023, the Palembang city government has a vision to restore Palembang as Darussalam City as it was during the Palembang Sultanate era. Therefore, the Palembang City Government at that time, always emphasized and expected community support to jointly synergize to realize Palembang into a cultured, prosperous and religious international city. In accordance with the vision and mission of the Mayor of Palembang who was elected through the direct election of Palembang City in 2018, the vision of Palembang City development until 2023, is the vision of Palembang Emas Darussalam 2023. EMAS which is a vision contains meaning, Elok Madani Aman and

Prosperous. While Darussalam means, Palembang City becomes a Safe, Peaceful, Peaceful, Prosperous and Prosperous City and there is harmony between human life and nature. (Palembang City Government Vision, 2018-2023).

While the mission of Palembang city related to religious phenomenon is to realize a religious, cultured, ethical society, through the development of a culture of integrity supported by a clean, authoritative and professional government. (Palembang City Government Mission, 2018-2023). The mission of Palembang City in order to realize Palembang Religious City is to improve the quality of human resources who are intelligent, healthy, moral, cultured and faithful, and fear God Almighty. The meaning of culture means

that development in Palembang City will continue to pay attention to the existence and diversity of local culture, within the frame and order of society that is always imbued with religious values in order to realize the welfare of the entire community. Furthermore, the ethical mission in building a culture of integrity is that the Palembang City Government strives to improve the quality of human resources, among others, through increasing tolerance and harmony of religious life in the community. Improving the quality of education, improving the quality of health services, and improving youth development.

In the explanation of the vision and mission of the Palembang city government above, it can be seen that the Palembang city government has a strong desire to realize Palembang as one of the religious cities, which is always dynamic in responding to all global opportunities and demands, accompanied by high concern in realizing the welfare of cultured and religious people. Of course, this is also closely related to the slogan of Palembang City which is a religious Golden Darussalam city, by increasing faith-based development. Therefore, every development plan is always based on religious values. Various efforts have been made by the Palembang City Government in realizing Palembang Religious City.

Every development plan is always based on religious values. Various efforts have been made by the Palembang City Government in realizing Palembang Religious City. Among them is the Palembang City Government's congregational dawn program through the Siabuh Application which obtained a Muri record. (Muri, 2019). In addition, there are Friday safari programs, assistance for places of worship, house renovations, mass marriages, mass circumcisions, additional ustadz incentives, Umrah departure for scholars who are considered to have come down to help the Palembang Emas Darussalam program and other religious programs.

Thus, the city of Palembang has implemented religious values through its various policies, which have received support from various religious circles including non-Muslims. At the implementation level, religious policy is one of the priority activities to achieve the vision and mission of the city of Palembang as a religious city, which is intended so that various religious potentials in the city of Palembang can improve human resources, have competencies that are reflected in attitudes, behaviors and intellectual abilities and spirituality. Thus, integrity is formed which is supported by discipline and trust.

The religious Palembang program is also motivated by the majority of Palembang city people who have religious beliefs and adherence that are quite thick, so that religious potential, can be used as one of the abilities, strengths, abilities, and resources possessed to realize Palembang Religious City. Technically, the use of religious terms in one of Palembang's priority programs seems very appropriate, because it is able to minimize the birth of pros and cons in the community.

Thus, the city of Palembang has implemented religious values through its various policies, which have received support from various religious circles including non-Muslims. At the implementation level, religious policy is one of the priority activities to achieve the vision and mission of the city of Palembang as a religious city, which is intended so that various religious potentials in the city of Palembang can improve human resources, have competencies that are reflected in attitudes, behaviors and intellectual abilities and spirituality. Thus, integrity is formed which is supported by discipline and trust.

The Palembang EMAS Darussalam program is also motivated by the majority of Palembang city people who have strong religious beliefs and compliance, so that religious potential can be used as one of the abilities, strengths, abilities, and potentials possessed to realize Palembang Religious City. Technically, the use of religious terms in one of Palembang's priority programs seems very appropriate, because it is able to minimize the birth of pros and cons in the community.

In a sociological context, factually the population of Palembang city is predominantly Muslim, has a fairly high level of community religiosity. This is the reason to strengthen the idea of making Palembang a religious city with the aim of improving the welfare of the community based on faith and piety in the nuances of a religious city.

Politically, basically the government, in this case the Palembang City Government, has the authority to strive for the cultivation of religious values in achieving development goals in general. First, to ensure

the security of all its citizens by practicing their religious life freely; Second, within the limits of its authority, it helps all religions to develop themselves to the best of their ability; Third, provide fair treatment and protection to all existing religions, and strive for the realization of both freedom and harmony of religious people.¹⁷

B. Identify the Problem

This study seeks to uncover various phenomena that describe a series of activities of the Palembang city government in carrying out structural da'wah efforts through the religious Palembang program. So that a number of information can be obtained regarding various efforts to implement the program in question. Broadly speaking, this study wants to reveal three big things.

- a. Islam as a religion of da'wah means that as long as there is Islam as long as it is also da'wah takes place. Related to that, this study seeks to understand how the structural da'wah of the Palembang City Government takes place in realizing Palembang Religious and Palembang Emas Darussalam
- b. Regarding what steps, strategies, approaches, and programs are carried out by the Palembang city government in carrying out structural da'wah in the physical material field.
- c. With regard to what programs the Palembang City government carries out in conducting structural da'wah in the field of mental and spiritual.

C. Problem Limitation

This research both in terms of time, place and case is limited to the structural da'wah study of the Palembang City Government as the Golden City of Darussalam in 2008-2013, 2013-2018, and 2018-2023. This restriction, based on the Medium-Term Development Plan (RPJM) of Palembang City 2008-2013, as a cultured city imbued with religious values in order to realize the welfare of the entire community.¹⁸ Furthermore, based on the mission of the Palembang city government in 2013-2018, in the religious field is to increase the development of the religious sector so as to create a religious society.¹⁹ In addition, based on the vision and mission of the Mayor of Palembang elected through regional elections directly Palembang City in 2018-2023, then the vision of Palembang City development until 2023, is Palembang Emas Darussalam 2023. Gold becomes a vision containing meaning, Elok Madani

Safe and Prosperous while Darussalam means, Palembang City becomes a City of Safety, Peace, Peace, Prosperity and Prosperity and there is harmony between human life and nature.

D. Problem Statement

Based on the identification and limitation of the above problems, researchers formulate several problems as follows:

1. What is the structural da'wah concept of Palembang City Government?
2. How is the structural da'wah concept of Palembang City Government in realizing the city of Emas darussalam?

E. Significance and Benefits of Research

In line with the formulation of the problem above, the significance of this research is to:

1. Reviewing and researching the concept of structural da'wah of the Palembang city government.
2. Criticize the theory and concept of structural da'wah of the Palembang city government in realizing the golden city of Darussalam.
3. Develop theories, concepts, roles, and contributions of the Palembang city government in realizing the golden city of Darussalam.

Meanwhile, academically this research is expected to have benefits and among others:

1. Provide a scientific explanation of how religious structural da'wah is applied in Palembang.
2. Provide theoretical and practical findings that are useful for the continuation of da'wah in Palembang. Especially regarding the urgency of the practical values of religion in political life.
3. Practically this research is expected to have benefits and significance, among others: being an inspiration for da'is and da'iyah in carrying out their da'wah activities.

F. Relevant Previous Research

Various studies conducted by social scientists who explain the growth of Islam in Palembang include:

Dissertation, The Tuo-Kaum Mudo, social Religious Verandering in Palembang, 1821-1942, (Jeroen Peeters, 1997),²⁰ Talking about Islamic tradition and religious tensions between Traditionalists and Modernists during the Dutch colonial period. Religious changes in Palembang residency were influenced by the environment and economy. This discovery strengthens research conducted by J.L Van Sevenhooven, (1971) This study concluded that the development of religious and cultural institutions was influenced by the developing economic system and the transfer of power from the palace to the Dutch East Indies.

Dissertation, Islamic Authority and Administration System: A Study of Sultanate and Colonial Religious Officials in Palembang, (Husni Rahim, 1998), ²¹ This book discusses the Islamic system of authority and administration in Palembang, which makes the religious authority system the main focus. However, this study deeply examines the pattern and dynamics of the relationship between people's communication, pluralistic religious authority, and the political power system.

Dissertation, Internalization of Religious Values through Public Policy: Structural Da'wah Bandung Agamis, (Tata Sukayat, 2011), ²² this book is the result of a study that proves that religion and state have a symbiotic relationship (reciprocal and complementary). A symbiotic paradigm that generates constructive synergy between religion and state. Religion contributes moral principles in the life of the nation and state.

Throughout the author's search of works discussing Palembang, there was no discussion of religious structural da'wah in Palembang. Therefore, the author is interested and interested in studying, researching, and exploring the concept of structural da'wah of the Palembang city government.

METHOD

When viewed from the object of study and orientation to be achieved, the study in this study is a field study that uses a qualitative approach, focusing on the analysis of the structural da'wah of the Palembang City government in realizing Palembang City EMAS Darussalam. Qualitative research is a type of research that produces findings that cannot be obtained using statistical procedures or by other means of quantification. Straus and Corbin (2008) detail that qualitative research can be used to examine people's lives, history, behavior, organizational functionalization, social movements, or kinship relationships.

RESULTS AND DISCUSSION

B. The Role of Palembang Sultanate in Realizing Palembang Darussalam Golden City

Prince Ario Kesumo was the first Sultan of Palembang with the title Sultan Abdurrahman Kholifatul Mukminin Sayyidul Imam ruled from 1659-1706 A.D.¹⁵³ After Prince Ario Kesumo established the Palembang Sultanate which was no longer tied to the rulers of Mataram. He was appointed the first Sultan of Palembang Sultanate. In 1703 he appointed his son son from Ratu Agung as the second King of Palembang Darussalam with the title Sultan Muhammad Mansur (1706-1714 AD). Then Sultan Muhammad Mansur was replaced by his younger brother named Raden Uju who was later crowned Sultan Agung Komaruddin Sri Truno (1714-1724 AD). Then he was succeeded by his nephew Prince Ratu Jayo Wikramo with the title Sultan Mahmud Badaruddin I who ruled from 1724-1758 AD.

Sultan Mahmud Badaruddin I appointed his second son named Pangeran Adikesumo. Then Prince Adikesumo was crowned as the fifth Sultan of Palembang Darussalam with the title Sultan Ahmad Najamuddin I who ruled from 1758-1776 A.D. Then Sultan Ahmad Najamuddin I was replaced by a crown prince entitled Sultan Muhammad Bahaudin crowned as the sixth Sultan of Palembang Darussalam reigning from 1776-1803 A.D..

Sultan Muhammad Bahaudin was succeeded by his eldest son named Raden Hasan Pangeran Ratu with the title Sultan Mahmud Badaruddin II as the seventh Sultan of Palembang Darussalam and ruled from 1803-1821 A.D.¹⁵⁴ Only after holding the reins of government, the British came in 1812 AD under the leadership of Major Robert Rollo Gillespie invaded Palembang.¹⁵⁵

Palembang Sultanate is located on the banks of Musi river. Palembang as the capital of the Sultanate is located at the foot of Siguntang hill. Musi River divides the city of Palembang into two parts, namely Ilir and Ulu. Musi River empties into Sunsang. Muara Sunsang is the estuary of 9 Musi tributaries. Palembang Sultanate to the north borders Jambi. The west with Bengkulu, the south with Lampung and the east with the Java Sea. Along the East coast the area consists of swamps and dense forests. The western part consists of a longitudinal hill row on the island of Sumatra. Palembang sultanate area generally has a tropical climate.¹⁵⁶

The soil in the Palembang area is relatively fertile, because rainfall in this area is quite high. Plants for export abroad are also produced in the Palembang sultanate area. Such as pepper plants, coffee, cloves, and other plants. In the hinterland are also produced fruits and vegetables. In rural areas, farming is called farming. The cultivation system is named "ume". Most of the inland areas live in farming and farming.

While the residents of Palembang city live from shipping and trade. The population of Palembang sultanate consisted of two groups, namely the nobility (priyai) and ordinary people. The nobility consisted of the Prince, Raden and Mas Agus. The people consisted of Miji people and Senan people. In addition there were Foreign Easterners consisting of Chinese, Arabs and Indians. Noble status is not only based on birth or heredity. Those who contributed to Sultan Mahmud Badaruddin II were also given the title of Nobility. These appointed nobles were also rewarded with certain fiefdoms. They cultivate crops or gardens that are partly handed over to the Sultan.¹⁵⁷

In order to expand business, the Sultan appointed a Syahbandar in Palembang City. Syahbandar was a leader and governed the city (Bandar) of Palembang. He was in charge of advancing shipping and trade. Syahbandar also collects duties in and out of the port. In addition, the syahbandar is also responsible for maintaining the security of foreign traders. Syahbandar had great power, he also arranged for foreign merchants who wanted to meet the Sultan, so that relations consultations went smoothly. The Sultan also appointed a special officer who took care of the Sultan's estate. This officer is called Jenang. This Jenang also takes care of the problems of the Palace, Mosque and Tomb of Kings.

Relations with Dutch VOC traders were also held by the first Sultan of Palembang, namely Sultan Abdurrahman Kholifatul Mukminin. At first relations with VOC traders were similar to those of other traders. In 1642 the VOC established a Lodge (Trade Office) in Palembang. Sultan Mahmud Badaruddin II had a chivalrous personality, brave, and foresight. He was also a pious man, patient and devoted to Allah. The Sultan is also a war leader who has the ability to set a reliable war strategy. He was also a wise leader, friendly, caring for the people and anti-colonial.

Sultan Mahmud Badaruddin II showed his warrior spirit by refusing to hand over his younger brother Sultan Mudo when Mutinghe came to Palembang in 1817 and also rejecting Mutinghe's demand to hand over his eldest son Prince Ratu and his retinue princes in 1819 A.D.¹⁵⁸ The straightforwardness of Sultan Mahmud Badaruddin II acted among others by expelling the Dutch from the Sungai Aur Lodge on September 14, 1811, after he learned of the developments in Java.¹⁵⁹ Sultan Mahmud Badaruddin II showed courage and determination to his enemy, when General De Kock sent a letter to him to surrender to the Dutch on 10 June 1821 after the Dutch army had anchored on Salah Nama Island ready to attack Palembang.¹⁶⁰

Sultan Mahmud Badaruddin II prepared its defenses on the river and inland. With the war tactics carried out by Sultan Mahmud Badaruddin II, the enemy could not penetrate Palembang's defenses. Sultan Mahmud Badaruddin II himself led the battle against the Dutch so that the Dutch could be forced to retreat. Sultan Mahmud Badaruddin II and the people of Palembang fought jihad together with his people to fight against the British and Dutch. Sultan Mahmud Badaruddin II was a man of great knowledge, devout worship, and a patient person.

Sultan Mahmud Badaruddin II's migration to the interior and appointed his younger brother Prince Adipati as Sultan Mudo remained among the people in Palembang, when British troops occupied the city in 1812, proving his attitude and wise actions with great calculation.¹⁶¹ Sultan Mahmud Badaruddin II if he was faced with a complicated problem and which required a serious solution. He conducted consultations with dignitaries, religious scholars, and community leaders. Sultan Mahmud Badaruddin II was an anti-imperialist and anti-colonialist in his attitude, words and deeds. This can be seen, from the attitude and personality of Sultan Mahmud Badaruddin II who never surrendered to his enemies. Sultan Mahmud Badaruddin II had not lost the war, but had been deceived by General de Kock. He also never signed the "Long Contract (Lange Verklaring) and Short Contract (Korte Verklaring).¹⁶²

Palembang Sultanate was the territory of Palembang Residency during the Dutch era. It is more accurate to say that Palembang Residency is the jurisdiction of Palembang.¹⁶³ Palembang dila seen from a geographical point of view, the south border with Lampung is a swampy and densely forested area. While from Bengkulu there is Bukit Barisan which stretches on the island of Sumatra. The rivers in Palembang area are navigable and meet at a point, namely the capital city of Palembang. This is a requirement for establishing a strong center of power.

The Musi River with its branches is a means of transportation that used to bind parts of the Palembang Sultanate into one, which is a unity and a whole whose parts are related to each other, connected in a directed and orderly manner. The location of the wide river mouths to large trade roads, has attracted foreign traders to settle there.

The Srivijaya Kingdom is known to have power to mainland Asia. After the kingdom fell, this area came under the rule of Majapahit. For two centuries the area that was once the territory of the Srivijaya empire became a almost no-man's land, so for how long it was controlled by Chinese pirates.¹⁶⁴

After that this area came under the Malay kingdom. After Majapahit replaced Srivijaya by Brawijaya V was assigned by his son Ario Damar as Duke of Majapahit there.¹⁶⁵ After that, Majapahit was replaced by Demak under the leadership of Raden Fattah. When in the Kingdom of Demak there was a Keraton revolution, then that time arrived in Palembang a group of priyai-priyai descendants of Trenggono led by Ki Gede Sedo Ing Lautan brought down the Kings of Palembang.¹⁶⁶

The government of the Sultanate was neatly arranged, as was its security apparatus. Regulations were made for merchants and residents of the arrivals.¹⁶⁷ The highest authority was the Sultan. In making decisions are always based on the Qur'an, the Law, and the Charters.¹⁶⁸ In Palembang customary laws apply, which are based on the "Simbur Cahaya" Code. Then added to the regional law, namely "Sindang Mardike"¹⁶⁹

In the field of justice known two kinds of courts. First, the adjudication in religious matters is presided over by the Prince of the Nato Princes Agamo, who is in charge of the Princes of the Ruler. Second, who prosecutes in cases threatened with corporal punishment Temenggung Chairman Karto Negaro. In the area of the powerful port is Syahbandar. Every incoming ship is subject to port duty, the amount of which is according to the number of crew.¹⁷⁰

Relations with foreign countries since time immemorial were merely trade relations, based on trade agreements (trade contracts) with or not with monopoly rights, just as trade contracts with the VOC existed from the mid-17th century to the early 19th century. Trade was held with Java, Bangka, China, Riau, Singapore, Penang, Malacca, Lingga and Siam, in addition to other islands came boats carrying and taking merchandise. The merchandise was in the form of various linen fabrics, cloths of European mind, from rough to fine. There were also Chinese goods such as silk, gold thread, iron pots, glassware, medicine, tea, sweets and other items.¹⁷¹

Other important merchandise items were coconut oil, peanut oil (from Java and Siam), javanese sugar, onions, tamarind, rice, sugar, copper, iron, steel, grocery goods, and some goods from Europe. The largest linen traders were Arabs, some had their own boats and boats, but most of them were taking care of other people's merchandise from outside Palembang. After the Arabs caught up with the Chinese who bought goods from boats. Palembang people buy from Arabs, Chinese, and bring them inland to sell there. Palembang people used to buy goods on credit and pay with goods as well.¹⁷²

The products from Palembang Sultanate exported include: rattan ikat, resin, camphor, frankincense, lako wood, wax, ivory, and golden sand. These items, collected from forests and river banks. In addition, some are deliberately planted such as pepper, coffee, sugarcane, gambier, areca nut, tobacco, and indigo. Other products are dried fish, salted fish, glassware, rattan mats, straw, sacks, brass ware, and songket from self-woven cotton yarn. Palembang's jurisdiction consists of Palembang Residency and in addition the areas of Rejang Empat Petulai (Lebong) and Belalau to the south of Lake Ranau. The customary law of South Sumatra shows throughout the region so many familial traits, that it forms a separate legal environment. In such a large area the influences on it are not the same everywhere. The development of customary law has proceeded in a different way, due to various outside influences. So certain parts become separate customary law areas with all their deviations and variations. One of those neighborhoods is the customary law environment of the Palembang Sultanate.¹⁷³

In terms of customs clearly regulated and maintained properly, as evidenced by the existence of the Customary Law Book "Simbur Cahaya" in the era of the Sultan of Palembang to the era of Dutch Colonial Rule. Culture includes other than customary law such as customs and customs, arts, crafts and literature. Palembang people are also experts in carving and building.

Characterized by the existence of large houses that are generally decorated with floral motifs and leaves carved in wood, they are good at carving ivory, silver, and gold. Especially for making embossed carvings.

In the field of literature, Palembang people also have a great interest. For example, Sultan Mahmud Badaruddin II himself was an expert in literature, as evidenced by his extensive library.¹⁷⁴ In the field of defense systems from 1819 to 1821 it was very impressive for the enemy. According to Dutch confessions when attacking fortifications on Kemaro Island and Tambak Bayo in Plaju in 1819 and 1821 AD, the Dutch failed several times to reach the Kuto Besak Palace.

With the system of government and courts as stated above, the order of the people of Palembang is guaranteed. With this order, the community felt safe and serene, so that various activities developed in the community such as agriculture, trade, art and literature.

In addition to having the position of Sultan, he was also a prominent scholar, the grand imam of the Great Mosque, a figure of the Sammaniyah Order, the author of several books, including sportsman, especially pencak silat, and bidar. He had a fairly strong interest in reading and writing, studying science both the sciences of the world and the afterlife. The books studied by Sultan Mahmud include Greek, Arabic and Egyptian books, about the fame of Alexander the Great, the Crusades, the arrival of the Portuguese, Spanish, English and Dutch to Malacca, Aceh, Java and Maluku.

Sultan Mahmud has a broad insight supported by his library collection in the palace which is quite complete. He is highly educated, has good managerial skills, reliable diplomacy, good defense expert. Meanwhile, his books include Syair Nuri, Pantun Sipelipur Hati, History of King Martalaya, The Fate of a Knight Signor Kastro, and others.

The Sultan is also known not to compromise with the pattern of colonization carried out by the British and Dutch in the Palembang region. This fact was seen when the Sultan rejected British demands that Sultan Mahmud Badaruddin II surrender his territory. The Sultan maintained that he was the master of his own house. The delegation returned to Batavia with no results and reported Sultan Mahmud Badaruddin II's attitude to Raffles.¹⁷⁵

On March 20, 1812 Raffles sent an expedition to Palembang led by Major General Robert Rollo Gillespie. The British began to attack the fort of Borang Island to enter the territory of the Palembang Sultanate. Prince Adi Menggalo who is the leader of the fort on the island of Borang. He realized that the weaponry he had and the size of his army could not match the much more powerful weaponry of the enemy. Not to mention the number of their troops was more, so the Prince immediately went to Palembang to face the Sultan.

Sultan Mahmud Badaruddin II was advised to leave the Kraton. All the people were ready in the boat to evacuate. Ahmad Najamuddin promised to confront Gillespie's forces. Unsuspectingly, Sultan Mahmud Badaruddin II accepted his younger brother's advice. Previously, the Sultan had planned to stay in the city of Palembang in case the Borang Island Fort fell. Based on Ahmad Najamuddin's advice, Sultan finally decided to evacuate.

In carrying out the evacuation of the Sultan followed by the Royal dignitaries carrying the symbol of royal greatness, the supply of money, gold, and foodstuffs was also not forgotten. Sultan Mahmud Badaruddin II and the Crown Prince left Palembang for the Ulu area. The city of Palembang after being abandoned by the Sultan was in a chaotic situation. Ahmad Najamuddin's betrayal was already known to the Sultan's followers and the Sultan's followers invaded the city of Palembang. To quell the riots, Gillespie with 20 selected troops entered the city of Palembang.¹⁷⁶

In hiding, Sultan Mahmud Badaruddin II strengthened his defenses with new forts such as Tanjung Muara Rawas Fort, Seberang Musi Fort, and Tanjung Rawas Fort. During the guerrilla, Sultan Mahmud Badaruddin II was fully assisted by all the people in the interior consisting of various tribes apart from the local population, such as the people of Jambi, Bangka, Belitung, Minang, Aceh, Riau, and Java under the leadership of their respective groups.

Most of the people still support Sultan Mahmud Badaruddin II. Faced with this problem, Major Robinson changed his tactics. Through a liaison, Robinson made contact with Sultan Mahmud Badaruddin II. After two meetings, an agreement was reached between Robinson and Sultan Mahmud Badaruddin II. Robinson was willing to re-place Sultan Mahmud Badaruddin II as Sultan in the Palembang Sultanate.

The dignitaries of Palembang Sultanate welcomed this agreement. Ahmad Najamuddin II finally abdicated from his throne and then occupied the palace in the old city by receiving annual money. Sultan Mahmud Badaruddin II was picked up by Robinson to enter the city of Palembang on June 31, 1813, then Sultan Mahmud Badaruddin II occupied the Kuto Besak Palace.

On August 19, 1816 the Dutch regained control of Indonesia. Thus ended the period of Palembang's struggle against the British and began Palembang's resistance against the Dutch. In 1819 A.D., the troops of Sultan Mahmud Badarudin II led by the scholars of the Sammaniyah order prepared themselves to fight fi sabil li Allah dhikr loudly until it reached mortal. In this mortal state they attacked the Dutch troops without fear in the face of death. With extraordinary courage, Sultan Mahmud Badarudin's troops managed to defeat the first attack of the Dutch troops. The Palembang troops were followers of the Sammaniyah Order.¹⁷⁷

Sultan Mahmud Badaruddin II was known to the people of Ternate as the Sultan of Ternate because he was recognized as Sultan during his life when the Ternate Sultanate was on hiatus, worried about the influence of Sultan Mahmud Badaruddin II as he was in Palembang and then the Sultan of Ternate was returned from his place of exile. During his exile in Ternate, Sultan Mahmud Badaruddin II performed many worships. He carried out acts of worship diligently and obediently. The inhabitants of Ternate island are famous as devout adherents of Islam. The sultanates of Ternate and Tidore were the two largest Islamic Kingdoms in the Moluccas.¹⁷⁸ Sultan Mahmud Badaruddin II had not lost the war, but had been deceived by De Kock. Sultan Mahmud Badaruddin II also never gave up and never made an agreement either *lange verklaring* (long-term contract) or *korte verklaring* (short-term contract) with the Dutch.¹⁷⁹

Since the 17th century AD, the Sultan of Palembang had a special interest in religion and they encouraged the growth of Islamic knowledge and scholarship under their patronage. In his position as protector, the Sultan of Palembang ordered the translation and interpretation of religious texts to the scholars of the archipelago. Among them, the most famous was Sheikh Kemas Fakhru al-Din. At that time, in addition to writings on religion, historical works and customary law were also copied, authored, and studied. Most of the texts, such as Surat Bujang Kasiyan, the Law of Palembang, the Law of Simbur Cahaya, The Origin of the Kings of Palembang and the History of Pasemah, are now stored as manuscript collections in various institutions outside Palembang.¹⁸⁰

Palembang Darussalam Sultanate also played a role in the spread of the Sammaniyah¹⁸¹ tariqa in Palembang. This can be seen from the very special attention of the Sultan of Palembang, among others: First, it is found in the Palembang version of Hikayat Sheikh Muhammad Saman. It states that a zawiah of the Sammaniyah order was established in Jeddah by Sultan Mahmud

Baha'uddin as his waqf in 1776 using a noble gift of 500 reals.¹⁸² Jeddah is the most important port for pilgrims on their way to Mecca, this zawiyah also serves as an accommodation for pilgrims from Palembang on their way to the holy city.¹⁸³ Secondly, the relationship between the palace and Sammaniyah is found in the form of manuscripts originating from the palace Palembang. In the Malay translation of Bahr Ajaib in it mentioned the name of the author, namely Kemas Muhammad Ibn Kemas Ahmad who wrote this manuscript on the orders of Sultan Mahmud

Badaruddin. Who also wrote a manuscript on Hikayat Kramat Shaykh Muhammad Samman.¹⁸⁴

CONCLUSION

Based on the discussion of the chapters in this dissertation, it can be concluded that the concept of structural da'wah, especially the Palembang city government, has a reciprocal and complementary relationship (symbiotic). Structural da'wah in Palembang Emas Darussalam reflects that religious programs can be applied by the government to the public domain.

Palembang Emas Darussalam is one of the programs to meet the aspirations of religious people in the city of Palembang. Therefore, religion (especially Islam) is the starting point for Palembang Emas Darussalam's priority program. Palembang Emas Darussalam program covers physical, material, and mental, spiritual fields. Palembang Emas Darussalam programs in the physical material field include: Thousand and One Mosque Movement, Mosque Library Development, Mosque Cooperative Development, Ustadz Ustadzah Love Movement, and Religious Organization Assistance Development.

Meanwhile, Palembang Emas Darussalam Program in the field of mental and spiritual includes: Friday Safari and Ramadhan Safari Together, Increasing Social Religious Activities (Departure of Hajj and Umrah for Outstanding People and Mass Marriage for the Poor), Increasing Islamic Resources (BAZ Management Upgrade, Da'i Candidate Upgrade, and Mosque Management Training), Improving Islamic Art and Culture (Carrying out Musabaqah Tilawatil al-Qur'an Activities and Commemoration of Holidays Islam), and the Regulation of Entertainment Places and the Prohibition of Liquor

BIBLIOGRAFI

-
- Abidin, A. A., & Murtadlo, M. A. (2020). Curriculum Development of Multicultural-Based Islamic Education As an Effort To Weaver Religious Moderation Values in Indonesia. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 2(1), 29–46.
- Abinales, P. N., & Amoroso, D. J. (2017). *State and Society in the Philippines*. Rowman & Littlefield.
- Afifuddin, A., & Burga, M. A. (2022). Religious Ethics Education of Muslim and Buddhist Families in Watampone. *Al-Qalam*, 28(2), 228–238.
- Aminin, S., Huda, M., Ninsiana, W., & Dacholfany, M. I. (2018). Sustaining civic-based moral values: Insights from language learning and literature. *International Journal of Civil Engineering and Technology*, 9(4), 157–174.
- Bayumi, M. R., Diem, M. J., & Jaya, R. A. (2023). Sharia Business Ethics Fight for a More Sustainable Post-Pandemic Recovery. *International Journal of Economics Development Research*

(IJEDR), 4(3), 890–909.

Colenbrander, S., Gouldson, A., Sudmant, A. H., & Papargyropoulou, E. (2015). The economic case for low-carbon development in rapidly growing developing world cities: A case study of Palembang, Indonesia. *Energy Policy*, 80, 24–35.

Fitriyana, N., Pudjiastuti, T., & Izomiddin, I. (2023). The Resistance of Palembang's Local Religious Elites to Dutch East Indies Islamic Politics in the 20th Century. *Al-Tahrir: Jurnal Pemikiran Islam*, 23(1), 237–262.

Hamzah, A. (2019). Group Life Protestant Christian–Catholic: Study of Religious Inter-Religious Harmony in Sungai Penuh City. *International Conference on Islam and Muslim Societies (ICONIS)*, 225.

Hayati, I., & Edyar, B. (2023). Analysis of Islamic Law Accommodation In National Law during the Era of Democratic Transition Government 2001-2004. *Al-Istinbath: Jurnal Hukum Islam*, 8(1), 173–194.

Ismail, I. (2016). Character education based on religious values: an Islamic perspective. *Ta'dib: Jurnal Pendidikan Islam*, 21(1), 41–58.

Jamaludin, A. N., & Novari, E. (2022). Integration of Religion and Culture Study of Islamic Leadership West Java, Indonesia. *Khazanah Sosial*, 4(2), 295–311.

Maryouri, L., Sing, M., Sutrisna, M., & Wu, P. (2017). Leverage Viability To Secure The Investment Return For Palembang Monorail Project Using Public Private Partnership Financial Scheme. *Journal Of Built Environment, Technology And Engineering*, 3, 180–194.

Meyer, J. (2023). Tribute and Trade: An Overview of Economic Relations between China and Southeast Asia During the Song and Ming Dynasties. *Wittenberg University East Asian Studies Journal*, 46, 15–31.

Nabende, J. S. (2023). The Arrival of Arabs and Asians in Kenya. In *The Palgrave Handbook of Kenyan History* (pp. 45–53). Springer.

Norhayati, H. (2017). *Nūr al-dīn al-rānīrī's concept of Islamic history in bustān al salāṭīn: A critical analysis of Book I-Book IV/Norhayati Hamzah*. University of Malaya.

Puszka, S., Nagel, T., Matthews, V., Mosca, D., Piovesan, R., Nori, A., & Bailie, R. (2015). Monitoring and assessing the quality of care for youth: developing an audit tool using an expert consensus approach. *International Journal of Mental Health Systems*, 9(1), 1–12.

Rachmawati, S., Prihhastuti-Puspitasari, H., & Zairina, E. (2019). The implementation of a chronic disease management program (Prolanis) in Indonesia: a literature review. *Journal of Basic and Clinical Physiology and Pharmacology*, 30(6), 20190350.

Rafiie, S. A. K., Husni, A., & Atah, S. (2017). ACEHNESE WARS AND LEARNING FROM 12YEARS OF PEACE IN ACEH. *Analisa: Journal of Social Science and Religion*, 2(2), 161–181.

Ridho, S. L. Z., Paisal, P., Mellita, D., & Roseno, M. T. (2021). The community participation in

- tourism sustainability and tourist satisfaction. *International Journal of Applied Sciences in Tourism and Events*, 5(1), 53–63.
- Romdhoni, M. F. (2020). Historical Evolution of Placemaking in Historic City of Palembang, Indonesia. *International Journal of Built Environment and Scientific Research*, 4(2), 85–100.
- Rusmini, R., Kustati, M., Samsu, S., Kusnadi, E., Wekke, I. S., Maulana, A. N., & Fitriani, S. R. (2023). Hadrami's leadership in Islamizing Jambi: Managerial psychology perspective. *Cogent Social Sciences*, 9(1), 2203550.
- Sachsenröder, W. (2018). *Power broking in the shade: Party finances and money politics in Southeast Asia*. World Scientific.
- Suriadi, S., Supriyatno, T., Mursidin, M., & Serli, S. (2022). Strengthening the character of Nationalism on the Island of Borneo. *International Journal for Educational and Vocational Studies*, 4(1), 70–80.
- Tocchetto, J. S., Tancredi, L., Araújo, R. Z., & Noronha, R. S. (2014). Maritime connectivity in the Asia Pacific region. *UFRGSMUN/UFRGS Model United Nations*, 2, 13–80.
- Trisiah, A., Puspita, W., & Septiyanti, R. (2019). VISIT THE TOMB OF KI MAROGAN: PRESERVATION OF RELIGIOUS TRADITION IN MUSLIM MALAY COMMUNITY. *Journal of Malay Islamic Studies*, 3(1), 75–88.
- Wright, Z. (2023). Scholars, Secrets, and Sultans: Clerical Authority in West Africa, 1450–1650. *The Journal of African History*, 1–21.
- Wulandari, W. (2022). Implementation of Islamic Education and Wasathiyah Da'wah for Millennial Generation with Al-Qur'an Perspective in Facing Society 5.0. *Jurnal Pendidikan Agama Islam*, 19(1), 129–140.
- Zain, A., & Maturidi, M. (2021). Interreligious Relations in the Structural Da'wah Framework: A Historical Review of the Medina Charter, the 1945 Indonesian Constitution, and the Aceh Qanun No. 4 Year 2016. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 15(1), 97–109.
- Zubaedi, Z. (2017). *Implementation of storing method in planting Character on early age*.

Copyright holder:

Muslimin (2023)

First publication right:

[Jurnal Syntax Transformation](#)

This article is licensed under:

