

Islamic Social and Political Movements in East Nusa Tenggara A Phenomenological Historical Study

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Abstract

Abstract: This research examines modern Islamic social and political movements in East Nusa Tenggara through a historical phenomenological approach. The study analyzes the dynamics of Islamic movement development in a predominantly non-Muslim region using qualitative methods including in-depth interviews, participatory observation, and document analysis. Results show Islamic movements in NTT have undergone significant transformation influenced by social, political, and cultural factors, adapting to pluralistic conditions while maintaining Islamic identity. The research identifies distinctive patterns in da'wah strategies, political involvement, and social interactions that differ from Muslim-majority regions in Indonesia. The implications are relevant for developing inclusive religious policies, strengthening interfaith dialogue, and creating social development strategies in multi-religious areas. Islamic movements in NTT demonstrate a unique integration model between Islamic values and local wisdom that exemplifies socio-religious harmony in pluralistic societies.

Abstrak: Penelitian ini mengkaji gerakan sosial dan politik Islam modern di Nusa Tenggara Timur melalui pendekatan fenomenologi historis. Studi ini menganalisis dinamika perkembangan gerakan Islam di wilayah yang mayoritas non-Muslim menggunakan metode kualitatif termasuk wawancara mendalam, observasi partisipatif, dan analisis dokumen. Hasil penelitian menunjukkan gerakan Islam di NTT telah mengalami transformasi signifikan yang dipengaruhi oleh faktor sosial, politik, dan budaya, beradaptasi dengan kondisi pluralistik sambil mempertahankan identitas Islam. Penelitian ini mengidentifikasi pola-pola khas dalam strategi dakwah, keterlibatan politik, dan interaksi sosial yang berbeda dari wilayah mayoritas Muslim di Indonesia. Implikasinya relevan untuk mengembangkan kebijakan keagamaan yang inklusif, memperkuat dialog antaragama, dan menciptakan strategi pembangunan sosial di wilayah multiagama. Gerakan Islam di NTT menunjukkan model integrasi yang unik antara nilai-nilai Islam dan kearifan lokal yang mencontohkan kerukunan sosial-agama dalam masyarakat pluralistik.

Introduction

Modern Islamic Movements in Indonesia began to emerge prominently in the early 20th century with the establishment of organizations such as Muhammadiyah (1912) and Nahdlatul Ulama (NU) (1926) ([Wasito, 2016](#)). These organizations have made significant contributions to socio-political, economic, and religious development in Indonesia. Muhammadiyah, representing modernist Islam, and NU, representing traditionalist Islam, have played essential roles in Islamic propagation, education, and social welfare (Mas'udi, 2023). NU, founded by prominent Islamic scholars (kyai), adheres to the ideology of 'ahl al-sunnah wa al-jama'ah' and actively participated in Indonesia's independence struggle ([Ismail, 2011](#)). Both organizations have established extensive educational networks throughout the country, becoming pillars of national education ([Tasman, 2021](#)). Muhammadiyah promotes an integrative and modern Islamic education system, while NU emphasizes traditional Islamic boarding schools (pesantren) and religious schools (madrasah) ([Tasman, 2021](#)). Their educational approaches contribute to religious moderation and have shaped national education policies in Indonesia ([Tasman, 2021](#)).

The Syarikat Islam organization represents one of the first modern Islamic movements from the Modernist group that emerged in Indonesia after a long journey in the history of traditional Islamic development ([Kuntowijoyo, 1993](#); [Rahim, 2020](#)). During that period, its movements were consistently compartmentalized and more regional in nature, aligned with each group's specific goals and interests. Consequently, in every national movement, they consistently encountered difficulties escaping the circle of Dutch colonialism from the 6th century to the end of the 18th century CE ([Mubin & Aziz, 2020](#)). During this time, Indonesian Muslim society had limited exposure to modern nationalist education at the primary school level, as education was exclusively reserved for the Dutch aristocracy (Priyayi) and affluent Chinese communities ([Ridhotullah et al., 2024](#)). Nevertheless, it cannot be denied that despite colonial pressures, traditional Islamic movements also made significant socio-historical contributions to Islamic civilization in Indonesia, both in physical development, dance arts, and literary works that enriched national and civic life ([Effendi, 2021](#)).

Various sources, both written and electronic media, have informed us that Syarikat Islam as a modern Islamic movement first emerged and developed in Indonesia on October 16, 1905, initially called Syarikat Dagang Islam (SDI), which was initiated by KH. Samanhudi ([Deliar, 1991](#)). The Syarikat Islam organization grew and developed in the 20th century amid national turmoil as the country was searching for a model of unity and national identity. This effort was undertaken by young people who, despite their limited numbers, were inspired to establish a nationalist Islamic organization to escape the oppression of Dutch colonial rule ([Sri & Riska, 2015](#)). Consequently, the Syarikat Dagang Islam movement later changed its name to Syarikat Islam in 1906 through its first congress in Solo, led by KH. Samanhudi and HOS. Cokroaminoto, who emphasized the role of religion in the Syarikat Islam movement. The organization operated with a trilogy program: "as pure as possible in faith, as high as possible in knowledge, and as skilled as possible in strategy" ([Toni, 2020](#)).

The modern Islamic movement of Syarikat Dagang Islam initially emerged as an association of Islamic merchants, specifically batik traders from Solo, who opposed Dutch political policies that granted superior privileges to Chinese merchants ([Mustakif & Mulyati,](#)

2019). This was an effort to counter the economic domination imposed on the common people at that time. Additionally, there was pressure from indigenous aristocrats who consistently belittled the Solo batik traders of native origin, thereby weakening the predominantly Muslim batik merchants of Solo. This situation positioned SDI as a protective fortress that increasingly gained general public support, particularly from Solo Batik traders, in their struggle for rights against injustice. In a rapid development, during the First Congress of Syarikat Dagang Islam (SDI) in 1906, the organization changed its name from Syarikat Dagang Islam (SDI) to Syarikat Islam (SI) in 1912, expanding its movement into broader socio-political domains (Rambe, 2018).

The Syarikat Islam movement continued to gain support from Indonesian Muslim communities across the country after it was officially recognized by the government on March 18, 2016 (Toni, 2020). The organizational structure included KH. Samanhudi as Honorary Chairman, H.O.S Cokroaminoto as Central Chairman, and deputy chairs including Gunawan, Kartosuwiryo, H. Agus Salim, Ki Hajar Dewantara, and Abdul Muis. HOS Tjokroaminoto expanded SDI's jurisdiction beyond its original economic and social concerns to include political and religious domains, thereby contributing Islamic fighting spirit to the people's struggle against colonialism and imperialism during that period (Syukur et al., 2020). However, its journey was accompanied by internal conflicts between the Communist-leaning "Red" Syarikat Islam and the Islamic Nationalist "White" SI. By 1927, the Syarikat Islam movement had shifted its focus toward purifying the organization by removing communist elements (Perdana et al., 2022). Another conflict occurred between Syarikat Islam and party members from Muhammadiyah, who were told they must leave Muhammadiyah if they wished to remain in the party. As a result, A.R. Fahrudin, a key Muhammadiyah figure, left the Syarikat Islam party.

The conceptual framework described above, when linked to the presence of the Syarikat Islam movement in East Nusa Tenggara, reveals through oral literature that the modern Islamic movement Syarikat Islam first appeared in East Nusa Tenggara Province in the Alor-Pantar island region (Galiau), centered in Dulolong in 1932 (Sri & Riska, 2015). Several literary sources also explain that before the arrival of Syarikat Islam in Alor Island, the Syarikat Islam Organization received by the Islamic community of East Nusa Tenggara in general, and the Islamic community of Alor Regency in particular, was experiencing tensions similar to the national conflicts occurring within the Syarikat Islam organization—namely the conflict between "Red SI" and "White SI," as well as disputes between members of the Syarikat Islam Party and those Syarikat Islam Party members who originated from the Muhammadiyah Organization.

The interesting phenomenon described above regarding the early introduction of the modern Islamic movement Syarikat Islam in East Nusa Tenggara, and the fluctuations in its development, warrants scientific investigation. This importance is underscored by the fact that seven leaders from the Syarikat Islam movement in East Nusa Tenggara have been designated by the Indonesian Government as pioneering heroes of independence. Additionally, in the Alor Regency, there are Cokroaminoto primary and secondary educational institutions that share similarities with Cokroaminoto primary, secondary, and higher education institutions located in Java and South Sulawesi regions. This condition is

further reinforced by the First and Second Regional Conferences of Syarikat Islam, organized by the Regional Board of Syarikat Islam, which featured the presence of the Central Leadership of Syarikat Islam and the Provincial Government of East Nusa Tenggara.

This research aims to demonstrate, from a sociological perspective, the rediscovery of the Syarikat Islam movement as one of the social organizations in modern Islamic movements and to examine its activities in East Nusa Tenggara. The study draws upon supporting literature obtained from various written sources as well as oral narratives from historical figures involved in the Syarikat Islam movement in East Nusa Tenggara. This investigation serves to inspire the descendants and current leadership of Syarikat Islam in advancing the organization within the East Nusa Tenggara region. The research focuses on two primary questions: How did the socio-historical modern Islamic movement of Syarikat Islam develop in NTT province, and to what extent has this modern Islamic social movement influenced socio-political civilization in East Nusa Tenggara?

Research Method

This research employs qualitative methodology with a phenomenological approach, examining the unique subjective experiences of Syarikat Islam board members and their descendants. The researcher collects personal experiences to understand the informants (Sugiono, 2013). Data for this study was gathered using a purposive approach with triangulation methods for data collection—specifically observation, interviews, and documentation from research subjects in Kupang City. The scientific rationale for this location choice is the presence of East Nusa Tenggara Regional Syarikat Islam administrators who possess data about descendants of Syarikat Islam members who understand the movement's progression through pre-independence, Old Order, New Order, and Reformation periods. The research findings are analyzed using qualitative analysis techniques.

Results and Discussion

From a historical perspective, the Syarikat Islam organization represents the first modern Islamic movement to emerge and develop in East Nusa Tenggara Province, beginning around 1932, particularly in the Alor Regency, specifically in Dulolong Village. Syarikat Islam first entered the Alor-Pantar region in 1932 in Dulolong, introduced by E. Tajuddin, who served as the leader of the Indonesian Syarikat Islam Party (PSII) in Makassar. The arrival of this PSII Makassar Chairman was received by Umar Bara (Chief Hadji) and Hadji Dasing (First Writer/Secretary). Consequently, Syarikat Islam's initial presence in East Nusa Tenggara was not as an Islamic community organization, but rather as a national Islamic political movement organization with the objective of direct involvement in the struggle toward Indonesian independence.

The description above is further substantiated through the literacy account of Samiun Boli (1971) presented before the Alor regency local government. This account explains that prior to the arrival of Syarikat Islam in Alor Island, the Timor Bon Organization had already been established in 1925, also headquartered in Makassar. Additionally, the Syarikat Rakyat

group of Alor was formed in 1925 under the leadership of Ahmad Batuah, based in Alor Kecil, with members including Hadji Dasing, Ahmad Tahir, and Samiun Boli.

Following the arrival of E. Tajuddin as the Chairman of PSII Makassar in 1932 to mandate Syarikat Islam to Umar Bara and Hadji Dasing in Dulolong, all members of the Syarikat Rakyat administration subsequently left Syarikat Rakyat and transitioned to become leaders of the Syarikat Islam Party Group of Alor, which was centered in Dulolong. These individuals included Umar Bara, Hadji Dasing, Lensu Nae Kamahi, Hadji Abdul Syukur, Kalake Prasong, Ahmad Tahir, and Samiun Boli, who joined as a member of Syarikat Islam in 1933.

The Syarikat Islam began to expand its influence into the Baranusa region in 1932, following the arrival of Bahudin Lelang, together with Muhammad Saleh Baso, Abdul Malik Pedja, and Pakdin Betawi, in the Dulolong area. In this location, they were officially initiated as members and appointed as administrators of the Indonesian Syarikat Islam Party (Partai Syarikat Islam Indonesia or PSII) for the Pantar region by Umar Bara, who served as the Head of the PSII Dulolong-Alor Group. Subsequently, in 1933, the PSII Pantar Group was formally established with the following organizational structure: Mohammad Saleh Baso as Chairperson; Nuhun Likur as Vice Chairperson; Bahudin Lelang as First Secretary; Mangkop Radja Baso as Second Secretary; and Olang Sarah as Treasurer.

The rapid development of the PSII in the Pantar region was closely linked to the strategic role of Bahudin Lelang, who had been appointed by the leadership of the Alor Syarikat Islam Group as the Head of Propaganda for the Syarikat Islam Movement. In this capacity, Bahudin Lelang was responsible for creating new spaces for the movement's activities and for spreading knowledge and understanding of the teachings and struggles of the Syarikat Islam throughout the regions of Alor, Lomblen (now Lembata), Solor, Adonara, and as far as the mainland of Flores.

Internal conflicts within the Syarikat Islam Party at the national level in 1934, following the death of Tjokroaminoto, had a significant impact on the Syarikat Islam movement in the Alor-Pantar islands. The Syarikat Islam in the Alor-Pantar region also experienced a division, splitting into three groups. The PSII Branch of Alor aligned itself with the Lajnah Tanfidziyah of the Central PSII, under the leadership of Abikusno Tjokroaminoto, who adopted a more radical stance in opposing the Dutch colonial government. This group followed the leadership of the Syarikat Islam Regional Organization in Makassar, led by E. Tajuddin. Meanwhile, the Baranusa group joined the PSII Makassar, which had already established itself independently under the name Lajnah Markaziah Syarikat Islam (LM PARSI), led by Sultan Muhammad Yusup Samah. In addition, another faction aligned itself with Agussalim and Mohammad Roem. However, this faction was eventually expelled from the party in 1937.

Furthermore, during the period of internal conflict within the Syarikat Islam between 1934 and 1937, the political activities of the Syarikat Islam movement in the East Nusa Tenggara (NTT) region were more actively carried out by LM PARSI Baranusa under the leadership of Bahudin Lelang. In 1935, Bahudin Lelang was officially appointed as the

Regional Chairperson of PARSI Baranusa, while also holding responsibility for information dissemination and propaganda activities for the movement. In 1936, he was selected to represent the region at the Grand Congress of LM PARSI in Makassar. After returning from the congress, in 1937, Bahudin Lelang was entrusted by the LM PARSI congress to serve as the gedelegerd (delegate leader) of PARSI Baranusa. Meanwhile, Abdurrahman Daing Matorang was appointed as the Regional Head of PARSI Baranusa.

Based on the mandate given by the Regional Head of PARSI Baranusa, Abdurrahman Daing Matorang, Bahudin Lelang was assigned to establish PARSI branches in the regions of Lomblen (now Lembata), Solor, Adonara, and the mainland of Flores. In that same year, a PARSI Branch Leadership (Pimpinan Cabang PARSI) was established in Lomblen, centered in Waikoro, led by Imang Gilo Butu, accompanied by Sama Jadi and Beang Hala Ladopura. In Adonara, the PARSI Branch Leadership was established in Waiwerang, with its leadership consisting of Muhammad Adi, Tahir Nurdin, Abdullah, and Bapa Tuah—the latter recognized as a Pioneer of Independence (Pahlawan Perintis Kemerdekaan). During his leadership, Bahudin Lelang also succeeded in strengthening organizational consolidation with the PARSI Regional Leadership (Pimpinan Daerah PARSI) in Maumere, based in Gleteng, under the leadership of Muhammad Abdul Wahid and Mustaroh.

Meanwhile, in the Alor Island region, the Syarikat Islam movement continued to strengthen its organizational structure after the return of Umar Bara, Hadji Dasing, and Lensu Nae Kamahi, along with their delegation, from Makassar in 1937, following their participation in the Congress of LT PSII in Makassar. Upon their return, they focused on strengthening the leadership of the PSII branch (pimpinan ranting) in Wolwal, Southwest Alor, which was entrusted to Saleh Atapai, Abdullah Adang, and Amir Atapai. In the Adang region, with its center in Tulta, leadership was assigned to Kalake Prasong as branch leader. In Alor Besar, leadership was entrusted to Samiun Boli. In Pulau Buaya and Pulau Ternate, Isa Dalang was appointed as branch leader. In Balagar, leadership was given to Iskandar Abubakar. Furthermore, the areas of Dulolong, Tamemiming, Lipa-Wetabua, and Kadelang were entrusted to Umar Bara, Lensu Nae Kamahi, Hadji Dasing, and Ahmad Tahir, respectively. All of these leadership structures coordinated the movement of Syarikat Islam within the urban area of Kalabahi.

At the end of 1937, LM PARSI and LT PSII were reintegrated into PSII, following the resolution of the congress held on July 23, 1937. As a result, Umar Bara once again became the Head of the PSII Branch in Dulolong, while Bahudin Lelang retained his position as the Head of the PSII Branch in Baranusa. However, the internal conflicts that occurred at the national level, particularly in Batavia (now Jakarta), significantly weakened the Syarikat Islam movement across Indonesia. This decline in activity was also experienced in Dulolong-Alor, Baranusa-Pantar, and extended to the regions of Lomblen (Lembata), Solor, Adonara, and mainland Flores, continuing until 1939. In 1939, Bahudin Lelang, as the Head of the PSII Baranusa Branch, made efforts to establish communication with the LT PSII leadership in Batavia. His aim was to organize a mass meeting (Algemene Aktie) in Baranusa to support the Suparjo Petition, which called for the establishment of a parliamentary system in

Indonesia. However, this initiative, brought forward by Abdurrahman Daing Matorang and Soeleman Abdullah, was deemed sprekendelyk (provocative or threatening) by the colonial authorities. As a result, Bahudin Lelang, Abdurrahman Daing Matorang, and Soeleman Abdullah were detained in Kalabahi. Meanwhile, in Kalabahi, several PSII figures from Dulolong—including Umar Bara, Hadji Dasing, Lensu Nae, Samiun Boly, Ahmad Tahir, and Hadji Abdul Syukur—had already been arrested. They were accused of inciting the local population to refuse to pay taxes to the Dutch colonial government. This situation persisted until 1941.

The period of 1941–1942 marked a critical and difficult time for political organizations in Indonesia, particularly following the Japanese occupation of the Indonesian archipelago. General Imamura, the first Japanese military commander in Java-Indonesia, issued a decree ordering the suspension and prohibition of all political party activities throughout Indonesia. This policy had a direct impact on the activities of the Indonesian Islamic Union Party (PSII), including its branches in the Alor-Pantar region, Lomblen (now Lembata), the islands of Flores, and mainland Flores. As a result, the political movement of PSII in these regions became effectively frozen and was unable to operate. This situation persisted until 1947.

Between July 1947 and 1950, during the Old Order government period in Indonesia, the Central Leadership of PSII (LT PSII) held a significant reputation at the national level, particularly because it was led by prominent national figures such as Haji Agus Salim, Abdul Muis, Arudji Kartawinata, Muhammad Roem, Abu Hanifah, Anwar Tjokroaminoto, and Harsono Tjokroaminoto. In 1947, Amir Syarifuddin, who served as Prime Minister, allocated five parliamentary seats to PSII. However, this political influence ended on January 3, 1948, following the dissolution of the United States of Indonesia (Negara Indonesia Serikat). This political development also affected the PSII movement in the Alor-Pantar region. The re-establishment of communication between Batavia (now Jakarta) and Kalabahi revived PSII activities in the Alor-Pantar area. Consequently, in 1949, one of the leading PSII figures in Alor-Pantar, Bahudin Lelang, was elected as a member of the Timor Regional Representative Council (Dewan Perwakilan Rakyat Timor), representing both Muslim and Christian communities in Alor-Pantar. In 1950, Bahudin Lelang was re-elected as a member of the Timor Regional Parliament and became one of the figures who advocated for the abolition of the federal system, proposing the establishment of a unitary state the Republic of Indonesia. Nevertheless, in the years that followed, the PSII movement gradually weakened in the Alor-Pantar region, as well as in Lomblen (Lembata), the surrounding islands of Flores, and mainland Flores, with this decline continuing until 1953.

The PSII movement in the Alor-Pantar region experienced a revival in 1953. This resurgence was influenced by the efforts of Arudji Kartawinata, Anwar Tjokroaminoto, Sjahboedin Latif, and Harsono Tjokroaminoto, who revitalized the Central Leadership of PSII (LT PSII) in Jakarta and Makassar. Following this development, the leadership of PSII in the Alor-Pantar region transitioned from its previous leaders, Umar Bara and Bahudin Lelang, to a new generation of local leaders. In 1954, the leadership of the PSII Alor-Pantar Branch

(Pimpinan Cabang PSII Alor-Pantar) was assumed by H.S.H. Kamies, Abu Soeleman Enga, Syahbuddin Thalib, Padang Malai Ulumando, Raden Sutarto, Abdurrahim Kamahi, Yusup Dusu, and Lelang Sama. Under the leadership of H.S.H. Kamies and Abu Soeleman Enga, PSII continued to focus on organizational consolidation and strengthening its movement across the wider Alor-Pantar region. Their efforts extended beyond Alor-Pantar to include the surrounding areas of Lomblen (Lembata), the Solor Islands, and the mainland of Solor. This phase of PSII's political activities and organizational development continued until the period of the New Order government in 1966.

The consolidation of PSII in the Alor-Pantar region during the period of 1954–1966 developed significantly. The presence of Mahdi Tjokroaminoto in Alor-Pantar further strengthened PSII's social and educational initiatives, particularly through the development of Islamic educational institutions. This was demonstrated by the expansion of the Islamic Education Foundation (YAPIT) and the Tjokroaminoto Junior High School (SMP Tjokroaminoto), which had previously been pioneered by Bahudin Lelang in Baranusa. Additionally, the initiative to establish primary (SD) and junior high schools (SMP) under the name Tjokroaminoto in Kalabahi, Alor, was led by H.S.H. Kamies and Abu Soeleman Enga. They assigned Syarif Lelang and Latif Mako to travel to Baranusa to obtain permission from the PSII Branch Leadership (Pimpinan Cabang PSII) in Baranusa, as well as to secure administrative approval from the regional government of Pantar. This approval was granted through an official letter signed by Makka Baso, the head of the Pantar regional government, allowing the establishment of SD and SMP Tjokroaminoto in Kalabahi. In addition to educational efforts, the PSII leadership and members also actively carried out Islamic missionary activities (dakwah), particularly in promoting the purification of Islamic monotheism (tauhid) in mosques throughout the Alor-Pantar region. These activities continued the legacy of Islamic movements initiated by PSII leaders from the period of 1932–1954. As a result of PSII's strong organizational development and influence, during the 1955 general election (Pemilu 1955), one of PSII's prominent leaders in Alor-Pantar, Abdurrahim Kamahi, was successfully elected as a member of the Regional People's Representative Council (DPRGR) for the Sunda Kecil region.

. The PSII movement in the Alor-Pantar region continued to grow after the 32nd PSII Congress (MT) in 1966, marked by the unification of Arudji Kartawinata, Anwar Tjokroaminoto, and Harsono Tjokroaminoto at the national level. This development was strongly supported by the PSII community in Alor-Pantar, who were known for their deep loyalty and admiration for the Tjokroaminoto family, especially H.O.S. Tjokroaminoto, regarded as a "teacher of the nation." This situation lasted until 1969. In 1970, the PSII movement in Alor-Pantar expanded its influence to Kupang, the capital of East Nusa Tenggara Province (NTT), aiming to strengthen the party's organizational structure in preparation for the New Order government's political party fusion policy (fusi partai). This policy required political parties to consolidate in preparation for participation in the legislative elections at the national, provincial, and district levels. Under the leadership of H.S.H. Kamies, the PSII regional leadership board for NTT was established. The board was

chaired by E.B. Thalib, with members including Abdul Kadir Aklish, Dahlan Prasong, Alamzah, and Padang Ulumando. Meanwhile, H.S.H. Kamies continued to lead the PSII Alor branch. However, after the 33rd PSII Congress in 1972, PSII faced significant internal weakening at the national level, especially after Anwar Tjokroaminoto failed to be re-elected as a national leader. This situation led Anwar Tjokroaminoto to establish a rival faction of PSII. Consequently, PSII in NTT, including Alor-Pantar, chose to align with the group led by Anwar Tjokroaminoto and Harsono Tjokroaminoto, along with other national figures such as Ishak Moro, Barlianta Harahap, Syarifudin Harahap, Gobel, and M. Gani. As a result, the PSII movement in Alor-Pantar became increasingly weakened. The majority of its members eventually merged into the United Development Party (PPP), following the decision of several PSII national leaders who joined PPP leadership. Others chose to join and become administrators of Golkar, in compliance with the New Order government's political regulations. This also happened to PSII leaders in Kupang, including E.B. Thalib, Abdul Kadir Aklish, and Dahlan Prasong. Meanwhile, Padang Ulumando and Alamzah chose either to maintain PSII independently or to cease organizational activities altogether. Due to the inactivity of PSII in the region, the movement gradually disappeared from the social and political life of the people of East Nusa Tenggara between 1973 and 1980.

In 1980, the Syarikat Islam (SI) movement re-emerged in East Nusa Tenggara (NTT), particularly in the provincial capital, Kupang. However, this reappearance was not in the form of a political party but as a social organization (ormas) known as the Regional Leadership of Syarikat Islam NTT. The organization was led by Yahya Saka (Regional Chair), Abdurrahman Sanga (Regional Secretary), Mamka (Chair of the Regional Council), and Padang Malay Ulumando (Secretary of the Regional Council). Despite this revival, the movement gained limited support from the urban Muslim community in Kupang. This was largely due to the fact that many former members of Syarikat Islam had shifted their allegiance to other Islamic social organizations, particularly Nahdlatul Ulama (NU) and Muhammadiyah. Moreover, there was a growing perception among the people of East Nusa Tenggara that PSII (the Indonesian Islamic Union Party), as a political entity, no longer existed—following its merger into the United Development Party (PPP) during the New Order government's political party fusion policy.

In 1984, the Syarikat Islam (SI) re-emerged as one of the Islamic social organizations (ormas) in East Nusa Tenggara (NTT), under the leadership of Sarimin Djaha (Regional Chair), Syarip Amaraja (Regional Secretary), Yahya Saka (Chair of the Regional Council), and Abdurrahman Sanga (Secretary of the Regional Council). In addition, Syarip Amaraja also served as the Chair of the Muslim Youth of NTT, with Muhammad Arif Panara as Deputy Chair, while Djamaluddin Ahmad was appointed as the Chair of the Branch Leadership Council of the Muslim Students Association (SEMMI) in Kupang. Under Sarimin Djaha's leadership, the Syarikat Islam movement experienced a period of growth in the city of Kupang, supported by its youth wing, the Muslim Youth (Pemuda Muslimin), and the Muslim Students Association (SEMMI), Kupang branch. These youth organizations were led by activists who were well-known for their involvement in student and youth movements in

East Nusa Tenggara. However, the organizational activities of Syarikat Islam remained largely concentrated in Kupang City, while the branch leadership across the various districts in NTT had become inactive or dormant. Furthermore, the Syarikat Islam movement in NTT did not experience significant development until 1998, when its leader, Sarimin Djaha, passed away.

In 1999, two representatives from Matraman, Jakarta, visited Kupang City to re-establish communication and organizational consolidation with members of Syarikat Islam (SI) in East Nusa Tenggara (NTT). They were received by Latif Mako and Padang Ulumando. The purpose of their visit was to convey the results of the 37th Congress (MT) of PSII held in Bekasi, which outlined the dual movement of Syarikat Islam — one as a political party led by Rusjdi Tjokroaminoto, and the other as a social organization (ormas) led by Drs. Amrullah Ahmad, MA, with Prof. Drs. Djaja Syaifullah, MA, Ph.D. as the Chair of the Advisory Council for the 1999–2004 period. Later, the leadership of PSII was handed over to Taufik R. Tjokroaminoto. This situation influenced the development of the SI movement in NTT. The PSII structure in NTT was led by Padjong Ulumando, while the SI social organization (ormas) remained under the leadership of Padang Ulumando. In the 1999 general election, PSII failed to secure victory. However, Padang Ulumando continued to consolidate the organization by sending SI cadres to participate in the National Working Meeting (Mukernas) of SI in 2001, held at Tjokroaminoto University in Yogyakarta.

Unfortunately, despite these efforts, the development of SI in NTT remained stagnant. After the Mukernas in Yogyakarta, communication between SI in NTT and the SI central leadership weakened and did not run effectively until 2003. This situation was further complicated by internal differences of thought among SI members—between those who supported the leadership of Amrullah Ahmad and those aligned with Rahardjo Tjakraningrat. As a result, many members with SI family backgrounds chose to become inactive or moved to other Islamic organizations. This situation led to a period of organizational inactivity (vacuum) within the SI leadership structure in NTT, which continued until 2003.

In 2003, the organizational consolidation of Syarikat Islam (SI) in East Nusa Tenggara (NTT) was directly initiated by Drs. Amrullah, MA. This effort coincided with his visit to Kupang City in his capacity as the Vice Chairman of the Indonesian Ulema Council (MUI) during the inauguration of the NTT MUI leadership. However, his visit did not receive significant attention from the SI community in NTT. He was only welcomed by Kahar Manu, Sani S. Amang, and a few SI members who happened to be available at that time. This situation occurred because the SI leadership in NTT had long been inactive, and one of its key figures, Padang Ulumando, had already passed away. Nevertheless, there was a slight improvement in the situation following the 35th PSII Congress (MT PSII) held in Garut. The congress decided that PSII would once again become a social organization (ormas) after the reconciliation (islah) between the group led by Amrullah Ahmad and the group led by Rahardjo Tjakraningrat.

After the 35th Congress of Syarikat Islam (MT SI) in Garut, the Central Leadership of SI (Pimpinan SI Pusat) granted a mandate to Drs. H. Rudin Baly, Drs. Lagani Djou, and Aldjoi Daing Matorang to lead the Regional Leadership Board of SI (PW SI) in East Nusa Tenggara (NTT) for the 2003 period. However, the SI movement in NTT had not yet shown significant progress. This was mainly due to ongoing differences in perspectives within the Central SI leadership, which persisted until the PSII Congress in 2010, held in Palembang. Following the passing of Taufik Rusjdi Tjokroaminoto, Amrullah Ahmad once again assumed the position of Chairman of PSII Central Leadership, replacing the acting chairman (Pj. Ketua PSII) Rusdi Kosim. These conditions continued until the 40th Congress of SI (MT SI) in Bandung, which took place from December 24 to 27, 2015. The congress was also attended by Drs. H. Rudin Bali (Chairman of SI NTT) and Anwar Djaha, ST (Vice Chairman of SI NTT). The outcome of this congress officially appointed Hamdan Zoelva as the Chairman of SI Central Leadership for the 2015-2020 period.

After the 40th Congress of Syarikat Islam (MT SI) held in Bandung on 24-27 December 2015, which appointed Hamdan Zoelva as the Chairman of Syarikat Islam (SI) for the 2015-2020 period, the organizational structure of SI in East Nusa Tenggara (NTT) began to find a clearer direction. Upon returning from the congress, Drs. H. Lagani Djou and Drs. H. Rudin Baly were entrusted with the mandate to lead the Regional Leadership Board of Syarikat Islam (PW SI) NTT for the 2015-2020 period through the Regional Conference (MUSWIL-SI) in NTT. This organizational consolidation effort received support from prominent community figures and SI leaders in NTT, including Drs. Ismail Kasim, M.Pd., Drs. Muhammad Arif Panara, M.Si., Anwar Djaha, ST., Dr. Zakaria, M.Pd., Anwar Dopong, S.Sos., and Amin Duru, S.Sos. They formulated strategic steps in their work programs, one of which was strengthening organizational structures at the branch level across various regions. However, in practice, the internal dynamics of the organization did not run smoothly. Although several Branch Leadership Boards (DPC SI) were successfully established in different areas of NTT, the reality in the field showed the existence of organizational dysfunction. The relationship between the Regional Leadership Board (DPW) and the Branch Leadership Boards (DPC) across NTT faced disharmony. This situation hindered the optimal implementation of the organization's programs and activities during the 2015-2020 leadership period.

Following the organizational consolidation process, the First Regional Conference of Syarikat Islam (MUSWIL SI) NTT was held in 2016 at the LPMP NTT Building. This event was attended by the Chairman of the Central Leadership Board of Syarikat Islam (LT SI), Dr. Hamdan Zoelva, SH, MH, along with the Governor of East Nusa Tenggara (NTT), Drs. Frans Lebu Raya. The conference also featured speakers from the Regional Police of NTT (Polda NTT), the 161 Wirasakti Military Command (Korem 161 Wirasakti), the Provincial Agency for National Unity and Politics (Kesbangpol NTT), and Syarifuddin Darajad, an academic from the Faculty of Social and Political Sciences, Muhammadiyah University of Kupang. As a result of this first regional conference, Drs. H. Lagani Djou was elected as the Chair of the Regional Advisory Council, while Drs. H. Rudin Bali was elected as the Regional Chair of Syarikat Islam NTT for the 2016-2021 leadership period (Masa Jihad). During this leadership

period, the organizational programs of PW SI NTT continued to be implemented properly. Moreover, several SI NTT members were also appointed as administrators of the Indonesian Ulema Council (MUI) and the National Amil Zakat Agency (Baznas) at the provincial level in NTT. However, the organizational movement of PW SI NTT began to experience stagnation due to the impact of the Covid-19 pandemic, which spread across Indonesia, including in the East Nusa Tenggara region, and affected activities until 2021.

In 2022, Drs. Lagani Djou and Drs. H. Rudin Baly received the Decree Number: 07/SKEP/LTSI/MTSI-41/V/2022 concerning the appointment of the Caretaker Board of the Regional Leadership Council (DPW) of Syarikat Islam (SI) for East Nusa Tenggara Province (NTT) for the 2022–2023 leadership period (Masa Jihad). Supported by Drs. Ismail Kasim, M.Pd, Drs. Muhammad Arif Panara, M.Si, Anwar Djaha, Anwar Dopong, Dr. Zakaria, M.Pd, and Amin Duru, S.Sos, Drs. Lagani Djou and Drs. H. Rudin Baly carried out the mandate until the Second Regional Conference (Muswil II) of PW SI NTT was held in 2023 in Kupang City. This conference was attended by the Secretary General of the Central Leadership Board of Syarikat Islam (LT SI), Dr. Ferry J. Juliantono, SE.Ak, M.Si, together with representatives from the regional government and the Indonesian Ulema Council (MUI) of East Nusa Tenggara Province. The Muswil II resulted in the election of Dr. H. Zakaria, S.Pd, M.Pd as Chair of the Regional Advisory Council, Amin Duru, S.Sos as Secretary of the Advisory Council, Drs. H. Rudin Baly as Regional Chair, and H. Anwar Dopong, S.Sos as Regional Secretary for the 2022–2027 leadership period.

The description above illustrates that the Social-Historical Reflection of the Syarikat Islam Social Movement in East Nusa Tenggara represents a significant part of the historical journey of Syarikat Islam leadership in the region from 1932 to 2024. This reflection serves as a valuable guide for all members of Syarikat Islam in East Nusa Tenggara to follow and uphold. The development of the Syarikat Islam Modern Islamic Movement in East Nusa Tenggara reflects the long and dynamic history of the Syarikat Islam organization across four different national governmental phases the Colonial Era, the Old Order, the New Order, and the Reformation Era. Throughout these periods, Syarikat Islam has consistently contributed to the advancement of the nation and the state, particularly in East Nusa Tenggara.

Modern islamic social movements: syarikat islam on socio-political civilization in east nusa tenggara

The struggle of PSII (Partai Syarikat Islam Indonesia) against Dutch colonialism, as recorded in the sworn testimonies of national heroes and pioneers before the local government of Alor Regency in 1969, represents a significant contribution of the Modern Social Movement of Syarikat Islam to the Indonesian nation, particularly in the East Nusa Tenggara region. According to the testimony of Samiun Boly, a National Hero and Pioneer of Independence, prior to the arrival of PSII in 1932, there were already two active socio-political organizations in the region—Timorsch Verbond, based in Makassar, and Syarikat Rakyat, also based in Makassar, operating from 1925 to 1932. Both organizations shared a common vision of resisting Dutch colonialism and striving for Indonesian independence. Before becoming involved in political activism, Samiun Boly worked as a low-ranking employee in

the Dutch colonial administrative office in Kalabahi City. Prior to his role as a PSII leader in 1933, Samiun Boly, along with Ahmad Tahir, were members of Syarikat Rakyat, based in Alor Kecil, from 1930 to 1933. According to the testimony of Bahudin Lelang, a National Hero and Pioneer of Independence, between 1930 and 1932, there was severe discrimination in the education system against indigenous children. During this period, only Dutch children and the children of Dutch government employees were allowed to access formal education. Moreover, there was religious discrimination, as only Christian children were permitted to attend Dutch schools. This discriminatory policy was part of the Dutch colonial strategy of "divide et impera" (divide and rule), which aimed to weaken the unity of the Alor-Pantar community in Baranusa, even though they were bound by family ties despite religious differences.

This situation triggered resistance from the youth of Baranusa, who fought for justice under the leadership of Bahudin Lelang. However, this movement led to the arrest and imprisonment of several Baranusa youths, including Bahudin Lelang himself. Eventually, Bahudin Lelang, together with Muhammad Saleh Baso, Abdul Malik Pedja, and Pakdin Betawi, managed to escape Dutch surveillance and fled to Dulolong. There, they pledged their allegiance and officially became members of PSII (Partai Syarikat Islam Indonesia) in Dulolong, under the leadership of Umar Bara and Hadji Dasing, witnessed by E. Tajuddin, the Regional Chairman of PSII in Makassar. In Dulolong, the recruitment of new PSII members was carried out intensively by Umar Bara and Hadji Dasing. They successfully gathered members who were highly committed and militant in their struggle for Indonesian independence, including figures such as Lensu Nae Kamahi, Hadji Abdul Syukur, Ahmad Tahir, Samiun Boli, and others.

Guided by the PSII Trilogy principles "The Purest Monotheism (Tauhid), The Highest Knowledge, and The Wisest Strategy" the PSII movement in Alor carried out enlightenment efforts and propaganda to raise awareness among the Muslim community to resist Dutch colonialism and join the broader struggle for Indonesian independence, as their fellow fighters in Java, Makassar, and other regions outside Alor-Pantar had done. In terms of The Purest Monotheism (Sebersih-bersih Tauhid), the PSII movement strengthened religious faith (aqidah) and Islamic practices (ibadah) through religious gatherings (majelis taklim) held in PSII-affiliated mosques. These gatherings also served as platforms for spreading anti-colonial messages and encouraging resistance against Dutch colonial rule in Alor-Pantar and surrounding areas.

In relation to The Highest Knowledge (Setinggi-tinggi Ilmu), PSII established Islamic religious schools (madrasah diniyah) to ensure that the Muslim community did not lag behind in education and knowledge development. Meanwhile, the principle of The Wisest Strategy (Sepandai-pandai Siasat) was implemented through public awareness campaigns and propaganda, particularly in encouraging people to resist paying taxes (belasting) imposed by the Dutch colonial government through their appointed kings in the Alor-Pantar region. Additionally, PSII expanded its organizational network by establishing local PSII

groups in neighboring areas, including Lomblen, the Flores Islands, and mainland Flores, thereby strengthening the movement for Indonesian independence.

As a consequence of this movement, many PSII leaders were arrested, tortured, and imprisoned by the Dutch colonial government, the Japanese colonial government, and their collaborators. These actions took place both within Kalabahi City and in exile outside of Kalabahi. Among those imprisoned were Umar Bara, who was detained in Kalabahi; Ahmad Tahir, who was first imprisoned in Kalabahi and later exiled and imprisoned in Atambua; Hadji Dasing, who was imprisoned in Kalabahi and subsequently exiled and imprisoned in Larantuka; Samiun Boli, who was imprisoned in Kalabahi and later exiled and imprisoned in Kupang and Ende; and Hadji Abdul Syukur, who was also imprisoned in Kalabahi. Likewise, Lensu Nae Kamahi was imprisoned in Kalabahi, and Bahudin Lelang was tortured in several areas, including Kalabahi, Waiwerang, Larantuka, and Maumere, before finally being imprisoned in Kalabahi. Additionally, Bapa Tuah, a PSII leader in the Flores Islands region (Waiwerang), was tortured and imprisoned in Larantuka. Written historical records also indicate that several other PSII leaders were arrested, detained, and tortured but were not formally imprisoned. Instead, they were forced to participate in forced labor (*kerja rodi* or *kerja paksa*) under both the Dutch colonial administration and the Japanese occupation government in Kalabahi.

According to the written account of Bahudin Lelang, during the period of 1941–1942, when Japan occupied Indonesia, a Dutch army sergeant of Indonesian origin stationed in Kalabahi, named Sergeant Rakimin, sought the support of PSII leaders and members in the Alor-Pantar region to rebel against the Dutch colonial authorities. The rebellion was successful; however, it was later revealed that this action was a personal initiative of Sergeant Rakimin, not an officially sanctioned movement. This incident had serious consequences, as it led to the arrest and imprisonment of several PSII figures, including Umar Bara, Bahudin Lelang, Tahi Pute, and Kasman Makka. They were captured, imprisoned, and tortured by Sudibjo, one of the Dutch soldiers of Indonesian origin, after the Dutch regained control of Kalabahi following the Japanese occupation. Meanwhile, Sergeant Rakimin and his followers fled Kalabahi, taking with them wealth and assets seized during the rebellion. Furthermore, in 1945, during the Japanese occupation, several PSII leaders were accused of being war criminals by the Japanese authorities. They were subsequently arrested and tried, including prominent figures such as A.B. Thalib, Lensu Nae Kamahi, and Hadji Dasing.

The findings of this research indicate that in 1945, during the period when political organizations were banned by the Japanese colonial government, the people of Alor-Pantar experienced extremely difficult conditions. The Japanese colonial authorities forced the local population to worship the sun and demanded that they abandon religious practices based on any teachings other than Shinto, the official religion of the Japanese government. At the same time, all political parties had been dissolved by the Japanese government in Kalabahi and other regions. In response to this situation, PSII (Syarikat Islam Indonesia) leaders in Alor-Pantar took the initiative to resist the Japanese colonial policy by establishing an organization called the Islamic Union of Alor-Pantar (PERSIAPAN). This organization was led

by Beleng Maleng (Kapitan of Dulolong/Deputy King of Alor), with support from Soeleman Abdullah, Bahudin Lelang, and others. However, this organization was eventually disbanded by the Japanese authorities, who regarded it as a criminal and rebellious movement. As a consequence, A.B. Talib was arrested and imprisoned by the Japanese colonial government. This situation persisted until PSII Alor-Pantar was able to re-establish contact with the Central Executive Board of PSII (LT. PSII) in Batavia (now Jakarta) in 1948.

Further findings show that one year after Indonesia's independence, in 1949, one of the leaders and members of PSII Alor-Pantar, Bahudin Lelang, was entrusted by the Central Executive Board of PSII (LT-PSII) to serve as a member of the Timor Regional Representative Council, representing the people of Alor-Pantar. In 1950, he was once again appointed as a member of the Regional Representative Council of Timor and its subordinate territories under the administration of the State of East Indonesia (Negara Indonesia Timur or NIT). Moreover, Bahudin Lelang was among the members of the council who proposed the reintegration of the NIT region into the Unitary State of the Republic of Indonesia (NKRI). This proposal contributed to the return of Indonesia to a unified state structure, as officially declared in the Presidential Decree of July 5, 1959, regarding the re-establishment of the Unitary State of the Republic of Indonesia. An important and interesting phenomenon that followed was that, in recognition of their struggles and contributions during the independence movement, the Indonesian government later honored the leaders and members of PSII as National Heroes of the Pioneers of Independence (Pahlawan Perintis Kemerdekaan).

An interesting phenomenon from the PSII (Islamic Union Party of Indonesia) movement during the period of 1932–1950 is that, following Indonesia's independence in 1950, PSII succeeded in creating a significant contribution in the field of education. This was marked by the establishment of the Islamic Education Foundation and the founding of SMP Tjokroaminoto (Tjokroaminoto Junior High School) in Baranusa. This educational institution was founded by Bahudin Lelang, Muhammad Saleh Baso, Mangkop Raja Baso, and Abdurrahman Daing Matorang, together with their fellow activists in Baranusa.

This educational institution developed well within the social environment of the Baranusa community. The output and outcomes of SMP Tjokroaminoto have had a considerable impact on the Indonesian government, particularly in the East Nusa Tenggara region. Graduates from this school have contributed to various sectors, including government bureaucracy, politics, and private enterprises. Some of the prominent alumni include Rayid Lewa Abdul Kadir Goro, Handi Swaka, Lelang Sama, Syarif Lelang, Kasim Djou, Lagani Djou, Yusup Dusu, and others. These individuals were later recorded as having held important positions within the local government of Alor Regency as well as within the government of East Nusa Tenggara Province.

In Kalabahi, the PSII also contributed to the development of education by establishing the Tjokroaminoto Elementary School (SD Tjokroaminoto) within the city area. This school was led by H.S. Kamis and Abu Enga, supported by Syarif Lelang and Latif Mako, after

receiving permission to expand the Islamic education model of Tjokroaminoto from Baranusa. The development of Islamic education in Kalabahi initially experienced rapid progress. However, over time, the management of the school faced significant challenges, particularly in relation to the weakening of communication between the PSII Alor-Pantar Branch and the central leadership. As a result, the management of the Tjokroaminoto School in Kalabahi was eventually handed over by PSII to the Government of Alor Regency, which then integrated the school into the public education system (nationalized it) in Kalabahi. Meanwhile, the management of SMP Tjokroaminoto in Baranusa remains under the supervision and care of the Baranusa community to this day. The decline in the educational movement's strength was largely due to a shift in the focus of PSII's efforts, which became more concentrated on restoring the organization's dignity and political role. This situation continued until 1973, when PSII merged into the United Development Party (PPP) under the leadership of Anwar Tjokroaminoto and Harsono Tjokroaminoto.

Research findings show that despite the weakening of PSII's (Partai Syarikat Islam Indonesia) political movement, between 1950 and 1973, the organization continued to contribute to the political landscape in Alor. One of its cadres, Abdurrahman Kamahi, was appointed as a member of the DPRGR (Provisional People's Representative Council). In subsequent periods, after the political merger (*fusi*) following the 1973 general election, many PSII members successfully became members of the local parliament (DPR) in Alor Regency. However, over time, PSII experienced a significant decline in influence and prestige (*marwah*) in East Nusa Tenggara (NTT). During the fusion phase, PSII's political movement underwent a prolonged stagnation. Nevertheless, efforts to revitalize PSII as a socio-religious organization (*ormas*) continued in order to restore its dignity and role in NTT. By 1980, these efforts succeeded in reviving the Syarikat Islam (SI) movement in the city of Kupang under the leadership of Yahya Saka, Abdurrahman Sanga, Sarimin Djaha, and Syarif Amaraja. The focus of this revival shifted towards strengthening the economic sector by empowering the economic activities of SI members.

Examples of these efforts include the establishment of Hotel Nirwana owned by Yahya Saka, the development of small-scale businesses operated by SI members in traditional markets in the Bonipoi area led by Syarif Amaraja, and the support of people's shipping businesses (*pelayaran rakyat*) led by Sarimin Djaha. Furthermore, the youth wing of PSII, Pemuda Muslimin and SEMI (Syarikat Islam Student Movement) in the Kupang Branch, actively participated in youth and student movements in collaboration with the Indonesian Youth National Committee (KNPI) of NTT. Notable figures such as Syarif Amaraja, Mohammad Arif Panara, and Djmaluddin Ahmad were entrusted to contribute ideas and participate in youth development, particularly within the KNPI NTT leadership circles, during the period of 1984 to 1990.

The revival of the Syarikat Islam (SI) movement in East Nusa Tenggara (NTT) became more visible between 2003 and 2020, following the 35th SI Congress. During this period, Drs. Lagani Djou and Drs. Rudin Bali were entrusted by the Central Leadership of SI (LT.SI) to

organize the first Regional Congress (Muswil I) of the NTT SI Regional Board (PW-SI). This event was attended by the Chairperson of LT.SI and the Governor of NTT. According to the SI leadership in NTT, this congress marked the initial step of SI's movement towards contributing to socio-political civilization in the region. Members of the PW-SI NTT, both individually and institutionally, were encouraged to participate in managing institutions whose regulations and policies directly impacted the welfare of the people of NTT. Several prominent figures from PW-SI NTT became members of the NTT branch of the Indonesian Ulema Council (MUI NTT), the NTT Regional Board of the National Amil Zakat Agency (BAZNAS NTT), and the BAZNAS of Kupang City. In addition, some SI NTT administrators also worked in government and private institutions, whose roles contributed to the advancement of society and civilization in East Nusa Tenggara.

During the second Regional Congress (Muswil II) of PW-SI NTT for the 2022–2027 term, new initiatives were launched to strengthen the economic capacity of SI members in NTT. These efforts included the establishment of cooperatives, organizational consolidation, and the empowerment of SI's affiliated organizations. This organizational strengthening involved various SI wings, including Wanita Syarikat Islam (SI Women's Wing), Pemuda Muslimin (Muslim Youth), Syarikat Mahasiswa Muslim Indonesia (Indonesian Muslim Student Association), and the Tani Syarikat Islam (Islamic Farmer Movement) in East Nusa Tenggara.

Based on the findings of this research, it can be concluded that the modern Islamic social movement of Syarikat Islam has made significant contributions to the socio-political civilization in East Nusa Tenggara. Since its early period from 1932 to 2024, the movement reflects the collective experiences of Syarikat Islam members, which have influenced the development of Islamic civilization in the region. The Syarikat Islam movement in East Nusa Tenggara has played an important role in shaping the intellectual and social contributions of its key figures ranging from pioneers of the independence movement, members of the legislative body (DPR), educators through the establishment of Tjokroaminoto schools, to the development of Islamic institutions. These contributions are evident in various sectors such as religious outreach institutions (dakwah), the National Amil Zakat Agency (Baznas), the Indonesian Ulema Council (MUI), and economic empowerment initiatives through the development of Sharia-based cooperative movements.

Conclusion

The findings of this study show that the historical social reflection of the Syarikat Islam (SI) movement in East Nusa Tenggara represents the essential journey of leadership and activism of the organization from 1932 to 2024. This historical experience serves as an important guide for members of Syarikat Islam in East Nusa Tenggara. The modern Islamic movement of Syarikat Islam in this region reflects a long historical process that has passed through four significant phases of national governance: the Colonial period, the Old Order, the New Order, and the Reformation era. In each of these phases, Syarikat Islam has

consistently contributed to supporting the advancement of the nation and the state, especially in East Nusa Tenggara.

The modern Islamic social movement of Syarikat Islam has played an important role in shaping the socio-political civilization of East Nusa Tenggara. Since the early period from 1932 to 2024, the movement reflects the collective experience and struggles of its members, which have significantly influenced the development of Islamic civilization in the region. The Syarikat Islam movement has made a valuable contribution to the development of intellectual figures, including national heroes, members of the legislative assembly (DPR), and educators through the establishment of Tjokroaminoto educational institutions. The movement has also contributed to the development of Islamic religious institutions such as Baznas and MUI, and has strengthened the local economy through Sharia-based cooperative movements.

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