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## Forms of Activities and Public Reaction to Religious Splinter Movement of Jamaah Darul Arqam in Malang, East Java

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### **Abstract:**

*In the recent days, we are often exposed of the media which tell us about the emergence of a congregation or a new stream of Islam called heresy or splinter movements, including Jemaah Darul Arqam led by Ashari Muhammad. Activities of Darul Arqam put more emphasis on the field of propaganda, education and the economy. Economic field is important because in the view of the congregation Darul Arqam that economics used as a means to smooth any other fields in financial terms. Propaganda activity is a major strategy applied Darul Arqam to develop themselves, so that the financing of the sector propaganda obtains a large enough portion compared with other sectors. The existence of Darul Arqam bear a conflict that the government banned its existence but NU is does not due to no deviant teaching activities from their sides.*

**Keywords:** Activity, Reaction, Splinter Movement, Darul Arqam

### **1. Introduction**

Nowadays, especially in the last ten years we often hear in the media, a group or the emergence of new streams in Islam that is then called stream or heresy. This phenomenon occurs not only in an area just in Indonesia but it occurs everywhere both in Java and outside Java with a variety of characteristics of their respective teachings in accordance with the pilgrims believed respectively. In Malang, for example there is a stream or pilgrims perform the ritual prayer recited in Indonesian. This sort of phenomenon actually has occurred since decades ago, but the possibility of rapid growth occurred in the last ten years. In this study will be examined lunge or activity of religious splinter movement that emerged in the era of the 80 or more precisely in 1984 that its development has been phenomenal and received attention from ASEAN countries, namely Jamah Darul Arqam.

Pilgrims' activities were addressed in this study is based on the basic ideology that wants and aspires to establish an Islamic society on the basis of Islamic law and tradition (which are the things that do and exemplified the Prophet in antiquity) in Indonesia. Pilgrim's activities as perceived by its founder will serve as a pilot congregation for Muslims around the world about how the Muslim community should be formed following the example of the Prophet Muhammad with the adjustment of human civilization in the context of the modern age. The creed of Darul Arqam itself is Ahlussunnah Wal Jamaah referring to Abu Hassan Al Asyari, Imam Shafi'i prudence and Sufism Al Ghazali (Artar. 1994: 54). Al-Quran and Al-Hadith is the main reference of Darul Arqam, in addition to the handbook used by Darul Arqam is a book entitled *Aurad Muhammadiyah Pegangan Darul Arqam* authored by Ustadz Ashaari Muhammad. Aurad Muhammadiyah is put into practice by Darul Arqam uses tawassul way (intermediaries, media, synonymous with wasilah), dhikr, tahlil and marhaban. The book contains the history and experience of the order leader named Sheikh Suhaimi who has full of supernatural events such as Sheikh Suhaimi is not considered dead and so forth.

Darul Arqam in the teaching concept also believes in the concept of Imam Mahdi. The Indonesian people familiar with the teachings of Imam Mahdi mainly Javanese community is often referred to as the Messiah who would liberate a society from a state that is considered bad. Darul Arqam leaders believe that Imam Mahdi who will appear to the world as the savior was none other than the founder of the order of Muhammadiyah namely Sheikh Suhaimi as described by Ashaari Muhammad in *Aurad Muhammadiyah* book (Arifin, 1993: 54). Darul Arqam has faith that Sheikh Suhaimi had not died, but moksha meaning he is still alive in secret and later return to planet earth as Imam Mahdi (Artar. 1994: 54).

### **2. Literature Review**

#### *2.1. Political Sociology*

This study uses the approach of political sociology. The foundation of basic political sociology by Maurice Duverger is a conflict between individuals or between groups that give rise to antagonism. Conflict is used for power used by the winner for its own benefit for losses conquered, as well as attempts to enforce social order that is beneficial for everyone. The intent of this approach is to learn about the power within every human grouping with an emphasis on conflict and integration (Duverger, 2000: 27-30).

To refine the analysis in this study used the concept of power proposed by Johan Galtung, the phenomenon of power is influenced by a group of people who aim to seize and take advantage of that power. Groups of people on the one hand want to seize power, on the other hand want to keep, these conditions give rise to a conflict. The emergence of groups that want to change the pre-existing

conditions caused by dissatisfaction with the existing order so that there is a continual renewal groups that want to hold (Kuntowijoyo, 1993: 204-206).

In essence, the conflict is a social phenomenon that is inherent in the life of every society, and hence inherent also in the life of every nation. However, the social conflicts in various societies always have form and patterns respectively. It happened because the source that caused it also has the range and pattern are not the same anyway (Nasikun.1984: 5). In a situation of conflict, it consciously or not any of the disputing parties will endeavor to devote itself by strengthening solidarity into between members, to form social organizations for the purposes of welfare and common defense: to establish schools to strengthen cultural identity, to compete in educational, social, economic, political and so on.

Political sociology which is used in this study is more inclined to the study of power, authority, and command within the community. Conflict and political integration is a phenomenon that always goes with human life. These groups of people incarnated in the political structure. The cause of the conflict is the individual factors such as intelligence and psychology, collective factors such as race, socio-cultural, social differences, and differences of horizontal groups. The conflict here is the conflict between a group or religious congregation with the government. The conflict between religious groups and the government in which the government group occupies a position as the ruling party, while the opposition is Jamaah Darul Arqam. The conflict ended with the government's decision as the ruling party stating that Darul Arqam teachings are heretical and banned growing in Indonesia.

## 2.2. Social Movement

According to Wilson, social movements must have the characteristics of the first as a collective action which is done in an organized manner which has a scope that is potentially vast, using non-institutional means or ways in an effort to achieve its goal, has a goal that is not limited in terms of target the categories of special advocates, and use the clear efforts to change. This view was corroborated by Baldrige in which social movement is a form of collective behavior consisting of a group of people who have the dedication and was organized to promote or otherwise hinder the change occurs. Organization of the movement must have a purpose and a clear organizational structure, as well as having an ideology that is clearly oriented towards change.

According to Oberschall as quoted Mc Adam explains that the literature on social movements at least identify the importance of the four dimensions that need to be considered in any effort to understand a social movement. Four dimensions include: (1) growing social dissatisfaction or disappointment (2) ideas, beliefs and ideologies are framed to scrutinize various institutions and leaders (3) the ability to carry out the first acts of collective or opponent mobilization and (4) political opportunity<sup>2</sup>.

## 3. Research Methods

It is recognized that the social conditions in reality often complex, varied and not static. In such situations, simplification and reduction of the complexity of social life into a linear relationship variables are considered to be beneficial, it can even provide wrong information. On the basis of study, therefore, prefers to use qualitative methods in order to recognize the fact that complex. Qualitative research used in this study with these considerations: 1) according to research problem which is a phenomenon that is impossible, 2) is able to present a holistic form in analyzing the phenomenon of research, 3) are more sensitive to capture qualitative descriptive information. Qualitative research gives emphasis on the dynamics and processes. In addition, research on the natural context is also more focused on a variety of experience of individuals or groups of different (Patton, 1990, quoted Purwandari, 1998). The quantitative data in this study will be used only to provide a general description and to the strengthening of the information presented.

The location of this research study is in Malang reasons of development Darul Arqam the origin comes from the Malaysia could grow to several regions of the world, especially Southeast Asia, including Indonesia. Darul Arqam in Indonesia itself evolved into various areas of Java and Sumatra. Discussions focused on the island of Java in certain areas, namely Malang, which is the central of Darul Arqam in East Java and includes Java Region III, the purpose of the focus in order to have a discussion in a small scope, but is broad in other words the focus narrow area will be obtained a complete discussion.

In accordance with the approach selected, then the selection of the sample is more selective in which researchers used a variety of considerations based on the theoretical concepts used, personal curiosity, empirical characteristics and so forth. In qualitative research, sampling leads to a theoretical generalization and not the formulation of population characteristics. Therefore, the sample is more is purposive sampling, where researchers tend to choose informants who deemed aware of the problem in depth and can be trusted to be a steady source of data. However, informants selected can show other informants who know better, so the choice of informants could evolve according to needs and stability of researchers in obtaining the data (Patton, 1984).

## 4. Results and Discussion

### 4.1. The Activities of Darul Arqam

#### 4.1.1. Darul Arqam activity in the Field of Propaganda

Darul Arqam sees that most major propaganda should start from yourself, your family and then the community around. Tokoh in the field of propaganda for Darul Arqam in Malang is Ustadz Ishakuddin and Umar, two of them also served as Amir Negeri Jawa III in Malang.

Missionary activity is started with yourself, family and then the community, according to Ustadz Atokillah (Ir. H. Danarto) is a logical thing.

1. Propaganda from yourself

In this case, the propaganda is carried out by the individual moeslem to seek ways to strengthen belief of religious knowledge by following study groups that held worshipers. Propaganda of oneself aims to seek religious knowledge and encouragement on the religious beliefs and teachings are embraced. In this propaganda is expected to be formed a religious person and understand the teachings and religious sciences are studied so that it can be practiced.

## 2. Propaganda in the Family

Propaganda in the family is originated from the propaganda of self-carried out by the individual. This activity on developing teaching that the individual obtained from study groups that attended to his family. This is true especially for those who have families, which teaches individuals the knowledge obtained to his family members. In other words, this propaganda to raise a family each of the individual who has studied and the deep religious knowledge in order to become a family filled with religious nuances.

## 3. Propaganda in the Society

After preaching of self and family preaching are executed, the next target is the community as a component consisting of families, so its scope is wider, because the community is made up of families. If every family is practicing the religion properly then it will be a good society.

So, the concept of propaganda that is of small scope that individual or yourself and your family, to the broader scope of society.

Their activities in the field of propaganda is more intensive done through dialogue on college campuses. Dialog is conducted in two ways that an individual or non-formal dialogue which targets individuals and formal dialogue is in campus mosques or study groups on campus which is quite a lot. In this case, Darul Arqam members intensively approach them (in this case the study group on campus) or they also invite Darul Arqam for dialogue in Islamic religious studies.

Their activities in the field of propaganda such as:

- a. Conducting meeting and dialogue at the Campus Mosque Raden Fatah at Brawijaya University.
- b. Conducting meeting and visit at Campus Mosque Al - Hikmah at State University of Malang (UM).
- c. Invited in studies and ladies dialogue held by Faculty of Science, Brawijaya University Malang and Darul Arqam delegated Dr. Ing. Gina Puspita from Bandung (the wife of Dr. Ing. Abdurrahman Riesdam Effendi, Amir Negeri Jawa II).
- d. Regular meeting held by Forum Silaturrahmi Jemaah Islamiah Kotamadya Malang which have been attended for three times the event held at Campus Mosque of Raden Fatah UB, Masjid Al-Ikhlas and Boarding House in Dinoyo. The purpose of the meeting is to equate the understanding and knowledge of other worshipers by each congregation is given an opportunity for a presentation on their respective congregations and teaching.
- e. Invited dialogue at the State Islamic Institute (IAIN) Malang (now the Islamic State University of Malang (UIN)).
- f. Invited by STIE Malang Kucecwara for dialogue and playing music islamic songs (nasyid) in a quiz about the Islamization for high schools in Malang held by STIE Malang Kucecwara.
- g. Invited to play music by the Nadhatul Ulama in Jagalan fo Isro' Mi'roj event
- h. Invited by Campus Propagation of Institut Teknologi Nasional (ITN) in Muharram Week Event.

### 4.1.2. Darul Arqam Activities in the Economics Field

Darul Arqam economic activities in the country of origin Malaysia formally began in 1977 with the main objective to meet the needs of their own and are not seeking commercial advantage. At that time, Darul Arqam start by opening several stores, grocery stores, soy sauce factories, chili sauce, sauce, and noodles. Darul Arqam commencement of economic activity is closely linked to the preparation of kosher food. Ustadz Amir Umar an East Java said that economic development begins with Darul Arqam top priority to provide kosher food for their members. Halal food products such as sauce, ketchup, sauces, tea, cooking oil, snacks (snacks) and drinks (soft drinks) also established a diner. It was a very important priority for the confidence Darul Arqam food can affect the formation of a person's character. Someone who used to eat forbidden food, in addition to the practice of religion is also rejected his conscience will be closed from the guidance of Allah. Once the member needs to consume halal food has been fulfilled, the next priority is to the Muslim community who require kosher food.

Darul Arqam has the concepts of economic problems which consist of three concepts: (1) Economic fardlu Kifaya is very relate intimately with life and everyday needs and concerns of public interest, therefore it must be established and implemented, (2) Economic Commercial aims for economic gain, and (3) Strategic Economic undertaken to affect people in implementing the concept of 1 and 2 above, Darul Arqam Malang conducted several activities including:

- a. Each day of the week and set up shop selling fried bananas, soymilk beverages in State Islamic University (UIN) Malang) during Pencak Silat Seni Nusantara Satria practice in the field. Darul Arqam members who take care of the shop there are ten people and turns. They are Masyirah, Rehana, Solehah, Abdul Malik, Atok Easa, Dzikri, Eko Budi Branch, Saiful, Ustadz Atokillah, and Ustadz Omar.
- b. Putting Self-made product consigned by Darul Arqam to cooperatives primarily around campus such as peanut egg and soya beans.
- c. Following fairs and expos in Malang and its surroundings. In any exhibition or expo held in Malang Darul Arqam members participate in the exhibition by selling cassettes, perfume, clothes muslim, rosary, books and food. People who deal with this area is Abdul Dzikri.
- d. In addition, they actively seek information where it can be used to sell, this is done by all members.
- e. Opening the shop on Jl. Gajayana Malang which sells tapes, beads, books by Ustadz Ashaari Muhammad, perfume, etc. The staffs or member of Darul Arqam is 4 people and each case alternately two people or two people.

- f. Having a plan to open a computer rental for women but failed because of location matter. Darul Arqam has plans to rent a place for business pursuit but having obstacles to rent house. Everything to implement the plan has been prepared as a computer and staff yet it couldn't be realized.
- g. Opens stores of Darul Arqam called Sholehah.

The economic system that can be implemented by Darul Arqam only fardlu kifayah economic and commercial economy that can be achieved, while the economy is still a draft strategy that has not been realized. Running in the commercial economy is apparently forged a bond of unity and a strong sense with grounded ideals of Darul Arqam. This is done as a form of anticipation of danger among members of Darul Arqam, which is regarded as the world's ills, causing divisions.

In the economic sphere, they are focused on the sale of products Darul Arqam which mainly sells tapes Nasyid, turbans, Muslim clothing, beads, books by Ustadz Ashaari Muhammad, and perfumes. People who handle economics are Eko Budi Sumantri and Masyitah. Economic activity is particularly clear when Ustadz Ishakuddin as Amir Malang drawn to Tasikmalaya by Ustadz Jundullah and replaced by Ustadz Omar. Ustadz Ishakuddin an early pioneer in Malang Darul Arqam which was then developed by Ustadz Omar. Periodization leadership Ishakuddin chaplain at the start of the deployment of Darul Arqam in Malang early 1994 until April and the month Ustadz Umar began formally to Darul Arqam was banned by the government in August. Ustadz Omar is a member of Darul Arqam was born in Bandung, he is a graduate of STM Development in Bandung and Jakarta engineering courses. Ustadz Omar has also been studied in Darul Arqam center of Malaysia for six months. The change of leadership in Jemaah Darul Arqam is a matter of course, means a person who became a leader is not always going to be a leader. At one time a regular member can be a leader or chairman, inversely even a chairman or leader may also act as an ordinary member or helper. It all depends on Darul Arqam center in Malaysia and not based on expertise but more on the heart. They believe that what was ordered by Amir or leader is obliged to do the appropriate guidance and teachings of Islam and if denied sin members.

At the time of Ustadz Omar's leadership intensified introduced economic system of Islam, Islamic culture for example by the way they dress Islami and Islami songs are poetry praises (nasheed). Activity Darul Arqam in addition to economic and propaganda through the dialogues are held on campuses also held concerts songs nasyid on campuses such as National Institute of Technology, STIE Malang Kucecwara (d / h ABM), the State Islamic Institute Malang (now the State Islamic University (UIN) Malang), Brawijaya University, Malang and Teachers' Training College (State University of Malang (UM)). Darul Arqam in the field of education have not been pioneering activities engaged in education, just Darul Arqam Pekanbaru which could open the University of Darul Arqam Pekanbaru. Darul Arqam activity is based on the number and skills of each individual member. These activities increasingly complex and large if the incoming members also have considerable potential as well. For example, a computer expert, then by pilgrims are given funds to build leasing of computers, computer store, computer education or other things in accordance with his expertise. Another example, there is a member who good at teaching then directed in accordance with the field of teaching. The activities are each individually assigned by pilgrims. All members are involved in every activity, so not only the skilled person alone but all the members involved, who are still in college stay in college as usual but seconded in the activities of the congregation. Number of members in East Java, approximately 10-15 people. Java is divided into three Areas such as Jawa I in Jakarta let by Ustadz Amal Arifin, Jawa II in Bandung let by Abdurrahman Riesdam Effendi and Jawa III in Malang let by Ustadz Omar. In these activities based on the salary distribution system ma'asy system of dividing the salary based on someone's need not based on title or profession. A pilgrim who has a family and dependents bear and has long served the pilgrims Darul Arqam will earn a big salary in accordance with their needs, regardless of abilities and specializations. On the contrary, a scholar who has particular competence, if they are not married will receive a salary that is relatively smaller because they do not have dependents.

#### 4.2. Public Reaction to the Activities of Darul Arqam

Darul Arqam impacts for society seemingly not directly implemented only principle that Darul Arqam are trying to set an example to the community about Islam, and is expected to be implemented. The negative attitude thinking the public sees the presence of Darul Arqam is the clothing worn by them. People feel alien and strange to see the clothes they were men with robe and turban and women are veiled and hooded black. They believe that the reward a person or group that turned sunna at the end of the period is greater than ever before because of the many temptations and obstacles that must be faced. In the field of teaching of the differences that exist in the beginning is there for the public to feel familiar with them, but after visits were all equally good read tahlil, just as Nadhatul Ulama. Community responses to the presence of Darul Arqam is followed by their curiosity about Darul Arqam teachings and how such.

The prohibition against the presence of Darul Arqam came from the High Court and Nadhatul Ulama not banned because what is embraced by Darul Arqam equal to Nadhatul Ulama which adheres to Ahl Wal Jamaah. Impact of the ban of the High Court are addressed by Darul Arqam to explain to the people what to show a certificate of Nadhatul Ulama which does not prohibit the Darul Arqam. Having seen the banning of the Daily Sun, Nadhatul Ulama Yogyakarta branch, every Darul Arqam to become outstanding members Nadhatul Ulama. Of the ban, there is concern that the government will support the development of Darul Arqam one socio-political organization in this case the Partai Persatuan Pembangunan as happy to use the green attire in accordance with the identity of the party.

With the ban for Darul Arqam bring own wisdom because people increasingly know better about Darul Arqam. Coverage in the media, both in newspapers, magazines, radio dal others make their information will increasingly be in the know Darul Arqam many audiences. Preaching is considered as free promotion for the existence of Darul Arqam in the teaching of doctrine, so that they no longer promotion. The ban reaction further intensifies the activities of Darul Arqam, especially in the economic field. The ban received by Darul Arqam gracefully and no provocative action. Measures taken Darul Arqam respond to such restrictions are in state

or formally disbanded as the foundation of Al-Arqam. Darul Arqam previously registered to stand as a foundation with notary attestation that the notary Raharti at Jl. Taman Selamat 8 Malang. So, the dissolution of Darul Arqam only formally but not community.

Darul Arqam activities after officially banned in 1994, especially in the economic field is still running strong until now and added that former Darul Arqam which form the foundation of Al-Arqam changed into a limited liability company under the name of PT. Cahaya Timur Ruhama. After the ban in Malaysia and Indonesia against Darul Arqam teachings and Ashari Muhammad imprisoned by the Government of Malaysia for several years. In 1997, he developed back in business preaching the "new face" named Rufaqa '. In Indonesia, the names are different, namely Hawariyun. In 2000, Hawariyun in Indonesia and Rufaqa 'Malaysia joined the Zumala Group International. Two years later changed its name again to Rufaqa 'International / Rufaqa Corporation Sdn. Bhd.

Recent developments of Darul Arqam which collects polygamous couples are accommodated by the Global Ikhwan Polygamy Club, chaired by Khadija Am one Ashari Muhammad's wives. Global Ikhwan also developed a foundation to help support members. This foundation is the reincarnation of Darul Arqam was banned by the Malaysian government in the 90s. Mochamad Umar, Chairman of Global Ikhwan Polygamy Club in Bandung said, Darul Arqam then change shape to become Rufaqa that have meaning Sahabat Sejati. And in 2007 stood Global Ikhwan Polygamy Club in Malaysia with the member number of 300 families, including in Indonesia.

## 5. Conclusion

### 5.1. *The activities of Darul Arqam*

Darul Arqam activities are focused on the field of propaganda, education and the economy. Economic field is important because in the view of the congregation Darul Arqam economy as a way to smooth the other areas in terms of financial and economic activity of the congregation. The starting point of Darul Arqam is closely linked to the preparation of kosher food. Also in the field of economy they also engaged in missionary education, cultural and social. Their main activities in Indonesia are still engaged in propaganda but education was initiated in Pekan Baru. The economy has begun to be implemented even in a small degree unlike in Malaysia, which has been formed as a conglomerate.

Missionary activity is the main strategy adopted by Darul Arqam to develop themselves, so that the financing of the mission received a sizable portion compared with other sectors. Missionary activities initiated by themselves, their families and society is a logical thing. So, the concept of propaganda that is of small scope that individual or yourself and your family, to the broader scope of society. Their activities in the field of propaganda more intensive dialogue on college campuses. Dialog they do have two ways that an individual or non-formal dialogue which targets individuals and formal dialogue is in mosques campus or study groups on campus which is quite a lot.

Darul Arqam has the concepts of economic problems which consist of three concepts namely; (1) Economic fardlu Kifaya yangs very relate intimately with life and everyday needs and concerns of public interest, therefore it must be established and implemented, (2) Economic Commercial economic gain, and (3) Strategic Economic undertaken to affect people in implementing the concept of 1 and 2 above, Darul Arqam Malaga province conducted several activities including; open food stalls dam drink, open a shop, making the product (nasyid tapes, Muslim clothes, beads, etc.), and participate in the exhibition).

### 5.2. *Public Reaction to the Activities of Darul Arqam*

Darul Arqam impact for society seemingly not directly affected only principle Darul Arqam is trying to give an example to the people of Islam, and is expected to be implemented. Negative thinking attitude of the public sees the presence of Darul Arqam is the clothing worn by them. People feel alien and strange to see the clothes men wear turbans and robes and women are veiled and hooded in black. They believe that the reward a person or group that revived the Sunnah of the prophet in the end times higher than the first time because of the many temptations and obstacles to overcome. In the field of teaching the differences that exist in the beginning it is because people are unfamiliar with them, but after visits were all equally good pre-reading, as did Nadhatul Ulama. Community response to the presence of Darul Arqam that their curiosity will be teaching and how the Darul Arqam.

The presence of Darul Arqam in Indonesia on conserves caused controversy between the government and the council with NU. This controversy occurred because of the prohibition against Darul Arqam teachings convicted as a heretic by the government and NU MUI but quite the opposite. This is because according to NU trusted by Darul Arqam is a khilafiah problem. They are pilgrims who belongs to the Ahl al-Sunnah Wal Jamaah as including NU so practiced together with NU even practiced by Muslims in Indonesia in general. The existence of Darul Arqam persists pros and cons, especially between government and NU, but our government still prohibits Darul Arqam formally on 26 August 1994. The ban does not only happen in the center but also in areas including Malang. After the automatic ban of Darul Arqam in Malang formally frozen. The ban does not make former member of Darul Arqam to stop trying, they change of Yayasan Al-Arqam into a limited liability company under the name of PT. Chaya Timur Ruhmana. Former member of Darul Arqam are not included completely in this company and it is possible that the general public is involved in this company.

After a ban in Malaysia and Indonesia on the teachings of Muhammad Ashari Darul Arqam and imprisoned by the Government of Malaysia for several years. In 1997, he developed the business mission with "new face" named Rufaqa '. In Indonesia, the names are different. In 2000, Hawariyyun in Indonesia and Rufaqa Malaysia joined the Zumala International Group. Two years after, it changed to be Rufaqa 'International/Rufaqa Corporation Sdn. Bhd.

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