

# **Tuan Guru's Political Movement in West Lombok**

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## **Abstract:**

Tuan Guru's political movement in West Lombok has played an important role in the local political landscape. Tuan Guru, an honorific title for respected Islamic religious leaders, has played a key role in shaping the political and social direction of the region. This abstract describes the history, influence, and impact of Tuan Guru's political movement in West Lombok. The history of Tuan Guru's political movement in West Lombok starts from a rich intellectual and religious tradition among the local community. Tuan Guru are religious leaders who are respected and recognized by Muslims in this area. Through their dissemination of Islamic teachings, Tuan Guru has gained significant power and influence in the community. This research uses qualitative methods based on phenomena. Tuan Guru's political movements have a strong influence in determining election results and political decisions in West Lombok. They often have a large and loyal follower base, which allows them to mobilize the masses in support of certain political candidates or parties. In addition, Tuan Guru is also involved in the political decision-making process and plays an important role in shaping local policies. The impact of Tuan Guru's political movement in West Lombok is significant. Their involvement in local politics has influenced governance, development planning, and social policy in the area. Tuan Guru often champions issues related to religion, morality, and community welfare. In some cases, they have also been mediators in resolving social and political conflicts.

**Abstract:**

Gerakan politik Tuan Guru di Lombok Barat telah memainkan peran penting dalam lanskap politik lokal. Tuan Guru, gelar kehormatan bagi para pemimpin agama Islam yang dihormati, telah memainkan peran kunci dalam membentuk arah politik dan sosial di wilayah tersebut. Abstrak ini menggambarkan sejarah, pengaruh, dan dampak gerakan politik Tuan Guru di Lombok Barat. Sejarah pergerakan politik Tuan Guru di Lombok Barat berawal dari kekayaan tradisi intelektual dan religi masyarakat setempat. Tuan Guru adalah pemuka agama yang dihormati dan diakui umat Islam di daerah ini. Melalui penyebaran ajaran Islam, Tuan Guru telah memperoleh kekuatan dan pengaruh yang signifikan di masyarakat. Penelitian ini menggunakan metode kualitatif berdasarkan fenomena. milik Tuan Guru gerakan politik memiliki pengaruh yang kuat dalam menentukan hasil pemilu dan keputusan politik di Lombok Barat. Mereka seringkali memiliki basis pengikut yang besar dan setia, yang memungkinkan mereka memobilisasi massa untuk mendukung kandidat atau partai politik tertentu. Selain itu, Tuan Guru juga terlibat dalam proses pengambilan keputusan politik dan berperan penting dalam pembentukan kebijakan daerah. Dampak gerakan politik Tuan Guru di Lombok Barat cukup signifikan. Keterlibatan mereka dalam politik lokal telah mempengaruhi tata kelola, perencanaan pembangunan, dan kebijakan sosial di daerah. Tuan Guru sering memperjuangkan isu-isu yang berkaitan dengan agama, moralitas, dan kesejahteraan masyarakat. Dalam beberapa kasus, mereka juga menjadi mediator dalam menyelesaikan konflik sosial dan politik.

**Keywords:** Political Movement, Tuan Guru, West Lombok, Political Influence, History, Impact

## Introduction

The dynamics of transnational political movements continue to change from conventional political movements to reforms caused by global-level movements. No exceptions to political movements based on religion, namely Islamic political movements. Muslims since the middle of the 20th century have asserted about the program and movement of the "*Century of Islamic Awakening*" which is marked by the emergence of *mujaddid* (reformist) leaders such as Hasan al-Banna, Abdul 'Ala Maududi, Ruhollah Khomeini, sheikh Qutb, sheikh Ahmad Dahlan, sheikh Muhammad Hashim Asy'ari and several other figures in the world (Afrizal, 2012, p. 139). The concept brought by the Islamic activists is to revive public awareness to re-practice Islam as a system of life as well as a form of resistance to colonization in the era of colonialism. It was then adapted to characteristics such as universalism, democracy, and renewal. This can be proven by the growing discussion, lessons, and more in-depth study of Islam, this kind of thing has spread throughout the world to arouse the passions of young people so as to increase the activities of Islamic political movements in various countries. Some of them are even able to gain power and succeed (Islamize) the system of government, such is the case with the Mullahs in Iran, the NIF in Sudan, the Taliban in Afghanistan, and PAS in Kelantan (Afrizal, 2012).

The involvement of Islam as a religion that is believed by almost all mankind is not only limited to its spiritual concepts but also becomes a concept in politics (statehood) for changes in the system of government in a State. The Islamic movement became the *front line* and towards the rise of Islam through the reform movement (Tajdid) or Salafiyyah movement and Islamic political movements, such as the Muslim Brotherhood movement (Egypt), Wahabiyah (Saudi Arabia), Shi'ite Islamic Revolution (Iran), then Hamas in (Palestine), Masyumi (Indonesia) and others. Basically, these movements are not only political movements but also there are thought movements, social, spiritual movements, and ultimately political movements (Jamhari dan Jajang Jahroni, 2004, p. 170).

Research certainly has a method as in research so that this research, when viewed from its nature, is research that uses a natural background, a procedure for examining phenomena that are carried out by involving various existing methods with a descriptive analysis approach. Descriptive means describing social phenomena as they are. While the analysis provides an interpretation of social phenomena through research procedures that produce descriptive data in the form of written words, even oral descriptions of people and observable behavior. The research process with the approach referred to in the approach mentioned starts from. research design, location, use of instruments, data sources, data collection, data analysis, and data validity testing, which produces data to support some new findings in the strategy. And Tuan Guru's political behavior in Lombok. By using qualitative research methods based on this phenomenon, it is expected to be able to find the hidden meaning behind the object or subject to be studied. So the researcher in this case uses the phenomenon approach.

This research was conducted through three procedures: Participatory Observation, document analysis, and interviews. The data to be obtained consists of primary and secondary data. . In this study, primary data was taken through

interview activities with Teknik *semi-structured*, namely, first, the interviewer will give structured questions and continue by clarifying questions to explore more information, then researchers also use Technical interviews that have *open-ended and close-ended questions*. In this study, the first stage that must be done is to find informants who want to share their knowledge and experience, to find out the informant, the researcher uses *purposive sampling* techniques.

Purposive sampling which can be called sample judgment is a deliberate technique by the researcher of an informant based on the quality of the informant. This technique is a nonrandom technique that does not require the theory or set that underlies the number of informants (Thomas, 20022, pp. 2–3). In addition, with this purposive sampling technique, researcher feel freer to determine prospective respondents who are considered flexible, explain in detail, master the problems being studied, and are easy to meet in interviews. Therefore, researchers have determined the prospective respondents who will be interviewed. The following informant criteria used in this study are: Tuan Guru who is currently involved in politics 2019-2024 West Lombok; Tuan Guru who is no longer active in West Lombok politics; Scholars/Culturalists and people of West Lombok; West Lombok traditional leaders.

This research examines important questions about the principles of Tuan Guru's thought in the political process in NTB, especially on the Sasak island of Lombok, more precisely the west Lombok part. This research is motivated by the phenomenon of the political constellation of the Tuan Guru class. In addition, researchers also tried to investigate Tuan Guru's strategy to participate in political contests either directly as political actors or as practical political believers but the main problem is why Tuan Guru must participate in the world politics. Tuan Guru is a representation of the pesantren community, among pesantren, Tuan Guru is like a spirit that determines the back and forth of a pesantren because Tuan Guru has the authority (authority) to determine to where the direction of the pesantren he leads, will be taken where and how pesantren responds to the challenges of the times faced, whether to stick to the traditional model (salafy), adopting a modern education system (khalafy) or the rational choice of pesantren will be involved in practical politics and release all things that smell political. All this is largely determined by the figure of a Tuan Guru in carrying out his role.

For Tuan Guru, the political path is a suggestion to regain the rights of the people who have not been touched, especially informal and non-formal Educational Institutions. On the other hand, the figure of The Tuan Guru is a reflection of the leadership that has been exemplified by the prophet Muhammad in Medina. That is, the Prophet Muhammad reflected the concept of politics in Islam. Politics is inseparable from institutionalized power and Tuan Guru is a very noble teacher of Islam in front of the Sasak community. The Tuan Guru Class is shaped by social processes because of its strong influence in the cultural space or because its intelligence "plays" the exoticism of history and exploits cultural symbols to actualize its existence. That's the way the santri group (Tuan Guru) is a group that can be formed and formed at any time. The concept causes a sensitive stigma for the Sasak community that the *Menak* Sasak and Tuan Guru groups are elite Sasak groups. *Menak* Sasak as a cultural elite and Tuan Guru as a religious elite. Because the role of Tuan Guru in Lombok is not only in the scope as a

<b>N0</b>	<b>Tuan Guru</b>	<b>Political Parties'</b>	<b>Electoral District</b>	<b>Votes</b>
<b>1</b>	TGH. Satriawan	PKS	NTB 2	15.019
<b>2</b>	TGH. Hazmi Hamzar	PPP	NTB 3	12.313
<b>3</b>	TGH. Mahalli Fikri	Demokrat	NTB 2	14.135
<b>4</b>	TGH. Achmad Muchlis	PKS	NTB 1	13.603

<b>NO</b>	<b>Tuan Guru</b>	<b>Political Parties</b>
1	TGH. Maliki Samiun	PKS
2	TGH. Lalu Gede M. Ali Wirasakti Amir Murni, Lc., MA	Hanura
3	TGH. Hasan Basri, M.Pd	Demokrat

## NOMOR URUT 1



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Calon Wakil Bupati

PARTAI POLITIK PENDEKAR



### VISI

#### LOMBOK BARAT BERSAMA (BERSATU, SEJAHTERA, ADIL, AMAN DAN MANDIRI)

### MISI

- Meningkatkan kinerja tata kelola pemerintahan yang responsif, profesional, transparan dan akuntabel;
- Mementapkan pembangunan Sumber Daya Manusia yang berkualitas;
- Membangun perekonomian daerah melalui pengembang sektor perikanan, perdagangan, pertanian dan pariwisata;
- Meningkatkan pemberdayaan ekonomi masyarakat melalui pengembangan usaha mikro, kecil, menengah dan koperasi;
- Meningkatkan kualitas hidup masyarakat melalui pematapan pendapatan kebutuhan dasar yang layak;
- Mewujudkan peneraan ruang dan pembangunan infrastruktur yang terpadu;
- Mewujudkan lingkungan masyarakat yang agamis melalui pengembangan prestasi lokal;
- Menciptakan kondisi Kabupaten Lombok Barat yang aman, nyaman, asri; dan
- Mewujudkan pengelolaan Sumber Daya Alam dan lingkungan hidup yang berkelanjutan.

### VISI

#### LOMBOK BARAT BERMARTABAT (BERAGAMA, BERBUAYA DAN BERDAYA SAING)

### MISI

- LOBAR BERAGAMA**  
Terwujudnya Kabupaten Lombok Barat yang menjunjung tinggi nilai-nilai persamaan, toleransi dan kerjasama antar umat beragama;
- LOBAR BERBUAYA**  
Terwujudnya Kabupaten Lombok Barat yang menjunjung tinggi nilai-nilai logika, etika dan estetika;
- LOBAR BERDAYA SAING**  
Terwujudnya Kabupaten Lombok Barat yang produktif, kreatif, inovatif, unggul, mandiri dan sejahtera.

### VISI

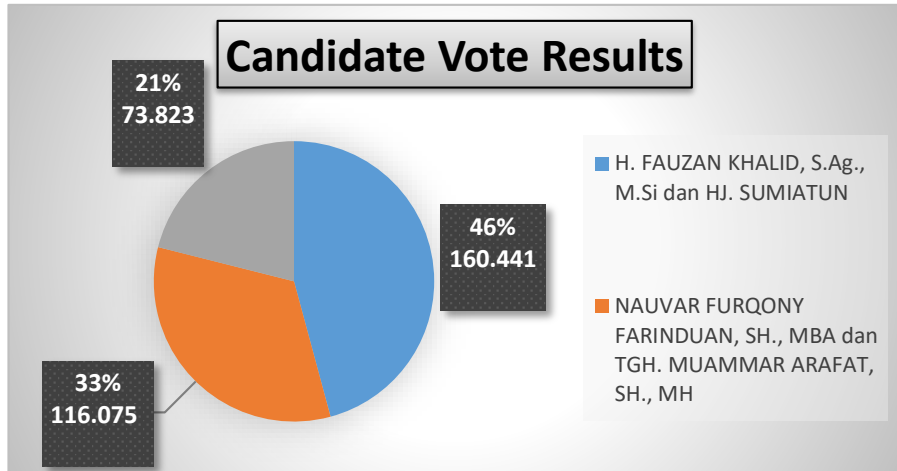
#### LOMBOK BARAT MANTAP (AMANAH, SEJAHTERA DAN BERPRESTASI)

### MISI

- Mewujudkan tata kelola pemerintahan yang profesional, melayani serta berbasis transparansi, akuntabilitas yang efisien dan memiliki integritas;
- Meningkatkan dan memantapkan akses infrastruktur wilayah dan pemenuhan layanan dasar secara berkeadilan;
- Mewujudkan konektivitas perekonomian antar pelaku usaha dan mendorong pertumbuhan ekonomi dan investasi yang kondusif dan keberpihakan pada masyarakat;
- Meningkatkan dan memantapkan kualitas sumber daya manusia yang sehat, cerdas dan berbudi daya berdaya saing;
- Meningkatkan dan memperkuat sinkronisasi dan sinergi pembangunan daerah untuk mempercepat capaian tujuan pembangunan.

Figure 2; Tiga Calon Pilkada Lombok Barat

[https://infopemilu.kpu.go.id/pilkada2018/hasil/penetapan/t2/nusa\\_tenggara\\_barat/lombok\\_barat](https://infopemilu.kpu.go.id/pilkada2018/hasil/penetapan/t2/nusa_tenggara_barat/lombok_barat)



## Methodologi

Research certainly has a method as in research so that this research, when viewed from its nature, is research that uses a natural background, a procedure for examining phenomena that are carried out by involving various existing methods with a descriptive analysis approach. The research process with the approach referred to in the approach mentioned starts from. research design, location, use of instruments, data sources, data collection, data analysis, and data validity testing, which produces data to support some new findings in the strategy. And Tuan Guru's political behavior in Lombok. By using qualitative research methods based on this phenomenon, it is expected to be able to find the hidden meaning behind the object or subject to be studied. So the researcher in this case uses the phenomenon approach. The phenomenon approach in the methodological treasures is better known as a comprehensive, detailed, intense, and in-depth study.

In this study, primary data was taken through interview activities with Teknik *semi-structured*, namely, first, the interviewer will give structured questions and continue by clarifying questions to explore more information, then researchers also use Technical interviews that have *open-ended* and *close-ended questions*. Then the selection of informants is carried out through the *purposive sampling* method approach, that is, samples are taken deliberately based on the purpose of research by paying attention to the political cycle of Tuan Guru. In addition, the informant criteria are people who have knowledge, experience, and have an influence on society and understand all information related to the title of this research such as. Indigenous figures, Ustadz, Scholar, and civil society.

Knowledge and experience, to find out the informant, the researcher uses *purposive sampling* techniques. Purposive sampling which can be called sample judgment is a deliberate technique by the researcher of an informant based on the quality of the informant. This technique is a nonrandom technique that does not require the theory or set that underlies the number of informants (Thomas, 20022, pp. 2–3). In addition, purposive sampling is also a way to obtain research data sources with various considerations. For example, the informant is considered able to explain about the data that the researcher wants to find and collector the informant is an expert person and masters the issue that the researcher asks, so this will make it easier for the researcher or the situation being studied and the impact is that the resulting data is very qualified.

## **Result and Discussion**

### **Tuan Guru and Leadership**

If we interpret the word leader in Indonesian "leader" is often called *penghulu*, leader, pioneer, builder, role model, mentor, cleric, Tuan Guru, mover, chairman, head, king, and every leader will be attached to power and power. While the term Lead is used in the context of the results of the use of a person's role related to his ability to influence others in various ways and every leader has a way or style of leading a large group. One of the current leadership approaches that research focuses on is the Transformational approach. This approach is part of the paradigm of "Social Transformation." According to *Noeng Muhajir*, transformation in anthropology is interpreted as a profound change to a change in cultural values. Along with the transformation process occurs also the process of adaptation, adoption, or selection to other cultures (Noeng Muhajir, 1996, p. 48).

Furthermore, the notion of social transformation in sociological terminology is a complete change in the form of form, nature, disposition, and so on in the mutual relationship between humans, as an individual or a group. Social transformation is often interpreted as the same as social change and the factors involved in the process of social change, among others, by the role of education, technology, cultural values, and social movements (Levis Mulford Adams, n.d., p. 106). A Tuan Guru is said to be a transformational leadership style when he can change the situation, change what is commonly done, talk about lofty goals, and have references to the values of freedom, justice, and equality. The transformational Tuan Guru will make the public see that the goal he wants to aspire to is more than just his personal interests. Therefore, by implementing a transformational leadership style in managing the da'wah institutions he leads, is expected to increase the effectiveness of its institutions, organizations, or agencies.

Basically the leader in power and power. It means that there is power in a leader and that power is the obedience of his followers to his leader. But in general, power means the ability of people or groups to control other people or

groups based on authority, authority, charisma, or physical strength (Taking care, leading, governing).

According to R. A. Dahl and George Kousoulas, as quoted by Abdul Muin Salim: *"Power is a special case of the exercise of influence; it is the process of affecting policies of others with the help of (actual threatened) severe deprivations for nonconformity with policies intended.* This means that effective influence without the threat (punishment) cannot be categorized as power (Abd Muin Salim, 2002, p. 56).

Furthermore, the most common to explain the nature of the Leader (Power) that Maximilian Weber has conceptualized as the three role models of pure power; charismatic (Ulama), traditional (Raja, Bangsawan), and legal-rational (Birokrat, Presiden, Perdana Menteri). His opinions are considered relevant because they are associated with the forms, actions, and social relationships inherent in each society. Here the researchers will explain the three theories of the authority referred to by max weber.



#### Otoritas Tradisional

- Traditional leaders are leaders who get a position based on inheritance from their ancestors. On the grounds of maintaining a hereditary tradition, his appointment was considered normal by the population (community).
- Weber argues that Traditional Authority is a form of authority possessed by a leader because of a family relationship with the previous leader of his followers so

#### Otoritas Legal Rasional

- Legal leadership is a position given by the people based on agreed legal rules. Its powers are also limited by the legal system in the form of written laws, as in Indonesia there is the 1945 Constitution

#### Otoritas Kharismatic

- Charismatic leadership is a form of leadership that is considered by followers as if they were given a special task because they have and are blessed with special talents by God to lead people who are experiencing a leadership crisis. In this case, the researcher takes an example; Sukarno as leader of the nation, the President of Indonesia, Vladimir Putin as a charismatic leader in Rusia, Tan Guru Bajang in Lombok.



## Implementation

Charismatic authority is one of the three authorities that Weber has described as the most ideal attitude when examining the role of religious leaders in social patterns in society (Turner, 1992, pp. 36–37). So that in the theory of charismatic authority that the researcher uses and has explained above, namely the leadership or Leadership of Tuan Guru when viewed from his charismatic authority, Tuan Guru is a figure that must be respected and obeyed and even cultized, so that this has an impact on the leadership of Tuan Guru which is not limited to the scope of religious areas, but also penetrates all elements of Tuan Guru's life without exception in the political field. In politics, Tuan Guru's charisma became the most important weapon in controlling society, so society was obedient and obedient when ruled by Tuan Guru.

In carrying out his political leadership, Tuan Guru uses his authority based on his charisma authority, according to Max Weber, this is a form of ability that is natural in a person, especially in a Tuan Guru who is a gift from God. So it is not impossible if Tuan Guru is able to compete in politics and get a lot of votes. In the context of local politics, their significant influence in society made some Tuan Gurus successfully secure positions as Executives, especially in areas where the majority were based on traditional Islamic societies. For example, Irwan Prayitno (Governor of West Sumatra, in 2010-2015 and 2015-2020), Taj Yasin Maimoen "Gus Yasin" (Deputy Governor of Central Java, in 2018-2022).

Then in West Nusa Tenggara, there is the figure of Muhammad Zainul Majdi or commonly referred to as TGB, who won the Governor's seat in 2008-2012 and 2012-2017. With the support of the two small parties PBB and the PKS, the TGB whose notaben is the grandson of Tuan Guru Pancor, the founder of Nadhatul Wathan, the largest Islamic organization in NTB was able to defeat the incumbent by bagging 24.86% (Oktara, 2015, p. 74). Thus the victory of the TGB in 2008 the first term made him set a record as the youngest and the first governor to have a background in mass organizations. When viewed from a family and organizational background, it can be said that in the figure of TGB there are qualities that can make himself an individual who has charisma.

Charisma which was passed down from his grandfather who was widely known by the people of Lombok as a national hero and Tuan Guru pancor who was resolute and had charisma, namely Maulana Shaikh TGH. Zainuddin Abdul Madjid, as well as the founder of the largest Islamic organization in Lombok, namely Nahdlatul Wathan (NW) (Nu"man, 1999). After the grandfather of the TGB died in 1997 he then now inherited the leadership of the NW in the pancor as well as inherited charisma from his grandfather. Charisma which is genealogical (traditional authority) is then strengthened with complete educational provisions so that the knowledge needed to guide and lead the people is in the figure of TGB.

From the activities and views that the researcher has explained above, it can then be explained that his existence as a Tuan Guru or Ulama as well as Umara' who is highly respected and followed by many people, of course, this is the most basic capital to become a leader formally and non-formally.

## Conclusion

Tuan Guru's political movement in West Lombok has played an important role in the local political landscape. Tuan Guru, an honorific title for respected Islamic religious leaders, has played a key role in shaping the political and social direction of the region. This abstract describes the history, influence, and impact of Tuan Guru's political movement in West Lombok. The history of Tuan Guru's political movement in West Lombok starts from a rich intellectual and religious tradition among the local community. Tuan Guru are religious leaders who are respected and recognized by Muslims in this area. Through their dissemination of Islamic teachings, Tuan Guru has gained significant power and influence in the community.

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