

# The Role of *Komite Persiapan Penegakan Syariat Islam* (KPPSI) Organization for Development of Islamic Civil Society in the Bugis Community of South Sulawesi, Indonesia

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**Abstract**—This writing describes the role *Komite Persiapan Penegakan Syariah Islam* (KPPSI) organization for development of civil society in Bugis community of South Sulawesi. The study used interviews as the data collection. Secondary data are collected from books, journals, and documents. This study used Antony Gidden's theory of structure to understand the role of KPPSI organization in developing of Islamic civil society in South Sulawesi. There are some civil society agendas of KPPSI, such as the implementation of Islamic law, Islamic economy, *dakwah*, and democracy. The basic concept of Islamic law is through state formal legislation. In terms of economic aspect, the intention of the KPPSI is the establishment of Perda (*Peraturan Daerah*) Act No. 2/2003 in Bulukumba, about compulsory payment for professional zakat, *infaq* and *sadaqah*. In regard to *dakwah* aspect, KPPSI focuses on Islamic structural *dakwah* that is oriented to get legitimation from local government. Another important aspect is democracy. KPPSI shows that democratization in South Sulawesi is part of Islamic ideology that is always considered as contradict with the concept of democracy. Since the Reformation Era, KPPSI exploits to demand special autonomy for the implementation of Islamic law in South Sulawesi.

**Keywords**—civil society; Bugis community; South Sulawesi; Islamic law; *Komite Persiapan Penegakan Syariat Islam*

## I. INTRODUCTION

The intention of this writing is to analyze the role of *Komite Persiapan Penegakan Syariah Islam* (KPPSI) organization in the development of Islamic civil society in Bugis community of South Sulawesi during the Reformation Era. KPPSI is well-known as an Islamic fundamentalist organization in South Sulawesi concerning on the implementation of Islamic law in South Sulawesi. KPPSI approaches local government to produce Islamic local regulation, which in turn enables them to develop civil society, particularly in economic, religious, and *dakwah* and democracy.

One of the most important aspects of the Reformation Era is the rise of civil society movements. The increasing attention

to the idea of civil society in Indonesia emerged as a reaction to the political discourse of the New Order era. According to Uhlin [1], one of the major characteristics of the New Order Era was the dominance of the state over society. A common wisdom among most Indonesians is that political life in Indonesia is strongly dominated by the state. In South Sulawesi, there is an Islamic local organization that has a role in strengthening the civil society, viz. *Komite Persiapan Penegakan Syariah Islam* (KPPSI). In implementing its agendas, KPPSI is discussing many issues, such as the implementation of Islamic law, economics and *dakwah* and social activities.

## II. RESEARCH METHOD

This writing is qualitative research. The primary data is sourced from interview with the Bugis intellectuals and other community figures who are working with the Bugis, KPPSI organization and Islamic civil society areas. Secondary documentary sources are included books and journal articles on similar research topics, documents, and conference papers. This approach analyses the historical and sociological aspects of KPPSI organization for developing the Islamic civil society in the Bugis community of South Sulawesi during the Reformation Era.

## III. RESULT AND DISCUSSION

### A. The Implementation of Islamic Law (*Syariah*)

*Komite Persiapan Penegakan Syariat Islam* (KPPSI) is an Islamic fundamentalist organization in South Sulawesi, which focuses on its vision to the implementation of Islamic law in South Sulawesi through out the government legislation. This method is suitable with Gidden's theory. Gidden's [2] theory of structure (state) analyses the role of KPPSI organization in South Sulawesi, especially for improving civil society in Reformation Era. Theory of structure is suitable with KPPSI's role in implementing its idea in South Sulawesi through state legislation.

In the beginning of its establishment, KPPSI was very controversial. Juhannis [3] states that several perceptions on KPPSI were it used physical intimidation and treats to achieve its purpose as a special autonomy for implementing the Islamic law in South Sulawesi. During this period, mass mobilization campaigning Islamic law was conducted by KPPSI activists that caused anarchy, particularly para-military wings.

Between 2000 and 2002, KPPSI has been involved in a violent chain of events, e.g. bombing in Makassar and the arrest of one of the figures who carried explosives. It becomes a stigma and prejudice against KPPSI and its members. This challenge reflects a change in strategy in the third year of its existence 2003, particularly the contribution of moderate movement [3].

1) *Basic understanding of Islamic law KPPSI:* According to Siradjuddin [4], General Secretary of KPPSI, Syariah is derived from revelation which can be categorized into two meanings. Firstly, syariah comes from Allah to His Prophets. Secondly, syariah is derivated to Prophet Muhammad as it is mentioned in the Quran and Prophet tradition. The second meaning is compulsory for Islamic society (Q.S (42): 13).

The main purpose of the Islamic law in KPPSI includes the benefit of the world and the hereafter. The benefit of the world includes the fulfilment of basic human life demands such as (protects religion, soul, intellect, lineage, possessions, and honour), supporting life needs, and complement. Meanwhile the benefit of afterlife includes forgiveness, mercy, willingness of God, and escape from the torment [4].

The basic concept of Islamic law that will be implemented by KPPSI is through state formal legislation. The figures of the implementation of Islamic law show that the reality of South Sulawesi, particularly the Bugis ethnic is very famous as Islamic identity. However, Islamic law is not properly implemented as the state is not properly regulated as well. Therefore, the figures of KPPSI forced the government of South Sulawesi to implement of Islamic law in South Sulawesi.

2) *The implementation of Islamic law in South Sulawesi:* Cawidu [5] states that the attempt to implement Islamic law in Indonesia through politics and legal constitution had been a part of the history of Islamic society struggle. After keeping silent during the New Order Era, the struggle has a momentum in the Reformation Era, because Indonesian people have the freedom to show their idea and movement. According to Bustaman and Ahmad [6], the implementation of Islamic law in Aceh is more emphasize on religious symbolic issues than the substance one. After Aceh has successfully implemented Islamic law, KPPSI has struggle in implementing Islamic law in South Sulawesi.

South Sulawesi is a most powerful province in giving response to the implementation of Islamic law's idea through state legislation. By using Gidden's theory of structure [2], KPPSI efforts to approach government (state) in producing Islamic law. This effort is carried out systematically through KPPSI [5].

After the city of Aceh, South Sulawesi begins the process of the implementation of Islamic Law through "Kongres Umat Islam Sulawesi Selatan" 19-21 October 2000. The Congress was opened by H. Asnawi, the Deputy Governor of South Sulawesi in Asrama Sudiang attended by thousands of participants [7].

The Congress creates some decisions. *Firstly*, the establishment of institutions struggle called *Komite Persiapan Penegakan Islam* (KPPSI) of South Sulawesi. *Secondly*, the program for the implementation of Islamic law as a rule in social life of South Sulawesi. *Thirdly*, the results of recommendation include: disseminating the results of the congress, forming the regional committees of KPPSI across districts, performing a million signatures to support the implementation of Islamic law, organizing seminars to formulate the concept of Islamic law, etc. *Fourthly*, memorandum of Islamic Law. *Fifthly*, the Charter of Cooperation, the agreement of cooperation between Abdul Hadi Awang, a chief minister of Terengganu and Ir. H. Abd Aziz Qahhar Muzakkar as the presentative of KPPSI [7].

The members of the Central Council from electoral region of South Sulawesi established a team in responding the KPPSI's demands, to discuss the Bill '*Rancangan Undang-Undang* (RUU) concerning the implementation of Islamic law in South Sulawesi. A.M. Fatwa was pointed out as a head of Hubda (region relation) and Prof. Dr. Paturungi Parawansa as a head of team to prepare RUU materials about the implementation of Islamic law in South Sulawesi [8].

In the process, the attempts made by national figures from South Sulawesi in the fight for the implementation of Islamic Law in South Sulawesi experienced the considerable constraints, so that the next step is supporting the concept of Islamic law through local regulations at the local or district level.

3) *The implementation of Islamic law at Bulukumba Regency:* Bulukumba is a regency located in the south-east part of South Sulawesi. During the Darul Islam (DI) movement in the 1960s, Bulukumba is the basis of region of DI in the south-east line of South Sulawesi. Bulukumba is divided into ten areas consisting of 103 villages and 21 districts. Islam is the majority religion in Bulukumba. Buehler [9] states that many of Islamic laws were implemented in South Sulawesi, particularly in Bulukumba.

According to Tjamiruddin, a former head of Religious Affairs and Chairman of Nahdlatul Ulama Bulukumba, the existence of Perda Syariah in Bulukumba was not initiated by KPPSI, but over the long history of community and government fidgety on environmental issues such as fighting, robbing and murdering in urban areas. This battle is often triggered by the proliferation of liquor among youth in Bulukumba. Eventually, Tjamiruddin initiated a meeting with religious leaders, community, youth, and Islamic organizations to discuss about the problems in Bulukumba and initiated a local legislation which is called *Peraturan Daerah* or *Perda syariah*. (interview with Tjamiruddin, 12 November 2013).

Before this rule being implemented, Patabai had initiated a program called crash programme [10]. The existence of Islamic Law is a formula created by the executive level (the government of Bulukumba). Then the design brought to People's Representative Council of Bulukumba Regency to be legalized. The role of KPPSI was very important to guard the design of the Perda to Legislative Assembly level (interview with Andi Patongai, 13 November 2013).

There are four Islamic Law designed by local government and legalized by Legislative people of Bulukumba:

- Perda No.3/2002, about banning, supervising, controlling, and prohibiting alcoholic drink from being sold [11].
- Perda No. 6/2003, about literacy in the Qur'an for students and those who want to get married [12].
- Perda No. 2/2003, about compulsory payment of professional *zakat*, *infaq* and *sadaqah* [13].
- Perda No. 5/2003, about wearing of muslim and muslimah dress [14].

Patabai Pabokori, the former of Bulukumba Regent, states that there are several realities as the establishment of Islamic law, include: *Firstly*, the implementation of Perda No. 3 in 2002 about banning, supervising, controlling, and prohibiting alcoholic drink from being sold. *Secondly*, the implementation of Perda No. 6/2003 [15] about literacy in the Qur'an for students and who want to get married. *Thirdly*, the implementation of Perda Islamic law No. 2/2003 [13], about compulsory payment professional *zakat*, *infaq* and *sadaqah*. *Fourthly*, the implementation of Perda no. 5/2003 [14] about compulsory payment professional *zakat*, *infaq* and *sadaqah* [14].

There are four responses to the Perda Syariah: those who supported it, some supported with notes, others rejected and then accepted, and the latter refused. After the implementation of the Islamic law, the level of criminality is reduced drastically. However, the Islamic law is only able to reach ordinary criminality and unable to touch the incredible crimes such as corruption and arthritis are less well against religious relations.

This regulation received a good response from the community because 99% of the population are Moslem, so that its implementation can be quickly perceived the benefits by society [16].

In the fifth year of the implementation, the parade was decreased. Even though the government of Bulukumba was still implemented the Perda, the community assumed that the spirit of Islamic law was running weak. Religious activities were not paid attention in the post-government of Patabai Pabokori [16].

The description shows that the implementation of Islamic law was not only depended on KPPSI, but also the synergy of all elements, particularly the government of Bulukumba.

## B. Economic Syariah

It is generally accepted that the condition of the economy in the Habibie transition era was at crisis point. According to Eklof [17], there were two crucial factors in Indonesia's economic transformation in the second half of 1997. Firstly, the transpiration of the Asian economic crisis that began to affect Indonesia from August 1997. Secondly, there were worries about President Suharto's health, which seemed to be deteriorating in the last month of the year.

Rachbini [18] depicts a good quality of economic society as being achieved through the strengthening of small to medium sized enterprises. Therefore, intellectuals have to think about problems on the macro scale yet remember to consider that the root of economy problems lies in the stagnation of small to medium sized businesses.

As an organization focusing on the implementation of Islamic law, KPPSI organization more emphasizes the political aspect than economic one. However, KPPSI still concerns on the economic aspect. One of its efforts is the establishment of Perda no. 2/2003 in Bulukumba, about managing the *zaka* profession, *infaq* and *shadaqah* [13].

The intention of the KPPSI organization to Islamic economy is the establishment of Perda no. 2/2003 in Bulukumba, about compulsory payment for professional *zakat*, *infaq* and *sadaqah* in the governmental period of Patabai Pabokori [13]. This Perda (Regional Regulation) is compulsory for all civil servants, farmers, and other professions to cut 2.5% of their salary that is managed by Bazis Bulukumba under the leadership of Tjamiruddin.

It is clear that KPPSI organization has different concept and implementation of Islamic economy compare to other organizations. KPPSI organization applies economic activity through state instrument, viz. the implementation of Perda Islamic law about *zakat* dan profession, *infaq* and *shadaqah*.

## C. Dakwah (Islamic Speech)

The other important roles on the development of civil society in South Sulawesi are *dakwah*. KPPSI organization does strategic Islamic structural *dakwah* by: *Firstly*, socio-education movement. This method will be able to support the implementation of Islamic law. *Secondly*, socio-politics movement. This method is one of Islamic *dakwah* methods to implement Islamic law in South Sulawesi. *Thirdly*, legislation movement method. This Islamic *dakwah* movement is one of KPPSI organization main agendas. Legislation movement method is a way to implement Islamic law at legislative assembly or executive (government) institutions to affect their policy. The result of this method is the establishment of legislation concerning Special Autonomy of South Sulawesi Province or *Peraturan Daerah* (Perda, Regional Regulation) through Legislative Assembly (DPRD) [19].

## D. Democracy

Another important point to discuss in KPPSI organization is the concept of democracy is. Hasan [20], the former of Lajna Tanfiziyah KPPSI, sates that democracy is a system that has a negative stigma inside. The founders of democracy concept,

such as Plato and Aristotele stated that democracy is full of deviation. The democratic values that are considered good for its followers need to be criticized, both in theory and reality of the paradox of the governmental system.

Democracy in KPPSI is related to the struggle for the implementation of Islamic law. According to Hasan [20], KPPSI is a constitution in struggling for the implementation of Islamic law. Indonesia is doing democratization through managing state which is based on local government Act. No. 22/1999. However, Regional Autonomy Rules do not include Judicature and Religion, but still the central government authority. Therefore, one way to overcome the problems is through demand special autonomy rules.

Hasan [20] explains that demand for special autonomy rules in South Sulawesi is a kind of democracy examination for the integration of Indonesia. If the government of Indonesia has a commitment to implement democracy, it has to give special autonomy, like Aceh and Irian Jaya. Therefore, the central government has to actively participate to show the region phenomena.

According to Alamsyah [21], the attitude of KPPSI on democratic aspect can be seen from the result of four times Islamic congresses which were held by KPPSI. The first congress was carried out from 19 to 21 October 2000 in Makassar. The main purpose of the congress was to strengthen the existence of *Komite Persiapan Penegakan Syariah Islam* (KPPSI) in the frame of the Republic of Indonesia. The second congress was conducted between 29 and 31 December 2001 in Makassar to affirm the political target of KPPSI in creating *rumah politik* (political house) as a medium of special autonomy for the implementation of Islamic law in South Sulawesi based on legislation. The third congress was implemented in Bulukumba regency from 26 to 28 March 2005. The main purpose of the congress was to solidify *ukhuwah Islamiyah* (Islamic brotherhood) and unity of Islamic community vision, particularly in South Sulawesi to accelerate the implementation of Islamic law. The next congress was held in Pangkep regency between 7 and 8 February 2010. The congress was carried out as a part of the KPPSI's struggle to get special autonomy for the implementation of Islamic law in South Sulawesi.

The phenomena of KPPSI organization show that democratization in South Sulawesi is part of Islamic ideology that is always considered as contradiction with the concept of democracy. The emergence of democracy in Indonesia since the Reformation Era gives the public sphere for the existence of the Islamic fundamentalist organization to struggle for the implementation of Islamic law in South Sulawesi. In the context of democratization in Indonesia since the Reformation Era, KPPSI exploits to demand special autonomy for the implementation of Islamic law in South Sulawesi.

It is clear that KPPSI organization has efforts to arrange Perda to increase civil society aspects in the Bugis community of South Sulawesi.

#### IV. CONCLUSION

In South Sulawesi, there is an Islamic local organization that has role in strengthening civil society in the Bugis community, viz. *Komite Persiapan Penegakan Syariah Islam* (KPPSI). In implementing its agendas, KPPSI is discussing many issues, such as the implementation of Islamic law, economics, and dakwah and social.

- The basic concept of Islamic syariah that is implemented by KPPSI is through state formal legislation. The figures of KPPSI are forced the government of South Sulawesi to implement of Islamic syariah in South Sulawesi.
- KPPSI develop economic system through the implementation of Islamic syariah. For example, the establishment of Perda no. 2/2003 in Bulukumba, about zakat profession, infaq and shadaqah.
- In terms of dakwah activity, KPPSI organization arranges method to support the implementation of Islamic law, vis. Islamic structural *dakwah*. Islamic structural dakwah movement is more oriented to get legitimation from local government in implementing Islamic law. For KPPSI and WI organization, shaking hand with someone who is not *muhrim* is forbidden.
- KPPSI organization shows that democratization in South Sulawesi is part of Islamic ideology that is always considered as contradict with the concept of democracy. The emergence of democracy in Indonesia since the Reformation Era, it gives the public sphere for the existence of the Islamic fundamentalist organization to struggle for the implementation of Islamic law in South Sulawesi.

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