

## The Impact Of Sis Aljufri's Movement And His Contribution To Seeking Indonesian Independence

Idrus M. Said\*<sup>1</sup>, M.Taufan<sup>2</sup> & Rugaiya Rugaiyah<sup>3</sup>

<sup>1</sup> Islamic Law Study Program (Ahwal Syakhshiyah) State Islamic University (UIN) Datokarama Palu

<sup>2</sup> State Islamic University (UIN Datokarama Palu)

<sup>3</sup> Islamic Law Study Program (Ahwal Syakhshiyah) State Islamic University (UIN) Datokarama Palu

\*Corresponding Author: Idrus M. Said E-mail: [idrusmuhammadsaid@gmail.com](mailto:idrusmuhammadsaid@gmail.com)

### ARTICLE INFO

### ABSTRAK

Volume: 1

ISSN:

### KEYWORDS

**SIS Aljufri, Struggle and contribution to Indonesia**

This research aims to examine the traces of the character and struggle of the charismatic founder of Alkhairaat. The figure of Sayyid Idrus bin Salim Aljufri, abbreviated as SIS Aljufri, is the central figure of the educator as well as a fighter for the people of eastern Indonesia, especially in the city of Palu, Central Sulawesi. SIS Aljufri used Alkhairaat education as a basis for resistance against colonialism to seize independence. Real evidence of the struggle and contribution of SIS Aljufri can be seen and enjoyed today, the existence of madrasas or schools, Islamic boarding schools of various types, universities, hospitals, and Alkhairaat endowments that contribute to national economic development. The merits of the long and noble struggle from 1930-1960 to the present day should be awarded the title of heroism. The frame of reference for this paper is the biography of SIS Aljufri. The methodology and research method used is the historical method with a social history approach and a cultural approach to strengthening social history data where SIS Aljufri has a diaspora, especially in Palu City, Central Sulawesi. These two approaches were deliberately used to explain the impact of the struggle movement and the contribution of SIS Aljufri to Indonesia's independence. SIS Aljufri, who founded Pendidikan Alkhairaat in 1930 until he died in 1969, has undergone four government phases: the Netherlands, Japan, NICA, and the DI/TII and *Permesta* rebellion. The impact of the struggle and contribution of SIS Aljufri can be seen from Alkhairaat, which already has branches of Islamic Boarding Schools and various levels of Madrasas, with a total of 1653 Madrasas spread across Eastern Indonesia.

### 1. Introduction

Sayyid Idrus bin Salim Aljufri, abbreviated as SIS Aljufri or more familiarly called Guru Tua by the Abna Alkhairaat (Alkhairaat group or community) who later became popular throughout eastern Indonesia, is the central figure of the noble educator for people in Eastern Indonesia. The impact of SIS Aljufri's struggle and contribution in the world of education can be seen and enjoyed today, especially in the eastern Indonesia region with the spread of madrasas, schools, and Islamic boarding schools at various levels, universities, hospitals and alkhairat endowments that contribute to national economic development. This trace of the service of the long struggle from 1930-1969 to the present is what the government, through the excerpt of Presidential Decree Number: 53/TK/Yun 2010, awarded the honorary "Bintang Mahaputera" ADIPRADANA.

The high respect for SIS Aljufri was not without reason, and it was not excessive when the Central Sulawesi Provincial Government proposed changing the name of Mutiara Airport by adding the name SIS Aljufri based on the Decree of the

<sup>1</sup> **Idrus M. Said** is a Ph.D Candidate Of Islamic family Law Study Program at post graduate school, Universitas Islam Negeri Datokarama Palu, Indonesia. This paper was presented at The 1st International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2022 as a Presenter held by the Postgraduate School Universitas Islam Negeri Datokarama Palu, Indonesia..

Minister of Transportation Number: KP 178 of 2014. In the dictum of the decree, it was considered that Sayyid Idrus bin Salim Aljufri was a fighter figure in Central Sulawesi in the field of education, especially religious education. Therefore, to commemorate his services, his name is used as the name of the airport. The figure for the services of SIS Aljufri's struggle is a long journey that can be found in various manuscripts of scientific works from research results and has been published on a local, national and international scale. SIS Aljufri, as an ulema (religious scientist) from the Hadrami circle, was a vital and prominent educator in the history of the Dutch East Indies government and the Japanese population in the last decades of the 19th century until the early decades of the 20th century. As a central figure in the intellectual transmission network through the pesantren education line to the people of the archipelago, he was not only transforming science and society, but also becoming the basis of resistance for the colonial invaders in the eastern Indonesian archipelago (Azumardi Azra, 2021). Therefore, in this paper, the researcher describes the evidence of the journey of the SIS Aljufri struggle movement and his contribution to the nation, especially in the eastern region of Indonesia.

The frame of reference for this paper is the biography of SIS Aljufri as contained in the international proceedings; Darliyah argues that the function of the biography includes various information about a person's achievements, events, positive things, and problems that have been faced. The description is used as a reflection or role model for the reader (Darliyah, 2022). SIS Aljufri, as the central figure of educator and preacher in the Eastern Archipelago, especially Central Sulawesi, involves many people in his movement activities, including his students and community leaders, not only ordinary people but also the elite *madika* (kings) in Central Sulawesi, Kalimantan, Gorontalo, Manado, and North Maluku. To reveal the other side of SIS Aljufri's biography, as stated by Sartono Kartodirdjo, that the political process of the complexity of the relationship between leaders and followers, authority, ideology, mobilization, solidarity, loyalty, and so on will all be able to reveal patterns of distribution of influence and power in relation to society (distribution pattern of social relations). All of them are based on culture (the pattern of distribution of values) (Sartono Kartodirdjo, 1992). For this reason, this paper focuses on (1) the impact of SIS Aljufri's struggle as an educator figure (transmission of the archipelago's intellectual network) and (2) SIS Aljufri's contribution to seizing Indonesian independence.

## 2.Literature Review

SIS Aljufri is a scholar figure and a great leader (Arabic-Bugis), so it is not an exaggeration if he is categorized as a scholar with a figure and personality different from other scholars. SIS Aljufri is the fourth child of the couple Habib Salim bin Alwi bin Saggaf Aljufri (a mufti in Hadhramaut) and Andi Syarifah Nur binti Muhammad Aljufri (a daughter of a descendant of a king in South Sulawesi who holds the title of Arung Matoa Wajo) (M. Noor Sulaiman, 1987) ; Gani Jumat, 2012). The beginning of struggle of SIS Aljufri (Guru Tua) began when he came to Indonesia intending to visit his family relatives, both in Java and Sulawesi (Jamrin Abubakar, 2014). SIS Aljufri decided to leave his homeland and settle on the island of Java for 7 (seven) years (1922-1929 AD). At first, he lived in Batavia (Jakarta), now known as the capital of the State of Indonesia, and then continued his journey to Jombang, East Java, in 1926 AD and met with Hadrah al-Shaykh K.H. Hasyim Asy'ari, charismatic cleric and founder of NU. At the end of 1928 AD, SIS Aljufri continued his trip to Solo and was entrusted with teaching and became the Director of Madrasah al-Rabitah al-'Alawiyah Solo branch for about two years (Huzaemah et al., 2014). During the two years in Solo, many changes have been made so that the madrasa is growing rapidly. However, because of the desire to visit family relatives in Sulawesi, SIS Aljufri finally moved to Central Sulawesi in 1929 AD.

Since the arrival of SIS Aljufri to Palu, the Dutch East Indies government forbade him to get off the ship and continue his journey to Wani. This incident is a clear fact that the Dutch Colonial had intervened in the sovereignty of the *Magau* and the *Kagaua* Palu traditional council. Evidence of this intervention is based on the *Traktat Long Contract* (Long Contract Treaty) signed in May 1888 in article 9, explaining the Dutch order to *Magau* Palu not to allow people of Chinese, Arab descent and other European traders to settle in Palos (Palu) for a period of more than three months, as written: "*De vorst en de hadat zullen aan geene Chincezen, Arabieren of andere vreemde oosterlingen toelaten zich in Palos te vestigen , zonder vooraf verkregen vergunning van den gouverneur van Celebes en onderhoorigheden*" (*Traktat Long Contract*, 1888)

According to Noor Sulaiman (SIS Aljufri Student), this refusal did not make SIS Aljufri give up. In 1930, SIS Aljufri made up his mind to preach in the Palu Valley, facilitated by the Arab captain in Kagaua Palu, Mr. Nassar Al Amri. SIS Aljufri conveyed his

### ***The Impact Of Sis Aljufri's Movement And His Contribution To Seeking Indonesian Independence***

noble intentions to Magau Kagau Palu, Djanggola bin Lapariusi (M. Noor Sulaiman, 1987; Gani Jumat, 2012). SIS Aljufri's explanation received a positive response from Magau Djanggola. The King finally made a 'Discretion', canceling article 9, the long agreement between the Kingdom of Palu and the Netherlands. Although initially opposed by the colonial side, Magau Djanggola, who was known to have diplomatic abilities, was able to guarantee the existence of SIS Aljufri in Kagau Palu. The guarantee resulted in the establishment of the first Madrasah Alkhairaat on 14 Muharram 1349 H. coinciding with June 11, 1930. According to Rustam Arsyad (Student of SIS Aljufri), it was during this period that Alkhairaat was established in the form of a Madrasa, and the inauguration ceremony was attended by Controleur (government supervisor/representative) Dutch East Indies) named Proshot, King Tjatjo Ijazah, Janggola, Head of the Arab group, and community leaders (natives and Arabs) (Saggaf Muhammad, 2018). Three years later, Alkhairaat's education was established, SIS Aljufri graduated 2 (two) students, Muhammad Qasim Maraqaou and Sayyid Abdurrahman bin Syech Al-Jufri. Then in 1934, for the second time, he graduated 33 (thirty-three) students (A. Kadir, 2014). SIS Aljufri named these students *buah pertama Alkhairaat* (the first fruits of Alkhairaat)/ the pioneer generation who helped him in developing Alkhairaat madrasas, as *asatizah* (teachers) in various regions in Central Sulawesi Province and other provinces. Several branches of the Alkhairaat madrasa are gradually opening, including:

- a. In Banggai, the Alkhairaat madrasa was opened in 1935, led by Al Ustadz Sa'ad Basyir.
- b. In Luwuk, the Alkhairaat madrasa was opened in 1936, led by S. Abdurrahman Aljufrie and Abdurrahman Lauk.
- c. In Poso, the Alkhairaat madrasa was opened in 1937, led by al-Ustadz H.M.Nur Hasan.
- d. In Batui, Luwuk/Banggai area, dipimpin oleh al-Ustadz Marzuki. pada tahun yang sama pula dibuka cabang-cabang Alkhairaat seperti di Salakan, dipimpin oleh Abd. Haiy, di Liang, dipimpin oleh al-Ustadz Muh. Shaleh, di Toima, Ampana dan sebagainya.
- e. In Kintom, the Alkhairaat branch was opened in 1939, it was led by al-Ustadz Alwi Ince Ote and several asatidzah namely Abdul Hamid and al-Ustadz H. Nawawian Abdullah.
- f. In the same year, the Alkhairaat branch in Nambo was opened, led by Al Ustadz Abdurrahman and Sanusi Patimbang.
- g. In Kalimantan on April 15, 1940, to be precise, the Bulungan area (Tanjung Selor and Tanjung Palas) was led by S. Saggaf bin Syekh Aljufri (M. Noor Sulaiman, 1987).

According to Gani Jumat, through his students and the Alkhairaat school base, as well as references to the book *Izhan al-Nashin* by Mustafa al-Ghalayin which consists of 42 topics of discussion, among others: about al-wathaniyyah (patriotism/nationalism) and al-hurriyah (freedom/independence) which was learned by his students, he had the effect of awakening the spirit of patriotism and resistance to the Dutch colonial and Japanese occupation. In addition to this book, according to Gani, SIS Aljufri also taught Alkhairaat's version of the national revival song (Gani Jumat, 2012). As quoted from SIS Aljufri's poems, among others, as follows:

*"Kami adalah angkatan muda, pemimpin masa depan, dengan ilmu dan akhlak serta perilaku yang mulia, kami akan bangun bangsa dan negara. Kami adalah pengawal tanah air dan harapan masa depan bangsa, mari bersama-sama kita bangun negara dan bela tanah air, dengan ilmu dan iman, kejayaan dan kemuliaan akan terwujud, hanya dengan perjuangan yang diperoleh oleh angkatan muda (We are the young generation, future leaders, with knowledge and noble character and behavior, we will build the nation and state. We are the guardians of the homeland and the hope of the nation's future, let's together build the country and defend the homeland, with knowledge and faith, glory and glory will be realized, only with the struggles obtained by the younger generation)"* (Saggaf Muhammad, 2018).

### **3. Methodology**

This paper uses a qualitative research type. From the results of the study and reading of data sources, it is necessary for the researcher to use and make the historical method (history) an analytical tool with a social history approach and a cultural approach. It is important to note that in this paper, there are several stages, namely: tracking or searching for sources, criticism or interpretation, and presenting data related to the biography of SIS Aljufri according to the historical science method (Kuntowijoyo, 2003). The sources of historical data in this paper include students and people who know SIS Aljufri as informants, research documents and articles, books, magazines, portraits, website data, as well as Alkhairaat school buildings as information to facilitate mapping and reveal the struggles and contributions of SIS Aljufri. In this paper, the author also avoids egocentricity so as not to appear centralized because SIS Aljufri is surrounded by people who have important roles and contributions, which means that SIS Aljufri is a character who is woven into the biographies of many other people around him. Thus, this paper also elaborates on the conception of SIS Aljufri's gait and the elite and political role of SIS Aljufri.

Because with these three conceptions, the other side of SIS Aljufri's life as protagonist, antagonist, and controversy can be seen clearly.

#### 4. Results and Discussion

The struggle of SIS Aljufri, as described in the literature review, is that he instilled a spirit of patriotism in his students, so there is historical evidence of his struggle for independence. Although he was not physically directly involved against the Dutch colonial and Japanese occupation, his involvement can be seen through the Alkhairaat School base and his students' resistance actions found in a number of historical events of the independence revolution in Central Sulawesi, such as in 1938 the Dutch accused Ustadh Abdussamad, a student of SIS Aljufri, the head of the Madrasah Alkhairaat Dondo Ampana Branch (now Tojo Unauna Regency), and seven of his friends mobilized the Dondo community's strength to expel the Dutch from the area. Abdussamad, along with seven of his friends, was shot viciously by the Dutch army, drowned in Poso Harbor, and then dumped in Tanjung Putiah (between Tojo and Poso) Tomini Bay (Gani Jumat, 2012).

In 1939, the Dutch colonialists intended to confiscate the Alkhairaat building based in Palu, after the Salumpaga rebellion broke out in Tolitoli. At that time, there were accusations that several students of SIS Aljufri were involved in the rebellion. The distrust of colonial officials peaked when they found reports that several students and Alkhairaat teachers had taken positions in Serikat Islam (Islamic Union). This led to the arrest of one of SIS Aljufri's students, M.S. Patimbang, during a secret meeting of Islamic unions in Luwuk, Central Sulawesi. The Dutch colonials called it an "underground meeting" in 1939 in the village of Soho-Luwuk. In addition to capturing M.S. Patimbang, the Netherlands has also prohibited villagers from using the mosque as a center for "anti-colonial" activities (Azyumardi Azra, 2021; Gani Jumat, 2012; Umar Faruk, 2020).

Since Japan took over the Dutch government on March 7, 1942, all religious schools have been closed. The Japanese government is apprehensive that anti-Japanese propaganda could be launched through religious education. Since the beginning of the Japanese occupation, the Alkhairaat school building has been closed. SIS ALJUFRI, together with his teachers and students, fled the city of Palu to the village of Pewunu-Kaleke. In Pewunu, SIS Aljufri met with Yoto Daeng Pawindu, a figure in the national movement from the PNI. Yoto Daeng Pawindu's house became an emergency school for approximately 70 Alkhairaat students, along with the family of SIS Aljufri (Ministry of Education and Culture, 1982). The most influential revolutionary groups in Central Sulawesi were the "Gerilya Kilat" and Laskar Merah Putih, in which a number of Alkhairaat leaders and students were involved, such as Bachrain Thayeb, Hasbullah, Asnawi and several other SIS Aljufri students (Azyumardi Azra, 2002). That is why the verse of the Red and White Flag, apart from being a form of appreciation for the symbol of the Indonesian state, is also a statement of SIS Aljufri's nationalism. After the Japanese occupation, Central Sulawesi was again colonized by NICA (Nederlands Indische Civiel Administratie) troops. They tried to colonize this area, as the Dutch and Japanese did. Seeing the reality of the conditions at that time, Alkhairaat College attempted to organize and consolidate all its institutional potential. Then, the people of Central Sulawesi tried to expel the NICA soldiers. At that time, many Alkhairaat figures, motivated by SIS Aljufri, were involved in the movement to defend the independence of the Republic of Indonesia. There were groups who worked openly, others worked underground (Gani Jumat, 2012).

Through the movements of the "Gerilya Kilita" and "Laskar Merah Putih", on May 6, 1950, Alkhairaat issued a proclamation against every threat that undermined the government of the Republic of Indonesia, which was based in Jogyakarta. (Sofjan B. Kambay, 1992) The political stance of SIS Aljufri and Alkhairaat, among others, is intended to warn against any separatist forces that try to undermine the Republic of Indonesia, such as NICA and DI/TII and Permesta. The culmination of SIS Aljufri's political stance, on June 15, 1951, Alkhairaat held a conference attended by community leaders, district heads, and kings in Palu, Donggala, and surrounding areas. This activity was chaired by M.S Patimbang and his secretary Kamaruddin Patimbang, a student of SIS Aljufri. The conference were agreed upon, among others: (a) To express the unanimity of opinion and Alkhairaat's actions as well as to support the announcement of May 6, 1950 and to oppose any threats that undermine the government of the Republic of Indonesia, which is based in Jogyakarta, and (b) To build, foster and develop Alkhairaat as a forum that moves for the benefit of Muslims in particular and the Indonesian nation in general (Sofjan B. Kambay, 1992). This conference was attended by 100 participants, including SIS Aljufri as the Leader of Alkhairaat, and was held in the first Alkhairaat Building. The conference resulted in an agreement to unite against every form of threat and continue to build Alkhairaat and support the Republic of Indonesia (Sofjan B. Kambay, 1992).

### ***The Impact Of Sis Aljufri's Movement And His Contribution To Seeking Indonesian Independence***

The impact of the real contribution to date can be seen in the evidence of the struggle pioneered by SIS Aljufri from 1930-1969 before the nation's independence. SIS Aljufri positioned Alkhairaat School as a forum for educating the nation to welcome Indonesian independence (Gani Jumat, 2012 ). In 1940, in a mission to preach, SIS Aljufri with his students, among others; Rustam Arsyad and M. Yunus Lanori visited Kalimantan (now North Kalimantan) to be precise in the Bulungan area (Tanjung Selor and Tanjung Palas). The results of the da'wah agenda aroused the sympathy of the local community. They opened branches of the Alkhairaat School in Tanjung Selor and Tanjung Palas (the position of the Sultanate of Kalimantan). The two branches of this school were led by S. Saggaf bin Sheikh Aljufrie. The establishment of a self-help school by the Tanjung Selor community was sponsored by Sheikh Salim bin Jumain bin Godal and Enci Muhammad bin Enci Hamid under the name Al-Ma'arif school. The teaching staffs were: S. Saggaf Bin Syeckh Aljufri, Rustam Arsyad, and Yunus Lanori. Meanwhile, the school in Tanjung Palas was built under the name Al-Ulum which was sponsored by H. Andi Adam bin Petta Lolo and H. Abdul Fatah bin Abdul Gani. Inaugurated simultaneously on April 15, 1940, the two schools were Alkhairaat Schools, by which SIS Aljufri used his political tactics to deceive the Dutch government. However, after the Japanese took control of Kalimantan, on February 5, 1942, entering Tanjung Selor and Tanjung Palasa, after previously occupied the island of Tarakan on January 12, 1942, SIS Aljufri and his entourage returned to Palu. In 1948, a year before the sultanate of Bulungan declared to join the Republic of Indonesia, SIS Aljufri ordered a student named Ustad Mahfud to return to Tanjung Selor to reopen the Alkhairaat School, which still exists today.

In 1963, he made a second visit to Maluku and stopped in Ternate (now North Maluku Province), and made visits to several sub-districts, such as Bacan, Jailolo, Tobelo, Morotai, Patani, Weda, Maffa, Gane Dalam, Makian, Kayoa, and several other areas in Ternate. In his journey, SIS Aljufri brought his students with him, and this second trip brought the mission of education and da'wah. Precisely on September 21, 1964 Alkhairaat was officially established in Ternate City and several areas in Maluku today (North Maluku), including: Bacan, Jailolo, Tobelo, Morotai, Patani, Weda, Maffa, Gane Dalam, Makian, Kayoa, and several other areas in Ternate (M. Noor Sulaiman, 1987).

### **5. Conclusion**

The SIS ALJUFRI struggle movement, when viewed from the establishment of the Alkhairaat Educational Institution in 1930 until his death in 1969, the struggle of SIS Aljufri through periods of struggle starting from the Dutch colonial occupation, Japan, the NIC government, and the phase where the Indonesian State was still looking for its identity as a nation. SIS Aljufri, through the Alkhairaat educational institution, not only transforms knowledge to his students but also as a basis for resistance through the revolutionary movements of independence such as Grilya Kilat and Laskar Merah Putih in which the teachers and students of Alkhairaat are directly involved. SIS Aljufri, through his students and educational institutions, was also able to consolidate figures of fighters, political figures, and kings to express a united attitude to maintain the integrity of the Unitary State of the Republic of Indonesia. It is recorded that the Alkhairaat Educational Institution, founded by SIS Aljufri during his lifetime, had 450 branches of Alkhairaat Education spread across the Eastern Indonesia Region. Until now, the impact of the struggle and contribution of SIS Aljufri can be seen from the Alkhairaat Educational Institution, which has branches of Islamic Boarding Schools and Madrasas/Schools from various levels with a total of 1586 Madrasah spread across Eastern Indonesia and one university.

## References

- Abubakar, Jamrin. (2014). *Guru Tua Pahlawan Sepanjang Zaman*. Yogyakarta: Ladang Pustaka.
- Azra, Azyumardi, Jaringan Ulama Timur Tengah dan Kepulauan Nusantara abad XVII & XVIII Akar Pembaruan Islam Indonesia, Edisi Revisi, Jakarta: Kencana, 2005.
- Bachmid, Ahmad. (2007) *Sang Bintang Dari Timur, Sayyid 'Idrus Aljufri Sosok Ulama & Sastrawan*. Jakarta : Studia Press.
- Departemen Pendidikan dan Kebudayaan. (1982) Proyek Inventarisasi dan Dokumentasi Kebudayaan Daerah, *Sejarah Revolusi Kemerdekaan Daerah Sulawesi Tengah*. Jakarta: t.p
- Jumat, Gani. (2012) *Nasionalisme Ulama Pemikiran Politik Kebangsaan Sayyid 'Idrus bin Salim Aljufriy*. Jakarta: Kementerian Agama RI.
- Kadir, Abdul. (2014). *Sumbangan Sayyid 'Idrus bin Salim Aljufri Dalam Pembinaan Syariat Islam Terhadap Masyarakat Lembah Palu & Komunitas Muslim Indonesia*. Semarang: Pustaka Zaman.
- Kambay, Sofjan B. (1992). *Perguruan Islam Alkhairaat Dari Masa Kemasa*. Palu: t.p.
- Kuntowijoyo. (2003) *Metodologi Sejarah*. Yogyakarta: Tiara Wacana.
- Sulaiman, M. Noor. (1987). *Biografi S. Idrus Bin Salim Aljufrie*. Ternate: t.p
- Muhammad, Saggaf, et.al. (2018) *الكوكب الدرّي في مناقب و مآثر السيد الحبيب عيروس بن سالم الجفري*. Jakarta: Dârul Kutub al-Islamiyah.
- Sartono, Kartodirdjo. (1992). *Pendekatan Ilmu Sosial Dalam Metodologi Sejarah*. Jakarta: Gramedia Pustaka Utama.
- T. Yanggo, Huzaimah. et al. (2014). *Sayyid Idrus Bin Salim Al Jufri Pendiri Alkhairaat dan Kontribusinya Dalam Pembinaan Umat*. Jakarta: Gaung Persada Press.
- Faruk, Umar. (2020). *Alkhairaat: A Study On Its Hadhrami Background And Roles In Educational Reform in Eastren Indonesia* (Thesis submitted for the degree of Doctor of Philosophy), The Australian National University.
- Darliyah, Isah Cahyani & Nuny Sulistyani Idris. (2019). Kajian Teks Biografi Sebagai Bahan Biblioterapi. Paper presented at the Proceedings of the Seminar International Riksa Bahasa XIII, UPI, Bandung.