

A Model of Transformative *Da'wah* in The transmigration Area of Nagari Sopan Jaya, Dharmasraya Regency

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Abstract

This article is a critical review of transformative *da'wah* in Nagari Sopan Jaya, which has received little attention. In 1993, Nagari Sopan Jaya was one of the ex-transmigration areas. Religious knowledge is generally unknown in the transmigration community. The entity, on the other hand, can transform into a *Sharia*-aware individual and thus form a *madani* society civilisation. The goals of this study are as follows: 1) to describe the transformative *da'wah* model in transmigration areas; and 2) to see transmigration missionary dialogue as a tool for *madani* society development. This study employs a case study method with a descriptive explanatory approach. Data were gathered through observation, interviews, and a review of the literature. The results of the research show that the *da'wah* of transformation is carried out in 3 stages; 1) planting monotheism and *sharia* awareness; 2) Islamic community development (*ta'lim* method); 3) Caring for the awareness of Muslims (*takwin al ummah*). Meanwhile, in the development of *madani* society there are 4 principles that must be upheld, namely moral and ethical principles (*rubama bainakum*), social principles (*khoiru ummah*), political principles (*siyasah*), and brotherhood principles (*ukhuwah Islamiyah*, *wathoniyah*, and *basyariyah*). The four components have simultaneously been realized by the Sopan Jaya community so that it has grown into a *madani* society.

Keywords: Civil Society, *Da'wah* Transformative, Transmigrant

Abstrak

Artikel ini merupakan ulasan kritis atas dakwah transformatif di Nagari Sopan Jaya yang belum banyak dikaji. Nagari Sopan Jaya merupakan salah satu daerah eks-transmigrasi pada tahun 1993. Pada umumnya masyarakat transmigrasi awam akan pengetahuan agama. Namun entitasnya dapat bertransformasi menjadi individu yang sadar syariah sehingga dapat membentuk peradaban masyarakat madani. Tujuan penelitian ini 1) Untuk mendeskripsikan model dakwah transformatif di daerah transmigrasi; 2) Melibat dialog dakwah transmigrasi dalam pembangunan masyarakat madani. Penelitian ini menggunakan pendekatan studi kasus dengan metode deskriptif eksplanasi. Data dikumpulkan dengan metode observasi, interview, dan studi literatur. Hasil penelitian menunjukkan dakwah transformasi dilakukan dengan 3 tahapan; 1) penanaman tauhid dan sadar syariah melalui masjid; 2) pembinaan masyarakat Islam (metode ta'lim); 3) Merawat kesadaran umat melalui pendidikan Islam (*takwin al ummah*). Sedangkan dalam pembangunan masyarakat madani di Nagari Sopan Jaya ada 4 prinsip yang harus dipegang teguh yaitu prinsip akhlak dan etika (*rubama bainakum*), prinsip sosial masyarakat (*khoiru ummah*), prinsip politik (*siyasah*), dan prinsip persaudaraan (*ukhuwah Islamiyah*, *wathoniyah*, dan *basyariyah*). Keempat komponen tersebut secara beriringan telah diwujudkan oleh masyarakat Sopan Jaya sehingga tumbuh menjadi masyarakat yang madani.

Kata Kunci: Masyarakat Madani, Dakwah Transformatif, Transmigran

Background

As of right moment, we are aware that the majority of the *da'wah* movement takes place in urban areas.¹ This phenomenon is doing more than just doing its duty to preach;

¹ S. Suharto, "View of The Role of Al-Khairaat Media as a Channel Communication of *Da'wah* in Palu

City," Golden Ratio of Social Science and Education, 2022.

its core has undergone a value metamorphosis into a requirement.² This is mostly done on the basis that city life is complex and full of moral decadence and is an object of study that is quite interesting for most preachers (*da'i*). Affordable media accessibility is the basis for shifting the value of *da'wah*. *Da'wah*, which is originally done in a conventional way, begins to penetrate the world of entertainment. The phenomenon known as *dakwabtainment* is very popular among preachers (*da'i*).³ However, behind the hustle and bustle of the *da'wah* that is getting more intense, many parties seem to forget their attention to the progress of *da'wah* in rural areas. One of them is the transmigration area.

One of the transmigration zones, Nagari Sopan Jaya, has an extremely diverse population and this has a significant impact on the people's religious beliefs. Early on, the transmigration of Nagari Sopan Jaya's people lived a totally different lifestyle from what is now considered to be Islamic. Consumption of filthy foods like pork and snakes is frequent, and adulterous affairs are a highly common practice. Similar to how Sopan Jaya has moved even further away from civil society's standards is its widespread use of gambling and alcohol use, as well as the absence of mosques and/or surau. People that transmigrate and are less adapted to their new environments are the root cause of this problem since they frequently bring negative customs from their previous communities with them to the new one. Similarly, Sopan Jaya has become even further far from the standards of civil society due to the widespread use of gambling, alcohol consumption, and the absence of mosques and/or surau. Transmigrants that are less able

to adapt to their new surroundings and frequently bring negative customs from their previous communities with them are the root cause of this problem. For instance, the *melek'an* custom includes drinking and gambling when one of his women gives birth. Momentum that should be created by expressing thankfulness to Allah for the gift of children is hampered by disobedient behaviours that aim to anger Him.

The ironic condition of society should be reconstructed by instilling Islamic values in the lives of transmigrant people. The most appropriate term is to apply transformative *da'wah* so those people who are initially far from religious values switch to become religious ones. Transformative *da'wah* is carried out by the development preachers (*dai*) who are sent by the government to foster transmigration communities and improve their human resources to be better in transmigration areas. It is built by inserting Islamic values into the life of civil society.

Kiai Rofiq delivered transformative *da'wah* in Nagari Sopan Jaya. His prior experiences in conservative *salaf* Islamic boarding schools encouraged Kiai Rofiq to employ the cultural approach strategy also used by Wali Songo in the Java region. The inhabitants of Nagari Sopan Jaya, who at first resisted Islam, changed after going through numerous stages of transformative *da'wah*, and now actively support Islamic principles. This is increasingly supported by the number of *zakat* and *qurbani* which is increasing every year, the rise of Hajj and Umrah pilgrims as well as the community is increasingly motivated to send their children to Islamic boarding schools to study Islam. The Sopan Jaya community,

² Ajmal Khan, "English-Importance of Da'wah In Islam: A Review of The Prophet's Da'wah Strategies in State of Madina," *The Scholar Islamic Academic Research Journal* 8, no. 1 (2022): 83–103.

³ Mhd. Syahirul A. Rambe, Haris Muda Panasean Lubis, and Mailin Mailin, "Dakwabtainment "Existence of Dakwah In The Television Industry In

Indonesia: The Fight Between Syiar And Market Segmentation," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 6, no. 2 (December 31, 2021): 165–72, <https://jurnal.dharmawangsa.ac.id/index.php/almufida/article/view/1712>.

which had previously engaged in acts of disobedience, was successfully converted by this transformative da'wah action to become a society that obeys and practices Islamic teachings.

Based on the researcher's examination of *da'wah* studies in transmigration zones, there haven't been many studies conducted in this subject. Among the most recent is research conducted by Afandi with the title implementation of structural *da'wah* in Timpeh.⁴ This study focuses on the implementation of the up to down *da'wah* method in Timpeh. Furthermore, Gustiani's dissertation was focused on the history of transmigration and the development of *da'wah* in Pelepat Ilir, Bungo.⁵ Some of these studies deliberately focus on historical methods and traces in transmigration areas where many of them have not studied the issue of *da'wah* strategies in building *madani* society, a society condition that is aware of *Shari'a*, not only in the individual realm but in the communal realm. The studies refer to the strategy used by a *dai* when preaching in fostering, empowering the community, and welcoming him to a more Islamic life in the future compared to the pioneering period of transmigration areas.

One of the realities of *da'wah* that is full of opportunities and challenges is the dynamics of da'wah in transmigration areas. The inevitable formation of a civilized society represents a real opportunity if accompanied by the appropriate *da'wah* methods and

strategies. Similarly, preachers will face challenges in developing their *da'wah* strategies as a result of society's lay, multicultural, and rational religious knowledge.⁶ The reality of society as intended is an important note for preachers to strive for transformative *da'wah*, namely the presence of preachers with the efforts made in demanding changes in society. Saiful Muhtadi synthesizes that transformative *da'wah* is a strategy carried out in the process of social engineering towards an ideal social order.⁷ The urgency of strategy in human life is a tool in determining the basic goals, locations, methods, time, and equipment in achieving agreed goals.⁸ Bakti said that the challenges of *da'wah* in the era of globalization require special strategies and competencies in order for *da'wah* to form a *madani* society.⁹ The term of *madani* society was first introduced by a contemporary Malaysian philosopher, Naguib Al-Attas in 1996. Then, it was popularized again by Nurcholis Majid and Yanwar Ibrahim (Prime Minister of Malaysia). Many scientists say that the concept of *madani* society is a derivative of civil society. However, Bakti denied this and said that *madani* society is actually the antithesis of western civil society. According to him, *madani* society is a representation of the model of Medina (the second holiest place in Islam after Makkah) society as a pluralist-idealistic society, as exemplified by the Prophet Muhammad.¹⁰ According to him, in the civilization of Medina, the *Muhajirin* (the first converts to Islam who emigrated with him

⁴ Yusuf Afandi, "Implementasi Dakwah Struktural di Kecamatan Timpeh Kabupaten Dharmasraya," *Sebatik* 26, no. 1 (June 1, 2022): 131–38, <https://doi.org/10.46984/SEBATIK.V26I1.1913>.

⁵ Dwi Gustiani, *Sejarah Transmigrasi Di Kuamang Kuning Kecamatan Pelepat Ilir Kabupaten Bungo 1982-2002*, 2022.

⁶ Nur Ahmad, "Tantangan Dakwah Di Era Teknologi Dan Informasi: Formulasi Karakteristik, Popularitas, Dan Materi Di Jalan Dakwah," *Addin* 8, no. 2 (2014): 319–44, <https://doi.org/https://doi.org/10.21043/addin.v8i2.600>.

⁷ Asep Saipul Muhtadi, *Metode Penelitian Dakwah* (Bandung: Pustaka Setia, 2003). 15

⁸ Bintoro Cokro Mijoyo, *Teori Dan Startegi Pembangunan Nasional* (Genta Agung, 1990). 14

⁹ Andi Faisal Bakti, "Globalisasi: Dakwah Cerdas Era Globalisasi Antara Tantangan Dan Harapan," 2014. 1-30

¹⁰ Andi Faisal Bakti, "Paramadina and Its Approach to Culture and Communication: An Engagement in Civil Society," *Archipel* 68, no. 1 (2004): 315–41, <https://doi.org/10.3406/ARCH.2004.3840>.

from Mecca to Medina) and *Ansor* (the Medinese who assisted Muhammad and the muhājirūn) had collaborated in forming a large Islamic empire in Medina without regard for who was a migrant and who was a native. This concept is very relevant when it is implemented in a heterogeneous Indonesian realm.

At the micro level, the relevance of *madani* society to the context of the transmigration community is an absolute necessity. In the context of transmigration, according to Nurcholis Madjid, civil society can be defined as a society that is aware of Islam, has a spirit of high tolerance, mutual cooperation, and democracy.¹¹ In Nagari Sopan Jaya, the efforts to establish *madani* society have been made by Kiai Rofiq.¹² A transmigration preacher sent by the government to empower and foster society so that the essence of Islam is maintained, preserved, and ultimately form a social pious civilization.¹³ Sosrosudiro described it as a simulation of the transformation of values from civil society to civil religion.¹⁴ The civil religion is the society condition where its people believe in Allah SWT, do good deeds and apply *amr makruf nabi mungkar*. This means that the greater the quality of a person's faith, the more motivated he will be to say good and forbid evil (*amr makruf nabi mungkar*). These three dimensions have been stated by Allah in His word (QS. Ali Imron: 110).¹⁵ To become a *Khoiro Ummah*, a continuous relationship is needed between faith, *amr makruf*, and *nabi*

mungkar. Furthermore, the three hierarchical relations can be seen in the following chart:

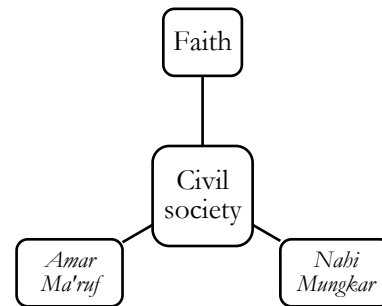


Figure 1. Model of civil society in the Qur'an

In the light of previous lines, this is qualitative research with a case study approach. The method used is descriptive explanation, in which the writer first described the situation of the transmigration community historically, presented the existing data, then analysed the research findings critically and elaborate them based on both the theory of civil society and the concepts of transformative *da'wah* strategies in Islam. The primary data source in this study was obtained directly from transmigration preachers in Nagari Sopan Jaya through in-dept interview techniques. The secondary data of the study was obtained from textbooks, books, reputable scientific journals, seminar materials, training, colloquia, theses, and dissertations. This research discusses two problems: first, what is the model of transformative *da'wah* from transmigrants in Nagari Sopan Jaya? second, what is the model of civil society formed in Nagari Sopan Jaya?

¹¹ Andi Faisal Bakti, "Islam and Modernity: Nurcholish Madjid's Interpretation of Civil Society, Pluralism, Secularization, and Democracy," *Asian Journal of Social Science* 33, no. 3 (January 2005): 486–505, <https://doi.org/10.1163/156853105775013634>.

¹² His full name is Muhammad Rofiq Ahmadi. He is a development preacher sent by the Ministry of Religion for the Muara Timpeh V transmigration area, Sawahlunto Sijunjung in 1993. Currently he serves as chairman of the MUI Kec. Padanglaweh, Kab. Dharmasraya. Data interviewed on August, 20th, 2022.

¹³ Social piety can be realized if each individual has been able to optimize the potential for personal

piety. This is a form of social engineering that does not form spontaneously. However, through ideological struggles and complex interactions. Totok Agus Suryanto, "Rekayasa Sosial Dakwah Islam Nusantara," *Bayan Lin-Naas : Jurnal Dakwah Islam* 1, no. 1 (June 2017): 43–62.

¹⁴ Endang Rudiatin Sosrosoediro, *Dari Civil Society Ke Civil Religion* (Jakarta: MUI, 2007). 4

¹⁵ This verse explains the relationship that occurs between faith and *amr makruf nabi mungkar* stated in QS. Ali Imron: 110. كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

An Early Portrait of Diversity in Nagari Sopan Jaya: The Tabligh Process

In general, the people who took part in the transmigration program were *the abangan* class of Javanese.¹⁶ Personally, people's motives for participating in the transmigration program are economic problems (lack of money).¹⁷ The goal is to seek better living fortunes in new areas. The lack of human resources caused by the poor level of education prevents them from being competitive in the workforce. Social disability (*kevirangan*) is yet another reason for transmigration, however there aren't many of them. The truth is that certain transmigrant groups were formerly made up of individuals who had been intimately involved in social issues in their home regions, leading to their exclusion from the community.

Nagari Sopan Jaya is an ex-transmigration area in 1993. This area is a *Trans-per* (plantation transmigration) whose population came in waves. In the first wave in 1990, 50 local trans families of Minangkabau ethnicity populated the settlement. The second batch of transmigrants came from Semarang, Malang, Sumenep and West Java. The third wave was Sampang (Madura), Bojonegoro and Wonogiri, while the last wave of transmigration was from Yogyakarta. There are striking differences between Nagari Sopan Jaya and other transmigration areas. For example, the homogeneous village Bedol of Sitiung In

addition, Nagari Sopan Jaya, which is geographically close to the original village of the Kerajaan Padang Laweh, received a strong influence from the hegemony of the *adat basandi syarak, syarak basandi Kitabullah* (cultural rule is based on Islamic rule, Islamic rule is based on holy Qur'an)

Some of these main motives narrate that the transmigration community is an ignorant society of its religious knowledge because the majority come from *the abangan* (Javanese people who are Muslims and practice a much more syncretic version of Islam than the more orthodox *santri*) class. Therefore, the government also includes development preachers to help in efforts to empower transmigrant communities. Almost all types of transmigration include preachers except Bedol transmigration village.¹⁸ This is due to the fact that this programme only relocates villages to other areas. The composition of the villagers remains intact as the area of origin. The condition of the people who are arid in religious knowledge, the lack of human resources, and the unstable economy are challenges for the preachers in carrying out their *da'wah* agenda. Transmigration people with diverse behaviours bring the traditions of their hometowns to the transmigration areas and these traditions often rub against the Islamic values.

A sociologist, Soerjono Soekanto, said that society is a group of people who live

¹⁶ Javanese people remain the majority in the transmigration program because this program aims to reduce the population density in Java which is already very large. However, there are also people from other ethnicities such as Sundanese, Balinese and Madurese. In Nagari Sopan Jaya, transmigrants from Java were also divided into several groups which were usually affiliated based on the name of the region in their hometown. For example, there are Semarang, Soloan, Banyumasan, and Malangan. Observation Finding, August 25, 2022. See Elma Oktaviana, "Lunga Menyang Tanah Sabrang: Kehidupan Keluarga Transmigran Jawa" (Universitas Sanata Dharma, 2021). dan Witrianto Witrianto, "Agresi

Penduduk Asli Terhadap Transmigran Di Desa Tongar Kabupaten Pasaman Provinsi Sumatera Barat Tahun 1954," 2015.

¹⁷ Patrice Levang, *Ayo Ke Tanah Sabrang - Transmigrasi Di Indonesia*, 1st ed. (Jakarta: Kepustakaan Populer Gramedia, 2003). 57

¹⁸ Bedol transmigration village is a program to move villages affected by the Gajah Mungkur dam project in the Wonogiri area to a new area. Ria Gondowarsito, "Transmigrasi Bedol Desa: Inter-Island Village Resettlement from Wonogiri to Bengkulu," *Bulletin of Indonesian Economic Studies* 26, no. 1 (April 1990): 48-68, <https://doi.org/10.1080/00074919012331335705>.

together and form a culture.¹⁹ The transmigrant community is a group of people who come from various regions and build a new culture. An Islamic basis (*al qiyam al Islamiyah*) must be provided for the community before a negative culture takes hold, hence the new culture remains within the corridors of Islamic law. To achieve this, a special strategy is needed. In the context of *da'wah*, the strategy is carried out to achieve community life that is intertwined in the bond of *ukhuwah Islamiyah* (Islamic brotherhood)

One of the strategies carried out for the first time by Kiai Rofiq as a transmigrant preacher was an effort to build Islamic symbols through mosques. When he first arrived at the transmigrant area, he found a stood firm mosque, Masjid Al-Muhajirin, but not many people prayed there, especially during Friday prayers. According to him, the name was pinned because the trans-migrants were equated with the *Muhajirin* who migrated from Mecca to Medina. The embedding of Al-*Muhajirin* also philosophically means the migration of trans-migrants from all spheres of life that are bad for a better life.

On the other hand, Nagari Sopan Jaya also did not have a market at that time. To buy daily necessities, you have to go to Blok B or Koto Baru market which is 20-30 km away on foot. It was based on these two realities that Kiai Rofiq attempted to make a political approach with the government Head of the Transmigrant Settlement Unit (KUPT) to build a people's market (*pakan*).²⁰ The day chosen was Friday because, in addition to being

the new transmigrant community's economic engine, it allowed for the crowding of the Al-Muhajirin mosque, which had a relatively small congregation, with traders so that the preaching of Islam could be more easily spread. The diametrical relationship that occurs between the market as an economic activity (physical) and Friday prayer services (metaphysical) as the embodiment of worldly aspects without negating the *ukhrawi* style. This means that in a transparent manner the existence of the market on Friday reminds people to never give up, be persistent and tenacious in the life of the world. However, he must understand that there is a substance that must be remembered when it comes to prayer time. Thus, the hope is to form integrity Muslims who have a high work ethic with Islamic principles.²¹ However, in practice there are still some people who are reluctant to pray. This has been alluded to by the Prophet in his words.

إِعْمَلْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا وَاعْمَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ عَدَا

Means: Work for your community as if you planned to live a long time. And prepare for your afterlife as though your death were imminent.

In the light of previous lines, the logical consequence of this action is the realization of society in the prosperity of mosques and optimizing the role of mosques in building Islamic symbols fundamentally. The Prophet

¹⁹ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Raja Grafindo Persada, 1990). 187

²⁰ Minangkabau people call the market with the term feed. The mention of it is often found in the *lingua franca* "awak pai ka feed", or "awak karajo manggaleh di feed". Feed comes from the word week which means Sunday. So feed is a people's market which is held once a week. This traditional food-style market can be found in almost all areas of the province of West Sumatra. Suci Kurnia Putri, "Pakan: Pasar Tradisional Rakyat Bukittinggi Pada Abad Ke-19," *Al-Isnad: Journal of Islamic*

Civilization History and Humanities 2, no. 2 (December 2021): 31–42, <https://doi.org/10.22515/ISNAD.V2I2.4904>.

²¹ Minangkabau people call the market with the term feed. The mention of it is often found in the *lingua franca* "awak pai ka pakan (market)", or "awak karajo manggaleh di pakan (market)". *Pakan (market)* comes from the word "week" which means Sunday. So feed is a people's market which is held once a week. This traditional food-style market can be found in almost all areas of the province of West Sumatra. Putri.

once he arrived in Medina in the *hijrah* procession, built a mosque as the contextualization of his sunnah. Then, Kiai Rofiq built the mosque's prosperity because physically the mosque building had stood firm and was built by the government. However, only a vacuum space was left because the spirit of the mosque was not found. The urgency to build mosques physically and psychologically is a barometer of the significance of forming a communal Muslim society. This is because Islam will seep into every aspect of the people's life if the Islamic system, its *aqidah* and ethics, as well as the unity of God's rope in the spirituality of the mosque are strictly maintained and obeyed.²² In addition, the mosque is an important element that can penetrate social barriers. The entity can unite people in a holistic and egalitarian whole amidst the threat of identity difference conflict (SARA). The mosque is a meeting place for the rich and the poor, natives and immigrants, dark and light skin, children and adults, as well as officials and ordinary people as what it was also done by Muhammad to the Muhajirin and Ansor.²³

Furthermore, the *da'wah* strategy carried out by Kiai Rofiq is oriented towards *taubid ulubiyah* which is also a fragmentation of the missionary strategy of Rasulullah SAW. During the early Mecca period, Rasulullah's *da'wah* focused on the call for *Taubid ila Allah*. A similar view was emphasized by Asror that *da'wah* activities must be able to provide problem solving for social problems prevailing in society.²⁴ Enjang AS revealed that applicative *da'wah* is not only devoted to calls for humans to validate the existence of Allah alone (theological dimension). More than that,

da'wah is a transformative effort to eradicate unequal and inhumane social practices (anthropological dimension).²⁵

The fact is that the conditions in Nagari Sopian Jaya were slightly different because at that time the people were already Muslim while they are still far from the word Islamic people practically. This means that Islam in its portion is only used as a formality on paper. Meanwhile, in practice, life is still far from essential Islamic values, for examples the actualization of the concept of *halal* and *haram* which seems reckless. Both in the realm of consumption such as consuming liquor, wine, the trend of eating snakes, pigs, and animals that are absolutely forbidden by Islam but so entrenched to these people. In the realm of production, such as the method of slaughtering animals, it is still not in accordance with the *Shari'a* and in the process of purifying unclean still seems perfunctory. Besides, in the fragmented financial realm, there are rampant acts of theft either in people's homes, plantations or companies. Thus, it is clear that the economic factor that has not yet been established is the dominant motive for this phenomenon.²⁶

In addition, the strategy carried out by Kiai Rofiq in this first period focused more on saving Islam as a religion that had been approved by the trans-migrant community at that time. The major focus is also to respond to the missionary movement that is being carried out by several pastors. Kiai Rofiq recalled that the priest was in fact a neighbour of him. How this is the inner struggle of a trans-migrant preacher in an unstable Islamic society, then faced with a dilemma between saving the faith of the people and the issue of

²² Said Ramadhan Al-Bhuty, *The Great Episode Of Muhammad, Mengbayati Islam Dari Fragmentasi Kehidupan Rasulullah*, (Jakarta: Nouras Book, Cet 1, 2015), 248-251.

²³ Said Ramadhan Al-Bhuty, *Fiqh As Sirah An Nabawiyah Ma'a Mujaaz Litarikh Al-Khilafah Ar-Rasyidah* (Damaskus: Darul Fikr, 2009). 259.

²⁴ Ahidul Asror, "Dakwah Transformatif Lembaga Pesantren Dalam Menghadapi Tantangan Kontemporer," *Jurnal Dakwah* XV, no. 2 (2014): 295.

²⁵ Asror.

²⁶ Interview with Kiai Rofiq

religious tolerance. This effort is real such an implementation of one of the *maqashid asy syari'ah* (objects of *shari'a*) which is *dloruri* (priority), namely *hifdz al din* (safeguarding the existence of religion) are efforts made to protect religion from norms that can harm it.²⁷ For example, an action of keeping religion from the side of *aqidah* and charity, theory and practice as well as maintaining the integrity of religion from the main points, have been used as a standard for the substance of religious content.²⁸ In general, these religious principles refer to the great principles of *dar'u al mafasid* (preventing evil) and *jalb al mashalih* (creating benefit). It is the establishment of a civilised order of life and regulates human behaviour to prevent destructive actions.

Islamic Community Development by Kiai Rofiq (At-Ta'lim Al Ijtimaiyah Al Islamiyah): Taghyir Process

Nagari Sopan Jaya is actually can be said as a small Indonesia because of its plural society.²⁹ Various cultures such as Javanese, Minangnese, Bataknese, Madurese, Sundanese and Niasnese live in this region. This fact is inextricably linked to the diversity of the Indonesian country, which is made up of many different parts. In order to fully realise the potential for plurality within the transmigration community, the reality of its complex social structure must be skilfully managed. One of the alternative steps is to form an Islamic community development. This step is a *da'wah*

agenda that aims to build a better social life order based on Islamic values (*hayatan tayyibatan*). *Da'wah* must be able to intervene in all spheres of human life and integrate it in a moral system of life (*morality system*).³⁰

Better Islamic life began to be felt in the second period in the dynamics of preaching in Nagari Sopan Jaya. Gradually, people have understood Islam and are optimistic about making Islam a lifestyle. Thus, Kiai Rofiq's next *da'wah* strategy is an effort to foster an Islamic society. The approach focuses on *mauidzoh basanah* using the *ta'lim* method.³¹ This is done by forming a women's *ta'lim* assembly once a week. He was also assisted by his wife Hj. Asmawati. Substantially philosophical, the *majelis taklim* (a place of teaching or a place of recitation) has brought benefits and *maslahah* to the people, especially for women, the entity cannot be understood simply as a gathering of *emak-emak rempong* (*busy mommies*). Furthermore, the *majelis taklim* is a complex process of knowledge transfer. Thus, its existence should not be underestimated, especially regarding to the significance of Islamic *da'wah* which most people underestimate. The *majelis taklim* has participated in fostering the faith of women who are very difficult for the preachers (males) to touch.

The urgency of faith and Islamic insight for mothers is a benchmark in creating a good Islamic generation (*dzurriyatan thayyibah*)³² because mother is the first school for a child.

²⁷ Wahbah Az-zuhaili, *Al Nazahariyah Ad-Daruroh Asy Syariah* (Beirut: Al Muassasah Al Risalah, 1997). 52

²⁸ Imam Al Syatibi, *Al Muwafaqat Fi Usul Al Ahkam* (Kairo: Dar AL-hayat, n.d.). 5

²⁹ Mohammad Takdir Ilahi, *Nasionalisme Dalam Bingkai Pluralitas Bangsa, Paradigma Kemandirian Dan Pembangunan Bangsa* (Yogyakarta: Ar Ruz Media, 2012). 22.

³⁰ Muhammad Qorib, "Dakwah Di Tengah Pluralitas Masyarakat," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 10, no. 2 (December 2018): 315–33, <https://doi.org/10.30596/INTIQAD.V10I2.2491>.

³¹ *Ta'lims* are attempts to introduce someone to a knowledge that previously he did not know to know, or not yet understand to understand. Muhammad Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (August 2018): 37–60, <https://doi.org/10.31538/NZH.V1I1.41>.

³² Ahmad Musodiq, "Manajemen Dakwah Pada Majelis Taklim Dan Pemberdayaan Perempuan," *Tatar Pasundan, Jurnal Diklat Keagamaan XIV*, no. 2 (2020): 147–57, <https://scholar.archive.org/work/vkrdjtglvbf7bwm2mng44toq/hive.org/work/vkrdjtglvbf7bwm2mng44toq/access/wayback/https://bdkbandung.kemenag.go.id/>

Besides, the *majelis taklim* also takes a part in forming a *sakinah* family. According to Kiai Rofiq, this term is the riskiest so far. Many congregations query on the rights and obligations of husband and wife. However, after regularly attending the *taklim* this problem can be resolved. Furthermore, the *taklim* is an attempt to reconstruct the identity of women as recommended by Islam.³³ Women who first did not cover their heads, were liberated, and dressed sensually later changed to women who covered their heads, were more refined, maintained their *aurat*, and showed respect for their homes.

Generally, *majelis taklim* is synonymous with woman folk. In order for the *ta'lim* da'wah process to be spread collectively, Kiai Rofiq established a special *ta'lim* programme for men in a form of *Al-Qur'an tadarrus* and interpretation every Wednesday night which focuses on reading the Qur'an, learning its interpretations, and practical *fiqh* laws. This activity is specifically for men who are not proficient in reading the Qur'an or to expedite and deepen Islamic laws. Recently, this *tadarrus* group declared its name to be HAMKA (Association of Muslim Analysts and Al-Qur'an Studies). Some of its pioneering members have remained committed to participating in this study since it was first formed ranging from not being able to read the Qur'an to being fluent and proficient. In this period, Kiai Rofiq also used a cultural approach in conveying fostering Islamic society by forming *kenduri yasinan* every Friday night, forming an Islamic Kindergarten, Islamic junior high school, and collaborating with the

village government at that time pioneered the formation of a sacrificial committee in 1998.

Da'wah activities in empowering the Islamic community must be oriented towards increasing the physical and spiritual well-being of the macro community.³⁴ According to Kiai Rofiq, Islamic *da'wah* is not only based on the interests of certain groups. So far, all of his thoughts and actions have been devoted to the benefit of the people because he is morally responsible for the progress of Islamic *da'wah* in Nagari Sopan Jaya. Kiai Rofiq's move is a contemporary *da'wah* method that is more efficient than conventional *da'wah* methods.³⁵

Empowerment *da'wah* is a dialogic communication between preachers and the community. This means that the preacher and the community collaboratively act as the subject of *da'wah*. This step has more potential to strengthen the emotional relationship of the preachers and *mad'u* in building collective awareness to transform into the best of the people (*khaira ummah*). Instead of accentuating the domination of subjectivity, the authoritative ones tend to produce a priori views from society. In forming a *qurban* committee, for example, the *dai* becomes a philanthropic party that supports, initiates, and becomes a role model. The effect is that people are sympathetic and motivated to both become sacrificers so that the goal of Islamic *da'wah* which empowers the lives of Muslims can be achieved optimally. Yunan Yusuf stresses that Islamic *da'wah* is a process of motivating, inviting, calling, encouraging the counter-agitative so that Islam becomes the order of life for individuals, families and the wider community. The situation depicts high ideals,

tatarpasundan/jurnal/index.php/tp/article/download/113/121.

³³ Abdul Hafiz, "Pemberdayaan Perempuan Kiprah Muslimat NU," *Dakwah: Jurnal Kajian Dakwah Dan Masyarakat* 25, no. 2 (2021): 194–208.

³⁴ Rahmat Ramdhani, "Dakwah Dan Pemberdayaan Masyarakat Berbasis Agama," *Jurnal Ilmiah Syi'ar* 18, no. 2 (July 2018): 8–25.

³⁵ Conventional *da'wah* is synonymous with the subjectivity of the preacher in religious authority. Contemporary *da'wah*, on the other hand, invites the public to equally participate in preaching Tomi Hendra, "Profesionalisme Dakwah Dalam Pemberdayaan Masyarakat," *Jurnal At-Taghyir: Jurnal Dakwah Dan Pengembangan Masyarakat Desa* 1, no. 1 (June 2018): 1–10, <https://doi.org/10.24952/TAGHYIR.V1I1.957>.

bright life prospects, and an evaluative society, so people are indifferent to accepting the truth from others as long as it is good and beneficial to themselves.³⁶

Building Awareness of Nagari Sopan Jaya Islamic Community (Takwin al ummah Al Islamiyah)

After the people of Nagari Sopan Jaya experienced a complex process of ideological struggle, and there were diverse social interactions, it can be realised that how plural personal behavioural identities, massive Islamic preaching, and the strong hegemony of modernisation in all lines of life jointly intervene between one and the other. The logical consequence of this situation is the characteristics of the Sopan Jaya society are open, realistic, democratic, as well as Islamist.

Currently, the transformation of Nagari Sopan Jaya into a civilized society is increasingly optimistic. This accomplishment, when examined closely, is the true result of Islamic da'wah. Indeed, Islam has become an important element in aspects of community life comprehensively. Islamic values are actualized both personally (*fardiyah*), family (*usrah*), groups (*thaijah*), and society (*mujatama'*). A condition which, according to Sulthon, is illustrated as a process of transforming faith into good deeds. It is defined as people do not only understand Islam at the level of faith (*esoteric*) but they are also able to internalize it in applicative axiology in all aspects of life (*exoteric*).³⁷

In this period, Kiai Rofiq saw that society had matured and was able to determine strategic steps in pursuing a more Islamic life. This means that people are aware of their

respective roles in the existence of Islamic *da'wah*, both in the personal and social realms. Thus, the steps taken no longer emphasize the preventive ratio but starting to explore reflective actions.³⁸ This has also been exemplified by the prophet when the preaching of Islam began to be conducive and evenly distributed in Medina. The Prophet focused on empowering community morals, educating his friends with the study of *Shari'a* laws and began to plan for the prospects of preaching Islam in the future.³⁹ One of them is to establish *madrasas* or Islamic educational institutions. *Madrasas* as centres of Islamic studies are chosen to explore, develop and increase the potential of Islamic human resources as assets of Muslims in the future. History records that *madrasas* are one of the Islamic institutions that are never silent in responding to socio-religious problems.⁴⁰

According to Suharto, *pesantren* is an institution for *iqomatuddin* which has two main functions namely the function of *Tafaqqub Fid Din* (teaching, understanding, and deepening of Islamic teachings) and the function of *Indzar* (revealing Islamic *da'wah* education to the public). The educational approach has also been widely used by classical scholars as one of the glorious tools of Islamic *da'wah* in the archipelago. It may be that the current reality of Indonesian Muslims growing to become a country with the largest percentage of Muslims in the world is one of the successes *da'wah* in shaping social piety. Islam was able to drown the Hindu-Buddhist civilization that had previously existed in the archipelago.⁴¹ The *da'wah* strategy through Islamic educational

³⁶ Munzier Suparta and Harjani Hefni, *Metode Dakwah* (Jakarta: Pranada Media, 2003). XVI

³⁷ Muhammad Sulthon, *Desain Ilmu Dakwah: Kajian Ontologis, Epistemologis, Dan Aksiologis* (Yogyakarta: Pustaka Belajar, 2003). 56

³⁸ Syaifurrahman Al Mubarakfuri, *Sirah Nabawiyah Ar Rabi'iq Al Makhtum* (Riyadh: Darussalam, 1414). 210.

³⁹ Al Mubarakfuri. 210.

⁴⁰ Hariya Toni, "Pesantren Sebagai Potensi Pengembangan Dakwah Islam," *Jurnal Dakwah Dan Komunikasi* 1, no. 1 (2016).

⁴¹ Moh Bashori Alwi Almanduri, "Islamic Hegemony in Forming Religious Attitudes: Study of Majority and Minority Islam in Southeast Asia," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 5, no. 2 (December 2021): 125–40, <https://doi.org/10.30983/FUADUNA.V5I2.5011>.

institutions has also given rise to the construction of a religious society and produced scholars who have contributed to the development of Islam in Indonesia in later times. Such as Hamzah Fansuri, Nuruddin Ar Raniry, Sheikh Nawawi Al Bantani, Sheikh Ahmad Khatib, Kiai Kholil Bangkalan, Kiai Ahmad Dahlan, and Kiai Hasyim Asy'ari Jombang.⁴²

The urgency of Islamic intellectuality became the motivation for Kiai Rofiq to establish the *Al-Miftah* Sopan Jaya Foundation which is engaged in Islamic education which legally obtained permission in 2016. In fact, this foundation was first established in 2000. However, it had been in a vacuum for 5 years in 2006-2011 due to the fall in the price of FFB (fresh fruit bunches) as a direct impact of the American economic crisis that occurred in 2006-2012.⁴³ After the situation stabilized in 2011, this madrasa returned to activity by integrating the curriculum of classical Islamic Boarding School education and the curriculum of the Ministry of Religious Affair. The development of the *Al-Miftah* Foundation has increased along with the return of Kiai Rofiq's first daughter, Ustazah Fatimatus Zuhra, after completing her studies at Wahid Hasyim University, Semarang in 2015. She was given the mandate to manage Miftahul Ulum's Madrasah Diniyah Takmiliah Awaliyah (MDTA). Due to her great expertise, MDTA has succeeded in making achievements at both the district and provincial levels. In 2017, the Al-Qur'an Tahfidz House was established, spearheaded by the second daughter of Kiai Rofiq who is *hafidzoh ustazah of Rabi'atul Adawiyah*. The female Master of Islamic Law (*al ahwal al syakhsyah*) at UIN Syarif Hidayatullah Jakarta focuses on instilling the values of the

Qur'an in children from an early age. RTQ has graduated *hafidz-hafidzoh* every year and has also succeeded in making good achievements at the regency or provincial level. By seeing the spirit of Islamic reform in the Sopan Jaya community which continues to surge in 2020 an Islamic Elementary School was established to meet the needs of the community with the principle of interdisciplinary study or a combination of the general and Islamic curriculum (Ministry of Religion). Currently, there are 4 official affiliated institutions under the auspices of the Al-Miftah Sopan Jaya Foundation; TPQ, MDTA, RTQ, and SD Islam.

In addition, the existence of the Al-Miftah Foundation as a pioneer of Islamic education has motivated people to study Islam in genealogy (*sanad*). Until now, the average student who attends the Al-Miftah Foundation continues to study at Islamic boarding schools that are spread all over the archipelago and are synonymous with competition. The majority of them excel at the new school. Kiai Rofiq sees that Islamic students or reformers are expected to be able to provide a new color in the midst of the pluralistic reality of Nagari Sopan Jaya as an interpretation of contemporary Islamic *da'wah*. *Santri* are agents of change who will become the people's reference in overcoming socio-religious problems in society. Azra argues that Islamic education must have 7 characteristics: First, Islamic-based mastery. Second, the development of science as an obligation. Third, strengthening the moral aspect. Fourth, mastery of knowledge as the implementation of servitude to Allah. Fifth, adjustments to abilities, talents, age of students. Sixth, developing personality towards Islamic values to achieve Islamic goals and seventh, emphasis on good deeds and the responsibility

⁴² Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII* (Jakarta: Pranada Media, 2013). 206

⁴³ Mita Nezkzy, "Pengaruh Krisis Ekonomi Amerika Serikat Terhadap Bursa Saham Dan

Perdagangan Indonesia," *Bulletin of Monetary Economics and Banking* 15, no. 3 (January 1, 2013): 89-103, <https://doi.org/10.21098/bemp.v15i3>.

to disseminate knowledge to families, the environment and society as a whole.⁴⁴ In line with Azra Naguib Al Attas considers that Islamic education is the introduction and inculcation of Islamic values in humans which slowly forms an order of form and personality of a Muslim with integrity.⁴⁵

Why are many scientists optimistic about the reconstruction of Islamic education? It is because the term education itself is intact in Islam. Education in Islam is called *tarbiyah* while teaching is called *ta'lim*. *Tarbiyah* tends to connote more than just teaching. The second, it can be said that it is only a process of transferring knowledge rather than the transformation of values and the formation of personality with all the surrounding backgrounds. Islamic education will form civilized individuals who will slowly form a colony so that in the end a civilized civilization will be formed.⁴⁶ Azra sees that Islamic institutions must have principles to continue to produce scholars who can broadcast Islamic *da'wah*.

In the current context, the problems of Islamic institutions which are directly confronted with general education from the Dutch colonial heritage have succeeded in instilling the seeds of secularism in society. This acute symptom is evident when the community considers that Islamic education is sufficient by merely reciting the Qur'an in the *surau*. How in the late 19th to early 20th century the Dutch experimented with establishing a People's School (Nagari School) in the center of Minangkabau civilization at that time. By adopting most of the western education system, this school was formed as a counterpoint to the existence of the traditional

surau. The second party is ultimately the party who lost. The irony of the collapse of the *surau* as an Islamic educational institution in a country that places Islam as its traditional philosophy has been studied by many parties.⁴⁷ Kiai Rofiq also agreed with Azra's thoughts, according to him in this contemporary era the regeneration of *santri* in society must be echoed especially for areas that have not patented Islam. Public awareness of the urgency of Islamic educational institutions must be fostered again so that there is a link and match in the harmony of Islamic *da'wah* and the formation of civil society in the future. *Sharia*-aware society is a golden asset in building a civilized social construction.

The Islamic conscious society, in Nagari Sopan Jaya, is a reflective meaning of the creation of a life decorated with the practice of Islamic values as a whole whether in the sphere of personal, family, or society. They are aware of the rights and obligations as a Muslim even to the level of *sunnah* and *mubah*. Today the people of Nagari Sopan Jaya have slowly been able to fulfill it starting from increasing awareness of congregational prayers, offering sacrifices, zakat, compensation for orphans and indigents as well as pilgrimages and pilgrimages. Systematically, the transformative *da'wah* carried out by Kiai Rofiq in building civil society can be seen in the scheme below.

⁴⁴ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium Ketiga* (Jakarta: Pranada Media, 2019).

⁴⁵ Muhammad Naquib Al-Attas, *Konsep Pendidikan Dalam Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam* (Bandung: Mizan, 1994).

⁴⁶ Yusuf Arisandi, "Peran Pendidikan Dalam Membentuk Masyarakat Yang Beradab," *Jurnal Pendidikan Islam* 7, no. 2 (November 2017): 229–48.

⁴⁷ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium 3* (Jakarta: Kencana, 2012). 111.

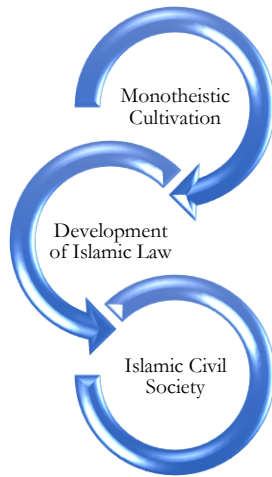


Figure 2. Transformative *Da'wah* Process

Based on the above scheme, it can be understood that the transformative *da'wah* model implemented by Kiai Rofiq in Nagari Sopan Jaya is an implementation of forms of Islamic communication; starting with the delivery of treatises (*tabligh*), followed by efforts to change the civilization of society by conducting coaching (*taghyir*), and efforts to build civil society civilization (*takwin al ummah*). This transformative *da'wah* process has systematically continued to this day and its effects have really been felt by all elements of society. The presence of Kiai Rofiq as a transmigration preacher was able to become a torch for the people of Nagari Sopan Jaya to transform into a civilization society. Even though in its journey, *da'wah* in Nagari Sopan Jaya was marked by various dramatic challenges, such as receiving curses and reproaches from people who were against Islamic *da'wah*, social frictions, even death threats. However, Kiai Rofiq saw this as a necessity in the process of *da'wah* as was experienced by the Prophet Muhammad so that it must be addressed with patience and grace.

⁴⁸ Rudiawan Sitorus, "Masyarakat Madani Dalam Prespektif Piagam Madinah Dan Piagam Jakarta (Suatu Perbandingan)" (Medan: UIN-SU, 2012).

⁴⁹ Azyumardi Azra, *Menuju Masyarakat Madani, Gagasan, Fakta, Dan Tantangan* (Bandung: Rosda Karya, 1999). 3.

Formation of Civilization Society through transformative preaching in Nagari Sopan Jaya.

In general, Naguib Al Attas divides civil society into two terms namely urban society and civilized society.⁴⁸ Whereas, Azra chooses to interpret civil society as a representation of *madani* society which was initiated by the Prophet as the denotative meaning of *madani* (civil society) itself.⁴⁹ Another term that is close to *madani* is civil society. It is understood as a total reform of the pattern of human life which is reflected in the principles of equality, freedom, human rights and democratic awareness.⁵⁰ One type of civil society is constructive. In an effort to form and develop civil society, Kiai Rofiq seeks to produce cadres who will continue the struggle for Islamic *da'wah*. One among the other ways is by sending a number of his students to various Islamic boarding schools both in Sumatra and Java. The students were motivated to study Islam. It is hoped that in the future the intellectual tradition of the *santri* can color social reality in the midst of the Nagari Sopan Jaya community.

As the hypothesis that the author alluded to earlier that to build civilized social piety, it must begin by building individual piety. The process of sending these students was not easy because there are many negative assumptions made by people who are not happy with the progress of Islamic *da'wah* in Nagari Sopan Jaya. Some of the principles of civil society in Azra's view as exemplified by the prophet are democracy, opposition, and reform. Kiai Rofiq in developing civil society in Nagari Sopan Jaya refers to several principles that have been

⁵⁰ Sufyanto, *Masyarakat Tamaddun, Kritik Hermeneutis Masyarakat Madani Nurchalis Madjid* (Yogyakarta: Pustaka Belajar, 2001). V.

taught by the Qur'an as emphasized by Syekh Halim Mahmud, namely:

1. *Principles of morality and behaviour*

One of the salient characteristics of Islam is the principle of morality and behavior. All human life is regulated by Islam from waking up to sleeping again. This principle is called morality. It means that the rule set by Allah is to make Muslims as moral beings. The moral connotation here is not only interpreted as politeness and nobility of reason. However, it extends to limitations, simulations, and simple axiology in the formation of a model of society that has an Islamic personality, is different and orderly so that it will appear solid and perfect to become a complete human being.⁵¹

Moral is considered as Islamic instruments that is capable to humanize humans, ensure the orientation of human life, and reinforce the flow of life that will be passed. Islam presents as a divine lamp capable of lifting people from the darkness of the abyss of ignorance (*min adz-zulumat*) towards Islamic life in the radiance of divine light (*ila an nur*). That is why there are many verses that regulate morality in the Al-Qur'an or the hadiths of the prophet that regulate personal life how to eat, drink, sleep, even taboo things like how to have intercourse, and one's manners while in the bathroom (*qodil hajat*). Further, they also regulate rules in social life such as treating neighbors, consulting, commerce, farming, state, and association and even how to anticipate hoax news (*kehabar kidzib*) which becomes a phenomenon issue of contemporary society.

In the context of Nagari Sopan Jaya, the transformative preaching that has been carried out by Kiai Rofiq has succeeded in changing the behaviour of the communities which, at

first, they did not pray until they finally started praying or they were not consistent in carrying out the pillars of Islam such as zakat, fasting, and pilgrimage previously become more consistent after hearing Kiai Rofiq's recitation and *ta'lim*. The morals and behaviour of people who tend to be orthodox and thick with *abangan* hegemony gradually begin to erode and are replaced by a more religious and civilized society. People who used to find it difficult to distinguish between what is lawful and unlawful are starting to understand and avoid things that can bring harm personally, to their family or society. Kiai Rofiq said that there was a bad tradition that was entrenched at that time namely when his wife gave birth, the community carried out the literacy tradition which was filled with gambling and drinking. This was done out of showing gratitude and happiness. Indeed, this tradition needs to be straightened out that gratitude should not be filled with things that can bring God's wrath. Gratitude should be manifested in the form of positive and beneficial activities such as sharing (*sedekah*), *dzikir*, and reciting *solawat*.

In order to be able to optimize the principles of morality and behaviour towards civil society, Kiai Rofiq adopted the concept of the Qur'an which commands his followers to be just and *ihsan* (doing good).⁵² Quraish Shihab interprets justice diction as self-ability to put lust and anger as prisoners who must follow the dictates of reason and religion, not make them masters who direct their reason and religious guidance because if they do so, it means he is not fair for not putting something in its place.⁵³ In another terminology, Al-Qurthubi explains that justice is an attitude of prioritizing Allah's rights over self-interest and

⁵¹ Endang madali, *Kesalehan Individu Dan Sosial Dalam Beamar Makrif Dan Nabi Mungkar* (Ciputat: Cinta Buku Media, 2013): 116.

⁵² The commands of justice and *ihsan* in the Qur'an are stated in Qs. An-Nahl, 90.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

⁵³ M. Quraish Shihab, *Tafsir Al-Misbab, Pesan Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002). 324.

prioritizing His pleasure over his desires.⁵⁴ Meanwhile, according to Al Harrali as quoted by Al-Biqai'i, *ihسان* is the pinnacle of good deeds. At the servant level, this trait is achieved when a person is able to see himself in other. Therefore, he will give other as he expects others will do the same to him. Someone who has good morals and deeds is always equated with the dimensions of his faith.

Al-Maraghi, in his commentary, explains why faith is the pinnacle of the civil society scheme. It is because *amr makruf* and *nahi mungkar* are the way to the highest peak of faith.⁵⁵ However, the author's point of view about faith is different. It is actually a conceptual foundation that must be agreed upon by every human being before moving on to the process of *amr makruf nahi mungkar* because faith is the main principle of Islam. The *da'wah* of the prophet in the early days of Islam, namely the introduction of faith and the oneness of Allah, which then gradually turned to pursuing people to do good (*amr makruf*) and leave evil (*nahi mungkar*).⁵⁶ It is in line with the author's thoughts namely the concept of transformative *da'wah* carried out by Kiai Rofiq focusing on monotheistic fundamentalism at the beginning. The logical consequence of the transformative *da'wah* carried out by Kiai Rofiq produce an even power of personal faith. In the end, changing the mindset of the community tends to motivate people to tell the truth and intervene in evil deed which has a clear impact on reducing disobedience, gambling, and immoral acts. Eventhough it has not completely disappear, such tradition, at least, is carried out secretly and not in public anymore.

⁵⁴ Al-Qurthubi, *Al Jamik Lil Ahkam Al-Qur'an Al Kareem* (Kairo: Dar Al Sya'b, n.d.). 30.

⁵⁵ Mustafa Al-Maraghi, *Tafsir Al-Maraghi* (Beirut: Darul Fikr, n.d.). 30.

⁵⁶ There are many scientists put faith as the earliest door before doing the other deeds. Abdullah Yusuf Ali, *The Meaning Of The Holy Qur'an* (Maryland: Amana Corporation, 1991). 155.

This means that the transformative *da'wah* carried out succeeded in instilling the moral principles and behaviour of civil society. Thus, it can provide a strong anticipatory influence on deviant behaviour in society. This is clearly a bright gate of change towards a better Nagari Sopan Jaya society in the future.

2. Social principles

Social principles are accompanied by *amr makruf nahi munkar* in Islam. Presumably, all elements of human life are identified with this principle in Islam. In the social realm, for example, he is a prototype for building a strong *ummah*.⁵⁷ That is strong to uphold the message of Islam, making it a tradition, ideology and priority in every activity of life, becoming strong in conveying the truth, motivating others to do good deeds, and guiding oneself, family and others to leave religious restrictions.

Makruf is an indicator of Islam in doing good. Al-Raghib Al Ashfahani interprets with

يعرف بالعقل او الشرع حسنة

Means what is considered good by law and reason.⁵⁸ Sayyid Qutb revealed that Allah's rules are not just advice that goes in the right ear and leaves the left ear as the paradigm of most *fasiq* people but it is one sided while the other side is how people are able to consistently practice this advice in their lives.⁵⁹ *Makruf* is very close to his diction brothers namely *khair* and *ihسان*. All three differ in the scope that covers them where *Khair* is more universal. Therefore, in the Qur'an he is equated with the word invitation *يدعون الى الخير* the contextual meaning is that *khair* tends not

⁵⁷ Khalid Ibn Utsman Al-Sabt, *Al Amr Bi Al Makruf Wa Nahyu An Al Mungkar, Usulubu Wa Dawabitubu Wa Adabuhu* (London: Al Muntada Al Islami, 1995). 14.

⁵⁸ Fuad Abd Al-Baqi, *Al-Mu'jam Al-Mufabras Li Al Faz' Al-Qur'an* (Beirut: Dar Al-Tsaqafah Al Islamiyah, n.d.). 582.

⁵⁹ Sayyid Quthb, *Fi Zhalal Al-Qur'an* (Kairo: Dar Al Syuruq, 1982). 435.

to force in social reality. It means that the choice is left entirely to *mad'u* because *keboir* is also formed from the word اختيار namely efforts made to achieve the best election.⁶⁰ It is unlike the case of *makruf* which tends to the realization of the laws that have been determined by the *Shari'a*. It is more of an applicable technical action. Indeed, the process of interconnection between *keboir* and *makruf* lead to a civilized civilization that is slick, religious and with integrity.

Furthermore, Kiai Rofiq tries to set an example and introduce the concept of moderation to the public. This is proven by his *da'wah* efforts which are more about pursuing, directions and motivation to return people to the right path and be blessed by Allah regardless of his ideological background. The moderate attitude has recently been fragmented to not be fanatical towards one group and negate other group although basically Kiai Rofiq has a Nahdlatul Ulama background. In his *da'wah*, he never forced his *mad'u* to join a certain mass organization because in Nagari Sopan Jaya there are 3 main streams of Islamic organizations namely NU, LDII, and Muhammadiyah. So far, the relationship between the three is still well maintained. The moderate attitude displayed by Kiai Rofiq is a reflection of the term choir to leave *mad'u* to their respective choices because (according to him) the most important thing is society can make Islam a priority in life, be able to maintain its *sharia*, and practice its teachings and guidelines. This social principle at the same time invites the people of Nagari Sopan Jaya to be adaptive to the Minangkabau philosophy namely the *adat basandi syarak, syarak basandi Kitabullah*. They do not just make it an ideology, but it also emphasizes its role to be truly implemented by its citizens in forming a religious and cultured society. Kiai Rofiq's

moderate principles and closeness to *niniak mamak* (traditional leaders) led to his being elected chairman of the Padang Laweh MUI based on the agreement of traditional leaders, government, and other religious organizations. Among the traditional figures who chose Kiai Rofiq were St Alif Tuanku Bagindo Sutan Muhammad as the long pole (*tiang panjang*) (King of Padang Laweh), St. Riza Arianda, S.Tp (*Wali Nagari* Sopan Jaya), Syamsu Atip Dt Monti Rajo, Hasanul Arifin Dt Rajo Malano, Sirojuddin Dt. Penghulu Mudo, and Hengki Saputra Dt Bandaro Putiah. His track record has been seen as embracing, nurturing and lead society towards a better life based on Islamic teachings. As a result, the community that is fostered becomes a society that maintains a level of moderation both in terms of its religiosity, relations between people, and in the realm of dialectical culture.

In the Qur'an, there are many terms that refer to a holistic whole of civil society. The concept of society in Islam includes *ummatan wahidah* (one society), *ummatan wasathon* (civilized society), *ummatan muqtasidah* (a wise and commendable society), and *baldatun tayyibatun* (a safe and peaceful country). The typology of civil society in the middle position causes them not to be like people who drift in materialism and also does not make them soar towards the sky of self-nature so that they are no longer down to earth. Their idealism is in a constant position so that they can collaborate with spiritual, physical, and material aspects in all activities. The position of civil society that is *wasathan* (moderate) invites people to be able to interact and have an open dialogue with all parties (religion, culture, civilization, and modernization) because in reality they cannot be fair to the situation that occurs if they

⁶⁰ Quthb. 435.

choose to close themselves off from the environment and global development.⁶¹

3. Political Principles

Kiai Rofiq said that Islam is not anti-politics. Instead, Islam has a distinctive political model compared to other religions. Historical traces record that Islam in its journey is colored by dynamic political struggles (*As Siyasah Al Islamiyah*). Sheikh Utsaimin revealed that definitively there is no specific terminology in Islam related to politics other than the word *siyasa*, namely Islamic political behaviour, monitored by *sharia*.⁶² In the political arena, the principles of civil society are interpreted as signs that control the government so that they always refer to Islamic *sharia* values in every strategic step of their policies.⁶³

Halim Mahmud says that there are at least 4 things that underlie the goodness of power holders: 1) upholding prayers, 2) paying *zakat*, 3) being *amr makruf*, and 4) *nabi munkar*. Abi Abdullah Al Muqaddas in his book *Al Adab As Syar'iyah* explains that a preacher must be neutral. Instead, when it is felt that they have crossed the boundaries of religious norms, society is allowed to be renegade and oppositional. In addition, collaborative preaching with legitimate government is highly recommended. *Ulama* do have to be close to *umaro*— not to fawn over, but as a party that has to correct the policies made by the government. The corrections made were not in an agitative and intimidating manner but in a wise, firm, and synergistic ways as well as ensuring that the policies, steps, and plans that will be carried out by the government remain within the corridors of the *Shari'a* to achieve

happiness in life both in this world and in the hereafter.⁶⁴ Islamic politics refers to rules.

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مُنَوِّطٌ بِالْمَصْلِحَةِ

It means that every policy issued by the government must be based on the benefit of the people.⁶⁵ As with the initial hypothesis that the main motivation for preaching is *amr makruf nabi munkar* which is connected to the rules of *dar'ul mafasid* (preventing damage) and *jalbil masolih* (doing good). Likewise in the political principles of civil society, all political power must be based on *amr makruf nabi munkar*. Ibnu Taymiyah says that this principle makes Islamic politics a firm and integrated politics in the midst of the incessant campaign of western secularism which at its extreme level, this principle also becomes the background for the establishment of the *Wahhabi* movement in the Arabian Peninsula when establishing the state of Saudi Arabia.⁶⁶

This political principle of civil society is applied by Kiai Rofiq as one of the BAMUS (*Badan Permusyawaratan Nagari*) which fills in the representation of the religious scholars. The policies set by the *Wali Nagari* (vice principle of a district) must indeed be aligned with Islamic law. Some of them are sanctions for immoral acts, a ban on burying non-Muslim bodies in public Muslim cemeteries, and constructive criticism both verbally and non-verbally to ensure that the Nagari Sopan Jaya government acts for the benefit of the people as its priority. Furthermore, in terms of the Democratic Party, Kiai Rofiq invited the public to elect a candidate for a leader who prioritized the interests of Muslims. This is done so that the

⁶¹ Ali Nurdin, *Qur'anic Society, Menelusuri Konsep Masyarakat Ideal Dalam Al-Qur'an* (Jakarta: Erlangga, 2006). 108.

⁶² Muhammad bin Shalih Al-Utsaimin, *Politik Islam, Penjelasan Kitab Siyasah Syar'iyah Ibnu Taymiyyah* (Jakarta: Griya Ilmu, 2014).

⁶³ Baharuddin Bin et al., "Eksistensi Kota Madani Dalam Perspektif Siyasah Syar'iyah (Kajian Eksplicit Kota Madani Banda Aceh)," *Media Syari'ah*:

Wabana Kajian Hukum Islam Dan Pranata Sosial 19, no. 2 (October 2017): 235–60.

⁶⁴ Abu Abdillah Al-Muqaddas, *Al Adab Asy Syar'iyah* (Beirut: Muassasah Risalah, 1995). 237.

⁶⁵ Abi Bakr Bin Abi Al Qosim Al-Ahdal, *Alfaraidl Al Bahiyah Ala Nadzm Al Qawaid Al Fiqqiyah* (Pasuruan, 2009). 73.

⁶⁶ Ibnu Taimiyah, *Majmu Al Fatawa* (Riyadh: Mathabi', n.d.). 61.

da'wah of Islam is maintained, the Islamic community is empowered, and of course making Nagari Sopan Jaya a comfortable place for the heterogeneous people who live it.

4. The principle of brotherhood (*Ukhuwah Principle*)

As a normative foundation of monotheistic civil society, it will merge into the intrinsic elements of society. In the end, this process will produce a sense of brotherhood that is inherent on the basis of faith. By looking back at the historical roots of Islam as a religion from the early days of the Prophet's sending to the present day, it is clear that Islam is a religion that prioritizes human values. The campaign of Islam as a *hanif* teaching is to build a life that is *rahmatan lil alamin*. The dilapidated construction of the *Jabiliyya* civilization made the people who lived in that era lose their human side. How prostitution, abortion, fraudulent weighing, inter-ethnic relations and other immoral-criminal acts had become a common tradition at that time. Islam exists to reconstruct all these traditions within the framework of compassion. Yusuf Al-Qaradawi reveals that *Ukhuwah Islamiyah* is an attitude of mutual respect and love among fellow Muslims regardless of race, ethnicity and tribe.⁶⁷ Hasan Al Banna says that *ukhuwah Islamiyah* is an interest within the heart and soul between one human being and another one both in the personal realm or the realm of *aqidah*.⁶⁸ *Ukhuwah Islamiyah* is also the main factor in spreading Islam to the face of this earth in order to build a civilized Islamic society.⁶⁹ There are three principles that must be fulfilled in building *ukhuwah Islamiyah* in civil society; First, the point of view of good thought and *aqidah* as well as emotional intelligence from all

life's actions. Second, build a family that implements Islamic law. Third, build community relations that are responsible for the glory of Islam. The term *aqidah* is an important point in the implementation of *ukhuwah* itself namely *ukhuwah Islamiyah* (Muslim brotherhood of the same faith) because those who have different faiths will not use this diction.⁷⁰

In the concept of *ukhuwah Islamiyah*, Muslims are also required to help each other in goodness. Allah confirms in QS. Taubah: 71 that has the diction *بعضهم اولياء بعض*. Al-Biqai says that the verse implies that fellow Muslims must help one another.

In the context of the Nagari Sopan Jaya community, Kiai Rofiq, through his advice, invites people to help each other in kindness, avoid heart disease (envy, arrogance and others), and maintain unity and oneness both among Muslims and with other religions. All of these aspects are actually fragmented in the long-rooted ideology of the Indonesia people namely *gotong royong*. For example, when a resident dies, the community is invited to visit the funeral home, encourage them, and help with the funeral procession, started from washing it to burying it. Kiai Rofiq explained that this is the duty of fellow Muslims which is *fardhu kifayah*. It means a form of social piety that is plural and cannot be done alone. *Ukhuwah Islamiyah* is also very closely held during *Eid al-Fitr*. The whole community gathers in each prayer room to stay in touch and pray for the life of the people of Nagari Sopan Jaya so that it becomes a land blessed by God.

⁶⁷ Sukron Ma'mun, "Pluralisme Agama Dan Toleransi Dalam Islam Perspektif Yusuf Al-Qaradawi," *Humaniora* 4, no. 2 (October 2013): 1220–28, <https://doi.org/10.21512/HUMANIORA.V4I2.3565>.

⁶⁸ Hasan Al-Banna, *Majmu'at Al-Rasail* (Al-Qahirah: Dar Al-Shihab, 1949).

⁶⁹ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya*, n.d. 273

⁷⁰ Zainudin Hashim et al., "Pendekatan Hasan Al-Banna Dalam Pembangunan Insan Menerusi Majmu'at Al-Rasail," *Core.Ac.Uk* 7, no. 2 (2015): 49–62.

The word *auliya'*, which means *wali*, symbolises the effort to assist fellow Muslims who are in distress, evil, or oppression.⁷¹ It is not quite the opposite between fellow Muslims putting down, backbiting, and vilifying each other just on the basis of fighting for the truth. The fact is that Muslims—especially those with a heterogeneous society—are sometimes reluctant to listen to the advice of Islamic scholars and tend to be confrontational. Then how do you want to build *Ukhuwah Islamiyah* if fellow Muslims intervene in each other? Thus, what must be corrected is the purity of the heart not to hurt each other, especially with dirty words that are inappropriate for a Muslim to say. Dirty words and sounds are usually only emitted by a donkey. In brief, if there are fellow Muslims who say dirty words and say bad things that hurt other Muslims, he is nothing more than a donkey. As said by QS. Luqman: 19 that the donkey is the stupidest animal owning the worst voice.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ
أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Meaning: Simplify the way you walk, neither too fast nor too slow. Lower your voice when speaking to others. In fact, the worst sound is the sound of a donkey, it lets out a long breath and then finally it is a croak at first.

Wahbah Az-Zuhaili says that this verse is an analogy that contains high sarcasm. How could Allah does not equate a person who is frontal when talking to a *himar* (donkey). The reverse test is someone who speaks in a high-pitched tone and tends to be confrontational like a snuggling *himar* and the sound of *himar* is the worst sound instead. The *natijah* of someone who is reckless in speaking is the worst voice that in the social sphere results in

social friction and the breakdown of *Ukhuwah Islamiyah* ties.

Perhaps this fourth principle is a polemic that is prone to occur in society. Miss-communication and a "prestige" society persists (clarification) cause trivial problems to become serious problems that can be worse. Muslims should learn from past events where Muslims were immersed in riots, confrontations, and anarchist actions which resulted in the breakdown of brotherhood, the disintegration of *Ukhuwah Islamiyah*, and injuring the basic principles of civilized Islamic society so that finally Islamic society was split into sects. This problem also makes Muslims tend to be stagnant and difficult to develop in the following period.

Conclusion

Based on the analysis of the cases that have been reviewed, two fundamental conclusions can be drawn, namely: *first*, transformative *da'wah* in Nagari Sopan Jaya is a *da'wah* model that is effectively used by preachers in transmigration areas with a typology of people who are still very unfamiliar with Islamic knowledge. This means that *da'wah* really has a significant impact on changing the behaviour of the people of Nagari Sopan Jaya from what was originally *abangan* to become more Islamic. The transformative *da'wah* model carried out by Kiai Rofiq can be started systematically by introducing monotheism and returning to Islamic law through the mosque. Then, when the theological aspect of society has been solid, it will be continued with the continuous development of Islamic society and *ta'lim*. Therefore, when the community has an established provision of religious knowledge, it will have implications for people's awareness to organize a more Islamic life. In this third stage, Kiai Rofiq has built an Islamic Education

⁷¹ Ibrahim Ibnu Umar Al-Biqai, *Nazhm Ad Durar*, n.d. 358.

Foundation to build a generation of Muslims who are *qur'ani* (*takwin al ummah*) and the *da'wah* that has been carried out has led to philanthropic actions such as awareness of *Hajj* and *Umrah*, awareness of sacrifice, and awareness of zakat for people who are capable.

Second, the people of Nagari Sopan Jaya have experienced a transformative *da'wah* process. The people who were initially ordinary and did not care about *sharia* reform have slowly turned into a society that is aware of *sharia*. The changes that occur can be felt starting from the individual, family, and in the broader realm of society (audience). Thus, social piety is created which is the forerunner to the formation of civil society civilization in Nagari Sopan Jaya with 4 main principles: principles of behaviour and morals to uphold

the values of decency, courtesy, nobleness, and humanism as well as counter-narratives against deviant behaviour tend to be evil. Social principles with the concept of religious moderation to build good cooperation between communities, maintain diversity, and make good use of the potential for diversity. The principle of politics as a corrective for the ruler's policies is to continue to prioritize the benefit of the people and motivate good and forbidding evil as well as the principles of *Ukhuwah Islamiyah* (brotherhood among Muslims), *Ukhuwah Watoniyah* (brotherhood of nationals and countrymen), and *Ukhuwah Basyariyah* (brotherhood among humans) to maintain unity and care for a life that is civilized and coloured with tolerance.

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