



CULTURAL DA'WAH TUAN GURU KYAI HAJI. MUHAMMAD ZAINUDDIN ABDUL MADJID (CONCEPT, MANAGEMENT AND IMPLEMENTATION IN NAHDLATUL WATHAN ORGANIZATION IN LOMBOK, NTB)

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ABSTRACT

This dissertation examines concepts and management in the cultural da'wah of Maulana Syaikh, TGKH. Muhammad Zainuddin Abdul Madjid in Lombok, West Nusa Tenggara which was implemented at the Nahdhatul Wathan mass organization he founded. Maulana Syaikh is a charismatic scholar who has a very inspiring track record of struggle and dedication. His efforts to build the ummah through educational, social, and Islamic da'wah activities implemented through the NW and especially on the island of Lombok, are highly recognized as having had a significant influence on societal change in the region. According to the Lombok Historian, the achievements he made were the best achievements ever achieved by the Sasak people throughout history. This type of research is field research which uses descriptive analytical methods, namely presenting data that is in accordance with the research results obtained from research subjects in the field. The information and data obtained, namely by going directly to the field in accordance with the subject of this research. The instrument works by combining literature and field studies. This research uses qualitative methods with data collection techniques obtained through observation, interviews, and documentation studies. Furthermore, the collected data were processed and analyzed inductively into specific themes, then analyzed using a theoretical framework. The theoretical framework used is Giddens' structuration theory regarding the role of agency (reflexive monitoring of action, rationalization of action, and motivation of action) and the concepts of substantives (significance, domination, and legitimacy).

Keywords: Cultural da'wah, Nahdhatul Wathan organization, Social change, Education

INTRODUCTION

The presence of Islamic teachings as a source and reference of spirituality in its perfect and comprehensive conception of teachings is to cover all aspects of human life, both worldly and ukhrawi (Uyuni & Adnan, 2020). Islam is theologically, a system of values and teachings that are divine and trasenden (Lukens-Bull & Zahn, 2018). While from its sociological aspect, Islam is a civilizational, cultural and social reality phenomenon in human life (Benlahcene, 2023).

In an effort to socialize the perfect and comprehensive conception of Islamic teachings, so that people or adherents can get to know them more closely and be implemented in their lives every day is through da'wah activities, both carried out orally (bi al-oral), written (bi al-kitabah), and real deeds (bi al-hal). The real essence of da'wah is to make changes with a very broad

meaning (Bensaid, 2013). Da'wah not only changes the behavior of each individual, but also changes a society (Khullar et al., 2019). A society that initially did not know literacy, turned into an intelligent society, a society that was originally lazy and apathetic, turned into a diligent and innovative society, a society that usually lived in conflict, turned into a civilized, elegant and respected society.

The fundamental concept in the teaching of da'wah itself, basically singular, is to invite people to go together to the path of God (Rosidi & Hanif, 2023). This, as stated in QS. An-Nahl (16): 125. The fundamental doctrine of da'wah is theoretically recognized by all Muslims as an unquestionable consensus and common sense (Ab Kadir et al., 2023). Nevertheless, practically, this general knowledge in history undergoes a process of understanding and contextualization (Kim, 2023). In its actual form, as has been the case in other fields of Islamic knowledge, this single concept is then interpreted by Muslims through a cultural-contextual dialectical process with diverse colors (Ahmed, 2023). From this dialectic process, then the practice of da'wah is no longer single, but is manifested in the format of da'wah thoughts and movements that have colors and alternatives (Ni'am, 2023).

As one form of da'wah movement with da'wah thinking, it is the existence of a cultural da'wah paradigm (Ismail et al., 2018). The cultural da'wah approach is referred to as one of the strategies in carrying out broader social changes, both in the context of religion, education, economics and politics (Rodiana & Rosidi, 2022). The madzhab of cultural da'wah is a derivative of the cultural and dynamic-dialogical interpretation of Islam. This theological interpretation offers ideas on how to objectively read and interpret religious texts and traditions (Schneiders, 2016).

Cultural da'wah is a da'wah activity that emphasizes a cultural Islamic approach characterized by da'wah that is carried out dynamically, creatively, and innovatively (Isnawati et al., 2023). Then, substantially the mission of polar da'wah is an effort to dynamize and purify. Dynamization means as a cultural creation that has a tendency to always develop in a better and Islamic direction (Bachtiar, 2019). Purification (tajdid) is defined as an effort to purify values in culture by reflecting the values of tawhid (Junaidi, 2022). The term cultural or cultural, is to refer to the learned behavior that characterizes the total way of life of the members of a particular society (Rahman et al., 2023). Culture or culture consists of common values held in a group of people; is a set of norms, habits, values and assumptions that direct the group's behavior (Jufri, 2023). Culture can also influence a person's values and beliefs (Taghavi & Segalla, 2023). Culture in a broad sense, is the whole system of ideas, actions and works of man in the framework of community life that is made human property by learning (Reumi & Kaplele, 2023).

The core of cultural da'wah, both developed by Nahdhatul Ulama (NU) and Muhammadiyah and including Nahdhatul Wathan (NW) is to emphasize substantial diversity, da'wah substantial Islamic values, in the form of humanity, justice, equality, cooperation, and the spirit against human oppression. According to the context, da'wah empowerment of people like this is more necessary considering that most Islamic communities in Indonesia are weak in various fields. Even so, NU and Muhammadiyah and Nahdhatul Wathan have the same goal, which is to establish and spread Islam in Indonesia.

The term cultural da'wah is also different from the term structural da'wah and multiculturalism. In its simple definition, structural da'wah is a da'wah activity that makes power, bureaucracy, political power as a tool to fight for Islam. While multiculturalism da'wah is a

da'wah paradigm motivated by two new postmodern phenomena, namely globalization and practical political development. From the perspective of globalization, da'wah is faced with the problem of how to convey Islamic messages in the context of a global society characterized by increasingly narrow intercultural barriers and ethno-religious community barriers. Modern according to Nurcholis Madjid, characterized by very rapid changes. As a result, there is a shift in the values of human life, including moral and religious values. Even modern can separate ethical values and moral values that have been held. This is definitely a challenge that religions, including Islam, have to face.

The proposed research is entitled "Management of Da'wah TGKH. Muhammad Zainuddin Abdul Madjid and its Implementation at the Nahdhatul Wathan Community Organization in Lombok, NTB" aims to study and understand the cultural da'wah carried out by the main figure, TGKH. Muhammad Zainuddin Abdul Madjid, and how it was implemented in the Nahdhatul Wathan community organization in the Lombok region, West Nusa Tenggara (NTB).

In this study, some of the problems identified include a lack of understanding of the concept and management of TGKH cultural da'wah. Muhammad Zainuddin Abdul Madjid, as well as the lack of knowledge about how the implementation of da'wah runs on Nahdhatul Wathan in Lombok, NTB. In addition, there is a focus on instructions in the hadith of the Prophet Muhammad (PBUH) related to the concept, management of da'wah, and the figure of a da'i, the relevance of which will be elaborated in the context of TGKH cultural da'wah. Muhammad Zainuddin Abdul Madjid.

This research will utilize a qualitative approach, with the aim of deepening the understanding and meaning created by the research subject. Data collection will involve in-depth interviews and direct observations in the field, to understand more deeply about the activities and behaviors of Nahdhatul Wathan mass organizations in Lombok. Primary data will also be supported by secondary data, which are relevant documents and reports from reliable sources.

In the formulation of the problem, the research will focus on three main questions: The Concept and Management of TGKH Cultural Da'wah. Muhammad Zainuddin Abdul Madjid, Implementation of TGKH Cultural Da'wah. Muhammad Zainuddin Abdul Madjid at Nahdhatul Wathan in Lombok, NTB, and its implementation in the people of Lombok NTB.

The objectives of this study include general objectives and specific objectives. The general objective is to provide a historically and sociologically based analytical explanation of the birth of Nahdlatul Wathan as the basis of TGKH's cultural da'wah. Muhammad Zainuddin Abdul Madjid and his impact on religious social change in NTB. In addition, this research aims to enrich intellectual treasures regarding cultural da'wah and provide information and reference materials for practitioners and the NTB government to support da'wah activities.

The data collection method that will be used in this study includes in-depth interviews with several Lombok scholars who are direct disciples of the founder of Nahdhatul Wathan. In addition, direct observation of the activities and behavior of mass organizations will also be carried out to obtain accurate and relevant data. Secondary data will also be taken from valid and reliable sources to support research analysis.

In the series of research, there will be an in-depth literature review of previous research that has been carried out around the theme of TGKH cultural da'wah. Muhammad Zainuddin Abdul Madjid and its implementation in NTB. In previous research, many have discussed the thinking and renewal of TGKH. Muhammad Zainuddin Abdul Madjid, but has not specifically

discussed the concept and management of his cultural da'wah. Therefore, this study is expected to provide a more comprehensive and in-depth picture.

In conclusion, this study aims to uncover and understand the concept, management, and implementation of TGKH cultural da'wah. Muhammad Zainuddin Abdul Madjid at the Nahdhatul Wathan mass organization in Lombok, NTB. Qualitative methods with in-depth interview and observation techniques will be used to obtain primary data, supported by secondary data from relevant sources. Thus, this research is expected to provide a better understanding of cultural da'wah in the religious and social context of the region.

The Meaning of the Dakwah Concept

In an effort to succeed da'wah itself, there is a concept that is a very basic thing that is used as a benchmark in carrying out da'wah. The concept of da'wah is an arrangement of plans that we will use to preach. The concept of da'wah consists of two syllables, namely concept and da'wah. Etymologically, the concept comes from English concept which means understanding or ideas abstracted from concrete events, also means general ideas, understandings, thoughts, designs, and basic plans. Concepts are also defined mental images of objects, processes, or anything that exists outside the language used by reason to understand other things.

Furthermore, in the Big Dictionary Indonesian, from the word concept, then came the term perception which is interpreted as a design (ideals and so on) that already exists in the mind or is also interpreted simply with the meaning of understanding and understanding opinion). Therefore, the word drafter itself, has the meaning of a person who triggers or first has an idea or compiler of a concept.

Another definition of a concept is an abstraction about a phenomenon formulated on the basis of generalizations of a number of characteristics of certain events, circumstances, groups, or individuals. In line with that, Muin Salim defines concepts as the main idea that underlies one idea or general idea.

Paying attention to the meaning of the concept, as explained above, the existence of the concept itself is a very basic thing that is used as a benchmark in carrying out something, including the benchmark in da'wah. The concept of da'wah can be a reflection of the elements of da'wah, so that the idea and implementation of da'wah cannot be separated from a unity of these elements that must run simultaneously to get maximum results.

As for what is meant by the elements of da'wah are important parts (conditions) that must be present in the implementation of da'wah itself. All the conditions in question are an inseparable whole. That is, if even one does not exist, then the implementation of da'wah can fail.

The elements in da'wah, at least consist of four (4) main things, namely; preacher (da'i), target of da'wah (mad'u), material of da'wah (maddah), media of da'wah (wasilah), and method of da'wah (thariqah). Furthermore, the four elements in da'wah management, globally researchers will elaborate in detail below.

Preacher (Da'i)

The existence of da'i is someone who gets the task of inviting others either directly, through oral, written or deed to practice the teachings of Islam or disseminate Islamic teachings, make efforts to change towards better conditions according to Islamic teachings. Literally, the word da'i is isim fa'il from da'a, yad'u which means doing or carrying out da'wah. While in terms, da'i

is who conveys Islamic teachings or invites to convert to Islam. In general, ordinary people often equate the word preacher (da'i) with muballigh, ustadz, mua'llim or khatib.

In general, preachers (da'i) are all Muslims who have reached puberty and have knowledge of Islam even if it is only one verse. The preacher can convey the teachings of Islam through oral, written, deed or with all limbs (bodily terms). In carrying out his da'wah activities, preachers can be in mosques, in crowded places, in the community, in offices, in shopping centers and others. Preachers can also convey the teachings of Islam to all levels of society without having to wait for a call.

Dakwah Target (Mad'u)

The target of da'wah is a person or group who is the intended object to be invited into the teachings of Islam or practice the teachings of Islam. Literally, mad'u means something to be aimed at, directed or faced. The target of da'wah (mad'u) is in a completely flat condition, which only understands the language used by the preacher.

Da'wah Material (Maddah)

The proselytizing material is the content that a preacher (da'i) must convey to the target of dakwah (mad'u). The target of the preaching must know the primary purpose of the preaching. Therefore, the target of the preacher must be able to understand the content of the preacher delivered by the preacher. The content must be in accordance with the purpose and target of the preacher.

Media Dakwah (Wasilah)

Da'wah media is a means used by a preacher (da'i) to convey the content of da'wah (maddah) to the target of da'wah (mad'u). In carrying out his da'wah activities, a preacher must know that the use of da'wah media facilities is part of his preaching. The use of da'wah media facilities must have artistic value and have a certain attractiveness, so that the target of da'wah (mad'u) is interested in receiving and implementing the content of da'wah (maddah).

Metode Dakwah (Thariqah)

The da'wah method is the method used by a preacher (da'i) to convey the content of da'wah (maddah) to the target of da'wah (mad'u). This da'wah method includes several things, namely (a) language selection methods, (b) methods of conveying the content of da'wah content (maddah), and (c) methods of evaluating the results of da'wah. Therefore, a preacher must have skills about the da'wah method to be used. In implementing this da'wah method, a preacher must be good at packaging the contents of his da'wah content into attractive packaging.

Overview of the Research Object

Biografi Maulana Syaikh, Pendiri Ormas Nahdhatul Wathan

Birth and Name of Maulana Shaikh

Maulana Syaikh, Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid (Maulana Syaikh) is a great and charismatic scholar born on the island of Lombok, precisely in Bermi Village, Pancor Village, Selong District, East Lombok Regency, West Nusa Tenggara (NTB). He was born on Wednesday, 17 Rabi'ul Awal 1326 H/1908 A.D., and died in his hometown in Pancor Village on the night of Wednesday, 20 Jumadil Akhir 1418 H/21 October 1997 A.D.

Maulana Shaikh has the nickname Muhammad Saggaf in his village. This name was given by his father, TGH. Abdul Madjid, after receiving instructions from some saints of Allah who came

before the birth of his son. The name "Saggaf" is a choice taken from the Arabic Saqqaf, which means charm and charisma. The word "Saqqaf" itself is an Alawite clan spread in several regions of the Arab world and other countries, including Indonesia, Malaysia, and India. In the Sasak language (Lombok language), the word "Saggaf" became "Segep," which later became a nickname for Maulana Shaikh by his own mother, Hj. Halimatussa'diyah, namely "Gep."

Maulana Shaikh's father, TGH. Abdul Madjid, also told about the unique events leading up to his birth. He was visited by two special guests who were recognized as the guardians of Allah from Hadramaut and Maghrabi with the identity of Saqqaf. The two guests suggested naming their son Saqqaf, which was later changed to Saggaf, in accordance with the Yemeni custom of changing the letter qaf to ghain in their daily language. From here Maulana Shaikh got the name Muhammad Saggaf.

Maulana Shaikh's Intellectual Odyssey

Maulana Shaikh's formal education began at the State People's School in Selong, East Lombok, in 1919, for 4 years. From the age of five, Maulana Shaikh began learning religion from his father, TGH. Abdul Madjid, and several famous scholars in East Lombok, such as Tuan Guru Haji Syarafuddin, Tuan Guru Muhammad Sa'id from Pancor, and Tuan Guru Abdullah bin Amaq Dulaji from Kelayu. At the age of 15, TGH. Abdul Madjid encouraged him to study in the holy land of Makkah al-Mukarramah. In 1923, Maulana Shaikh left for Makkah, accompanied by his father, mother, and several family members and his teacher, Tuan Guru Haji Syarafuddin. After arriving in Makkah, Maulana Shaykh began studying at the Grand Mosque and later at the Madrasa Al-Shaulatiyah. The learning process at these two institutions lasts for 12 years. Maulana Shaikh was very intelligent, and his teacher was very amazed by his talents and abilities. When he entered Madrasah Al-Shaulatiyah, he was even allowed to go directly to the third grade, but he begged to study from the beginning of the first grade because he wanted to explore the science of tools, such as the science of Nahwu-Sharaf, which had not been mastered well. While studying at Madrasah Al-Shaulatiyah, Maulana Syaikh joined a series of famous Indonesian scholars, and this madrasah gave birth to many figures of Indonesian scholars, including the founders of NU and Muhammadiyah.

METHOD

The research methodology for writing a biography of Maulana Shaikh, founder of the Nahdhatul Wathan mass organization, involves several important steps as follows:

Determination of Research Objectives

The purpose of the study was set to compile a complete biography of Maulana Shaikh with a focus on his personal life, intellectual journey, and his contribution in the establishment of the Nahdhatul Wathan mass organization. This study aims to reveal in-depth information about the figure of Maulana Shaikh and the socio-cultural context in his lifetime, Early Literature Studies, This stage involves the study of early literature about Maulana Shaikh, Nahdhatul Wathan Mass Organization, as well as the historical and socio-cultural background on Lombok Island and West Nusa Tenggara in the period in which he lived. This literature study helps researchers in obtaining a clearer picture of the figures studied and understanding historical situations in the past.

Data Collection

In this stage, primary data were collected through interviews with descendants, companions, former disciples, historians, and community leaders who had in-depth knowledge

of Maulana Shaikh. Secondary data are also accessed from historical documents, newspapers, photographs, and relevant family archives, Data Analysis, The collected data are analyzed qualitatively to identify important events in Maulana Shaikh's life, as well as to understand his relationship with the historical and socio-cultural context that influenced his thoughts and actions.

Verification and Validation

The verification stage is carried out to ensure the correctness and accuracy of information obtained from various sources. This is done using data triangulation, which compares information from several different sources to obtain the validity of the data. After the data is verified, researchers compile a biographical manuscript by following the chronological flow of Maulana Shaikh's life. This manuscript will cover various aspects of his life and is written narratively so that it is easily understood by the reader. Review and Correction, Manuscripts that have been prepared will be reviewed by researchers to ensure accurate content and good grammar. Corrections are made to correct errors that may occur in writing, presentation of results, research results are presented in the form of books, articles, or research reports in accordance with research objectives and target readers. The results of the research will be discussed clearly and systematically to provide a comprehensive picture of Maulana Shaikh's life, Dissemination of research results will be disseminated to the academic and general community through publications, seminars, or other discussion forums. The purpose of disseminating these results is to provide wider scientific benefits and contributions, Evaluation and Reflection, In the final stage, the researcher will evaluate the entire research process that has been carried out. This includes evaluation of the effectiveness of the methods used, obstacles faced, and reflection on findings and experiences during the process of researching Maulana Shaikh's biography. By conducting these evaluations and reflections, researchers can identify valuable learnings and provide recommendations for better future research.

RESULTS AND DISCUSSION

In this research, the focus is on the concept and management of cultural da'wah implemented by Maulana Syaikh, TGKH. Muhammad Zainuddin Abdul Madjid in the Nahdlatul Wathan (NW) organization and community in Lombok, West Nusa Tenggara (NTB). Maulana Shaikh is a Tuan Guru or scholar who has succeeded in bringing change through cultural da'wah by presenting Islam with packaging that emphasizes compatibility between Islamic teachings and local religious practices.

In understanding the pattern of cultural da'wah management carried out by Maulana Shaikh, it is important to note that he deeply understands the importance of management science in managing da'wah organizations or institutions. Management in this context is an effort to mobilize people or manage NW organizations in an orderly and responsible manner to achieve predetermined goals. The NW organization founded by Maulana Shaikh was directed at the fields of education, social, and Islamic da'wah.

The importance of management in da'wah organizations is also reflected in a book entitled "HAMZANWADI 80 Years and Its Service to Religion, Nusa and the Nation," which describes the importance of planning the Darunnahdlatain NW Islamic Boarding School led by Maulana Shaikh.

In the fourth chapter of this study, researchers will discuss the management of cultural da'wah implemented by Maulana Shaikh, TGKH. Muhammad Zainuddin Abdul Madjid, including

in the context of NW organizations and communities in Lombok, NTB. This study will discuss da'wah management procedures that are carried out regularly and include management elements such as planning, organizing, implementing or moving, supervising, and evaluating.

By using the concept of management in da'wah, it is hoped that da'wah activities can run effectively and the objectives of da'wah can be achieved measurably in accordance with the predetermined planning. Through this research, it is hoped that we can better understand how the successful cultural da'wah management pattern is carried out by Maulana Shaikh, so that it can be a useful example for the development of da'wah in various places and communities.

In the portrait of Maulana Shaikh's cultural da'wah management, there are several approaches and strategies carried out to achieve the desired da'wah goals. The following is a summary of the implementation of managerial elements in his da'wah:

A. Planning:

1. Analyze the situation of the people of Lombok, NTB, who have primitive conditions, adhere to animism, dynamism, Wetu Telu, and other religions.
2. Determine the purpose of da'wah which includes inviting people to believe and fear Allah SWT and develop a tolerant and inclusive understanding of Islam.
3. Build persuasive and cultural da'wah strategies using local religious languages, symbols, and practices relevant to the community context.

B. Organizing:

1. Forming a Nahdlatul Wathan (NW) da'wah organization that acts as a forum to manage da'wah activities and community development.
2. Develop an organizational structure with clear roles and responsibilities to ensure the implementation of da'wah runs regularly and purposefully.

C. Implementation or Movement (Actuating):

1. Carry out direct da'wah actions by delivering lectures and recitations in various places in the East Lombok region.
2. Become an imam and Friday khatib to provide direct religious guidance to worshippers.
3. Apply persuasive and cultural approaches to influence people's understanding and beliefs, and embrace followers of other religions in a tolerant manner.

D. Controlling:

1. Monitor and evaluate the implementation of da'wah periodically to ensure that the objectives of da'wah are achieved and planning goes well.
2. Make adjustments to da'wah strategies if necessary to suit the development and changes of society.

E. Pengevaluasian (Evaluation):

1. Measuring the results and impact of da'wah carried out on society, both in terms of acceptance of Islamic teachings, behavior change, and increasing religious awareness.
2. Reflect and evaluate the methods and approaches of da'wah used to improve the effectiveness and efficiency of da'wah in the future.

By implementing systematic and culturally based da'wah management, Maulana Syaikh succeeded in achieving success in spreading Islamic teachings and bringing positive changes to the people of Lombok, NTB. His persuasive, tolerant, and wisdom-based approach to da'wah opened the door to a better understanding and acceptance of Islam among people of diverse faiths.

In this chapter, it is explained about the implementation of cultural da'wah by Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid at the Nahdlatul Wathan (NW) organization. Cultural da'wah carried out seeks to instill Islamic values in all dimensions of life by paying attention to human potential and tendencies as cultural beings. The implementation of cultural da'wah mainly focuses on the fields of education, social, and da'wah.

Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid introduced two learning systems, namely Learning School and Learning Organization. The Learning School began with the establishment of Nahdlatul Wathan College in 1937, and by 1994, had grown to 675 schools and colleges. The learning system in the organization (Learning Organization) was established by establishing Nahdlatul Wathan on March 1, 1953. This concept proved to be far beyond its time, as the concept of Learning Organization was only introduced scientifically by Peter S. Senge in 1990.

Maulana Shaikh also passed on educational thinking that succeeded in convincing the public about the importance of education as a process of humanizing students and shaping intellectuality, creativity, and abilities. Teachers in the NW concept must have high knowledge and morals.

The secret of Maulana Shaykh's success in the da'wah struggle is explained through several indicators, such as truth and virtue, vision and focus, sincerity and honesty, himmah and spirit, leadership and example, personal integrity, devotion to teachers, proportional curriculum, Quranic method, and a combination of personal and organizational networks.

The purpose of da'wah and Nahdlatul Wathan is to uphold the word / Religion of Allah, glorify Islam and Muslims, and achieve salvation and happiness in this world and hereafter.

All these efforts and achievements are expected to bring the people to a noble and dignified degree, both in the world and in the hereafter. Maulana Shaykh and NW tried hard to invite and move the people in achieving this, by opposing colonialists and competing in kindness to educate the life of the nation and state.

Thus, Maulana Shaykh's cultural da'wah in the NW organization is based on Islamic values and focuses on educational, social, and da'wah to achieve noble goals for the ummah and nationality.

Cultural da'wah carried out by the Nahdlatul Wathan (NW) organization has a characteristic with the existence of fundamental jargon or yelling carried by Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid. The jargon is "Anyway NW, Principal NW Faith and Taqwa." This jargon became a kind of official motto for NW and contained a deep meaning.

"Anyway NW" means that Nahdlatul Wathan is the capital of struggle for the citizens of NW. In other words, NW became the main foundation in their struggle. Meanwhile, "Principal NW Iman dan Taqwa" means that in carrying out the NW struggle, the citizens of the organization must not forget and abandon the principles of Faith and Taqwa. Faith (belief) and Taqwa (piety to Allah) are the basis and main goals in the NW struggle.

The NW organization was born as a result of the significant development of two educational institutions, namely the NWDI madrasah and the NBDI founded by Maulana Shaikh. The progress of the two madrassas became an inspiration to establish an organization that could shelter or coordinate the running of these madrassas in an organized manner. Nahdlatul Wathan was established on March 1, 1953 in Pancor, East Lombok, NTB.

The name of this organization is taken from the names of two parent madrassahs, namely Nahdlatul Wathan Diniyah Islamiyah (NWDI) for men and Nahdlatul Banat Diniyah Islamiyah (NBDI) for women. "Nahdlatul Wathan" comes from Arabic, which means awakening or struggle to build the nation and state.

NW is engaged in educational, social, and Islamic da'wah, and adheres to the Islamic aqidah Ahl as-Sunnah wa al-Jamâ'ah 'ala Madzhab al-Imâm ash-Shafi'i. In addition, this organization is based on Pancasila in accordance with Law Number 8 of 1985.

Since its inception, NW put forward the principles of Islam and kinship, but at the Third Congress, this principle was replaced with Islam Ahl as-Sunnah wa al-Jamâ'ah 'ala Madzhab al-Imâm ash-Shafi'i considering the khittah struggle of the two parent madrassas.

NW has experienced rapid development and has hundreds to thousands of madrasahs or schools in various parts of Indonesia. The organization has held conferences 10 times since its founding.

With strong jargon, strong principles of Faith and Taqwa, and persistent struggle in the fields of education, social, and Islamic da'wah, the NW organization has an important role in building the religion and nation of Indonesia.

CONCLUSION

Cultural da'wah is one of the strategies in carrying out broad social changes in various aspects of human life, such as religion, education, economics, and politics. This cultural da'wah madhhab is cultural and dynamic-dialogical, offering an objective interpretation of Islam in reading and interpreting religious texts and traditions.

Cultural da'wah is carried out dynamically, creatively, and innovatively, with its main mission being dynamization (cultural creations that develop in a better and Islamic direction) and purification (purification of cultural values by reflecting tawhid values). Cultural or cultural concepts refer to behaviors that are learned and characterize the way of life of members of a society, consisting of norms, habits, values, and assumptions that direct the behavior of the group.

In the implementation of cultural da'wah, concepts and management become important in regulating and managing human activities to create a quality life. Elements in da'wah include preachers (da'i), targets of da'wah (mad'u), da'wah materials (maddah), da'wah media (wasilah), and da'wah methods (thariqah).

Maulana Syaikh, as the founder of NWDI, NBDI, and NW in Lombok, NTB, is a charismatic scholar with a track record of inspiring struggle and devotion. Its cultural da'wah efforts to build the ummah through education, social, and Islamic da'wah with modern and professional concepts and management are implemented in Nahdlatul Wathan and the people of Lombok. In this context, Maulana Shaikh achieved the best achievement in the history of the Sasak community.

Maulana Shaikh's cultural da'wah approach includes modernizing education in Lombok through NWDI and NBDI madrasahs, integrating tariqa teachings with Sharia, and transitioning from pre-Islamic beliefs to purer Islamic teachings. This cultural da'wah contributes significantly to the development and socio-religious changes in the Lombok region, NTB.

In conclusion, Maulana Shaikh's cultural da'wah has characteristics such as always referring to the concept of da'wah of the Prophet SAW and his personality, integrating all elements of

da'wah, changing the human situation for the better in accordance with religious values, and building supporting and supporting means of da'wah through the NW organization and the personal self of a da'i. The implementation of this cultural da'wah includes educational, social, and Islamic da'wah that is measurable and directed, and has made a real contribution to the development and socio-religious progress in the region.

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