

Kyai leadership in Multicultural Da'wah Majelis Zikir Manaqib Syekh Abdul Qadir Jailani at Al Qodiri Gebang Jember Islamic Boarding School

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Abstract

Islam, which initially emerged in Mecca and migrated to Medina, has undergone a significant development until the passing of Prophet Muhammad. During the time of the companions, Islam's development was not only in the Arabian Peninsula but had spread to various corners of the country. This study focuses on the leadership of kyai (Islamic scholars) with the aim of describing the leadership of kyai, models, materials, methods, and the role of multicultural da'wah. This research uses a descriptive qualitative approach. The results of this study show that the kyai plays a central role in multicultural da'wah in the majlis zikir manaqib. The model of multicultural da'wah in the majlis zikir manaqib at the Al-Qodiri Islamic boarding school is in the form of halaqah (study circle), intensive studies, general lectures, istighasah (supplication), and taklim (religious lesson). Meanwhile, the material covers issues of welfare, humanity, amar ma'ruf nahi munkar (enjoining what is good and forbidding what is evil), social justice, democracy, human rights, education and liberation, as well as multicultural themes sourced from the Qur'an and Hadith and current issues that emphasize aspects of inner awareness and self-creativity. The method used is a synergistic collaboration between oral, written, and, most importantly, practical aspects that are dynamic, communicative, and familiar. Meanwhile, the role of multicultural da'wah is to contribute to the process of empowering the congregation from the problems of ignorance, underdevelopment, and various issues of distress experienced by them.

Keywords: Da'wah, Multicultural, Majelis Zikir.

Abstrak

Islam yang awalnya lahir di Makkah dan hijrah ke Madinah mengalami perkembangan yang cukup pesat sampai nabi Muhammad Wafat, pada masa sahabat perkembangan Islam tidak hanya di jazirah arab tetapi sudah menyebar ke berbagai pelosok negeri, bahkan saat ini hampir semua wilayah di dunia ini sudah tahu, mengenal bahkan tidak sedikit yang memeluk agama Islam. Fokus penelitian ini adalah Bagaimana kepemimpinan kyai, model, materi, metode dan peran dakwah multikultural tersebut, dengan tujuan mendeskripsikan kepemimpinan kyai, model, materi, metode dan peran dakwah multikultural tersebut. Penelitian ini menggunakan pendekatan kualitatif diskriptif. hasil penelitian ini adalah Kyai memiliki peran sentral dalam dakwah multikultural di majlis zikir manaqib. adapun model da'wah multikultural di majlis zikir manaqib di pesantren Al qodiri berbentuk halaqah, kajian intensif, pengajian umum, istighasah dan majlis taklim. sedangkan materinya mencakup masalah kemaslahatan, kemanusiaan, amar ma'ruf nahi munkar, keadilan sosial, demokrasi, hak asasi manusia, pendidikan dan pembebasan, serta tema-tema multikulturalisme yang bersumber dari alqur'an dan hadits serta issue aktual yang menekankan pada aspek kesadaran bathin dan kreatifitas diri. Adapun metodenya adalah kolaborasi sinergis antara bil lisan, bil qolam dan terutama bil hal

yang berlangsung secara dinamis, komonikatif dan familier. Sementara perannya adalah memberikan kontribusi bagi proses pemberdayaan jamaah dari problem kebodohan, keterbelakangan dan berbagai problem keresahan yang dideritanya.

Kata Kunci: Dakwah, Multikultural, Majelis Zikir

Introduction

Islam as a religion of da'wah encourages its people to always spread Islam wherever they are, because of that the existence of da'wah has a very significant position in the development of Islam, even the development of Islam starting from the time of the Prophet Muhammad until now which has lasted around 1450 years has been supported by many da'wah activities. Muslims, preaching not only conveying the truth of Islamic teachings but also providing enlightenment, empowerment and encouraging Muslims to be free from ignorance and backwardness. The Qur'an gives encouragement to Muslims to have a commitment to always preach to spread good and prevent evil Allah says¹ **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ** which depicts that Muslims are the best people who are born for mankind, who always invite to good and prevent evil. Even Allah explains about how to convey da'wah to others according to His word² **هِيَ أَهْلٌ بِهَا** **Amen** **أَحْسَنُ** this verse explains that to convey or call for goodness to mankind should use a wisdom approach, giving good advice and discussing in a good way. Considering that the role of da'wah is very significant in encouraging the progress of Muslims, various methods and strategies and patterns of da'wah must continue to be developed by Muslims so as to create da'wah that is creative, varied and can achieve the goals of da'wah effectively and efficiently.

The challenges of da'wah are getting more and more difficult because the reality of modern society today shows increasing disobedience, evil, hypocrisy, crime, both in terms of quantity, quality and variety of crimes. , because the missionary function according to Ali Mahfuz³ calls on mankind to do good and stay away from evil as imprisoned by religion so that they get the happiness of life in this world and the hereafter, while according to Amin⁴ is to restore the potential for goodness as human nature so that their life is meaningful in the sight of God and in the history of human life, therefore the spirit of da'wa is to restore human dignity which is often shackled by poverty, ignorance and backwardness. According to Sahilun⁵ the urgent purpose of da'wah is to provide understanding and education as

¹ Al Qur'an Surah Ali Imron: 110

² Al Quran SurahNah: 125

³ Ali Mahfuz, 1936 "Hidayatul Mursyidin," Egypt: Makktabah Tarbiyah, page 17

⁴ Amin, Masyhur, 2003. Anatomy of Multicultural Da'wah. Jakarta, Al Amin press, page 10.

⁵ Nasir, Sahilun, 2002. Da'wah Rhetoric. Paper on the training of MUI preachers of Kamtibmas throughout Jember district, 09 – 10 February 2002 in the Multipurpose Hall of STAIN Jember, page 10

well as to provide solutions to the problems of Islamic society, so that da'wah becomes a lamp that illuminates people from darkness to hanif fitroti awareness, da'wah activities are expected to be able to change mindsets, outlook on life, and sensitivity to life in order to achieve perfect human. Because da'wah has a very strategic role in the development of Islamic society, optimizing the role of da'wah in society is a very demanding and very urgent.

The Majelis dhikr Manaqib Syekh Abdul Qodir Jaelani, which we will further refer to as the Majelis dzikir Manaqib, is held by the Al-Qodiri Islamic Boarding School every *Legi* Friday night which is attended by thousands of worshippers with different cultural, social, cultural backgrounds, this majlis has been going on for more than 25 years and still exists today under the guidance of KH. Muzakki Syah who is also the high priest of the dzikir assembly, a da'wah model that involves a very large community of more than ten thousand people with different social, economic and cultural backgrounds so it is interesting to study.

Theoretical studies

1. Kyai leadership

Leadership literally means leading, showing or guiding, in terminology, Sudarwan stated that leadership is an action taken by a person or group in coordinating or directing another person or group to join in a certain forum to achieve predetermined goals.⁶, while a Kyai is understood as a figure who has ritual and social piety so that he becomes a role model for his community, Zamahsyari Dhofir stated, a Kyai is a Muslim figure who always explores the teachings of Islam and seeks to spread these teachings to his people through educational activities, so that the daily life of a kyai -the day is only devoted to the spread of Islam⁷However, the term Kyai is not only attached to that figure because in Javanese tradition, the term Kyai can be used for 1. Sacred objects such as golden trains in Yogyakarta, 2. Parents are generally also called Kyai. 3. The title Kyai is given to religious figures,⁸but Stenbrink⁹states that a kyai is someone who has an understanding of knowledge, especially religious knowledge, has piety, has a lineage that is continuous with the previous kyai, and has a number of santri who live in a complex which is usually separated from the surrounding community, in the complex there is a hostel as a place to live for the students, mosques/musollah as centers for santri activities to recite the

⁶ Sudarwan Danim, *Educational Leadership: Genius Leadership (IQ+EQ), Ethics, Motivational Behavior, and Myths*, (Bandung: Alfabeta, 2010), page 6.

⁷ Zamaksari Dhofier, *Islamic Boarding School Traditions (Study of Kyai's View of Life)*, (Jakarta: LP3ES, 1982). p. 131.

⁸ Amin Haedari, *The Future of Islamic Boarding Schools* (Jakarta: IRD Press, 2005), 14.

⁹ Karel A. Stenbrink, *Islamic Boarding Schools, Madrasas, Schools (Islamic Education in the Modern Era)*, (Jakarta: LP3ES, 1968). 109.

Koran and worship as well as houses where the clerics live¹⁰, so Kyai's leadership can be understood as an effort made by a religious figure who has the ability in the field of religious knowledge and has a close relationship with the community to influence the community so that they always understand the teachings of Islam well and can carry out these teachings in their daily lives.

2. The definition of multicultural da'wah

According to Yunus¹¹ etymologically the word "da'wah" is Arabic with the basic words da'a – yad'u – da'watan, meaning to call, but in the Koran, the word da'wah has several meanings.¹² the second means to beg or pray¹³ **أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ** The three words of da'wah have the meaning of inviting¹⁴ **إِذْنِهِ**, then the etymological meaning of da'wah can be understood as an effort to invite people to do good and leave evil by conveying good messages conveyed through appeals, or solicitations. The meaning of da'wah in terminology is conveyed by several experts including: Sulthon¹⁵ which states that da'wah is an attempt to invite other people to be able to change the atmosphere of their lives in accordance with the teachings of Islam, Nasruddin¹⁶ interpret da'wah as an endeavor in the form of an oral appeal, invitation through writing or giving examples with actions so that people always believe in Allah and the Prophet Muhammad and have obedience to both, this obedience is based on Islamic faith, sharia, and morality. Quraish Shihab¹⁷ states that da'wah is a call or effort to change a person or a society to a better situation, therefore da'wah does not only improve religious understanding, but also about how religion becomes the spirit in every activity of a person's or society's life.

Multicultural consists of two words namely multi and cultural, Multi (in KBBI) has many or multiple meanings, while etymologically culture has the same meaning as civilization¹⁸ cultural terminology or culture is understood as *Culture or civilization taken in its ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society*¹⁹ while Koentjaraningrat²⁰ explains that culture in a narrow sense is the result of beautiful art, in a broad sense the whole system of ideas,

¹⁰Zamaksari Dhofir, op. cit p. 18

¹¹Yunus, Mahmud, 1993. Indonesian Arabic Dictionary. Jakarta, Foundation for translators and interpreters of the Qur'an, page 127

¹²Al Quran Surah ar Rum verse 25

¹³Al Quran sura al Baqorah 186

¹⁴Al Quran Surah al Baqorah 221

¹⁵Sulthon, Andi, 2003. Capita selecta da'wah Islam. Jogjakarta, discourse tiara, page 19

¹⁶Nasruddin, 1997. Da'wah rhetoric. Jogjakarta, canisius, p. 42

¹⁷M. Quraish Shihab, 1994, Grounding the Qur'an Bandung: Mizan, p. 194

¹⁸Koentjaraningrat. 2009. Introduction to Anthropology. Jakarta: Rineka Cipta. p. 661

¹⁹Edward Burnett Tylor, 1871 Researches Into the Development of Mythology ..., Volumes, p.1

²⁰Koentjaraningrat. 1983. Cultural Anthropology. Jakarta: Gramedia, page 181

and actions and human works from learning outcomes within the framework of human life, so multicultural da'wah according to Aripudin is²¹ is the activity of inviting people to the religion of Allah by understanding the cultural characteristics of society as capital for understanding society about Islam, so that in this da'wah it is more embracing and accommodating to the culture of society that does not conflict with religious values. In other words, multicultural da'wah is da'wah that involves a variety of different backgrounds both in terms of ethnicity and culture, but still relies on the values of truth that exist in Islamic teachings.

3. Multicultural da'wah materials

The development of science and technology has brought very significant changes to human life, so that behavior, attitudes, patterns of thinking and lifestyle of humans have also changed, because of that humans are always faced with various kinds of very complex life problems, starting from social, economic, political aspects, culture and so on, it is this condition of society that is a challenge for da'wah activists²² Therefore a da'wah activist must be able to innovate so that he can carry out da'wah in accordance with the wishes and needs of the community, and his preaching can successfully lead the community towards the path of truth that is blessed by Allah. Innovations made by a da'i include preaching material, this innovation is very important because preaching material is one of the keys to the success of preaching. The implementation of multicultural da'wah also requires material that is very varied so that it is easily understood by people who have different backgrounds, but in general multicultural da'wah material must be sourced from the Koran and hadith as well as the opinions of the scholars²³ meanwhile Amin²⁴ states that multicultural da'wah materials include 1) materials originating from Islamic teachings, 2) The process of developing materials to suit the needs of society. The da'wah meter concerns all aspects of Islamic teachings starting from aqidah, sharia, morality and also concerns the history of the prophet's life, so da'wah activists must be able to choose and sort material, because the suitability of the material to the needs, conditions and situations is very influential for the success of a da'wah.

4. Multicultural da'wah methods

The da'wah method is a way to convey messages carried out by da'i (preachers) so that the message can be easily received and understood by the community, because success in carrying out da'wah is also supported by good and appropriate methods

²¹Asep, Aripudin, 2012, *Intercultural Da'wah*, Bandung: Rosdakarya Youth, p.19

²²Abd. Rosyad Shaleh. 1977, *Jakarta Islamic Da'wah Management: Crescent Star*, page 1

²³Agus Wahyu Triatmo, et al, 2001, *Da'wah Islam Between Normative and Contextual*, Semarang: Fakda IAIN Walisongo, page 13

²⁴Amin, Masyhur, 2003. *Anatomy of Multicultural Da'wah*. Jakarta, Al Amin press, page 15

because good messages are not accompanied by good methods. appropriate, sometimes not acceptable to the community. The success of da'wah in Indonesia, especially those carried out by Wali Songa, is supported by a lot of soothing da'wah methods, so that there are efforts to embrace the community instead of hitting, empowering the community, not empowering the community, this motive is what causes the majority of Indonesian society Hindus are attracted to the teachings of Islam who become adherents. Zahir²⁵ argues that the da'wah method is a method used by preachers to present da'wah materials to people who are the target of da'wah so that the da'wah objectives are achieved, Al-Quran²⁶ states that there are three methods of preaching, namely 1) with wisdom, a da'i when carrying out da'wah must understand the capabilities of the community, the circumstances and conditions that surround him so that his da'wah results in awareness not compulsion, 2) with good advice, a preacher must be able to choose and sort sentences that are used as a means of preaching so that they do not hurt but awaken, do not break but arouse, do not humiliate but foster 3) debate in a good way, when the preacher meets the community who is the target of the da'wah he debates about the material or method of da'wah he is doing, then it must be discussed in a good way and supported by logical arguments, not based on emotion and hatred.

5. The purpose of multicultural da'wah

Multicultural da'wah has several objectives including 1) spreading Islamic teachings that are rohmatan lil alamien, so that Islam is present in the midst of society with a face that is soothing not frightening 2) creating a civil society order that is still guided by Islamic values, namely a harmonious, peaceful society, intelligent, prosperous so that they can achieve the happiness of life in this world and the hereafter. While Awaluddin²⁷ said that the purpose of preaching is 1. Islamic teachings can be implemented correctly based on faith in Allah, 2, the realization of an ideal Muslim society, namely a just, prosperous society and obtain forgiveness and mercy from Allah, 3. Realizing the right religious attitude in accordance with the teachings Prophet Muhammad. In principle, the purpose of da'wah is explained in the Koran²⁸ as the word of God *عَنِ الْمُنْكَرِ*, in this verse it is explained that the first purpose of da'wah is to invite to good in accordance with Islamic teachings that originate from the Koran and hadith, the second is to call for something that is good and the third is to prevent people from doing wrong, actions that are contrary to the values of Islamic teachings contained in the Koran and Hadith. However, the purpose of da'wah can be

²⁵Zahir, Ahmad, 2001. The principle of da'wah in the Qur'an. Jakarta, Sinar Harapan, page 7

²⁶Al Quran Surah An Nahl 125

²⁷Awaludin Pimay, Da'wah Methodology for Theoretical Studies and Scientific Treasures, Semarang: RaSAIL, 2006, cet I, p. 8-11

²⁸Al Quran sutar ali imrom 104

classified based on the object of preaching and the material of preaching, from the aspect of the object of preaching, the purpose of da'wah is based on the intended object, for example 1, individual objects, how da'wah can encourage someone to become a pious servant ritually and socially, 2, household objects, Dakwah is expected to be able to create households that are *sakinah*, *mawaddah* and *rahmah*, 3 objects of society, It is hoped that an ideal social order will be realized, namely a society that is in a good environment, and always gets forgiveness from Allah SWT. In the material aspect of da'wah, the purpose of da'wah is to make the community understand Islamic teachings in the aspects of *aqidah*, *sharia* and morality.

Research Method and Procedure

This study used a quantitative approach in the hope of being able to conduct in-depth studies and explorations related to multicultural da'wah which was carried out at the *dzikir manaqib* assembly of Sheikh Abdul Qodir Jaelani at the Al Qodiri Gebang Islamic Boarding School, Jember. The data were obtained by the researchers through interview and observation techniques, as well as documentation related to the research focus, while the informants were caregivers, administrators and congregation and the data analysis used by researchers was a reflective method. To test the validity of the data, the researcher used triangulation technique.

Results and Discussion

a. Research Object

1. Profile of Jember's Al-Qodiri Islamic Boarding School

The Islamic boarding school as a place for the remembrance of *Manaqib Syekh Abdul Qodir Jaelani* every sweet Friday night is located at Jalan Manggar Number 139 A Gebang Poreng, Patrang Jember District, this Islamic boarding school was founded by KH. Achmad Muzakki Syah in 1976, and he is the first caretaker to date. The history of the establishment of this *pesantren* began when KH. Achmad Muzakki had finished studying knowledge and doing spiritual rituals in the *Payuddan* cave *Sumenep Madura* in 1973, he returned to his hometown, namely Gebang Patrang, this area at that time was known as an area that was rife with immoral acts such as gambling, theft, robbery and various other kinds of crimes,

The main activity carried out by Kyai Muzakki in the *musollah* is praying in congregation five times by inviting family, closest relatives and neighbors around the *musollah*, besides that he teaches recitation of small children in the *musollah*, this activity is carried out routinely every day after prayer *maghrib* congregation, after the evening prayer in congregation he invited his congregation to read the remembrance of *Manaqib Sheikh Abdul Qodir Jaelani*, another activity was after the congregational morning prayer followed by reading *Yasin's* letter together, this activity was routinely carried out by him, as time went on, the community around the prayer room the

congregation of the obligatory prayers is increasing, as well as the activities of reciting the Koran and dhikr manaqib the congregation continues to increase, there are even two children who live in the mushollah to recite the Koran to the kyai, they are both the muezzins at every prayer time, because the mushollah is still simple and not spacious, Kyai muzakki takes the initiative to make a simple hut as the place for the two students.

The name al-Qodiri is taken from the name of the high priest of manaqib namely Sheikh Abdul Qodir Jaelani whose manaqib has been a routine reading in this place since the establishment of the musollah, after the construction of the Islamic boarding school after the completion of the Islamic boarding school, there were several students living in that place, around 9 people, they came from areas that namely the village of Paleran Puger. Over time, the al-Qodiri Islamic Boarding School experienced very significant developments, especially in 1985 the number of students which was probably around 900 people, not only did the pesantren develop, but the development was also followed by the majlis remembrance of manaqib Sheikh Abdul Qodir Jaelani, the number of worshippers already reaching thousands of people from various regencies, especially regencies in the eastern part of the East Java province such as Probolinggo, Sitobondo, Bondowoso, Jember and Banyuwangi.

Along with its rapid development, the location of the land which was only 5000 m² was no longer able to accommodate buildings to support the needs of the students, so in 1986 the Al Qodiri Islamic Boarding School moved to a new location which was to the north of the old location around 750 M, the move made the pesantren al-Qodiri continues to develop both in terms of quality and quantity, currently in 2022, the al-Qodiri Islamic Boarding School already has around 4000 students occupying 24 hectares of land, with educational institutions ranging from Kindergarten (TK) to Higher Education namely Al-Qodiri Institute of Islamic Religion. The name al-Qodiri is not only used by Kyai Muzakki for his pesantren, but also used by Manaqib remembrance congregation, especially Manaqib faiths who founded Islamic boarding schools.

2. The development of Manaqib remembrance Majlis

Zikir manaqib Syekh Abdul Qodir jaelani, which will be abbreviated as dhikr manaqib, is a practice carried out by KH Muzakki syah since the beginning he founded the Islamic boarding school, this practice comes from his Abah named KH. Achmad Syaha from his uncle KH.M.Yazid, besides that he was determined to practice the Manaqib remembrance after being escorted by his teacher, namely KH Dhofir Salam to KH. Abdul Hamid Pasuruan, he gave his blessing to read the Zikir Manaqib. There are so many people who practice dhikr manaqib in Indonesia because this dhikr has existed in Indonesia since the 18th century. This is marked by the

inclusion of the book *al-Lujjainid dani*, which was composed by Sheikh Jakfar bin Hasan from Medina, this book has become one of the book's *manaqib* of Sheikh Abdul Qadir Jaelani.

However, KH. Muzakki in practicing *Manaqib* remembrance has a distinctive feature, namely the expression "*bil-barokah wal-karomah* Sheikh Abdul Qadir Waliyullah, *bi-syafa-ah* Prophet Muhammad *bi-idznillah waridollah, ya... Allah 3X innaka ala kulli syai-in qodir, taqdi hajatina ...* and closes with *al-Fateha's* reading, The difference seems simple, but has enormous implications, especially in the aspect of one's faith. This reading has been read until now by Kyai Muzakki and his congregation, a very large number of people with various ethnic, cultural, and different social class backgrounds, even though there is no *manaqib* member registration card, according to Moh. students and *munaqib* priests who became followers of Kyai Muzakki.

3. Forms, teachings and characters of *Manaqib* remembrance

The recitation of *Manaqib's* remembrance which was carried out by KH Muzakki was not a tarekat, but a practice of remembrance because he did not follow the existing tarekat schools, even though he had great respect for all the *tariqas* that existed and developed in Indonesia, he stated, if he was asked to join which congregation, the congregation that he follow is the congregation of the Prophet Muhammad because according to him *La thoriqoh illa bi thoriqoh Muhammad Rasulullah*.

In implementing *manaqib* remembrance, the Al Qodiri Islamic Boarding School published a guidebook for remembrance, in the book it is explained that *manaqib* remembrance is remembrance in the form of practical guidance both physically and mentally, the remembrance is guided by the Qur'an and the Hadith of the Prophet in order to strengthen faith, Islam as well as being able to be *Ikhsan* so that the *dhikr* participants are expected to be able to carry out their obligations to Allah and His Messenger, to make the Prophet Muhammad a role model in his life, and to strive to always provide useful values to fellow human beings. always implement Islamic sharia as a whole in his life.

4. The purpose of the *manaqib dhikr* assembly

In general, there are two objectives of the *Majlis dhikr manaqib*, namely general objectives and specific objectives as stated by KH Umar Syaifudin

The general goals to be achieved in the activities of *dhikr manaqib* are the realization of safety in the afterlife, the existence of peace in life, having prosperity, and being able to manifest physical and mental happiness, both materially and spiritually, so that they can enjoy the happiness of life in this world and the hereafter.

While the specific objectives are First, maintaining purity and cleanliness both

physically and spiritually, Second, ta'dim to Allah warosulihi, so that piety to Allah will arise, Thirdly, is in order to apply the values of lillah, billah, lirrosul, birrasul, lilghuat, yu 'ti kulla dzi haqqin haqqah and taqdimul aham fal aham tsummal anfa' al-anfa' (Fafirru ilallahi wa Rasulallahih).

B. Discussion of Findings

This study found some data that is in accordance with the research focus, namely:

1. Kyai's leadership in multicultural preaching at the Manaqib dhikr assembly

Based on the data found by researchers, the existence of the Manaqib Dhikr Assembly was initiated by KH. Muzakki syah, he who initially practiced the dhikr manaqib after getting the blessing of his teachers, then continued to grow until now with the number of congregations reaching tens of thousands of people, because KH.Muzakki as the initiator of course his leadership at the majlis was very dominant besides the growing number of congregation inseparable from his leadership which won the trust of the wider community, even the implementation of activities at the Manaqib dhikr majlis was led directly by him, although sometimes he gave opportunities to religious leaders from Jember district and its surroundings as well as from foreign countries to give tauziah to the jamaage,

2. Multicultural da'wah models in Manaqib remembrance assemblies

The conditions and situations of the congregation were taken into consideration in determining the method of indictment which was carried out at the remembrance majlis manaqib, KH. Muzakki stated that the da'wah activities that have been carried out so far at the dzikir manaqib majlis always pay attention to the situation and condition of the congregation, because the congregation that is present is very heterogeneous both in terms of ethnicity, culture, gender and age and the ability to understand Islamic religious teachings is also very diverse among congregations, because of these conditions, Kyai Muzakki as the high priest of the majlis dhikr manaqib chose a multicultural da'wah model.

According to Kyai's narrative, specifically the multicultural da'wah that was developed at the Manaqib dhikr assembly at the Al-Qodiri Islamic Boarding School takes the form of halaqah, intensive study, general recitation, istighasah and majlis taklim". What is clear, according to Kyai Muzakki, are that the various models above are applied synergistically according to the momentum, because according to him the most important of the various models is their accuracy value, namely the change in behavior that occurs among the remembrance congregation.

3. Multicultural da'wah material at the Manaqib Zikir assembly

As mentioned in the previous discussion that according to Mansur (2002: 15) in general, what includes multicultural da'wah material is all Islamic teachings contained in the Al-Quran and the Hadith of the Prophet, which include aspects of faith, Islam and sincerity. dhikr manaqib, when discussing multicultural da'wah material delivered in the majlis dzikir manaqib, said that: the dzikir manaqib congregation has very diverse backgrounds, so the materials chosen are those that are closely related to their real problems. The principle is that the da'wah material chosen is relevant to the diverse needs of the congregation, so that the da'wah material obtained has use value for them.

Based on the information from the informants above, it can be concluded that the multicultural da'wah material developed at the Manaqib dhikr assembly at the Al qodiri Jember Islamic Boarding School includes matters of benefit, humanity, amar ma'ruf nahi munkar, social justice, democracy, human rights, education and liberation. , as well as themes of multiculturalism contained in the Qur'an and al-Hadith as well as actual issues and emphasizing aspects of inner awareness and self-creativity. Inner strengthening by dhikr is one of the routine activities at this ceremony because with inner strength it will be able to encourage the congregation to always feel close to Allah, and when he is close to Allah, God willing, the problems faced in this life will have the best solution that will be given by Allah.

4. Multicultural da'wah methods in the Manaqib dhikr assembly

The da'wah method implemented at the Manaqib dhikr assembly is the result of a combination of various existing da'wah motes, KH Umar, said that: "Even though theoretically there are many da'wah methods to choose from, paying attention to the existence of the Manaqib era which has a variety of characteristics and levels of understanding Because of its Islamic character, the method applied at the Manaqib dhikr assembly is a synergistic collaboration between oral bil, qolam bil and especially bil hal ". Bil oral means da'wah carried out through lectures delivered by KH. Muzakki Syah as the high priest of Manaqib, but not infrequently there are other preachers from around Jember district and some even come from foreign countries who come to deliver tauziah, bil Qolam means there is writing - writings which are then read and even practiced by the congregation of the majlis remembrance of manaqib, bil hal means the Manaqib Imams especially KH, Muzakki Syah gave an example to the congregation how to be ideal Muslims both in relation to Allah such as always praying in congregation, reciting prayers, as well as relationships with fellow human beings, even KH. Muzakki is known as a kyai who is very generous to the community.

Thus, based on the information above, it can be concluded that the

multicultural da'wah method developed at the Jamaah majlis dhikr manaqib at the Al qodiri Islamic Boarding School Jember is a synergistic collaboration between oral bills, qolam bills and especially bills that take place in a dynamic, communicative and collegial manner.

5. The role of multicultural da'wah in community empowerment in manaqib dzikir assemblies

Da'wah is a process of raising human awareness through a process of social engineering so that people are able to build change and build civilization for the future of humanity, but the future of humanity is always filled with changes and uncertainties. Therefore, society must be equipped with at least two abilities, namely the ability anticipation and ability to solve problems.

Majlis dhikr Manaqib, plays a very important role in the process of human empowerment, as for the empowering process that occurs in this majlis because the da'wah applied at this majlis is in the form of halaqah, general recitation, istighasah and majlis taklim where all the material is chosen which is closely related to the real problems being faced congregation so that it is relevant to their empirical needs, then da'wah activities at this majlis have complementary, supplemental and concrete benefits for them.

From the description above, it can be illustrated how multicultural preaching at the Manaqib dhikr assembly with all the models, forms, materials and methods it has developed has played a significant role in contributing to the process of empowering the congregation, especially from the problems of ignorance, backwardness and the various problems of anxiety it suffers.

Conclusion

From the data and discussion that has been described, it can be concluded as follows:

Kyai Muzakki's leadership in the implementation of multicultural da'wah at the Manaqib remembrance assembly was very dominant because he was the initiator, as an imam and as a driving force in the majlis. In the implementation of Da'wah multiculturalism at the Manaqib dhikr assembly uses a da'wah model in the form of halaqah, general recitation, istighasah and majlis taklim.

The material used in the multicultural da'wah materials at the Manaqib dhikr assembly includes issues of benefit, humanity, amar ma'ruf nahi munkar, social justice, democracy, human rights, education and liberation, as well as multiculturalism themes originating from the Qur'an and hadiths and actual issues that emphasize aspects of inner awareness and self-creativity.

The implementation of multicultural da'wah at the dzikir manaqib majlis uses several methods that are synergistically collaborated between oral bills, qolam bills

and especially bills that take place dynamically, communicatively and familiarly. Multicultural practices at the Manaqib dhikr assembly play a significant role in contributing to the process of empowering the congregation from the problems of ignorance, backwardness and the various anxiety problems it suffers.

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