



Da'wah, Negotiation and Social Piety: The Role of Kyai Ahmad Masduki Al-Jabalani in Building the Character of a Multicultural Society in Gorontalo, Indonesia

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ABSTRACT

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The principle of Ojo rumongso iso, but iso rumongso (don't feel you can, but you can feel) is the value of the laughter of a young kyai from Blitar who oversees the Sirojuth Thalibiin Islamic boarding school, Sidomukti village, Gorontalo. The value of the local wisdom of the Javanese people has become a foundation in their life. In his preaching he made the community as teachers not as people who do not know anything. He studied the heterogeneous character of the Gorontalo people as initial knowledge before carrying out da'wah. The pattern of preaching is different from other preaching methods of ustadz. Masduki in his preaching he followed the behavior and entered into community activities. For example drinking coffee and playing playing cards with people in several places. He preached while drinking coffee including playing playing cards together. These two moments became media in the preaching negotiations carried out by kyai Ahmad Masduki Al-Jabalni. Gradually people became interested and began to come and study at their Islamic boarding school. This shows that social piety is more important than individual piety. This research uses qualitative research using a narrative ethnographic approach and focuses on how the da'wah carried out by Kyai Masduki in the formation of the character of the multicultural Gorontalo community. Data collection techniques were carried out by means of participant observation, in-depth interviews and documentation.

Keywords:

Da'wah, Social Piety, Kyai, Character Building, Multicultural

A. INTRODUCTION

The character of religious people in the midst of today's social life tends to experience demoralization. This character is not only related to social behavior but also deviant and destructive religious behavior. Deviant social behavior such as theft, rape, addiction to alcohol, drugs, juvenile delinquency and so on. While religious behavior such as disbelieving one another, accusing other people's practices of bid'ah because it was not exemplified by the Prophet, being easily provoked and emotional when different opinions differ, likes to pit one against the other and likes to blame groups that do not agree. Bad character or behavior in

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Islam is referred to as *akhlaqul madzmumah* (bad character or character). To overcome these various problems, there is a need for guidance and a spiritual touch from religious leaders such as ulema, kyai and ustadz. One effort that can be done is preaching as a medium to awaken the public from a moral downturn.

In preaching, Islam prioritizes adab. Preaching in the midst of a heterogeneous (multicultural) society in terms of culture, ethnicity, language and character is not an easy thing. Da'wah plays a very important role in the formation of one's character. Da'wah is the duty of every Muslim to invite others to do good and prevent evil (*amar ma'ruf dan nahi munkar*). The principle of preaching is to save someone from bad things and teach others to actualize religious values in their lives. Religion not only teaches vertical rituals (*hablun minallah*) but also horizontal rituals (*hablun min an-nas*). The existence of humans on earth as *khalifatul fil ardh* (representative of Allah on earth) who is given the responsibility to care for and protect the earth and its contents.

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Da'wah is part of worship, and worship does not only shape one's individual piety, but also contributes to other people who are around. Preachers who are in charge of conveying da'wah should not appear to be pursuing "profit", but they are responsible for carrying out prophetic duties and missions in fostering the character of the ummah. Development of the character of the people is very important to cultivate not only individual piety but also more importantly social piety. *Through* character building, humans will be born as stated in the Qur'an as *Kuntum khaira ummatin ukhrijat lin- nāsi* (You are the best people who were born for humans. (QS-ali-imran: 110).

So far, studies on character building have tended to look at two aspects. First, studies that look at character building from aspects of the school environment, regarding school regulations, (Muhammad Sobri, Nursaptini, Arif Widodo, 2019; Rahmat et al., 2017; Suradi, 2017) and character education seen from aspects of subjects concerning load values in the subject. (Ainiyah, 2013; Marzuki, M. Murdiono, 2011) . Second, character education is more emphasized on the role of Islamic boarding schools in fostering the character of students and the nation. (Kahar et al., 2019; M. Ali Mas ' udi, 2015) . From these two tendencies, it appears that the aspect of character building by the kyai towards multicultural society has not received much attention.

The purpose of this study is intended to complement the shortcomings of existing studies in addition to describing how the kyai figures carry out character building through da'wah. Dakwah as part of achieving social piety and also a form of responsibility in carrying out a prophetic mission. Because realizing social piety is a shared responsibility to create a social order with character that cares about other people.

This paper is based on the argument that the character of Indonesian society, which is influenced by various methods of preaching, has a different influence. A friendly way of preaching will give birth to a generation with good character such as being friendly, polite and civilized. While the methods of preaching that are harsh tend to be harsh, easily emotional and blame different groups.

B. METHOD

This research was conducted in the Sirojuth Thalibiin Islamic Boarding School, Gorontalo. This research focuses on the da'wah pattern of a young charismatic kyai, namely Kyai Ahmad Masduki Al-Jabalani in fostering the character of the multicultural Gorontalo people. This type of research is qualitative research. The informants are several community leaders and youth who live inside and outside the pesantren environment. Data were obtained through

observation and interviews conducted with community leaders who were selected based on their knowledge of the figure and role of the kyai in character building. Data obtained from observations and interviews were analyzed using inductive analysis.

C. RESULT AND DISCUSSION

1. Young Charismatic Kyai

For those who don't know her, this charismatic young kyia from Blitar and also the caretaker of an Islamic boarding school in Mootilango village, Gorontalo Regency, has a view of life " *Ojo rumongso iso..but iso rumongso* (don't feel you can, but you can feel). A simple sentence but with a deep meaning is a short sentence spoken from the mouth of a young Kyai who is very persistent and humble. Kyai Masduki realized that always feeling capable in everything, especially in science, often plunged someone into the arrogance of knowledge. For him, he always felt he could, not a reflection of someone in servitude to the Owner of Knowledge (Allah swt). So evident in the life of religious people today, say someone with the title of ustadz is not immune from a multi-faceted disease in terms of Islamic understanding. For Kyai Masduki, the knowledge that is obtained or given by the Owner of Knowledge is only a little that is given to His servant. This means that learning does not necessarily have to stop for those who already have a series of academic degrees or religious titles such as Kyai and ustadz.

The attitude of tawadhu must be possessed by every educated person. Tawadhu as submission to the truth that comes from whatever the source, establishes interactions with gentleness, does not distinguish one from the other. (Khalid, 2013) . Tawadhu as an act of glorifying people because of their virtues, accepting the truth and so on . The *iso rumongso* attitude is a reflection of each person's self-competence. This attitude has always been the basis of life for Kyai Masduki, who does not escape his obedience to the advice that is always given by Kyai Harun Syafii, the caretaker of the Sirojuth Tholibin Islamic Boarding School, Blitar. The figure of this Kyai greatly influenced Kyai Masduki's attitude and outlook on life in addition to the advice of his parents. If you want to be a successful person, you have to look at the needs of society, he explained. The community is a teacher, so for Kyai Masduki, never be a teacher for the community, but feel that you are learning from the community. This is the essence of *ojo rumongso iso, but iso rumongso* or jagan feels you can but can feel.

The atmosphere at the Sijuangh Talibin boarding school in the morning is quiet. Only an ustadz and a few students were busy doing their routine activities, namely studying in class, until noon. After performing midday prayers in congregation, Kyai Masduki led a book study for

¹Rusdi, Miraculously Tawadhu and Istiqamah, Model of Extraordinary Success. Yogyakarta: Diva Press, 2013, p. 15

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the congregation in the pesantren environment. This jama'ah is called the old santri, because the participants come from old people. As the saying goes "the fuller the rice, the more it bows," the higher the knowledge possessed by him, the greater the nature of his humility.

In an informal meeting at Kyai Masduki's residence we were served some light meals, "*Please... kalih dipun sambil.. please show us*" Kyai Masduki in a gentle tone invited us to enjoy the light meal. We also enjoyed a simple but blessed lunch, while Kyai Masduki ate his signature dish, tiwul rice. Eating tiwul has become a daily habit.

The nature of Kyai Masduki's laughter is not only seen when he is with the Islamic boarding school students. In society, he also reflects and teaches the nature of the tawadhu'an that he has. He is respectful to everyone. It was proven that when he recited the Koran with the congregation of the majlis ta'lim (congregation of the Koran with the villagers) he applied the bandongan and deliberative study model. So after he read the text of the book in certain chapters, he invited discussion and deliberation with all the congregation to get a consensus. Even though he is scientifically able to make decisions on his own without deliberation, recitation with a deliberative model will be better so that all opinions put forward can be accommodated and deliberated together. So that the nature of tawadhu' will always be attached to all congregations who attend Kyai Masduki's recitation.

In addition to tawadhu', he is known to have strong istiqomah. In his life Kyai Masduki is not easily affected by the upheavals of situations and circumstances that surround him, he is always disciplined in his deeds and daily programs that he has consistently carried out, especially those that have to do with many people, such as congregations, recitations, and so on. Other things he always complied with and he was always able to avoid the obstacles that became his obstacle. He is a person who throughout his life always spread a smile of optimism. He really likes to extend and do friendship. He applied the words of Rasulullah *Shallallahu 'Alayhis Salaam* : "*Whoever wants to expand his sustenance and extend his life, he should increase friendship*". This is the secret of life that he applies; and a lifestyle like this should also be *ibrah* and *uswah* for the next generation; We all.

There are many things that stand out and privilege in him. At his young age, there were a number of people who knew him as a spiritual adviser. Because he gave many solutions and solutions to a number of problems that could not be solved by modern reason. He gave "*makhrajan*", a way out, with Allah's permission, by enriching advice through advice and prayer practices. Countless people know him as a young kyai who is able to share *the spirit of sharing* when making decisions about something that is very difficult and dilemmatic. His inner sensitivity is proof that he is a person with very deep spiritual talents. He has *deep thinking*

about something. This should be *a trigger* for us, the younger generation.

By his colleagues, Kyai Ahmad Masduki Aljabalni, known as a creative, and cheerful. His seriousness in studying science does not diminish his cheerful demeanor because it is proven that he is also known as a person who likes to joke and make people laugh. With his very broad and deep knowledge of the educational responsibilities of an educator, he has a collection of books written by prominent scholars which are stored in an untidy manner in his personal library. It looks like the books are not neatly arranged because they have been read many times. All students are educated with high discipline, love, and a high level of caution regarding the application of Islamic teachings. So gentle, he is very careful and in speech. This Kyai has a charisma that Weber calls a power possessed by someone who because he is different from ordinary people and is considered to have supernatural or superhuman powers. This charisma or *qudrah harikah 'ala ijtirakh al-mu'jizat* arises because of their efforts in *taqarrub* and their spiritual practice which is very strict to Allah. (Muchtaron, 2011; Rusli, 2005).

With his charisma, he deserves to be called a *raaji'in*, meaning a person who always hopes in Allah. People who are *raajiin* are people who understand the extent of God's mercy. People who are *raajiin* are people who believe in the extent of Allah's mercy. People who are *raajiin* are people whose deeds are *a h sanu 'practice*. "*When you have made up your mind, put your trust in Allah*" (QS Ali Imran, 159); "*You expect something from Allah what they did not expect*" (QS an-Nisa, 104). The text of the Koran is the source of his enthusiasm. Yes, continuing to hope in Allah should be the breath of the activities of all steps of a Muslim.

An active and dynamic attitude for Kyai Masduki is a must. He wants to be part of the "rabbaniyyun" generation that reflects the nature and name of God in his life struggle. The ideal character of the "rabbaniyyun" youth is described by the Qur'an as "*a person who does not become weak because of the calamities that befall them in the way of Allah, and is never lethargic nor does he surrender to the enemy*" (QS Ali Imran, 146).

Kyai Masduki is always *consistent* in the practice of life. With his "*abundant*" spiritual experience, he deserves to be a role model for today's young generation. For him, being *wara'*, staying away from *backbiting*, putting aside *tajassus*, and being *istiqamah* is a must in the life of a Muslim. It was that action that enlightened and cleared his heart. That is the character of *'ibaadurrahman*. Who is he? "*Those who do not give false testimony, and when they meet people who do actions that are not useful, they just go through it by maintaining their self-respect*" (QS al-Furqan, 72).

Kyai Masduki always asks about many things, especially everything related to education and all the needs that can support the development of pesantren. This desire

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cannot be separated from his thoughts, which he continues to fight for very persistently. All decisions he takes are often preceded by a spirit of deliberation to reach a consensus. Then, based on the results of the deliberations, he made decisions based on a democratic wise attitude. For him, the Sijuangh Thalibin Islamic boarding school which he is currently caring for belongs to the community and does not belong to the teachers in the pesantren, let alone to a kyai.

From the aspect of understanding Islam, he became acquainted with classic books. This understanding is supported by his mastery of Arabic as the language of instruction for the classical books which are the source of Islamic teachings. He also has quite extensive insights into Islamic scholarship outside of his specialty, such as interpretation, hadith, fiqh, creed, history, tasawuf, and other religious disciplines.

Kyai Masduki was born into a simple family from the couple Joyo Supeno and Sukinem. Kyai Masduki's father was not a Kyai or ustadz who had qualified religious knowledge. Precisely his father was also a person who had a thirst for religious knowledge so he always took part in recitations in several places in his village. Kyai Masduki was born in the village of Ngeni, Jabalani sub-village, South Blitar, Wonotirto District. A suburban village located so far from the hustle and bustle of the city. Far from the development and influence of technology, so that when he was little Masduki was the same as normal village children. Born into a simple family with an educational background of parents who did not finish elementary school, however, this was not a reason for both of his parents to educate Masduki and his siblings to be good or pious *and pious children*. However, little Masduki was very different from his siblings (brothers and sisters). He is shy and quiet but obedient, so he never disobeys what his parents say. If parents forbid little Masduki from playing far away, then he must also be willing not to join his peers who want to invite him to play away from the home environment.

Even though Masduki's parents did not have a high religious education, they realized the importance of religious education for their children at an early age. The commitment and also the awareness of parents to educate their children to be good, then little Masduki began to be taught good values. When he was a child or at the age of 9 when little Masduki was in grade 4 of elementary school, he was educated and trained to fast the sunnah Monday and Thursday. He did it well without protesting to his parents. Kyai Masduki's parents were very religious fanatics. All orders and prohibitions given by his parents were solely for the benefit of little Masduki. Kyai Masduki's father did not have a formally higher education but had a strong religious education, even though his father only went up to grade III of elementary school. Surprisingly, he did not finish elementary school, but Kyai Masduki's father had been the principal of an Islamic elementary school for 10 years, and had been an administrator

for the Blitar branch of Ansor, as well as frequently updating several Kyai.

Perhaps having qualified experience and strong religious education will be the capital to educate little Masduki to become a pious child. For example, how the little Masduki was forbidden not to be excessive (tacky) in dress and hairstyle. Even at the age of 11 or currently in fifth grade, his parents have taught him to work to help meet family needs. For example, when little Masduki raised someone else's goat with a wage of fifteen thousand rupiahs for 2 years. Masduki wanted to work in raising goats because he wanted to buy a bicycle, which at that time cost around twenty-five thousand rupiahs.

Unlike other children, little Masduki was a child whose parents rarely gave pocket money. Not because the father was stingy, but wanted to educate his son to understand the economic conditions of his parents. Even if it is given, it is often postponed by their parents. Once upon a time a mosque caretaker came to ask for donations to be given directly and at that time little Masduki was directly in front of him. As children, they must have been disappointed, but that disappointment did not make little Masduki a stubborn child.

With the love of his parents, little Masduki was educated and built his personality by strong values of affection. However, both of his parents did not have an educational background in Islamic boarding schools like the kyai in general. In other words, Kyai Masduki did not come from a kyai family that had a large Islamic boarding school. Nonetheless, they are all people who uphold the meaning of struggle in life. As a result, the image of Masduki with a strong mentality was born. This is clear evidence that as a child he was much influenced by the personality of his parents. In addition to parents, the family environment also greatly influences the mental development and personality.

Adolescence is a golden period but full of problems. It was at this time that all kinds of worldly temptations and pleasures always hunted the personality of teenagers. Teenagers are not spared from the gray bustle of adolescence. As a teenager who always wanted to show his existence, young Masduki was once involved in a fight between teenagers. Fights that always result in victims are seen as a representation of masculinity to this day. Not only that, bad behavior such as disturbing the imam of the mosque, he even took cucumbers and mangoes. However, for young Masduki, he could not do this because it would have an adverse effect on his future. In the end after graduating from Junior High School (SMP), Enter youth had been a homeless child for a year with street children outside the area.

Being homeless may be a choice of way of life for teenage Masduki. Being homeless may be a way to meet the needs of everyday life. It turned out that Masduki's behavior was discovered by his parents and he immediately decided to take the young Masduki to a boarding school to study and gain knowledge of Islam from asatidz and Kyai. Apart from

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that, so that young Masduki are not involved in bad behavior that can damage the good fortune of their family. The entry of the young Masduki into the Islamic boarding school, apart from the wishes of his parents, was also due to coercion from his siblings. In the end, as an obedient child, the teenage Masduki entered the Sijuangh Thalibin Islamic boarding school. He lived a new life in the boarding school environment with full of ups and downs. He adapts day after day until he feels at home and is reluctant to return to his parents' house. He realized that life in the pesantren environment was very different from life outside the pesantren.

Before entering the Islamic boarding school, Masduki, a teenager with his friends, liked to travel to enjoy shadow puppet shows. Even had a date with the reason to be able to motivate learning at school. The teenage Masduki was once arranged with a daughter from a friend of his parents, but he didn't go through with it. He tries to play double behavior well, when he is outside the house he becomes a reckless teenager, but when he is at home or in front of his parents and siblings, the teenage Masduki acts pious like a religious teacher. This role is done solely to trick his parents. While at the Islamic boarding school, young Masduki was entrusted with a student organization within the pesantren environment as the security section of the boarding school for 4 years and the position of secretary for 1 year. However, a position in a santri organization does not discourage him from always studying and learning. He received various achievements and awards.

The achievements and awards he received led the young Masduki to be known by the Kyai who cares for the Islamic boarding school. Not only that, so that he would be better known by the Kyai, he took part in caring for the plants in the pumpkin garden for 1 year. The achievements achieved by young Masduki when participating in competitions in the pondok environment were speech competitions and *Musabaqah Qira'atul Kitabah* (MQK). The achievements he got were a source of pride for his parents. But more than that, his parents really want the achievement he has is an achievement as a pious child or a child who is devoted to both people.

Masduki, whose full name is Ahmad Masduki Aljabalani, in the eyes of Kyai Muhadjir, is an obedient and obedient young man in worship. Diligence and seriousness in learning yielded good results. At the age of 21 or in grade 3 of ibtidah diniyah, Masduki started learning to read books even though he was not fluent. One of the books that he likes is the book *Nahwu Jurumiyah* written by Shaykh Shon Haji. Meanwhile, Kyai Harun Syafi'I, the caretaker of the Sijuangh Thalibin Blitar boarding school, asked Masduki to teach the book of interpreters. He has carried out his teaching duties well since 2006, after he graduated from aliyah until 2007 to 2010 as a form of dedication to Islamic boarding schools. Apart from studying the book *Nahwu Jurumiyah*, he also

studied *Fiqh Fathul Qorib* written by Shaykh Syamsudin, Sarah Fathul Qorib by Shaykh al Bajuri, Tauhid kifayatul lay, and *Tanwirul Qulub*. Besides that, he always followed *Bahtsul Masa'il*.

Kyai Harun Syafi'I is the only kyai who is an example for Masduki. He gained a lot of knowledge from Kyai Harun Syafi'I especially in attending the muta'alim ta'alim in 2002 and deepening the study of *Tafsir Jalalain* and *Ihya Ulumu Din* in 2004 to 2011. He did this recitation in addition to obtaining good and comprehensive religious knowledge, also for *tabarukan*, namely obtaining blessings and peace in this life. Before becoming caretaker of the Pondok, Kyai Masduki worked as a laborer and farmer. He worked wholeheartedly to earn sustenance for his children and wife at home. He is very lucky because he has a wife who is pious and understands her husband's condition.

In 2015, he was asked by Kyai Harun Syafi'I to establish and build an Islamic boarding school called Pesantren Sijuangh Thalibin in the village of Mo'otilango, Boliyohuto District, Gorontalo Regency, Gorontalo Province. The request for the establishment of a hut was due to the needs of the people of Gorontalo, because Gorontalo is an area that has the philosophy of "Adat based on Syara' and Shari' based on the Book of Allah" besides that Gorontalo is known as the City of Veranda of Medina. This reason later became the basis for the establishment of the Sijuangh Thalibin Islamic boarding school. Kyai Masduki, could not refuse, but was also confused about what capital to build the hut. Not with money, but with faith in God's help in every good deed, Kyai Masduki answered the request. He believes that Allah swt will help his servant to do something that will benefit many people.

Until now, the pesantren has a classroom building for learning, a hall as well as a place for prayer and two simple dormitory buildings for its students. All of that was realized with the various assistance provided by the community around the lodge. Kyai Masduki is a strong magnet for the community, he is seen as a young kyai who has high appeal and trust so that the community does not hesitate to work together and work together to build a pesantren with sincerity. He often said that this hut did not belong to him, but belonged to the community.

For Kyai Masduki, society is a good teacher. Likewise, the message conveyed by Kyai Harun Syafi'I is that "never be a teacher for the community, but feel that you are studying for the community. It's true "Ojo rumongso iso....but iso rumongso" Don't ever feel you can, but you can feel. A lesson of wisdom that is very important for all of us to do it.

2. Da'wah and Negotiation

Da'wah is an obligation for every Muslim to invite others to do good and leave evil. Good preaching will produce good results too. According to Kyai Masduki, humans cannot

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escape from their duties as noble beings (*ah sanu taqwim*). Da'wah which is the duty of all Muslims will spread about something that is clearly true and something that is clearly wrong in the eyes of the people. Without preaching, a dark life cannot be turned into light. The life of *fi azh-zhulumaat* will continue to be dominant if the spirit of preaching has died from the hearts of Muslims. A hadith says "A person who in his life did not fight or never had the heart to fight for Islam, his death is partly hypocritical" .

His manifestation and commitment to preaching was not only proven by Kyai Masduki through lectures, sermons and majlis ta'lim which he delivered in various places. But there is something unique in the way he preaches. This method is considered by the wider community as something that is taboo and is not good for a kyai or the leadership of an Islamic boarding school to do. He preaches among youth through drinking coffee together while playing playing cards. Kyai Masduki came to the young people who liked to sit and hang out at the crossroads. Young people are invited to drink coffee together and play playing cards.

This activity has been carried out since 2013. After the evening prayer or 20.00, he left the Islamic boarding school and looked for young people who were busy hanging out on the main street, then he invited the youths to drink coffee while playing playing cards from 20.00 until just before the implementation time Subuh prayer. During these activities, he never lectured the youths about the dangers of drugs, the dangers of alcohol, the punishment for not praying and so on. So what he does in playing playing cards is agreement and negotiation. Agreement on the rules of the game and negotiations on the sanctions given to the losers. The youth agreed on the rules of the game.

Negotiations in preaching an impossible thing. But for Kyai Masduki it is mandatory. Because preaching is not forcing someone to be good at that time. Da'wah needs a process, as well as changing one's behavior. Negotiation is a process of approaching or contesting between one thing that is believed and something new. Negotiation indicates a process of approaching arguments or compromises between two opposing things in order to produce an agreement that can satisfy both parties. (Haviland, 2011) .

In his da'wah, negotiations took place on the sanctions given. Penalties for those who lose, for example, memorize prayers, for example prayers to parents, prayers for going in and out of the toilet, prayers for eating, prayers for sleeping and so on. The rules of the game and sanctions have a close bond. Negotiating the da'wah carried out by Kyai Masduki and the youth aims to bring about changes in behavior. For Kyai Masduki, da'wah does not have to be carried out in mosques or in various taklim assemblies.

The da'wah carried out by Kyai Masduki began to be suspected and spied on by the public and also the local police. This activity lasted one year, finally in 2014 the youth on their own initiative asked Kyia Masduki to form a yasinan

assembly or congregation specifically for young people. It was agreed that the name of the jama'ah would be jama'ah REMI or Islamic Modern Youth with 30 young people as members. In the same year, Kyai Masduki and Ustat Yayat Tumijan formed Jam'iyah Muwasholah Baina Umatin Nahdiah or abbreviated Jimmat NU, namely on June 12 2014. This institution was formed as an institution for studying the values of Ahlul Sunnah Wal Jama'ah (ASWAJA) in more depth . After the jama'ah was formed, Kyai Masduki never asked or ordered the youths to come and recite the Koran at the hut.

Kyai Masduki is aware that every human being must have weaknesses or oversights and strengths. These weaknesses and strengths are always internalized by Kyai Masduki. For him, the advantages and disadvantages are absolutely in human beings. Absolute truth is only with Allah, Rabbul 'Alamiin. " *Al- h aqq min rabbik* , the truth is from Allah" says the Koran (QS al-Kahf, 29). On that basis, Kyai Masduki did not hesitate to learn from anyone or anything.

This humble attitude is the main attraction for the community, especially the youth who live around the Islamic boarding school. Evidently, the presence of Kyai Masduki in the midst of society, especially the youth, is always expected and awaited. People feel warmth and calm when Kyai Masduki is in their midst. Evidently, the desire to study religion through recitation was requested directly by young people and the community. The youths with full awareness began to attend the midnight prayer at the hut. The midnight prayer is followed by youth or teenagers continuously and consistently. In addition to the formation of the REMI congregation, the al-Mujadid salawat group was also formed. Currently the REMI congregation and the al-Mujadid shalawat group consist of 80 youths. They are people who have lived their lives as thugs, drunks and even people who are not educated. They are often invited to aqiqah events, weddings and other activities. Apart from that, this congregation always holds slametans at crossroads with the mission of da'wah bil hal in the midst of society.

In order to realize Islam as rahmatan lil alamin, Kyai Masduki through the JIMMAT NU organization prioritizes the preaching and practice of Wasathiyah Islamic religious practices which include;

- 1) *Tawassuth* (taking the middle way) namely understanding and practice that is not *ifrath* (exaggeration in religion) and *tafrith* (reducing religious teachings).
- 2) *Tawazun* (balanced), namely the understanding and practice of religion in a balanced manner which covers all aspects of life, both worldly and hereafter, assertive in stating principles that can distinguish between *inhiraf* (deviation) and *ikhtilaf* (differences).
- 3) *I'tidal* (straight and firm), namely placing something in its place and exercising rights and fulfilling obligations proportionally.

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- 4) *Tasamuh* (tolerance) is recognizing and respecting differences, both in religious aspects and in various other aspects of life.
- 5) *Musawah* (egalitarian), namely not discriminating against others due to differences in one's beliefs or religion, traditions and origins.
- 6) *Shura* (deliberation), that is, every problem is resolved by way of deliberation to reach a consensus with the principle of placing benefit above all else.
- 7) *Ishlah* (reform), namely prioritizing reformative principles to achieve a better condition that accommodates changes and progress of the times on the basis of the general benefit (*mashlahah 'amah*) by sticking to the principles of *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah* (caring for tradition in response to modernization).
- 8) *Aulawiyah* (priority) namely the ability to identify things that are more important should be prioritized to be implemented compared to those with lower importance.
- 9) *Tathawwur wa Ibtikar* (dynamic and innovative) that is always open to making changes in accordance with the times and creating new things for the benefit and progress of mankind.
- 10) *Tahadhdhur* (civilized) namely upholding *akhlaqul karimah*, character, identity, and integrity as *khairu ummah* in the life of humanity and civilization.

3. From Individual Piety to Social Piety

Piety in Islam is an act based on religious values and teachings as a manifestation of submission to God Almighty. Piety is obtained through faith and piety which are obtained consciously on the basis of God's teachings. The values of piety will be useful if a person is consistent and *istiqomah* in maintaining his piety. Because in humans there is a lump of flesh that can change and turn one's faith back and forth, namely the heart (*qolbun*). In Piety there is what is called individual piety and there is also what is called social piety. Individual piety is piety built on a personal basis with the creator (*hablu minallah*). The nature of this piety is very personal and has nothing to do with other people. The godly relationship built by a servant with the Khaliq is solely to build his moral quality. In other languages, if you go to heaven, you don't need to invite other people. Individual piety is incomplete without social piety.

Social piety is a form of one's religious behavior that is born from a religious attitude, while religious attitude is born from a person's understanding of the values that are understood, felt, and practiced. (Istiqomah, 2019). There are two ways in which Islam teaches social piety. *First*, there are orders and suggestions to have social care. For example, a Muslim must regard other Muslims as his brothers, he must love others as he loves himself, respecting his guests and neighbors. Second, Islam stipulates that there is a social aspect to every worship in Islam. For example, the word

"*salat*" uses plural words, not a single word, namely, "*silah*". This indicates that the prayer service is intended for social piety, besides being necessary for individuals. (Nurcholis, 2015).

Ibn Fâris analyzes why the Qur'an uses the word "charity" to denote an action. According to him, there are two terms that are often found in Arabic. First, there is a term that says "*i'tamal al-rajul*". meaning that there is someone working for him. And there is one more term that states "*'amil al-rajul*", meaning that there is someone who works for the benefit of others, and also for his own benefit. So thus, the use of the word '*amil*' in the Qur'an implies that doing or working is not only aimed at oneself but also for others. (Nurcholis, 2015). Thus, social piety is the behavior of people who are very concerned with Islamic values, which are social. Likes to think about and is polite to others, likes to help and prioritizes *hablun minan* unlucky (human relations).

In Kyai Masduki's view, individual piety is important, but what is more important is the attainment of social piety. Being pious yourself will not benefit anyone else. Because the piety that he built was only for himself. Many people like to pray but are not sensitive to social problems. Many pray diligently but are not sensitive to environmental issues, cleanliness, poverty and social injustice. Likewise many people who like to fast but are very stingy in terms of giving alms to people who need it. Piety is not only related to the individual and his God, but piety is also related to the relationship between a person and the environment and the people around him. Because individual piety is often insensitive to social interests or fails to acquire social piety.

Social piety does not mean negating and reducing individual piety. Precisely social piety increases the quality of individual piety. Da'wah activities carried out by Kyai Masduki are a form of social piety. His preaching activities through drinking coffee together and playing playing cards that he did were suspected and spied on. He realized, but to achieve common interests (social piety), he never stopped doing it. This action he did to keep his spiritual *matters* steady with Allah. Kyai Masduki does not only like to build individual piety through the practices he does such as remembrance, Duha prayer, midnight prayer and other practices. He likes to do social activities that can benefit others. One of them is to form Jimmat NU.

This organization is a collection of educational driving figures who believe in *ahlul Sunnah wal jama'ah* (aswaja) *alnahdliyah*. JIMMAT NU as a social organization has the goal of building friendships among religious figures and educational driving figures, as a medium of da'wah in spreading, understanding and practicing Islamic *aqidah* *amaliah* according to the understanding of *ahlul sunnah wal jama'ah* (aswaja) within the *ummat al-nahdliyyin*. JIMMAT NU was established to always care for friendship between congregations filled with *istighotsah* and *tausiiyyah* as well as

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questions and answers about religious matters. In addition, this organization aims to realize *Himayatil Ummah wal Aqidah* or protect the ummah from heretical beliefs and thoughts, illegitimate muamalat, illegitimate consumption, including fortifying the Islamic ummah to face undermining from outside such as attempts at apostasy, and so on.

The concept of *tasamuh* and *tawasuth* as part of social piety becomes " *ruhul life* " for Kyai Masduki. This concept is reflected in his behavior. This behavior plays an important role in all the activities of his life. Evidently, when the inauguration ceremony for Gorontalo NU officials was held at the Islamic boarding school, he and the entire congregation were good hosts, and not a single rupiah was asked for the needs of stage decoration and light or heavy consumption. He and the people in the lodge environment realize the importance of respecting and honoring guests.

Kyai Masduki's life journey is illustrated from his daily behavior as a relatively intact and comprehensive embodiment and figure. He is a figure of humble young *kiia'*, as well as an intellectual. Under normal circumstances, he becomes an entertainer for people who are in trouble and upset like a prophet as *al-mubasyir* . His soul that is sincere in carrying out every action becomes a spring to cool the dryness of the congregation which is exposed to various problems. For him, every action in the way of Allah is worship. It is this spirit that makes him always feel safe with Allah, *amanahum min khauf*, Allah is the one who gives them a sense of security.

D. CONCLUSION

Da'wah essentially invites people to goodness (*amal ma'ruf*) and prevents bad deeds (*amal syi'ah*). In preaching does not have to be done in various places of worship or assemblies of knowledge. Da'wah can be done in various ways, patterns and methods that can attract people's attention. As was done by Kyai Ahmad Masduki Al-Jabalani by using patterns and methods that are different from other preachers. Da'wah must be done wisely and full of wisdom, not even forcing people to do good. Good da'wah results will also be good, if preaching is done in an impolite manner then people will not follow the pattern of preaching that is conveyed. Da'wah is oriented towards social piety because it is aimed at fostering the character of society to become people of good character and morals (*akhlakul karimah*).

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