BUILDING RELIGIOUS HARMONY AND TOLERANCE:
Social *Da'wa* by Sayyid Ahmad bin Salim Al Muhdlor

Ahmad Nurcholis[a], Moh. Arif[b], Heri Efendi[c], Wiwik Sunarsih[d]

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung
[a]cholisahmad87@gmail.com, [b]arif.mh82@gmail.com
[c]heriefendi4@gmail.com, [d]wiwiksunarsih1@gmail.com

Abstract: Most activities of Islamic propagation (*da'wah*) focus on a conventional method of normative teaching that may result in fanaticism and dogmatism. However, *da'wah* activity should be also inclusive and attentive to the context where it is held. The purpose of this article is to describe, analyze, and interpret the social *da'wah* carried out by Sayid Ahmad that could create religious harmony and tolerance in Tulungagung, East Java. Based on the theory of structural functionalism by Talcott Parsons, this phenomenological study analyses the structure of society and the interrelationships of various structures seen to be mutually supportive of dynamic equilibrium. This theory focuses on how good order is maintained among various elements of society. This study shows Sayyid Ahmad uses social *da'wah* approach by establishing economic harmonization, building educational institutions to teach tolerance values, constructing mosques by different religious adherents to realize the meaning of tolerance, and completing the mosque with good facilities and infrastructure. He also teaches the pillars of tolerance and harmony among religious communities by serving and helping each other, giving justice to anyone, and respecting other religions.

Keywords: community, harmony, heterogeneity, social *da'wah*, tolerance

Introduction

BUILDING SOCIAL harmony among religious people is important, especially in a country that has various cultures and ethnicities

such as Indonesia. Social riots and rift occur in modern society are often caused by ethnicity, religion, race, and inter-group relations issues, as well as the shallowness of religious understanding. Social conflicts that are not removed as soon as possible will cause disintegration. One way to overcome these social problems that occur among religious adherents is social *da'wah* (religious missionary). The purpose of social *da'wah* is peace not enmity, and finding equality not a discrepancy.[1]

The urgency of social *da'wah* is to build harmony and tolerance among religious communities, particularly at the grassroot level. Social *da'wah* aims to focus more on socio-economic development, social culture, education, environment, and infrastructures such as building bridges, roads, schools, and public facilities. Society needs a constructive *da'wah* program rather than *da'wah* that is merely mono or interactive communication such as religious lectures, speeches, or religious training limited to discussion of theory, less action and change.[2]

The role of *habaib* (Prophet's descendant) and *ulama'* as the head of social *da'wah* is very important because they are leaders in uniting religious communities in building harmony and cooperation among religious communities. For instance, social *da'wah* was carried out by Syarif Abdurrahman Al-Kadrie in the construction of the *Jami'* mosque in Pontianak and KH. MA Sahal Mahfudz in alleviating poverty in Pati City.[3]

One of *habib* and *alim* in Tulungagung district in East Java who actively pursue the social *da'wah* is Sayyid Ahmad bin Salim Al Muhdlor. He is a person who has been able to build harmony and tolerance among religious communities. He built many public

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[1] Shauna K. Hannan, "Dakwah on Social Issues," *Journal of Lutheran Ethics* 10, no. 10 (October 2010): 327.

[2] Avril Keating and Gabriella Melis, "Social Media and Youth Political Engagement: Preaching to the Converted or Providing a New Voice for Youth?," *The British Journal of Politics and International Relations* 19, no. 4 (November 1, 2017): 878.

[3] Sahal Mahfudz, "Mewujudkan Kemandirian Ekonomi Nahdliyin," *nu.or.id*, last modified May 10, 2017, accessed May 5, 2020, https://www.nu.or.id/post/read/77805/mewujudkan-kemandirian-ekonomi-nahdliyin/.

facilities for people in Tulungagung district, such as bridges, roads, mosques, and schools/boarding schools.

He built village roads that was absent previously. He also built bridges among remote villages, and schools. He made transportation, education, accommodation, and communication development among villages in Tulungagung district realized. His teaching and thought included giving examples of practicing and emphasizing harmony and tolerance, as well as harmony among diverse people, upholding Islamic prayers 5 times on time and congregating continuously, the Prophet's *sholawat*, and the tomb pilgrimage of the *wali* (saint).

Some researchers assume that social *da'wah* can build harmony, tolerance, and peace among religious communities. It is strengthened by the opinion of Murodi, the Professor and Deputy Chancellor for Cooperation of UIN Jakarta in his article entitled "Da'wah and Social Change".[4] Murodi said:

> "It is necessary to formulate the more tactical Islamic da'wah strategy, so it can overcome the problem of stagnancies over Islamic da'wah. In attion, it also to rise the formulations of Islamic da'wah that can not only be operationalized in daily life but also the most important thing is to guide the process of social development."

This assumption is strengthened by Masmuddin in his 2018 article entitled "Da'wah in Realizing Interaction and Interfaith Harmony in Palopo, South Sulawesi".[5] Masmuddin explained:

> "Da'wah is performed to increase the understanding of religious people and society. This is also done as a preventive way to protect the misleading of religious misunderstanding. The mission of da'wah is to explain the teachings implemented practically in everyday life, not just as a theory."

This research is expected to be able to contribute insight, scientific discourse, both theories and applications, manifestations, and implications about social *da'wah* that can build harmony, tolerance, and peace among religious communities in Tulungagung district in particular, and Indonesia in general.

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[4] Murodi Al-Batawi, "Dakwah and perubahan sosial," *South Tangerang Post*, February 6, 2016.

[5] Masmudin, "Dakwah dalam mewujudkan interaksi dan kerukunan antar umat beragama di Palopo Sulawesi Selatan," *Komunika: Jurnal Dakwah dan Komunikasi* 12, no. 2 (2018): 355.

Islam and Social Interaction

The problematics of *da'wah* from time to time has experienced crucial developments and changes. It is caused by increasingly complex and diverse problems of human life, particularly among religious people. All the increasingly complex social problems are problems that must be faced by supporters and scholars who are tasked by continuing the Prophet's mandate.[6]

Da'wah is expected to be able to make changes in society and can balance between individual and social piety because a Muslim is required to have self-balances in individual and social. Social *da'wah* is synonymous to social change, increasing tolerance and harmonizing relations among adherents of different religions. *Da'i* (Muslim preacher) should be able to know the significant relationship between social propaganda, social change, and the benefits of *da'wah* in building tolerance and harmony among different religious communities.

The principle of *da'wah* is to call humanity for goodness, to command the goodness, and prevent the evil, in order to obtain happiness in the world and prosperity in the hereafter. Based on this, *da'wah* has broad understanding; it does not only mean to invite and call upon humanity to embrace Islam but also to foster Islamic society so that it becomes more qualified society (*khairu ummah*) which is embraced by the spirit of *tauhıd* and the benefit of Islamic values.

Da'wah can be categorized in two forms, namely *da'wah* in general and *da'wah* according to Islam. *Da'wah* in general is a knowledge that teaches techniques attracting the attention of people to follow particular ideology and work. While Islamic *da'wah* is to invite humanity with wisdom to follow instructions of Allah and Rasul.[7]

Da'wah is an effort to maintain, preserve, and accomplish the people so that they continue to believe in Allah by carrying out His *shari'ah*, then they become human beings who live happily in

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[6] M. Amin Abdullah, *Dinamika Islam Kultural; Pemetaan Wacana Keislaman Kontemporer* (Bandung: Mizan, 2020), 56.

[7] M. Amin Abdullah, *Studi Islam Normativitas atau Historisitas* (Yogyakarta: Pustaka Pelajar, 2019), 23.

this world and hereafter. Thus, it can be understood that *da'wah* is an attempt to change a situation that is not pleaded by Allah to a situation that is pleaded by Allah. A *da'i* must have integrity, capability, credibility, both in terms of his expertise, as well as his morality, and possessed a pious personality.

In addition, *da'i* must produce an effective and efficient implementation of *da'wah* by applying managerial aspects properly and appropriately. The implementation of *da'wah* with good management will produce an effective *da'wah*. Unfortunately, some preachers tend to commercialize their skills. Not a few cases exemplify the high costs incurred by preaching audiences when inviting popular preachers/*da'i*.[8]

To solve these problems is impossible done by individual and casual way only, but it must be carried out by executing the *da'wah* by working together in units which are organized neatly and professionally; using good managerial work system for the sake of achieving the objectives of *da'wah* effectively and efficiently. In wider *da'wah* effort and complex compared to business activities, it can not perform both effective and efficient if not accompanied by *da'wah* management through social approaches.

Therefore, the use of management principles in the process of *da'wah* is a requirement. At several points, *da'wah* will come in contact with social activities. In the case of social piety, faith is a symbol of individual things, while righteous deeds are symbol from social charities that are sociological. The irony of social piety is often forgotten, and people are more concerned on individual piety. The person who has worships in mediocre level but he is active in various social activities and has a high concern to the situation that occurs, is still considered low religious people.[9]

The term social *da'wah* comes from religious environment and community which is one branch of *da'wah* itself. This knowledge is placed on principle as an invitation to the safety of the world and hereafter without coercion and intimidation. Therefore, simple

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[8] Alvin Suwarsono, *Perubahan Sosial dan Pembangunan* (Jakarta: LP3ES, 2018), 84.

[9] David Berry, *Pokok-Pokok Pikiran Dalam Sosiologi* (Jakarta: Raja Grafindo Persada, 2017), 43.

management is the effort to organize and direct various resources, including human, money, goods, machine, method, and markets.

GR Terry in his book *Principles of Management* explains that management is a process of planning, organizing, actuating, and controlling to determine and accomplish stated objectives using human beings and other resources.[10] This definition describes the understanding of social *da'wah* that means the process of the activity.[11] The process starts from planning, organizing, implementing, and supervising using other resources. The whole process is intended to achieve the setted goals.[12]

Concept of Social Da'wah

Etymologically, the word *da'wah* is a *masdar* form of the words *yad'u* (*fi'il mudhari'*) and *da'a* (*fi'il madli*) which means to call, invite, push (to urge), and plead (to pray). In addition, the Qur'an also mentions the word that has almost same meaning to *da'wah*, that is *tabligh* which means deliver and *bayan* which means explanation.[13]

Da'wah aims to spread the teachings of religion in which people could choose religion according to their own respective beliefs, but the reality today shows that religion is a commodity and even a source of dissension. Therefore, *da'wah* is expected to be one of the unifying paths in which there are not many misunderstandings among religious communities so the harmony among religious communities can be realized properly.[14]

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[10] George Robert Terry, *Prinsip-prinsip Manajemen* (Jakarta: Bumi Aksara, 2018), 77.

[11] George Robert Terry and Leslie W. Rue, *Dasar-Dasar Manajemen* (Jakarta: Bumi Aksara, 2018), 79.

[12] Syahrin Harahap, *Islam dan Modernitas, Dari Teori Modernisasi Hingga penegakan Kesalehan Modern* (Jakarta: Kencana Prenada Media Group, 2015), 55–56.

[13] Arifin, *Psikologi Dakwah Suatu Pengantar Studi* (Jakarta: Bumi Aksara, 2014), 23.

[14] M. A. Aziz, *Ilmu Dakwah* (Jakarta: Kencana, 2012), 56.

Social Harmony

Harmony means peace,[15] while social means relating to society, about society, or like to pay attention to the public interest.[16] Meanwhile, according to Enda, M.C social is a way of how individuals interact socially well and respect one another.[17] Social harmony is a condition in which individuals live in harmony with the goals of their society. Social harmony also occurs in a society characterized by solidarity.[18]

The existence of humans together with their fellow human is a fact that cannot be denied. It is impossible to live without other people. A society will be in order, peace, and comfort if it succeeds in building social harmony. Many things are related to social harmony, for instance from the aspects of ideology, politics, economics, culture, defense and security. The harmony of human life in the nation-state system can develop well if adherents of various religions stop making God and the religion they hold as a mask of the greed of power and material wealth.

Such tendencies often occur because humanity being placed as negation of the divine. The others or differences in the view of multiculturalism are the most important elements of open and democratic social life. The others are the roots of the existence of every person, ethnicity, nation, and every religion or religious understanding.[19]

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[15] Meity Taqdir Qodratillah, *Kamus Besar Bahasa Indonesia* (Jakarta: Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan, 2011), 156.

[16] Ibid., 506.

[17] Athi' Nashihatul Ummah, "Adaptasi Budaya dan Harmoni Sosial: Proses Adaptasi Mahasiswa Malaysia di Surabaya" (undergraduate, UIN Sunan Ampel Surabaya, 2014), 27, accessed January 31, 2020, http://digilib.uinsby.ac.id/96/.

[18] Wahyu Nur Mahya, "Perbedaan, Kesetaraan, dan Harmoni Sosial (Sosiologi SMA Kelas XI)," *Warung Ilmu*, December 18, 2015, accessed May 5, 2020, http://blog.unnes.ac.id/warungilmu/2015/12/18/perbedaan-kesetaraan-dan-harmoni-sosial-sosiologi-sma-kelas-xi/.

[19] Abdul Munir Mulkhan, *Satu Tuhan Seribu Tafsir* (Jakarta: Kanisius, 2017), 65.

Religious Tolerance

Etymologically, tolerance is translated as *toleransi* in Bahasa. In Arabic, it is called *Al-Tasamuh*, which means tolerance and excusing. Terminologically, tolerance is the attitude of allowing others to do something following their interests. In the case of religious believers, it means that each religious community allows and maintains a conducive atmosphere for other religious communities to perform their religious worship and teachings without being hindered. This is tolerance intended by Islam. There are several theological foundations that directly or indirectly contain moral message of Islamic tolerance.

Theologically, Islam recognizes the reality of religious pluralism as a nature created by God, that each person instinctively has different tendencies, including in determining and choosing a religion. Allah does not create and force humans to be uniform and united in one religion, but rather gives humans the freedom to make different choices.[20]

The Relationship between Social Da'wah, Harmony, and Tolerance among Religious Groups

Islam is a religion of *da'wah* that must be conveyed to all humans. Thus, Islam requires good communication and interaction. Although Islam is believed to be a guide that is a revelation from God, Islam also does not justify coercion in religion. Therefore, Islam should be well communicated to people.

Da'wah may realize harmony among religions as hoped by many. However, the reality that cannot be avoided is the existence of religious pluralism and cultural diversity. Therefore, what needs to be done is to build a conducive atmosphere among religious adherents through dialogue, without rejected the existence of plurality. Religion can invite great controversy when each religion only teaches that its religious doctrine is considered the most unique, exclusive, superior, and truly correct.[21]

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[20] M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2012), 368.

[21] Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama* (Bandung: Mizan, 2018), 125.

Over the centuries, the history of interaction among religious communities has been colored more by suspicion and hostility under the pretext of achieving God's pleasure and for spreading the good news that comes from Him. This phenomenon seems to continue today such as in Bosnia, where Orthodox Christians, Catholics, and Muslims killing each other. In Northern Ireland, Catholics and Protestants are enemies. In the Middle East, when the grandchildren of the Prophet Ibrahim - Jews, Christians, and Muslims use one another in violent language. In Sudan, weapons are a communication tool between Muslims and Christians. In Kasmir, followers of the Hindu religion and the people of Muhammad argued. In Sri Lanka, Buddhists and Hindu groups fight each other.

In America, Azerbaijan, Christians and Muslims race against each other to rule destructively. We can see all of this has happened. What is unfortunate is that religion is used as the main element in the engine of human destruction. It is a fact contrary to the teachings of all religions.[22]

Religion, ethnicity, and other static groups as the plurality of Indonesian society become crucial issue for the process of static integration. In this context, the understanding of the religious community greatly influences the realization of tolerance among religious people, a religion that encourages the creation of a peaceful society.[23]

Religion has two opposing sides at once. On the one hand, religion has extraordinary power in uniting people from various ethnic cultural backgrounds, but on the other hand, religion is also a potential trigger for destructive conflict. Here is seen how understanding religion can encourage conflict which in turn will damage social harmony.

In trying to find a solution to all these destructive attitudes, many theoretical and practical proposals have been put forward by those who care on interfaith harmony. For example, the loudest echoes are efforts to create an atmosphere of dialogue among religious communities. It is time for religious people to leave the

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[22] Ibid.
[23] Arifin, *Psikologi Dakwah*, 23.

monologue era to move to the era of dialogue. With dialogue, religious communities prepare themselves for discussions with other religious communities who have different views about the reality of life. The dialogue is intended to know each other and gain new knowledge about other religions. The dialogue will automatically enrich the insights of both parties to find equations that can be used as a basis for harmonious life in society.[24]

Furthermore, two important commitments must be held by the dialogue actors underlined by the experts, the first is tolerance, and the second is pluralism. It will be difficult for actors of interfaith dialogue to achieve mutual understanding and respect if one party is intolerant.

The Religion of Tulungagung People

Religion is embraced and internalized by people. The practice and appreciation of religion are termed as religious (religiosity). Humans find their inner dimensions that touch emotions and souls. Therefore, good diversity will bring each individual to have a healthy soul and form a strong and balanced personality.[25]

Tulungagung people have religious diversity as their beliefs. There are major religions including Islam, Christianity, Hinduism, and even various kinds of other faiths. The following are statistical data of Tulungagung people's religion:

Adherents of Religion by Sub-district, 2009-2015

Sub-district	Islam	Catholic	Christian	Hindu	Buddhist	Other
Besuki	49 203	25	453	29	-	-
Bandung	49 933	5	79	-	-	-
Pakel	55 287	-	62	-	-	-
Campurdarat	59 734	39	142	41	-	-
Tanggunggunung	27 628	-	-	-	-	-
Kalidawir	74 607	-	124	-	-	-
Pucanglaban	28 703	12	13	-	2	-
Rejotangan	77 482	45	280	10	-	19

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[24] Shihab, *Islam Inklusif*, 67.

[25] Taufik Abdullah and M. Rusli Karim, eds., *Metodologi Penelitian Agama: Sebuah Pengantar* (Yogyakarta: Tiara Wacana, 2019), 93.

Ngunut	89 547	245	1 373	74	119	-
Sumbergempol	65 694	7	61	1	-	-
Boyolangu	85 703	214	445	23	8	13
Tulungagung	64 599	2 514	4 864	510	519	9
Kedungwaru	90 805	840	2 020	102	156	17
Ngantru	54 872	28	296	10	-	19
Karangrejo	45 961	-	98	-	-	-
Kauman	54 156	-	506	4	-	-
Gondang	59 462	6	157	-	5	-
Pagerwojo	32 934	21	77	-	-	-
Sendang	22 649	1	802	-	-	-
2015	**1 088 959**	**4 002**	**11 852**	**804**	**809**	**77**
2014	**1 075 678**	**4 200**	**11 995**	**804**	**775**	**156**
2013	**1 087 539**	**5 485**	**740**	**1 093**	**1 093**	**64**
2012	**1 075 067**	**7 231**	**751**	**1 240**	**1 240**	**45**
2011	**1 013 662**	**2 868**	**658**	**1 457**	**1 457**	**246**
2010	**1 013 188**	**4 449**	**601**	**1 256**	**1 256**	**289**
2009	**986 662**	**3 772**	**526**	**1 364**	**1 364**	**-**

Source: Ministry of Religion of Tulungagung District

The above data explains that Tulungagung district should be included in the *da'wah* object which needs to be fostered by the social *da'wah* method because of its diversity of religions, cultures, and ideologies.

Characteristic of social da'wah carried out by Sayyid Ahmad bin Salim Al Muhdlor
A Brief Biography of Sayyid Ahmad

Al Habib As Sayyid Ahmad Bin Salim Al Muhdhlor was born in Wates around 1912 AD. His father was one of the Bintoro knights Al Habib Salim bin Ahmad Al Muhdlor. He was born in the Hadharalmaut, Yemen. His mother is Nyai Dewi Mutmainah from Wates, Sumbergempol, Tulungagung.

The sons and daughters of Kyai Hasan Sulaiman namely Hasan Jaya son-in-law of Kyai Imam Tabut. Imam Tabut was born on Tegal Sari, Ponorogo, East Java. He was one of Diponegoro's soldiers from Kasud Yudho and the Dutch, then studied until he came to Wates, Sumbergempol, Tulungagung. Then, he made a

small mosque and taught Qur'an and religious knowledge in Wates. The mosque that was built by Father Kyai Imam Tabut is now known as "Nur Muhammad Mosque".

Al Habib's father is Salim bin Ahmad Al Muhdhlor. After getting married to Dewi Mutmainah, he then went to Ampel, Surabaya. In Ampel, they used to live a life of joys and sorrows from the beginning of one month to three months. Then Dewi Mutmainah had pregnant. At that time, she was 8 months pregnant moving to Wates because she wanted to give birth there. After 9 months of pregnancy, she gave birth to the first child, Dewi Fatimah. In the second year, she gave birth to the second, Al Habib As Sayid Ahmad Bin Salim Al Muhdhlor. Two months later, the mother brought her son and daughter went to Ampel Surabaya to stay in Ampel until their parents' mother died and was buried in the tomb of Qoba', Ampel, Surabaya city.[26]

Background of Thought

Sayyid Ahmad Bin Salim Al Muhdhlor was keen on pilgrimage to the tombs of the Auliya'. This habits made him rarely went home. He wanted to get answers to some questions about life in this world, such as (1) Who exactly am I? (2) Who created me? (3) What commands did I get during my whole life in this world? (4) Where is my place after death?

A deep desire to know the answers of above questions was undertaken by Sayyid Ahmad Bin Salim Al Muhdhlor with high enthusiasm and courage. He traveled through the day and night, mountains and ravines, and even enter the jungle.

He was 26 years old when he arrived in 1938 AD. He still had a high desire to adventure but suddenly Sayid Ahmad Bin Salim Al Muhdhlor was sent by his father to marry a girl from Kriyan, Surabaya, Dewi Mu'awanah. Because of his devotion to his father, he wanted to marry her even though it was felt with a heavy heart.[27]

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[26] Hasyim, *Riwayat Kasugengan Panjenengan Dalem Al Habib Al Sayyid Ahmad bin Salim Al Muhdlor* (Jakarta: Gramedia, 2017), 3.

[27] Ibid.

Background of Struggle

In 1946 AD after Independence Day, Dutch soldiers came to Surabaya to colonize again. The arrival of Dutch soldiers was opposed by the people of Surabaya and all Indonesian people. The Nahdlatul Ulama of East Java and the Indonesian people established *santri* warriors named *Hezbollah*. Sayid Ahmad Bin Salim Al Muhdhlor's house was used as a residence for the *Hezbollah* soldiers. He also prepared food for them. Due to the shortage of food supplies, Sayid Ahmad went outside the house to look for everything that the soldiers needed to get Krian city.

After he left Krian, Dutch soldiers arrested Sayyid Ahmad and imprisoned him. In the beginning, Sayyid Ahmad was still allowed to pray five times even though under Dutch escort, but later, Sayyid Ahmad was banned. After Sayyid Ahmad got out of prison, he went south to the town of Tulungagung. Sayyid Ahmad lives with a Kyai named 'Abd Had in Bendilwungu village, Sumbergempol. Since then, Sayyid Ahmad began his struggle in the Tulungagung.[28]

The special characteristic of social *da'wah* carried out by Sayyid Ahmad bin Salim Al Muhdlor compared to other preachers is the strategy. Other preaches are limited to lectures and the oral *da'wah*. On the other hand, he built bridges, mosques, madrasah, schools, and boarding schools.

He also built Riyadlul Jannah Mosque in Bendilwungu Village, Menoro Al Muhdlor Mosque, Nur Muhammad Mosque, Nabawi Mosque, Podo Road and Bridge, Tempursari Road and Bridge, Ora Nyono Road and Bridge, Podo Rukun Road and Bridge, Podo Ngabdi Street and Boarding School, Al Khoiriyyah Islamic Boarding School, PAUD Emas, Al Khoiriyyah Islamic Kindergarten, Al Khoiriyyah Islamic Elementary School, Al Khoiriyyah Islamic Junior High School, and Al Khoiriyyah Islamic Vocational School.

Sayid Ahmad's *da'wah* center in the village of Wates is now opened. Al-Khoiriyah boarding school is located on the eastern coast of Tulungagung. Currently, the religious population in the

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[28] Ibid., 11–12.

village consists of Muslims, Abangan, Christians, Hindhu, Konguchu, and other beliefs.

Sayyid Ahmad's successor was his son Sayyid Hamid bin Ahmad bin Salim Al-Muhdhor. He has also an important role in the process of formation of harmony and tolerance among religious communities, because majority of Muslims are initiated the establishment of educational institutions, bridges, springs, and places of worship.[29]

This is justified by community and government leaders. The adherents of various religions in Wates village were actively working to build spring water facilities and bridge that connect and improve the economy of villagers. There are also 26 mosques and 12 large and small bridges as a liaison among villages.

The Benefits of Social Da'wah By Sayyid Ahmad
Benefits of Social Da'wah through Bridge Construction
Remote Village Bridge and Economic Connectivity Village

The bridges make transportation among villages easier. It also drives rural economy and becomes tourist attraction. Not only students used the bridge to go to school but also the residents to sell commodities to market. The bridge is helpful for the community because of the geographical area of Indonesia which has many mountains, valleys, and rivers.

The bridges also connected residence locations with various public service facilities such as schools, markets, and government offices. Based on this reason, Sayyid Ahmad and local residents targeted to build 14 bridges. Bridge construction is one of implementations of Nawacita, namely building Indonesia from the periphery by strengthening regions and villages within the Republic of Indonesia.

Bridges Strengthen Village Agriculture

For the sake of planting and harvest, easy access to rice fields is farmers' expectation. Agricultural tools are also have to be brought to the field to help them. For this reason, the bridges make

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[29] Komaruddin Hidayat, *Islam Negara dan Civil Society: Gerakan dan Pemikiran Islam Kontemporer* (Jakarta: Paramadina, 2017), 71.

transportation more efficient. Farmers want a short path and easy to pass. One of solutions to this problem is by building bridges.[30]

In Wates Village, the farmers can now utilize 9 (nine) concrete plate bridges. In its construction, the bridge is still be considered as simple construction using self-sufficiency fund. In addition, the construction workers are the local residents, so they can work and earn a living.

Benefits of Social Da'wah through School/Pesantren Development

Education is beneficial for young people for their future. The following mention is *da'wah* through constructive approach by pesantren schools that may create harmony and tolerance among religious communities.[31]

Practicing Academic Ability

In formal schools, two types of the material taught are academic and non-academic. Both academic and non-academic refer to the ability to memorize, analyze, solve problems, play logic, and so forth.[32] People having no chance to study at school usually do not have those abilities.

Cultivating Tolerance and Harmony Among Religious People

School is an institution for learning and teaching as well as a place that accept and give lessons attended by numerous students from various religions. Indonesia has 6 recognized religions namely Islam, Protestant Christianity, Catholic, Hindu, Buddha, and Konghucu.

Religious tolerance in Indonesia, particularly in schools, has decreased. Tolerance getting worse because of some interests carried out by several groups who also affect children in elementary to high school. The student should be able to be

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[30] Nor Huda, *Islam Nusantara: Sejarah Sosial Intelektual Islam di Indonesia* (Jakarta: Ar-Ruzz Media, 2018), 43.

[31] Abdul Wahab Jamil, ed., *Indeks Kesalehan Sosial Masyarakat Indonesia* (Jakarta: Badan Litbang dan Diklat Puslitbang Kehidupan Keagamaan, Kementerian Agama RI, 2015), 48.

[32] Misbach Malim, *Dinamika Dakwah* (Jakarta: Media Dakwah, 2018), 21.

tolerant in the school environment because school is a place attended by many religious people.

Training for Discipline and Socialization

The other benefit is that school is a place to train discipline and outreach. The ability of this socialization is important for community because without having ability to socialize, people will not easily blend in other groups of people or communities. In addition, the nature of discipline will also be taught in school. There are several rules in school that must be obeyed so children are forced to follow the regulations.

Practicing responsibilities and potential

A student's responsibility is learning to get the best results. If the results are good it will make parents, teachers, and relatives proud. With schooling, self-potential will become more developed. There are even several children who find potential in school. It is beneficial for the child's better future.[33]

Training for Mental and Confidence

The last benefit is mental training and building confidence. Some material in school will make children have a good mental and self-confidence such as conducting presentations, speeches, and many others. This mentality and natural confidence are important to build a career.

Benefits of Social Da'wah by Building Mosques

Mosque is a place for Muslims to worship and a place for children to recite the Qu'ran, pray, study, *i'tikaf*, etc. Therefore, mosque has also social function to realize obedience to God more broadly related to community. The social functions of mosque are as follows:

Stayover Place

In the Prophet era, Muhammad placed his followers who did not have house in the mosque. They were known as *Ashabush*

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[33] Zaini Muhtarom, *Dasar-dasar Manajemen Dakwah* (Yogyakarta: Al-Amin Press, 2016), 54.

Shuffah.[34] In this modern era, boarding schools have been built in several pesantren located near from mosque. Some students stay in the second floor of mosque.

In Wates Village, there is a "Guest Room", a special room for the traveler guests who want to stay for 1-3 nights. They got eat and drink. If necessary, travel costs are added.[35]

Sayid Ahmad mosque provides a place in the back of the chart for employees or worshipers who want to rest for a while. There is a warning "Do not sleep" instead whoever wants to rest must stay in the rest area at the back of the mosque.

Citizens' Treatment Centers

Historically, the Prophet treated his army from a war at the mosque. It is good if a mosque added a special treatment room for anyone. If there are doctors, they might be scheduled according to his spare time/outside his official time to serve the mosque clinic.[36]

In addition, some special officers serve the needs of medical treatment, for example explaining the schedule of physicians on call. There is also first aid such as antiseptics, bandages, eucalyptus oil, tensiometers, and thermometers.

Herbal workers might be provided. An ambulance with tubes oxygen and driver is ready any time for local residents. When there are citizens who need to be hospitalized, the ambulance and drivers are ready to deliver without charge.[37] Those all facilities make the community feels benefits of the existence of mosque health clinic.

A place for Dhuafa Assistance

Sayid Ahmad also helps the poor' daily needs around the mosque. There are free groceries for local residents every Friday. Data was collected by mosque officials coordinated with

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[34] Abdul Mujib and Jusuf Mudzakkir, *Studi Islam Dalam Ragam Dimensi dan Pendekatan* (Jakarta: Prenada Media, 2018), 63.

[35] Munir and Wahyu Ilaihi, *Manajemen Dakwah* (Jakarta: Kencana Premedia Group, 2018), 87.

[36] Abuddin Nata, *Studi Islam Komprehensif* (Jakarta: Prenada Media, 2019), 39.

[37] Yan S. Prasetiadi and Ichsan, *Studi Islam Paradigma Komprehensif* (Jakarta: Al Azhar Fresh Zone, 2016), 44–45.

government officers in the village. There is about 1 million rupiah spent for 10 *dhuafa* in a week. The distribution is not limited to annual distribution such as zakat *fitrah* in every Ramadan, but periodically following cash of the mosque.

The success of this program requires mosque officials' creativity. Every Sunday morning after praying Fajr, while having breakfast they have conversation and exchange information.[38] Takmir/Official can also specifically manage educational scholarships for poor's children. The cost might be in collaboration with local companies such as zakat institution.

Place of Marriage Covenant

The Prophet Muhammad also used mosque as a place for marriage ceremony. There is a special room for marriage procession and reception in the Sayid Ahmad Mosque, outside the prayer room.

If it is needed, for local residents who have lack funds the assistance will be given. People are permitted to use the mosque completed by sound system, master of ceremonies, *qori'*, and Islamic preaching/*tausiyah*. Sometimes the mosque also held free of charge mass marriage. This is one of the social functions of the mosque as a place for marriage ceremony.

Citizens Shelter

In case of emergencies such as natural disasters, mosque has a social role as citizens shelter. Therefore mosque has been built as solid as possible with adequate room capacity and supporting facilities such as toilets and clean showers. For instance, Baiturrahman mosque was not hit by tsunami in Aceh. Many mosques in Lombok were safe from earthquake. Mosque might be a temporary refuge place until the condition is normal.[39]

Both takmir and community are actively coordinating with related agencies. They set up all refugee needs such as food, drink,

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[38] Deden Ridwan, *Tradisi Baru Penelitian Agama Islam: Tinjauan Antardisiplin Imu* (Bandung: Yayasan Nuansa Cendekia, 2017), 41.

[39] George Rizzer and Douglas J. Goodman, *Teori Sosiologi Modern* (Jakarta: Prenada Media, 2019), 88.

and other needs. These ase forms of social compensation.[40] It is a solidarity system applied at the Sayid Ahmad Mosque and the fund for social benefits will never end. Some worshipers always give *infaq*/funds for the mosque's social activities.[41]

Conclusion

The *da'wah* approach carried out by Sayid Ahmad bin Salim Al Muhdlor is a social *da'wah*. It can be seen by the existence of three main types of buildings that could unite Tulungagung community particularly in building religious harmony and tolerance among religious people, namely bridges, mosques, and schools/Islamic boarding schools that can be utilized by all religious believers in Tulungagung.

The teachings conveyed by Sayid Ahmad about tolerance and harmonization among religious communities have been widely embraced and implemented by religious adherents in Tulungagung, such as helping and giving service regardless of what religion they possess, practicing justice to anyone, and always respects other religions.

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[40] Murniaty Sirajuddin, "Pengembangan Strategi Dakwah Melalui Pesantren dan Masjid," *Jurnal Bimbingan dan Penyuluhan Islam* 1, no. 1 (2014): 55.

[41] Suwarsono, *Perubahan Sosial dan Pembangunan* (Jakarta: Prenada Media, 2017), 66.

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