

## THE DA'WAH KH. KHOLIL BANGKALAN MADURA CONCEPT, BASED ON PESANTREN IN ULAMA REGENERATION

**Ibdalsyah Munir, Rahmat Rosyadi**

The Graduate School of Ibn Khaldun University, Bogor, offers a study program on Islamic communication and broadcasting.

\*Corresponding Author

**ABSTRACT:** The purpose of this study is to examine how K.H. used the concept of da'wah to revitalize scholars who were stationed in Islamic boarding schools. East Java, Kholil, Bangkalan Madura. It can be inferred from the findings of theoretical study, records, and field surveys that in KH's da'wah. Kholil is a concept that is practical enough for pupils to use both within and outside of the pesantren. The idea behind da'wah is as follows: it never glorifies Islamic symbols instead it explains the core teachings of Islam; it always deals with community problems by directly adapting the context of da'wah to those conditions; and because the community is simple-minded, da'wah preaches pragmatically. The idea of "regeneration of scholars" is implemented in this way: a student, or aspiring scientist, must be complete and focused on learning what they know; learning must be complete and unaffected by financial difficulties because the scientific spirit that is developed is independent of food intake; and when testing and evaluating students, teachers must be patient and inferior in order to measure students' ability. This makes it easier for students to absorb knowledge in line with their capacity. Drawing from this idea, K.H. Kholil was successful in inspiring a new generation of academics to propagate Islamic da'wah throughout Indonesian territory including Java Island.

**Keywords:** Da'wah idea, ulema regeneration, and pesantren-based

### Introduction

The residents of Madura Island, particularly those who live in the Bangkalan neighborhood, are quite familiar with KH. Kholil is a warrior and scholar with karomah, as evidenced by colossal structures and historical remnants such as pesantren, mosques, written literature, and dhikr texts containing subtle aspects of prayer. It is also the most amazing outcome of KH's pondering and suffering. Kholil was successful in revitalizing academics in Indonesia. KH is the one who does this. Kholil instructs pupils studying Islam through a pesantren-based Islamic da'wah program. KH's self-actualization is achieved through the Islamic da'wah education of pesantren. From childhood to adolescence, Kholil studied Islam for four years in Makkah al-Mukarramah, Indonesia, receiving instruction from multiple pesantren and professors.

Pesantren evolved as KH's primary base. Kholil's sermon, as M. clarifies. According to Dawam Rahardjo (Imron, 2022: 65), pesantren served as an educational hub for social change through the spread of Islamic teachings and educational initiatives long before the Dutch conquered Indonesia. Pesantren also had an impact on trade, the development of new settlement areas, and political

activity among Javanese kings and princes. In actuality, pesantren educational establishments predate Dutch colonization of this nation. Due to discriminatory Dutch policies at the time, the indigenous people did not select the colonizer's established educational institution as their place of education.

Due to the Dutch's unjust treatment of the Maduran indigenous people, consciousness grew stronger and KH Kholil established pesantren as the foundation for his battle and ideas. In order to combat ignorance and social regression, Pesantren educational institutions already have a well-established didactic-methodical framework in place for their educational program. The indigenous Madurese people were eager to learn Islam in pesantren as a means and medium in the regeneration of ulama, despite the Dutch discriminatory practices in the sphere of education having no appreciable impact on their ability to acquire science.

Ahmad (2021: 11) clarified that KH's tactic of fighting. Kholil made a deliberate decision based on logical reasoning using patterns and tactics of resistance during his journey through schooling, employment, and pesantren. This has a significant impact on mentally preparing scholars and cadres who would carry on the esatafet of fight started by earlier scholars and waliyullah. This is the core of the substantial da'wah that the Prophet used to teach, which places more emphasis on spiritual battle than physical struggle and has a bigger impact. (Shaikhuna: Journal of Islamic Education and Institutions STAI Syichona Moh. Cholil Bangkalan P-ISSN:2086-9088, E-ISSN: 2623-0054. p. 11) Shaikhona Muhammad Kholil: The Motivation of Struggle through Education, Work, and Pesantren.

Muniri (2018: 1) asserts that discussing Islam in Indonesia is intimately tied to the work of pesantren and the Kiai as leaders, as pesantren serve as the cornerstone of Islamic education in Indonesia, serving as a venue for the dissemination and advancement of Islamic teachings. Pesantren served as a vehicle for the resurgence of warrior scholars at that century in opposition to Dutch colonialism. The owner or primary factor in the pesantren tradition to grow the pesantren is thought to be the relationship between the pesantren and the Kiai profile. Kiai continues to be the focal point of policies pertaining to pesantren generally, even though it is currently implementing modern management techniques. The Kiai phenomenon is seen not only among pesantren but also among those who are regarded as Islamic authorities and rise to the position of pesantren leaders, instructing pupils in the ancient Islamic texts as scholars in training. The Node Point of Ulema Relations between Madurese, Nusantara, and Haramain is presented in Mbah Kholil Bangkalan's work, Proceedings of the Annual Conference for Muslim Scholars, held April 21–22, 2018, at UIN Sunan Ampel (p. 1).

According to Law Number 20 of 2003 Concerning National Education, pesantren's continued existence on Indonesian soil has been integrated into national education. Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education regulates pesantren educational establishments' compliance with the law. Pesantren is only being implemented in traditional communities with Kiai serving as the leader of conventional education management.

Pesantren has gained speed in obtaining legal recognition from the state through Law Number 18 of 2019 addressing Pesantren, in accordance with current religious and societal shifts.

The Pesantren Law states that: "Pondok Pesantren, Dayah, Surau, Meunasah, or other designations hereinafter referred to as Pesantren are community-based institutions and established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah Almighty, embody noble morals and uphold Islamic teachings rahmatan lil'alamin which is reflected in humility, tolerant, balanced, moderate, and other noble values of the Indonesian nation through education, Islamic da'wah, example, and community empowerment within the framework of the Unitary State of the Republic of Indonesia" (Article number 1) The administration of The people are "Kiai, Tuan Guru, Anre Gurutta, Inyiah, Syekh, Ajengan, Buya, Nyai, or other designations hereinafter referred to as Kiai is an educator who has the competence of Islamic religious science who acts as a figure, example, and/or caregiver of the pesantren". In a study that concluded that the implementation of Islamic education in the Ma'ahid Islamic boarding school was taken through two lines in an effort to improve Islamic education, Eka Sulistyana (2002: 79) conveyed various literature permits and research results related to the position of pesantren as the basis of da'wah education, among other things. First, internal education is conducted in the hut through activities including book studies and Islamic and general knowledge, as well as language immersion in Arabic and Islamic religion. Second, on the outside, namely in madrasas. The role of Ma'ahid Islamic Boarding School in enhancing Islamic education in Kudus District is the subject of a 2002 UMS thesis.

The Ta'mirul Islam Islamic Boarding School Surakarta is one of the establishments that has Islamic nuances and is able to inculcate religious values, independence, and discipline in learning and working, according to the findings of Suci Nurjanah's (2020) research. The role of Pesantren education in establishing student learning independence is the title of the thesis. According to Edi Suwanto's (2006) research, the goal of arranging santri da'wah activities is to teach Muslims about Islam, help them comprehend its essence, and rid Islam of any ailments that could compromise its purity. (Thesis: Managing Santri Da'wah Initiatives to Raise the Standard of Religious Knowledge in the Community).

based on the findings of a study on KH's challenges and ideas. Kholil plays a significant role in helping students develop into moral individuals who can put Islamic teachings into reality. The outcomes of KH's effort and contemplation have not disclosed the findings of research on the regeneration of scholars. Kholil. According to the author, this is a significant issue that requires investigation into pesantren-based da'wah instruction as a way to revitalize scholars. The following two questions were posed in this study. How does KH feel about the idea of da'wah education? Kholil? How is the pesantren-based ulama regeneration going?

This study aims to shed light on KH's struggles. Kholil in Education, Da'wah, and the Renewal of Ulama Based on Pesantren. In Bangkalan, Madura, East Java, data, information, and facts were gathered inductively as part of a qualitative research methodology. At the site of the KH Burial

Site, surveys and interviews were used to gather primary data. Kholil in Madura's Bangkalan. secondary data sources from literary reviews of books, papers, and other materials. Books, books, and Dhikr texts containing KH's ideas are other secondary sources used in this research. Kholil when he was alive. Descriptive-qualitative research data analysis is used to explain the resuscitation of ulama based on pesantren and the education of da'wah. In the interim, research informants are consulted in order to triangulate the validity of the data.

## RESULTS AND DISCUSSION

The idea behind Kholil's Da'wah Education, Different KH research findings. Kholil, the majority of his research is conducted from the standpoint of da'wah education, which is concerned with students' morality, character, and desire to understand religion in order to advance civilization and tawadhu. Though from a historical standpoint, KH's difficulty. Kholil is another one of those individuals who dealt with colonialism in a unique manner and stood out from the crowd. The ulama and Kiai resisted colonialism in their own unique ways, both material and immaterial, even transcending metaphysics through scent, from different nations that invaded Indonesian territory. The Kiai's justification for fighting the invaders is that they violate the nation's territorial laws and show no respect for mankind. Foreigners who enter Indonesian land without authorization under international law are considered colonizers. The Kiai and their Muslim scholars also practice a separate religion, which makes them more moral than the colonists. Despite their differing religious beliefs, Indonesian society has the ability to come together to oppose colonialism and does not pose a significant threat to the Kiai people. In the face of colonization, Gait KH. Kholil has developed a unique strategy for fending off the invaders without using force.

Certain sources state that KH. Kholil employs esoteric science to combat the invaders. As stated by KH. The renowned "aroma" in the army of supernatural bees that was able to bring in an army of bees to combat the invaders made Muhammad Ghozi Wahib, KH. Kholil, a revered individual among the scholars of the era. This scent was frequently displayed on November 10, 1945, in Surabaya, during the battle against the invaders. In the event on November 10, KH. Kiai KH. Bisri Syansuri, KH. Hashim As'ari, KH. Wahab Hasbullah, and KH. Kholil with his students. One day, Abbas Buntet Cirebon used all of his magical abilities to repel the British forces from Surabaya. The output of an individual who becomes a About a kilometer northwest of his natal village, in the Cengkubuan area, is where Kiai, or preacher, plans to open an Islamic boarding school. After that, KH. Kholil founded a second pesantren in the Kademangan neighborhood, almost in the heart of the city, 200 meters west of Bangkalan City Square, at the intersection of the old pesantren and the town where he was born. Hakim (2020: 97–98) claims that there are more issues pertaining to KH's da'wah initiatives. Kholil entered the community head-on with the idea of da'wah education, which consists of three main points: (1) preaching clarifies the core teachings of Islam rather than elevating Islamic symbols; (2) preaching always adapts the context of da'wah to the community's identity when addressing community problems; and (3) preaching pragmatically because people are simple-minded.

KH's implementation of the da'wah education philosophy. Kholil adheres closely to the Walisongo's teachings. As a historical fact of Islam, this was communicated by Ibdalsyah (2023) on Walisongo's da'wah approach in spreading Islam on the island of Java. In order for Islam to be accepted by the community as a whole, walisono, either individually or in groups, carry out the spread of Islam throughout the East Java region, particularly in Surabaya, Gresik, Lamongan, and Tuban. Their da'wah strategy is based on local customs and culture and is delivered through nonviolent messages (Walisongo Islamiyah Da'wah Strategy in East Java Based on Community Traditions and Local Culture. *Journal of Remittances Reeviw*. Vol. 8. No. 2. May 2020). For KH, da'wah and Islamic religious instruction grounded in pesantren. Kholil is the combination of two irreconcilable sides of a coin since they are adjacent to one another. In order to bolster aqidah and uphold Islamic law, Muslims everywhere are required to engage in da'wah and religious education. Supriadi (2023: 1) articulates the idea that religious education is a fardhu kifayah that needs to be prepared by the society or government, and that each individual has a duty to learn their religion as fardhu 'ain. *Islamic Education: Journal of Islamic Education. Special Issue DOI:10.30868/ci.v10i001.1720. Compulsory Education of Islamic Religious Education in the Context of National Education Policy.*

The idea of KH's da'wah education program. Kholil is also in line with the da'wah tenets as articulated by Al-Ghazali (Ibdalsyah, 2022: 44-54), which are meant to accomplish the objective of da'wah. This da'wah principle is consistent with what the Prophet did when he started to introduce Islamic teachings. Rather than giving explicit instructions on how to apply Shari'a law, the Prophet started with something fundamental and principled: he corrected people's perspectives on life. Preachers ought to adhere to this da'wah principle of the Apostle, which emphasizes the importance of ushul and presents it in a comprehensible and rational manner. The five pillars of da'wah are as follows: (1) provide an example; (2) introduce before burdening; (3) facilitate rather than complicate; (4) place the core before the branch; and (5) foster optimism before posing a danger.

Compatibility between KH's implementation of the da'wah education philosophy. Kholil presently has validity in the pesantren law because he is founded on this pesantren and follows Imam Ghazali's teachings of da'wah as a result of pesantren education. According to Article 4, a pesantren's range of responsibilities includes: (a) teaching; (b) evangelizing; and (c) empowering the community. Article fifteen states that "Islamic boarding schools carry out educational functions as part of the implementation of national education" . Paragraphs (1) and (2) of Article 16 state that "Pesantren carry out educational functions based on the distinctiveness, tradition, and educational curriculum of each Pesantren". "The function of Pesantren Education as referred to in paragraph (1) is aimed at forming Santri who excel in filling Indonesia's independence and are able to face the times" .

Additionally, paragraphs (1) and (2) of Article 13 of the Pesantren Law are said, "In the implementation of Pesantren, the study of the Yellow Book or *Dirasah Islamiah* with the

Muallimin Education Pattern is carried out systematically, integrated, and comprehensively". "In implementing Pesantren Education, Kiai in its role as an educator plays a role in maintaining the culture and distinctiveness of Pesantren." "The culture and distinctiveness of Pesantren is in the form of developing Islamic character and values rahmatan lil'alam, tolerant, balanced, and moderate who are committed to nationality, based on Pancasila and the 1945 Constitution of the Republic of Indonesia." "Study of the Yellow Book or Dirasah Islamiah with the Muallimin Education Pattern using the sorogan method, bandongan, classical method, structured, tiered, and/or other learning methods."

The Idea of Ulema Regeneration Based on Pesantren the idea behind KH's pesantren-based ulama regeneration program. Kholil (Hakim, 2020: 71) is implementative to help students apply what they have learned. Specifically, (1) a student, student, or aspiring scientist must be complete and focused on learning what they have learned; (2) economic issues should not interfere with learning because the scientific spirit that is developed is independent of food intake; and (3) when testing and evaluating students, measures their capacity for patience and humility, which makes it easier for students to learn in accordance with their capacity.

The three ideas of scholar regeneration as they are presented have strong theoretical linkages to educational infrastructure, management, and quality. Naturally, this is in response to the desires of the community and students, and it follows the trends and advancements of the times. Academic scholars have presented some of the problem's research findings extensively. Amrullah (146–158) states that pesantren occasionally work to innovate the salafiyah model (traditional) learning system into the khalafiyah model (modern) with a classical system in order to respond to the demands and paradigms of society that undergo changes in the field of education. Similar to this, pesantren set up a system of management with the function of Kiai as a multipurpose educator evolving into a person with specialized knowledge in the realm of religion. Although the pesantren system has changed to meet community demands, the tradition of students wearing pesantren to study has not been eliminated, nor has the attitude of students obeying professors' and kiai's orders to the letter. Because of this phenomena, pesantren develop into long-lasting educational establishments with character. (Revisions in the Pesantren Model's Development. Tarbiyah UIN Malang Faculty of El-Hikmah Journal, pp. 146–158.

According to Fadillah (2015: 116–144), pesantren quality management is a procedure that entails elements, actions, and management functions carried out effectively and efficiently to meet the goals and objectives set by pesantren based on signs identified from educational inputs, processes, and outputs as well as customer needs and satisfaction. The following standards apply to quality pesantren: (1) a well-organized learning environment; (2) a clearly defined vision, such as a goal or objective; (3) dependable educational leadership; (4) high standards for performance and production; (5) the development and enhancement of qualifications; (6) effective and efficient learning evaluation; and (7) Communication and interaction between the masses, oranga, and lembaga on education. (Journal of At-T a'dib, Vol. 10, No. 1, June 2015, 116–144. Quality Management of Islamic Education in P esantren: Stud i di Pondok Modern Darussalam Gontor).

According to Arifin (2015: 159–179), the pesantren schooling tradition, which values the kiai's role as the group's leader and even as the organization's owner, has a significant impact on traditional leadership. The delegation of pesantren management and the evolution of Salafiyah pesantren's orientation into mixed pesantren by fusing the Salafi pesantren educational system with contemporary education demonstrate the pattern of rational leadership. The kiai's ideological strategy for santri involves studying classical literature to bolster the role of alumni, maintaining the traditions of Salafi pesantren, Bahtsul Masa'il, and Tafaquh fiddin, revitalizing through involvement in religious organizations, and conducting cross-madhab (ideology) studies. The extreme stance that Santri has in adhering to Kai'i religious philosophy is implied by the Kai'i leadership type toward Santri's ideas.

Through the study of contemporary Islamic literature, santri have gained a broader understanding of Islamic knowledge and do not have a binary view between religious science and science. Journal of Social Religious Research, Dreamingnan Kiai Dnature Ideologization of Santri Thought in Salafi Pesantren y ah Mlangi Yogyakarta, Vol. 9, No. 2, December 2015 INFERENCE, pp. 159-179. According to Apud (2020: 153–1644), who presented the findings of his study, one of the functions of kiai leadership is to inculcate nationalism in the minds of its pupils in pesantren. Giving guidance and setting an example, book recitation exercises, baḥs al-masâ'il, devotional work, entrepreneurial activities, organizational activities, dream training, upholding traditions, and democratic activities are all used to foster a spirit of nationalism in students. These activities are carried out by consistently inspiring students to grow in self-assurance. Journal of Islamic Education, 6 (2) (2020), 153-164. (Kyai Leadership In Internalizing Nationalism Values At Pesantren). 10.15575/jpi.v6i2.9687 is the doi jpi jpi at <http://journal.uinsgd.ac.id/index.php.No. December 2020 M/1442 H; 6, No. 2>. According to Lusiana Mumtahanah (2020, Thing. 55-74) the findings of his study, integrating intercultural values involves learning how to live in a way that promotes tolerance, peace, nonviolence, respect for others, and mutual aid. Islamic religious education places a greater emphasis on developing mental attitudes that are expressed in deeds, both theoretically and practically, for the needs of oneself and others. The integration of multicultural principles into the teaching of Islamic religious education in elementary schools was published in Nazhruna According to Siti Yumnah (2020: 232–246), Islamic education follows the Qur'anic guidelines of moderation. Practically speaking, nevertheless, Islam can occasionally become extremist and turns leftist. This results from a shallow understanding of Islam. Thus, in order to develop moderate Islam, this study looks at how Islamic thought is constructed. based on field data and a review of the literature. The study's findings demonstrate that Wali Songo, who propagated Islam throughout the islands by (1) upholding a balance between fiqh and Sufism reasoning, (2) turning Ahlussunah theology into a monotheistic approach, and (3) preserving social customs, cannot be distinguished from moderate Islam in pesantren. Pesantren cultivates three sets of values: (1) values related to knowing Islamic religious thought; (2) values related to understanding religious people's mind; and (3) values related to understanding religious and cultural understanding. Pesantren consistently upholds and preserves these ideals through religious

instruction, preaching, and philosophy. (Building an Islamic Boarding School to Promote Moderate Islam. Siti Yumnah. Nazhruna: Islamic Education Journal. Vol. 3 No. 2, 2020. Items 232-246 E-doi: 2614-8013; ISSN:The URL is 10.31538/nzh.v3i2.614.)

The KH students. According to Asep Awaludin (2020: 11), Kholil, who had studied at his pesantren and succeeded in becoming a generation of scholars, is an example of the modern generation that is aware of and embodies KH's life story and struggles. It is implemented with the love of science, the spirit of seeking knowledge via the practice of spirituality, sincerity accompanied by the spirit of battling to remove ignorance, and Kholil in pursuing knowledge based on respect for teachers, honesty, and high morals to Allah SWT. The article "Implementation of Kh. Muhammad Kholil Bangkalan's thought and contemporary generations" was published in the Journal of Islamic Educational Studies.

In light of such particulars, figures, and details, KH. Kholil begins the process of regenerating scholars at the pesantren by educating students as students through da'wah. The kiai will be put to the test on how patient they are with pupils that have varied backgrounds, skills, and traits. As a foundation for da'wah instruction, Pesantren seeks to revitalize scholars capable of evangelizing the community with Islam. As evidence for the idea of da'wah instruction, KH. Kholil was successful in reviving the ulama, a generation of intellectuals dispersed over Java and Madura Islands as well as other parts of Indonesia.

## Conclusion

KH did an analysis of the concept of da'wah education and pesantren-based ulama regeneration in Bangkalan-Madura based on background information, a review of relevant literature, and survey data. This is how one may summarize Kholil. Da'wah education incorporates a practical notion that students can use both inside and outside of the pesantren. The idea of da'wah education is as follows: da'wah never glorifies Islamic symbols instead it explains the core teachings of Islam; preaching is pragmatic because the community is simple-minded; and da'wah always adapts its context to the conditions of society directly in dealing with community problems. The concept of "regeneration of scholars" is applied in an implementative manner, meaning that: a student, student, or aspiring scientist must be complete and focused on learning; learning must be complete and unaffected by financial difficulties because the scientific spirit that is developed is independent of food intake; and when testing and evaluating students, the teacher must be patient and inferior in order to measure their ability. This makes it easier for students to absorb knowledge in accordance with their capacity.

## Reference:

1. Ahmad (2021: 11), Syaikhona Muhammad Kholil (The Reasons for Challenging
2. Journal of Islamic Education and Institutions STAI Syichona Moh. Cholil Bangkalan P- ISSN: 2086-9088, E-ISSN: 2623-0054.



3. Zainal Arifin. (2015). Ideologization of Santri Thought in Dreamingnan Kiai Nature in Salafi Pesantren and Ah Mlangi Yogyakarta. No. 9. Second, no
4. INFERENCE, Journal of Social Religious Research, December 2015. Abdul Malik Karim, Amrullah.(2017). improvements and modifications to the pesantren model. El-Hikmah Journal Tarbiyah UIN Malang Faculty.
5. Kharis, M. Fadillah. (2015). Islamic Education Quality Management in P esantren: Research at Pondok Modern Darussalam Gontor. The At-T a'dib Journal, Vol. 10. No. 1, published in June 2015.
6. Khuirul, Faizin. Frida Akmal. (2021). Motivations for Struggle via Education, Works, and Pesantren: Shaikhona Muhammad Kholil. Shaikhun: Syaichona Moh Journal of Islamic Education and Institutions. Base Cholil. Vo. No. 12, March 20, 21.
7. Judge. Fikril (2020), M. Sayikhona Muhammad Kholil Bangkalan and NU are correlated. Lirboyo Press, Kediri.
8. Imron. Fuad Amen, RKH. In 2020. Sayaikhona Kholil Bangkalam: The Factor That Determined Nahdlatul Ulama's Formation. Khalista in Surabaya.
9. Ibdalshah. Walisongo Islamiyah Da'wah Strategy in East Java Based on Local Culture and Community Traditions (2023). The Remittance Journal Review. No. 8. Not 2. May of 2020. Pages. 464–474).
10. 2022; -----. Sheikh Muhammad Al-Ghazali and Gazwul Fikri's Da'wah Method. Bogor: UIKA Press.
11. Muniri (2018). The hub of Ulama relations connecting Madura, Nusantara, and Haramain is Mbah Kholil Bangkalan. Proceedings of the Annual Muslim Scholars' Conference, held at UIN Sunan Ampel on April 21 and 22, 2018.
12. Holy Nurjanah. (2020). The Pesantren Curriculum's Impact on Developing Students' Learning Independence. University of Michigan thesis. Sulistyana, Eka. (2002). Ma'ahid Islamic Boarding School's Contribution to Improving Education about Islam in Kudus District. University of Michigan thesis.
13. Edi Suwanto. (2006). Thesis: Managing Santri Da'wah Initiatives to Raise the Standard of Religious Knowledge in the Community.
14. Dedi, Supriadi. (2023). Mandatory Islamic Religious Education: A National Education Policy Perspective. Journal of Islamic Education: Islamic Education. DOI: 10.30868/ci.v10i001.1720, Special Issue