COHERENCE IN THOUGHT AND ACTION OF THE INDONESIAN DA'WAH MATHLA'UL ANWAR ORGANIZATION

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Abstract

This research aims to determine the coherence of thoughts and actions regarding the da'wah of the Mathla'ul Anwar organization in Indonesia. As one of the most prominent Islamic social organizations (mass organizations) in Indonesia after Muhammadiyah and Nahdlatul Ulama at the time of Indonesian independence, Mathla'ul Anwar (M.A.) collaborated with the Islamic modernization movement to foster a spirit of struggle among society to realize its ideals. Avoid the impact of imperialist exploitation, especially in the Banten region. So far, the M.A. organization has adhered to all organizational regulations, which, among other things, emphasize social activities, education, and da'wah. The method uses library research to collect information from various literature and study relevant theories from books, journals, and previous research. This research shows that M.A. combines the Islamic boarding school and madrasa systems, with the goal of madrasas being to produce professional preachers who are morally upright and knowledgeable. Until now, the Supreme Court has had the Mubaligh Mathla'ul Anwar institution, which houses young da'I cadres and is developed to emphasize Amar ma'ruf nahi munkar. Even though Khittah Mathla'ul Anwar lost the essential coherence of its organization during the New Order era, it remained an Islamic social organization that was neutral and not tied to political issues. The Supreme Court supervises the operations of the Wattabligh Fatwa Council and takes part in the upcoming training of Indonesian da'i cadres. The basis for this study is the M.A.'s idea of being consistent in becoming a mass organization and a da'wah movement in society.

Keywords: The Indonesian Da'wah Mathla'ul Anwar Organization, Coherence, Thought.

Abstrak

Penelitian ini bertujuan untuk menjelaskan keterpaduan pikiran dan tindakan terkait dakwah organisasi Mathla'ul Anwar di Indonesia. Sebagai salah satu organisasi kemasyarakatan (ormas) Islam yang paling menonjol di Indonesia setelah Nahdlatul Ulama dan Muhammadiyah pada masa kemerdekaan Indonesia, Mathla'ul Anwar (M.A.) berkolaborasi dengan gerakan modernisasi Islam untuk menumbuhkan semangat perjuangan di kalangan masyarakat untuk mewujudkan cita-citanya. Menghindari dampak eksploitasi imperialis khususnya di wilayah Banten. Selama ini organisasi M.A mematuhi seluruh peraturan organisasi yang antara lain menekankan pada kegiatan sosial, pendidikan, dan dakwah. Metodenya menggunakan penelitian kepustakaan untuk mengumpulkan informasi dari berbagai literatur dan mempelajari teori-teori yang relevan dari buku, jurnal, dan penelitian terdahulu. Penelitian ini menunjukkan bahwa M.A. memadukan sistem pesantren dan madrasah, dengan tujuan madrasah adalah melahirkan da'i profesional yang berakhlak mulia dan berilmu. Hingga saat ini MA telah memiliki lembaga Mubaligh Mathla'ul Anwar yang menaungi kader da'I muda dan dikembangkan untuk menekankan Amar ma'ruf nahi munkar. Meskipun Khittah Mathla'ul Anwar kehilangan koherensi esensial organisasinya pada masa Orde Baru, namun Khittah Mathla'ul Anwar tetap menjadi organisasi kemasyarakatan Islam yang netral dan tidak terikat pada persoalan politik. Mahkamah Agung mengawasi operasional Dewan Fatwa Wattabligh dan mengambil bagian dalam pelatihan kader da'i Indonesia yang akan datang. Landasan penelitian ini adalah pemikiran M.A yang konsisten menjadi organisasi massa dan gerakan dakwah di masyarakat.

Kata Kunci : Organisasi Dakwah Mathla'ul Anwar Indonesia, Koherensi, Pemikiran.

INTRODUCTION

The Mathla'ul Anwar (M.A.) organization became famous for its courage in fighting against the Dutch colonialists during the Indonesian independence movement. It developed into a mass organization or social organization that attracted the attention of the Dutch government. The Supreme Court was established long before Indonesia became independent and has helped the resistance against the Dutch kingdom. M.A. is characterized by the teachings of monotheism and religion, which changed due to the solid social context of Java Island, which was filled with animism and doctrines introduced by the Dutch colonialists.

Mathla'ul Anwar was founded in Serang Banten, Menes Village. With the many riots and damage that occurred in the city, Menes' situation was in danger, including the use of black magic by some people studying it, resulting in widespread anarchy and immorality.

Serang, MA, was established in the middle of the Banten region, namely in the village of Menes. Menes' situation is dangerous because of the numerous riots and damages in the town—some study black magic to employ it more effectively, eventually leading to anarchy and immorality.

M.A. is one of the movements for Islamic modernization that aims to instill in the populace a spirit of resistance and progressive thought, building a sensitive and well-rounded nation that will resist the influence of foreign cultures (Solihin n.d.).

It was stated that The success of M.A. as an organization devoted to education and da'wah has been in shaping and forming an educational character within society. One approach to continue the idea is through alumni from M.A. educational institutions founded in Indonesia and the *rahmatan lil 'alamin* Islamic missionary effort. Recognizing the issues facing individuals in this day and age, when there is a growing disinterest in studying Islamic teachings derived from the classical paradigm. The cadres' awareness of the need to use the education system and da'wah to acquire knowledge led to the creation of the M.A. educational institution and its ongoing development (Kusman 2017).

In this instance, the author frames the issue in the study by describing how Mathla'ul Anwar developed into an Islamic community organization that adhered to Indonesia's da'wah drive. This talk is crucial to understanding how the M.A. organization thrives in

modern society despite changes in the natural order of things and terms of science, technology, culture, etc. Of course, as a scientific update on Mathla'ul Anwar, this piece is inextricably linked to earlier works, such as the Tamaddun magazine article "Implications of the K.H. Reform Movement." The work "Mathla'ul Anwar's Da'wah in Indonesia through a Historical Approach" by Eka Detya Lestari, "Mathla'ul Anwar's Banten by Agus Kusman," and the UTCC journal article "The Role of Community Organizations in Facing the Asean Community (Study on Mathla Community Organizations 'ul Anwar 100 years old)" by Elly Nurlia and Dhona El Furqon (Nurlia, Elly 2018)

The author examines Mathla'ul Anwar, an Islamic community organization. Which the general population is unaware of. This essay concentrates on the constancy of M.A.'s ideas and acts of da'wah. Using a qualitative methodology and a literature review approach, the author processes descriptive data using interview techniques with members of Mathla'ul Anwar. A bibliographic method was employed to assess the qualitative data, drawing from primary and secondary reference sources. The Islamic community organization Mathla'ul Anwar is the subject of the study, followed by consistency in executing *khittah*, or the fundamental tenets of the M.A. mass organization and the da'wah movement.

From the explanation above, the gap in this research is the need for empirical studies regarding the coherence of thought and action. Existing research may not have studied much of the empirical relationship between ideological thinking and operational actions in the context of Mathla'ul Anwar's missionary organization. More research is still needed on internal and external factors. Few in-depth studies have examined the internal (such as leadership and organizational structure) and external (such as the social environment and politics) factors that influence the coherence of thought and action.

METHODS

The author conducts library research, gathering books about research objects or library research, employing a qualitative descriptive approach. This kind of research is categorized as library research (L.R.), which is research done to find data or information by reading library publications, reference books, and scientific journals (Rahayu, S. S., & Angriani 2020).

Since this essay is based on library research, the information was gathered from various written sources, such as periodicals, academic papers, and other works connected to the study the author addresses. The study's data came from several sources, including: a) Primary data source. What is meant by the primary source is the main source obtained by the author from the Quality Standards Book for Integrated Islamic Schools, the work of the Integrated Islamic School Network, publisher JSIT in 2010. b) Secondary Sources. Secondary sources are "problem-related supporting sources, which may take the form of other people's books about the Subject Matter, research findings documents, and reports" (Beni Ahmad Saebani, 2008). According to James A. Black (2001), secondary sources are data sources not constrained by time or geography, according to other experts. This indicates that the writer only needs to take, gather, and organize the material because the type of information or data is already available. The author used secondary material for this study from various sources, including books, dictionaries, encyclopedias, journals, papers, and websites.

The author's research was qualitative descriptive, which was done in a library. The documentation method is the easiest and most suitable way to gather data. According to Sumardi Surya Barta (2008), the documentation approach searches for information about objects or variables in notes, transcripts, newspapers, magazines, inscriptions, minutes, leggers, agendas, and other materials. The author used the documentation approach to obtain the information from written sources to get the necessary paperwork and foundational data for the research.

Data analysis techniques are calculation methods to answer problem formulation and test proposed hypotheses (Shihab 2001). A hypothesis is a temporary answer that must be tested for truth. However, in the research that the author used with this library research, the author used content analysis data analysis techniques.

This study uses books or documents to conclude deductive and inductive content studies (Moleong 2002). In this study, the researcher conducted a data survey to obtain information from previous research on the work, regardless of whether the data is primary or secondary, in the field or the laboratory. Then, browse the existing literature and study it diligently. After that, the researcher expressed his thoughts critically and analytically (Syamsuddin 2016).

RESULTS

The Origins and Development of Mathla'ul Anwar

Islamic community groups have grown and existed in tandem with Indonesia's historical experiences in the social, political, and national spheres. Mass groups, such as Mathla'ul Anwar, Sarekat Islam, Muhammadiyah, Boedi Oetomo, and Nahdlatul Ulama, were the primary platform

for the independence struggle. The function and history of mass organizations in the independence movement can provide consistent values and advantages for the Indonesian state (Azis 2018).

Banten was the objective of the VOC (Vereeniging Oostindische Compagnie), headed by Cornelis De Houtman in the sixteenth century. Since Banten was the location that produced the most pepper, the Dutch started to moor their ships there to take control of the area (Rahayu, S. S., & Angriani 2019). The Banten Sultanate fell in 1813, the same year that Banten was designated as a Dutch possession. Consequently, a variety of oppressive practices arise, such as disproportionate workforce deployment, socially detrimental policies, and coercive military pressure. The social circumstances of those who practiced black magic during the colonial era further exacerbated the predicament of the Banten people.

Issues in society include widespread stealing, robbery, gambling, intoxication, and social oppression. Indonesia's social state is highly concerning; issues with the country's economy and educational system are the primary causes of the country's descent from colonialist rule (Said 2002). Religion serves as a system and set of laws in social life. Religion can control and restrict the attitudes and morals embodied in Islamic religious law and applied in daily life. The connection between faith and society is closely knit, which makes them both extremely significant (Munir, Muhammad Munir 2020).

The power of community organizations in their different regions was shaped by national and religious figures' developing sense of struggle in response to Indonesia's worsening conditions. The MA was founded and went on to become one of the Islamic groups that took part in the defense and advancement of Indonesia. Ten prominent Banten ulama, KH. T.B. Soleh, KH. Moh Yasin, KH. Tegal, K.H. Mas Abdurrahman, K.H. Abdul Mu'ti, KH. Soleman Cibinglu, KH. Daud, K.H. Rusydi, Danawi, and Mustagfiri created the Supreme Court in Menes, Banten, on July 10, 1916, A.D. (Ilham 2019).

The M.A. was founded primarily as a study and discussion organization. Still, due to social changes and the Dutch government system in place during the colonial era, it evolved into an organization that tried to use the ulama's intellectual and religious capital to combat the colonialists. The MA was founded by activists with a background in conventional Islamic boarding school education, in contrast to Sarekat Islam, which was prevalent at the time (Rahayu, S. S., & Angriani 2020).

It is known as Mathla'ul Anwar, meaning "the cradle of light." After the Islamic community in Banten expressed dissatisfaction with formal institutions, the Supreme Court ultimately decided to construct an educational institution. The Dutch colonial government's educational

system could be available exclusively to specific groups. In addition, a lack of understanding of Islamic principles has led to animism—the belief in supernatural, inanimate objects—and other aberrant ideas.

The Supreme Court responded by balancing Islamic educational institutions in response to K.H. Entol Moh Yasin, the first leader of the court, who fought against the moral politics started by the Queen of the Netherlands in 1901 to destroy Islamic boarding schools and replace them with schools that brought secularization and westernization (Nuriyanto 2019)

Based on Pancasila, the M.A. organization is religious, autonomous, and follows Islamic principles of the *ahlu sunnah wal jama'ah*. The Supreme Court was established to establish Islamic beliefs as the foundation. For the lives of people caused by ignorance, poverty, and tyranny by Native Americans and colonialists who harmed the ecosystem in which society existed, M.A. is an Islamic community organization that supports the Islamic modernization movement by encouraging people to reason and have a spirit of battle, preventing them from being swayed by imperialist exploitation.

The foundation of educational activities in the M.A. environment is a tiered education mechanism, which gives rise to a social entity with objectives and directions established by M.A. An educational establishment under the direct supervision of the Mathla'ul Anwar Islamic organization's administrator (Jihaduddin. 2015). M.A. was the most prominent Islamic mass organization, surpassing Muhammadiyah and Nahdlatul 'Ulama. It was dispersed throughout Java and all of Indonesia.

Khittah Mathla'ul Anwar's Dependability

Khittah is a set of rules that serves as the foundation for M.A. mass organizations as they carry out their responsibilities and activities in various areas, including social affairs, education, and da'wah. The organizational structure of the community organization Mathla'ul Anwar is composed of administrators at the central, branch, autonomous, regional, and branch levels. As a religious philosophy, Mathla'ul Anwar is equivalent to Nahdlatul Ulama (Rahmaningrum 2020).

The Supreme Court's existence had to go with the hegemonic approach when it entered the New Order (Orba) to adopt the Pancasila single principle. The Golkar party, which ruled throughout the New Order period, also had assistance from the Supreme Court. The MA began to take on political significance. They have been associated with the party and have recognized Pancasila as the organizational basis since the XIV Congress in 1985. However, they returned to nonpolitical mass organizations and resumed preaching once the Supreme Court members chastised them and reached a consensus (Al-Jamil 2016).

As a mass organization, M.A. can accommodate the four schools of thought, allowing it to preach to the public and provide them with understanding by outlining the decisions that will be made while upholding one of the schools of thought and being consistent in its methods. M.A. strongly emphasized accommodating Indonesia's social, political, and cultural circumstances. As the head of the education sector, Jalaludin claims that M.A. is founded on *Ahlussunnah wal jamaah's* teachings. Mathla'ul Anwar stressed the importance of understanding the required laws, sunnah, and haram. For instance, the Supreme Court has stated that it is not relevant to utilize the qunut prayer or not; instead, it is crucial to comprehend the rationale for its use. This contrasts with the *qunut* prayer, which continues to be a point of contention among many Islamic community organizations. According to the *khithah* of the Supreme Court is as follows (Amstrong 2009): a) The first and initial source for discovering the truth is the Koran, knowledge and faith. b) Hadith are now used as practical rules in Muslim life. c) The friends' approval is the initial reference point for comprehending the Hadith and the Koran. d) Ulama ijtihad is the primary endeavor for addressing the socio-cultural advancements constantly evolving within the community. e) Mathla'ul Anwar presents the tasamuh attitude based on the beliefs of the Mujtahidin clerics.

Islamic community organizations strengthen organizational institutions by advancing socio-religious fields like education and managing madrasas run by religious organizations. These organizations experience minimal membership stability year over year, with the M.A. being one of the oldest organizations in Indonesia (Lilam n.d.).

The Da'wah Movement of Mathla'ul Anwar's Development

Traveling to rural locations is one of the main ways that the da'wah movement emphasized tabligh activities during the period of K.H. Mas Abdurrahman. K.H. Mas Abdurrahman used Arabic and Sundanese to write the book *al-Jawa'iz fi Ahkam al-Jana'iz*, intended to spread the Islamic faith. This text is still being studied in various Islamic boarding schools or *ta'lim* assemblies in Banten. The rules for handling corpses are examined in this book (Kusman 2017). The Supreme Court then founded the *Wattabligh Fatwa* Council in an attempt to address Islamic issues that arose and allow them to be debated to minimize and lessen divides brought about by differences. This gathering initiates the process of tolerance between Muslims and followers of other religions, which is done orally through lectures in recitation or speech techniques (Machmudi 2013).

M.A. had tremendous success in the 19s because numerous revolutionary groups established before independence joined the M.A. M.A. enjoys excellent relations as a government-recognized

mass organization. It is indisputable that several mass groups work with the Supreme Court to advance *ukhuwah Islamiyah*, yet other mass organizations join to gain government recognition and support finances. Nahdlatul Wathan in Mataram is the organization that became a member of the M.A.

The Supreme Court emphasizes the need for solid monotheism to prevent people from becoming idolatrous. The general public is made aware of the variations in the practice of *aliyah* in terms of *fiqh* and other areas. To receive precedence and blessings from the Prophet, his family, and the Ulama, MA itself, places a high priority on tawassul. M.A. integrates the formal education system with the Islamic boarding school system, which seeks to generate morally upright and professionally trained preachers. The leader of the Mathla'ul Anwar Executive Board's organization and cadre formation, Muhammad Zen, claims that M.A. is still steadfast in its use of social, educational, and da'wah channels to further the advancement of humanity.

Even now, Mathla'ul Anwar is regarded as a flourishing Islamic communal organization. Because so many community organizations were formed and flourished more quickly, Massachusetts had ups and downs. Dhona Furqon, the M.A. Executive Board, stated that although the M.A. does not categorize the opinions of its organization to suggest that education comes before da'wah or that da'wah comes before education, at this time the Formal education, including MI, MTS, and M.A., as well as informal education, such the Taklim Council, Islamic Boarding School, and so forth, are the key foci of the M.A.'s da'wah effort.

By applying khittah as guidance in society, particularly in the social Islamic faith of *ahlussunnah wal jama'ah*, Mathla'ul Anwar highlights Islam rahmatan lil 'alamin to its followers. Rules The Supreme Court's teachings are consistent with surah al-Imran 104 of the Quran, "a*mong you, there ought to be a people group that exhorts others to virtue, forbids evil, and enjoins them to do what is right. They are the ones who are fortunate*."

The MA was created as a community forum to address issues, particularly for Muslims. Hence, its evolution cannot be divorced from societal dynamics. Due to the lack of community response and support, M.A. mass organizations have lost their support well into the twenty-first century, making development challenging (Djuwaeli, 1996: 1). However, the failure of a systematic cadre formation system causes the ups and downs. Many initiatives were not achieved due to internal arguments among M.A. members, the management's inability to find cadres, and recruiting cadres exclusively from those closest to them.

Although there have been many cadres in M.A., disagreements have also prevented new cadres from forming—apathy toward the Supreme Court despite the cadres' often strong sense of

allegiance. Flourish is in the organization's direction, but it is because of the unsupportive surroundings.

The MA cadres that have flourished up to this point typically have follow-up da'wah initiatives or institutions in their regions. For instance, Dhona Furqon heads the Kiwamar Islamic Boarding School (KH. Mas Abdurahman Mathla'ul Anwar), where the pupils are primarily elementary school age. The setting of this Islamic boarding school, which is in the middle of a park, and its natural environment make it rather unusual. However, this Islamic boarding school serves only as a non-residential study environment. Furqon combines non-formal education with early instruction in the science of monotheism, jurisprudence, and the reading and writing of the Quran. The purpose of this instruction is because the Banten region is still overly populated with mythologies. Hence, it is essential to establish a strong feeling of monotheism. The land utilized for unpaid Islamic boarding schools, which get no support from the M.A. organization, is waqf land donated by clerics in Massachusetts. M.A. chronically does not perform any recitations.

Only adherents of M.A. are permitted access, while everyone in society is involved in the assembly that M.A. formed. However, at this point, Supreme Court leaders should refrain from getting involved in political matters. They should instead refer back to the guidelines for establishing the Islamic organization M.A., as stated by Dhona Furqon, Mathla'ul Anwar Administrator for Secretary of the Law Department. This is based on the agreement reached by the Supreme Court following the Congress. They are increasing one's involvement in social, educational, and da'wah fields. The M.A. mass organization's return to Khittah is to pay closer attention to the voices of the people.

DISCUSSION

In a culture with ever-improving advancements, the recitation of *amar ma'ruf nahi munkar* in a *mauidzatul hasanah* manner fosters empathy and a peaceful environment. According to the Mathla'ul Anwar website, cited in the Massachusetts da'wah program, there are different kinds of da'wah programs. These include: a) Giving underprivileged and orphaned youngsters the chance to get a good education. b) Offering scholarships to deserving pupils. c) Information and print media publication. d) Working with other organizations and the Ministry of Religion (Kemenag) institutes of da'wah to cultivate and advance da'i cadres. e) Performing inventories and organizing, starting, and growing community-based da'wah initiatives. f) Cooperating with Islamic institutions and mass groups to send and receive information on community activities and *da'wah* supporting Muslim *ukhuwah Islamiyah*. g) Giving preachers authority and certification.

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M.A. Building educational and da'wah institutions in Islamic boarding schools is one way that da'wah encourages society to increase its faith and devotion to Allah SWT by restoring authentic and pure creeds and breaking away from superstition, heresy, and *khurafat*. With regular religious events like Italian, thanksgiving, and Narayanan, the M.A. has actively contributed to carrying out cultural and structural da'wah movements from its founding in 1916 and its growth in numerous locations to this day. This customary religion is an introduction to Islam intended to fortify bonds of fraternity, or *ukhuwah Islamiyah*, and to disseminate Islam alongside earlier Hindu customs to entice individuals to go deeper into their understanding of sharing (Syamsuddin 2016).

Indeed, the relationship between religion and internal culture is deeply ingrained in M.A., which steers the balance between Indonesian religion and culture while alluding to the Prophet Muhammad's teachings. M.A. is an Islamic mass organization that works in the field of da'wah. By building the Mubaligh Mathla'ul Anwar institution, M.A. hopes to use da'wah to execute *amar ma'ruf nahi munkar*. This organization comprises young preacher cadres from M.A. educational institutions assigned to preach in different areas. Typically, these da'i cadres discuss more moral matters. Given how quickly globalization impacts Indonesian culture, that must be preserved (Nurlia, Elly 2018).

In line with an-Nahl (Indonesia n.d.) verse 125, Mathla'ul Anwar employs a da'wah strategy that includes discourse, communication, preaching techniques, and technology and information media. The use of economic education in the da'wah process has become a development for Islamic mass groups in disseminating their message. Around 6000 Mathla'ul Anwar educational institutions, ranging from kindergarten to university education, Islamic boarding schools, Tsanawiyah, and Aliyah, are known to be dispersed throughout Indonesia.

The fourth industrial revolution pushed society to alter how things are done in every area of daily life. To bring institutions up to date and change the course of Islamic community organizations, M.A.s need to be innovative and creative, possess the necessary soft skills, and be proficient in information technology and communication. M.A.s use social media, technology, and informational media in the form of Facebook recitations, Instagram, Twitter, and YouTube studies of jurisprudence and monotheism (Ilham, 2019: 403).

The existence of human resources with diverse professional backgrounds inside educational institutions has given the M.A. da'wah movement a strong strategy. Lessons are offered as part of local content in educational establishments under M.A. About Mathla'ul Anwar. When it comes to the application of Islamic religious knowledge in society, da'wah plays a crucial role. Formal education-only M.A. cadre creation may need more emotional ties that unite pupils.

Many alums from M.A. educational institutions return to their respective regions to build and establish M.A. madrasah branches as academic institutions and a place for preaching because they are granted permission to enter society directly and educate others about Islamic teachings regarding *ahlussunnah wal jama'ah* (Lilam n.d.).

Several publications that were included in the Supreme Court's research are now appropriate to use without being overly tactical, such as the book *al-Jawaiz* concerning the handling of dead bodies. This is significant because there are issues in society where the handling of corpses violates Islamic law, which ultimately burdens the surviving. Thus, MA keeps up the custom of reciting books that the organization's founder authored.

CONCLUSION

During the New Order era, Mathla'ul Anwar was once taken in by the hegemony strategy. He became active in politics, but following the election of new leadership, the Supreme Court attempted to revert to the organization's khittah by staying out of politics. The Supreme Court's continued existence to this day aims to keep it whole. The mass organization rules of M.A. prioritize the social sectors, education, and da'wah. M.A. strives to generate professional preachers who are morally upright and have a broad intellect by fusing the madrasa and Islamic boarding school systems.

The M.A. da'wah movement enhances its strategic strengths because educational institutions contain human resources from various professional backgrounds. In line with an-Nahl verse 125, Mathla'ul Anwar employs a da'wah strategy that includes discourse, communication, preaching techniques, and technology and information media. The use of economic education in the da'wah process has become a development for Islamic mass groups in disseminating their message.

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