Harmony of Social Order in Preventing Radicalism
in K.H.R. As'ad Syamsul Arifin's Tarikh Perjuangan Islam Indonesia

Samsul Arifin[1,*] Mokhammad Baharun[2]

[1,2] *Universitas Ibrahimy, Situbondo, Indonesia*
[*]*Corresponding author. Email:* syamsulahasan@ibrahimy.ac.id

ABSTRACT

The success of Wali Songo in building a harmonious social order during a diverse society is written in the manuscript of the book "Tarikh Perjuangan Islam Indonesia" by K.H.R As'ad Syamsul Arifin. This study aims to explore the values of Wali Songo's *da'wah bil-irshad* in building social order harmony in the manuscript of the book "Tarikh Perjuangan Islam Indonesia" by K.H.R. As'ad Syamsul Arifin from a counseling perspective. The research method uses a hermeneutic approach. The results showed that the personality profile of Wali Songo has the integrity of *shalih* (which comes from psychospiritual sufism) and has the competence of *shalahiyyah* (scientific quality as *fuqaha* and *siyasi* skills). Techniques are applied by exemplary (social model), friendship to build social relationships, form organizations, provide a forum for activities to gather together, and train several cadres through Islamic boarding schools. With these characters and techniques, Wali Songo was able to form the *khaira ummah's* personality and form a harmonious social order between the *ulama, umara* and the *ummat* on an ongoing basis. This research is a subject development of "Da'wah Science", "Islamic Guidance and Counseling", "Multicultural Counseling", and "Islamic Psychology", which were extracted from the books of Islamic boarding school ulama.

Keywords: da'wah bil-irshad, social order, wali songo, Tarikh Perjuangan Islam Indonesia

1. INTRODUCTION

Society 5.0 is very much influenced by a dramatic social change from globalization. In the change process, several problems must be chosen; whether to choose "competition" or social "accommodation"? If we choose competition, the losers and the marginalized will create networks that reproduce counter-hegemony and even lead to conflicts that lead to radicalism to oppose the existing social order. Meanwhile, if we choose accommodation, we have difficulty achieving the coveted social harmony [1] [2] [3] [4].

Indonesian society had achieved good social harmony during the Wali Songo era. Wali Songo succeeded in rebuilding the social order harmony on the island of Java. The harmony between the *ulama* (religious leaders), *umara* (government officials), and *ummah* (people) is enshrined in the symbol of urban planning throughout Java with the symbols of the masjid (mosques), *pendopo* (palace), and *alun-alun* (squares).

The description of the social harmonization carried out by Wali Songo is reviewed in the book of the *Tarikh Perjuangan Islam Indonesia*. Seen from the author's side, the *Tarikh Perjuangan Islam Indonesia* by K.H.R. As'ad Syamsul Arifin is one of the most popular figures from Sukorejo Situbondo. During his lifetime, he became a reference for several Kiai and politicians. He is also a National Hero [5], [6]. Because of this, the book of dates is very popular and has become the reference material for thousands of Pondok Pesantren Salafiyah Syafi'iyah Situbondo students and village Kiai affiliates to Pondok Sukorejo.

From the technical point of view, the disclosure of the *Tarikh Perjuangan Islam Indonesia* is very communicative to the target audience. The language is

easy to understand. I used the pegon letter, which is very familiar to pesantren circles.

Kiai As'ad also made Wali Songo a model in learning at his pesantren. First, Kiai As'ad aspires to be like the students of Sunan Ampel: some become *fuqaha*, artists, statesmen, and *waliyullah*. Second, Kiai As'ad emphasized that the pesantren should return to their *khittah* orientation in the Sunan Ampel era, which prioritized scientific quality. Third, Wali Songo is immortalized as the name of the dormitories at the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School. Fourth, Kiai As'ad made Wali Songo a reference in his da'wah model. Fifth, Kiai As'ad has scientific knowledge (especially wisdom sciences) to Wali Songo [7]–[9].

Wali Songo's study of social harmonization through the Tarikh Perjuangan Islam Indonesia manuscript is important. Because this social harmonization is carried out without violence using the socio-cultural approach of the local community [7]. Moreover, the social transformation that occurs in Indonesia needs to pay close attention to its historical background. The direction and ideals of these changes can be easily understood and conceptualized [10].

Several studies on Wali Songo include Wali Songo conducting da'wah with the cultural approach of the local community while still upholding Islamic teachings. If the culture is contrary to Islamic teachings, Wali Songo will adapt through acculturation [11], [12]. Wali Songo uses art da'wah media (*wayang*, *tembang*, etc.) whose contents are full of Islamic teaching values [13]–[15]. Wali Songo, to spread Islam, also approached influential figures. While the material for preaching, there is a harmonization between *tauhid, fiqh,* and *tasawuf* [16], [17]. Thus, research on the harmonization of social order by Wali Songo from a counseling perspective has never been discussed.

Meanwhile, research on social change includes research on the relationship between morality and security that threatens social order [18]. Furthermore, social changes related to socio-cultural development must align with economic development [19], [20]. Finally, social changes are related to social stratification in the formation of community settlements [21].

Studies of social change so far have been more in terms of sociology. Less attention is paid to studying the social context and its psychological consequences. Some psychologists offer to study the social structure from a psychological side. In fact, according to them,

the latest studies on community mental health involve sociological and psychological perspectives [2], [22]–[28]. To answer this, this paper will examine the harmonization of social order from the perspective of the *da'wah bil-irshad* (which is related to counseling and psychology).
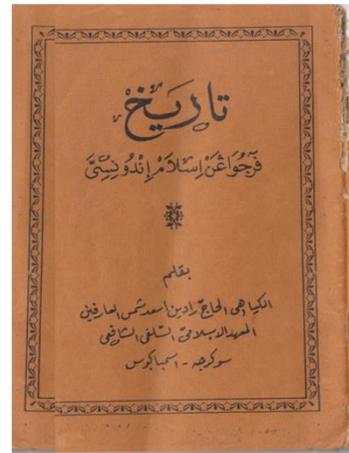

Figure 1 book of Tarikh Perjuangan Islam Indonesia

Thus, this study describes the efforts to explore the values of Wali Songo's *da'wah bil-irsyad* in building social order harmony in the manuscript of the book *Tarikh Perjuangan Islam Indonesia* written by K.H.R. As'ad Syamsul Arifin. There are two focus studies, namely the first Wali Songo's personality profile and the techniques Wali Songo applied to build a harmonious social order in the perspective of *da'wah bil-irshad* (counseling).

2. METHOD

This study uses a hermeneutic type qualitative research method approach by adopting Gadamer's hermeneutics [29]. The hermeneutic approach is used to study texts related to the *da'wah bil-irsyad* in the Tarikh Perjuangan Islam Indonesia book, by K.H.R. As'ad Syamsul Arifin.

The steps in this research are: First, interpretation of parts of the text; that is, the researcher reads several small sections of the *Tarikh Perjuangan Islam Indonesia* which is related to the *da'wah bil-irshad* (counseling). Second, the researcher interpreted the whole text, namely the researcher assembled several parts related to the *da'wah bil-irshad* into a complete meaning. At this stage, the researcher conducts a dialogue by paying attention to the historical context along with prejudice (tradition, beneficial interests,

language, and culture) in interpreting the text of the *Tarikh Perjuangan Islam Indonesia* which is related to the *da'wah bil-irshad* in the context of social harmony. Third, the researcher tries to understand the basic meaning (understanding of the underlying meaning); that is, the researcher carries out a continuous dialogue by paying attention to himself and some parts of the text of the *Tarikh Perjuangan Islam Indonesia* until a basic understanding occurs [30], [31].

3. RESULT AND DISCUSSION

The Book of Tarikh Perjuangan Islam Indonesia is one of K.H.R. As'ad Syamsul Arifin (1897-1990) Situbondo. This book is 43 pages thick, measuring 15.5 and 21 cm, written by Pegon: Arabic script in Indonesian. This book comes from a Madurese manuscript written by Kiai As'ad and then translated into Indonesian. Interestingly, the Madurese manuscript is equipped with a pedigree scheme of several guardians or muslim propagators in Indonesia [5], [7], [32].

The Book of Tarikh Perjuangan Islam Indonesia discusses the history of Wali Songo and the figures who spread Islam in Java and Madura. Kiai As'ad wrote in a concise and easy for the public to understand. Because the target of the book is for teachers in remote villages. This book is also a guide for Salafiyah Syafi'iyah santri in preaching during society.

In the process of *da'wah bil-irshad,* a counselor is required to improve the quality of the relationship with his da'wah partners by improving the quality of his personality and applying appropriate counseling techniques [6], [33], [34].The values of the *da'wah bil-irshad* in the book include:

3.1. The Personality Portrait of Wali Songo

3.1.1. Shalih: The Sufi Life Personality

The life behavior of Wali Songo is a behavior that emanates from a sufistic personality or sufism. These sufistic personalities include:

First, the ability to control oneself because wali songo has the characters of wara', sabar, tawadhu'. According to Kiai As'ad, these three characteristics are the key to the success of wali Songo in preaching [7]. Second, Wara' is an attitude of caution and caution by leaving something that is doubtful (syubhat) and less useful. Third, Wara' is peace of mind and self-stability

to distinguish between right and wrong when passionate about doing an action. The essence of wara' actually leaves something that is still in doubt of its status and then chooses unquestionably true. Finally, Wara' can also mean an attitude that is always good and full of good prejudice (husnuzzhan) towards others [35], [36].

The second ability to control yourself is called as sabar (patience). Patience can mean enduring and being resilient in facing challenges and obstacles. Wali Songo successfully preached because he was strong, resilient, and steadfast in his stance [7]. According to Kiai As'ad, our determination and courage in facing challenges are very much influenced by our spirit of unity. We are easily swayed through life because we do not have a guide for life. The guidelines for life for Muslims are the values of monotheism. Tawhid is the basic foundation of everything [9].

Patience can also mean being generous when experiencing bitter experiences, showing a rich attitude by hiding poverty in his life, and still behaving well. The quality of each person's patience varies, depending on the level of clarity of reason and the amount of determination in him [37] [38] [39].

In the view of Kiai As'ad, challenges in society include unwritten tests that a kiai or leader must face. It is the most challenging test and the people are less resistant, usually when tested with slander. If the person is angry, the community will leave him. Meanwhile, a kiai is khadim al-ummah, a public servant. Therefore all tests and challenges must be faced patiently and steadfastly [9], [32], [40], [41].

The third ability to control oneself, namely tawadhu' or humility. The characteristics of people who tawadhu' are not arrogant, do not look down on others, and accept the truth from others [7]–[9], [39], [42]. The ability to control oneself by accepting the truth from others is important in preaching in society. A dai must listen to everyone, he must involve the community in building society.

The second sufistic personality is Wali Songo's ability to free himself from personal desires; namely with an attitude of sincerity (ikhlas), zuhud, and tawakkal [7]. Sincerity is one of the keys to one's success, especially when struggling during society. Sincerity is an act of cleansing and purifying the heart from something other than Allah. Sincerity will be seen in the graceful attitude when he receives praise and insults, his behavior is selfless.

The ability to free oneself from the second personal desire is called as zuhud. The ascetic will not feel proud of the world's pleasures and will never complain about losing the world. According to Yahya bin Mu'adz, the essence of zuhud is first, a person whose actions are selfless. Second, the words that came out without lust. Third, it has glory without power. According to Al-Muhasibi, the life of a zuhud person is someone who leaves lust, cleanses himself from the dangers of lust, invites the soul to do what science recommends, does not like to relax, and increases the ethos of good deeds [37], [39].

Meanwhile, according to Shaykh Abdullah bin Alawi Al-Haddad, from the inner side, the essence of zuhud is to get rid of the world from the mind and erase it from the bottom of the heart. So that in his view, worldly problems seem so small. From the outward side, the ascetic will turn away from worldly problems. He only took property just enough for the food, clothing, and board needed [43].

The ability to free oneself from the third personal desire, namely *tawakkal*. This *Tawakkal i*s done after we are active in carrying out our work, then fully surrendering to God. *Tawakkal* means to make up one's heart that all life, in essence, comes from God. People who trust Allah mean representing all their affairs and guaranteeing their affairs to Allah after they have tried their best. This *tawakkal* can be related to fate, help, and sustenance (Al-Ghazali, 2006). Al-Ghazali categorized *tawakkal* into three. First, trust like we submit (represent) a disputed issue to a lawyer. Second, trust is like a child who leaves all his problems to his mother. Third, like a corpse in front of the person who bathed it [38].

This tawakkal will give you peace and stability in your heart. Tawakkal is our feeling in seeing all the problems in this world, that all of them are God's scenario, and believe that God will give us the best. So we try and God determines.

The third sufistic personality is analyzing one's potential and the environment by doing *uzlah*. In the view of the Sufis, the most significant safety factor is not associating too often with other people because of that they do *uzlah* [37], [44]. *Uzlah* means seclusion from the busy world to a world of solitude intending to revive the soul and purify the mind from destructive influences [45]. In this uzah, Wali Songo conducted a self-potential analysis and built a sirriyah relationship with his prospective da'wah partners. After this was enough, then Wali Songo went to his da'wah partner [7]..

3.1.2. *Shalahiyyah: Scientific competence and skills*

Shalahiyyah has scientific competence as *fuqaha* and *siyasi* skills [7]. A fuqaha is a person with scientific competence that is qualified in the religious field. For example, mastering the knowledge of *nahwu, sharraf, mantiq, bayan, balagha;* in-depth knowledge of tafsir, hadith, tasawuf; also a scholar of *faraidh, hisab*, and history. This *fuqaha* is also a portrait of the ulama's character.

People who are *shalahiyyah* also have *siyasi* skills, which can maintain the harmony and benefit of the people. Among other things, he has skills in communicating and building networks. He can build a civilization with society. This siyasi skill is also a portrait of the *umara* character.

3.2. Techniques in Social Harmonization

3.2.1. *Exemplary role model (social model).*

According to Kiai As'ad, Wali Songo uses exemplary *techniques* by conquering role models, primarily marriages with the character's daughter or king. An exemplary role model means the dai conquers an influential figure to become a social model. Because the figure has been defeated, the community will also follow him.

The steps of this exemplary technique are, first, doing *uzlah t*o do *riyadah* of physical and spiritual. *Uzlah* and meditate so that his preaching is successful. In this meditation, they practice self-control as well as purify the heart. Second, establish a sirriyah spiritual relationship with role models. The first and second stages are usually carried out in remote mountainous areas. Third, conquer role models. The Wali came to the conquered character [7].

The kiai of the past pesantren also followed in the Wali Songo's footsteps. For example, Kiai Syamsul Arifin, founder of Pondok Salafiyah Syafi'iyah Sukorejo Situbondo. He did not immediately set up a hut and spread his knowledge. But he was meditating first, in Sukorejo, which at that time was still a jungle. He was meditating for his knowledge, his children and grandchildren, and his students and Islamic boarding schools [40], [46].

It is said that the santri of the past were the same. When they want to return to society, their teachers advise them not to teach their knowledge directly and to be at the forefront of leading the community. They

are told to "keep quiet" or "meditate" first or "stay-behind" for at least two years. This stage, in the context of community empowerment activists, is perhaps a kind of "potential mapping" stage; both self-potential, potential da'wah partners *(mad'u)*, as well as natural potential. So, indirectly - which is known in psychology - to the stage of "intervention".

This exemplary technique in behavior counseling is known as the social model technique or live peer model. Social modeling techniques are carried out so that the counselee can live in a social model expected by imitating, observing, and adapting himself and internalizing the norms in the social model system with specific problems prepared by the counselor [47].

In at-tawazun counseling, it is known as the proverbial technique, *Megha' kalemmar aéngnga sé ta' lekkoa* (catching wader fish, the water does not get cloudy) This can mean reaching a goal without causing social unrest. For example, by "conquering" leaders in a community. If the character is conquered, all of his subordinates will participate without causing a commotion in the community [33], [48], [49].

3.2.2.   Family visits

According to Kiai As'ad, the character of preachers who spread Islam in Indonesia is compassion or kindness. One of the techniques taken is employing kinship. They make visits to each other's family friendships. Whether it's the friendship between ulama and umara. They discuss education, development, government, and other social issues. So that the same curriculum standardization between pesantren is formed, the books are taught the same; the religious behavior is uniform in various regions. In fact, the same urban planning design consists of the mosque, the pavilion, and the square [7].

This friendship event between dai and umara is essential to build a better society. There are three models in the context of relations between dai, or between dai and umara. The first model, competing relationships, often leads to open conflicts. Many of us have seen the unhealthy competition, for example, between santri and other santri, between Koran teachers and other Koran teachers or between them and the rulers in the area (actually in other fields, it is the same, for example, between politicians and other politicians). The person of this group is classified as an immature person.

The second model is collaborating relationships. They work together, complement each other and give each other their best to build a better society. The third model is relationships that promote other people who can build society jointly. It is classified as a mature personality. In the past, the Kiai of the pesantren provided us with many examples of this model.

3.2.3.   Organization for deliberation

Another key to Wali Songo's success is because he succeeded in creating a kind of Wali Songo "organization" as a forum for deliberation in broadcasting Islam and building up the ummah. According to Kiai As'ad, Wali Songo is not a person with nine numbers, but the number nine (an almost perfect value) is a symbol of degree, rank, and influence [7].

The organization is needed as a forum for deliberation to equalize perceptions and achieve harmony for preaching. Suppose we are going to play an active role in an organization. In that case, we must know the basis and direction of its goals, the background of its formation, the actions of its movements, the composition of its management, the procedures for implementing policies, and various other assumptions [9].

3.2.4.   A place to gather together

Another technique for building social harmony, namely Wali Songo is making a place to gather together. Some of these social activities often combine local religious values and traditions. For example, *selamatan ketupat, pengajian, tahlil, sarwah,* and the like [7].

The place for gathering can also be a mental health recovery and social support to rise from the suffering caused by the disasters that hit. For example, the Rokat salvation. The Rokat Prayer contains the hope of getting a blessed life, getting help and protection from disasters, and surviving the world and the hereafter [50]

There is also a place to save his career. For example, Selamatan Sîr is carried out by people who feel successful or grow in their career. "Selamatan Sîr" means a reminder that a career must contain the value of worship, hoping for blessings for the family, and giving alms to maintain harmony with neighbors. Career choice and development is a process of developing a self-concept; quality and self-competence and pay attention to the environmental context A person is considered successful in a career, not only when he feels prosperous and happy

collectively with his family, friends, or neighbors but that career must also be in line with the pleasure of Allah [51]

Some of these activities can function as social communication to build self-concept, self-actualization, survival, obtaining happiness, and avoiding pressure and tension. In addition, it can also function as ritual communication related to customs and religion; to share the emotional commitment, be the glue, and serve the group.

3.2.5. *Cadre formation for the continuity of preaching through Islamic boarding schools (pesantren) and sending students to several areas (social action).*

Another technique used by Wali Songo is regeneration for the continuity of preaching. Wali Songo carried out regeneration by establishing Islamic boarding schools (pesantren). Then send the students who have been cadres to several areas to develop and sustain the da'wah movement.

According to Kiai As'ad, the pesantren of the Sunan Ampel era, it has been proven to produce reliable cadres. There are fuqaha cadres, for example, Sunan Kudus; artist cadres, for example, Sunan Giri; a strong cadre of warlords, for example, Sunan Gunung Jati; a cadre of accomplished statesmen, for example, Raden Fatah; waliyullah cadres and the like [5], [9].

If the pesantren wants to rise victorious, the pesantren should return to its *khittah*. The pesantren was re-oriented like the Sunan Ampel era. The meaning of the Islamic boarding school's khittah taught by Kanjeng Sunan Ampel is to stay in good accommodation, not rank or occupation! So that the students study seriously and be sincere. What gives priority to scientific quality is not the quantity of the degree.

Another key to the success of the songo guardian is because he has succeeded in recruiting his students to become scholars (ulama). Then who are the so-called scholars or pious people who should be recognized as scholars by Allah and those who deserve the title of heir to the prophet? Ulama are people who behave able to control themselves *(wara'* and *sabar)*, live as they are; unpretentious and straightforward *(qana'ah),* humble *(tawadhu'),* worship *khusyu',* always istiqamah, and never absent invites goodness and prevents evil. But, unfortunately, this knowledge

and behavior, it leads them to become truly "afraid" *(khassya)* of Allah [7].

Wali Songo succeeded in rebuilding the civilization of the archipelago with the Sufistic personality and da'wah techniques he used. The purpose of Wali Songo's da'wah bil-irshad is to form the khaira ummah's personality to have the quality of "Pelopor". A personality with Pelopor qualities is a personality that has a leader quality to preach in the way of Allah and a leader who strives together with the community to build civilization. The purpose of preaching bil-irshad in a social context is to form a harmonious social order between the ulama, umara, and ummat. This harmony is contained in the symbols of mosques, pavilions, and squares which are enshrined in the design of development layouts in several cities on Java and Madura [7], [33], [52].

Wali Songo has a polite and friendly sufistic personality. Then implemented with a da'wah approach that is easy to understand and real action (social model), is full of kinship (silaturrahim), is open and there is a strengthening bond (organization and ritual), as well as developing and sustainable cadre. So that harmony is created between the scholars, the umara and the people.

Wali Songo rebuilt the harmony of the social order with the emanation of a Sufi life personality. Several studies on Sufi life show that in every interaction Sufis always maintain harmony and unity with the universe; the behavior of the Sufis will appear as the embodiment of love. Sufism is basically about human awareness in establishing relationships with God, fellow humans, and the environment. This relationship is inspired by the quality of asthma and the nature of Allah, which are then implemented with harmony and peace in the lives of the Sufis [53].

The social order will be realized depending on the role of each member of society. How are the various members of society willing to change and adapt to form a balance and harmony in life together. Because it requires an ability to control and free themselves and analyze potential, as possessed by Wali Songo. Several studies in the counseling field support these findings. Social order will be achieved if each member of society can have a great spirit for social interests [54]–[56].

Social order is also created from the ability of community leaders to regulate social harmony. Because it requires a *shalahiyyah* personality, especially *siyasi* skills; as Wali Songo. The results of several studies also show that social order must be

supported by political prowess. The politics of negotiating and compromising, the art of conciliation and concessions to take a middle ground. Leaders who have siyasi skills will be able to make decisions: whether to take the path of accommodation, cooperation, assimilation, or acculturation [8], [40], [41], [46], [57], [58].

Wali Songo rebuilt the social order harmony with several techniques from the emanation of his Sufistic personality. For example, making friendship to build social relationships, providing a social forum by forming organizations, and forming a forum for activities to gather together. Some of these techniques are consistent with some sociological and psychological studies research. For example, in sociological studies, social change will work well if there is community participation and consider the social context [2], [24], [59]–[61].

In the context of counseling, the techniques used by Wali Songo contain social support and social capital as the glue in the social fabric and will affect the mental health of the community. Research on social support shows that social support is an important variable in mental health [23], [28]. Likewise, social capital (interpersonal trust, participation, and networking) includes something that significantly affects health [62], [63]. Social networks, especially social ties, greatly influence social fabric [64], [65].

Likewise, several studies on salvation originating from the legacy of Wali Songo, play a role in strengthening bonds of unity, mental health, and maintaining harmony between persons and the environment. It will foster a good social order. This social order is a state of social interaction that occurs in harmony in accordance with the norms and values that are upheld [50], [51].

4. CONCLUSION

The results showed that the personality profile of Wali Songo: 1) has the integrity of *shalih*, which comes from psychospiritual sufism, namely the ability to control himself (wara', sabar, and tawadhu'), the ability to free himself from personal desires (ikhlas, zuhud, tawakkal), and the ability analyzing potential (through *'uzlah)*, 2) having *shalahiyyah* competence, namely scientific quality as *fuqaha* and *siyasi* skills (ability to build harmony and benefit). Techniques are applied by exemplary (social model), building social relationships, providing a forum for gathering

together, and training several cadres through Islamic boarding schools. With these characters and techniques, Wali Songo was able to form the khaira ummah's personality and form a harmonious social order between the ulama, umara and the ummat. This research is a subject development of "Da'wah Science", "Islamic Guidance and Counseling", "Multicultural Counseling", and "Islamic Psychology", which were extracted from the books of Islamic boarding school ulama.

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