

The Struggle Of The Islamic Da'wah Process In The Alcoholic Village

Untung Khoiruddin

Institut Agama Islam Negeri Kediri
untungkhoirudin@gmail.com

Saiful Mujab

Institut Agama Islam Negeri Kediri
mujab262610@gmail.com

Burhanudin Syaifullah

University of Canberra Australia
burhanudin.syaifullah@canberra.edu.au

Abstract:

This project involves discovering how da'wah Islam is moving, rejecting, and adapting in the society that produces traditional alcoholic drinking (ARJO/*arak jowo*) in Poncol-Kerek Village-Ngawi Regency. In the process of Islamic da'wah in Indonesia, especially Java, most of the *auliya*, *ulama*, and *kyai* run it with great patience, peace, and noble behavior, which then become the attraction of the community to follow it. The uniqueness of Islamic da'wah, characterized by politeness and morality in Indonesia, has become an exciting phenomenon that Muslims do not share in other regions, such as; the Middle East, India, Africa, etc. Furthermore, this research will explain in detail using historical and sociological analysis of the various challenges of da'wah in a village where the majority of the population is the producer of alcoholic drinks that are forbidden by the Islamic teaching. Different rejection, acceptance, challenges faced by the *kyai* become a process of da'wah journey that is not easy. Eventually, this will be arranged based on observation, interview, and deep dialogue with the society there. The conclusions of this study are 1. The understanding of the community in Poncol hamlet as a society that produces alcoholic beverages (*arak*) is the majority of *abangan* groups that have minimal knowledge of Islam. In fact, at first, they distanced themselves from Islamic religious values because they were seen as a threat to their economic activities. 2. Da'wah bil hikmah implemented by Islamic leaders there is very effective in changing the thinking of the local community. 3. Pressure from the government and the police also significantly reduced the production of alcoholic beverages (*arak*) there.

Keywords: *Da'wah, Islam, Society, and Arak/Alcoholic Drinking*

Introduction

Discussing the process of Islamic *da'wah* in Indonesia, according to M.C. Ricklefs in his article entitled; "*Modern Indonesian History (1200-2008)*", reveals that the process of spreading Islam is one of the most urgent and crucial historical phases in the course of the history of the Indonesian nation, but at the same time it is the most unclear part.¹ This fact indicates how little written literature records and describes the phenomenon of da'wah in Indonesia. The long history of Islamic da'wah in Indonesia has indeed become a unique phenomenon and it is covered in many puzzles and mysteries.² Therefore, the process of Islamic religious diversity in Indonesian society has a lot of treasures that need to be exposed to the surface with an intelligent and systematic approach.³

¹ Ricklefs, M.C. *Sejarah Indonesia Modern 1200–2008*. (Jakarta: 2008, Serambi). P. 35

² Suwardono, *History of Indonesia in the Hindu-Buddhist Period*, (Yogyakarta: Ombak, 2013), p. 9 and see: Siti Maziyah and Rabith Jihan Amaruli, *Walisanga: Origin, Region, and Culture of their Da'wah in Java*, *Endogamy: Scientific Journal of Anthropological Studies* Vol. 3 No. 2: June 2020, E-ISSN: 2599-1078. P. 232.

³ Ubaidillah, *Islam Archipelago in The Perspective of Thought Liberal Abdurrahman Wahid* *fenomena*, Vol. 16No. 2 Oktober 2017. P. 251. See: <http://ejournal.iaainjember.ac.id/index.php/fenomena/article/view/679/556>

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According to Tjandrasmita, the establishment of Islamic kingdoms/sultanates in Indonesia can be traced back to the beginning of the 13th century as a process of preaching on the north coast, which was once a stopover for Muslim traders from the Middle East and other regions since the 7th and 8th centuries.⁴ In addition to the theory that traders are carriers of da'wah treatises in Indonesia, there are various other narratives that provide an explanation that Islamic *da'wah* was brought by *sufi* groups (*wali*)/*walisongo*⁵ who indeed have the goal of Islamizing the people of the Archipelago using various approaches.⁶ Among them are the media of Al-Qur'an education (such as; Syech Jumadil Kubro or Syech Jamludin Akbar Husain-Troloyo-Mojokerto), through the *tarekat* and *tasawuf* media (such as Syech Subakir), through political coordination (such as; Sayyid Ibrahim Asmaraqandi and Syech Washil As-Syamsudin).⁷ It should be noted that in various kinds of literature that discuss the spread of Islamic da'wah in Indonesia, the influence of the Indian/Gujarat, Persian, and Arab peoples in the archipelago has long existed, even before the 7th century AD.⁸

Meanwhile, the process of introducing Javanese people to Islam began in the 11th century and is even thought to have occurred long before that period. Even though the process of Islamic da'wah had not developed significantly, the activity of da'wah had begun at that time.⁹ This argument is strengthened by the discovery of an Islamic site in the form of the tomb of Fatimah binti Maimun in Leran-Gresik in 475 H/1082 AD. In addition, in Troloyo-Mojokerto there are also Muslim sites dating from the 13th century AD.¹⁰ The growth of Islamic teachings in those in the Majapahit region is also predicted to be closely related to trading relations and the development

⁴ RI. Tjandrasmita, Uka. 1939. *Indonesian National History*. Jakarta: PN Balai Pustaka. p. 3

⁵ In this context, the word *walisongo* comes from two words, namely: *wali* and *songo*. the word *wali* or *waliyullah*, means 'one who loves and is loved God'. The word *sanga* refers to the number of guardians believed by the Javanese people, namely nine. However, there are also those who say that it should have been said there, one of the words in Javanese which indicates a certain place. The word there has an affinity with tsana Arabic, which means 'praiseworthy'. Thus, *walisongo* means 'guardian commendable'. See: Siti Maziyah and Rabith Jihan Amarul, *Walisanga: Origin, Region and Culture of Their Da'wah in Java* 232 Siti Maziyah and Rabith Jihan Amaruli *Walisanga: Origin, Region and Culture of Their Da'wah. Endogamy: Scientific Journal of Anthropological Studies* Vol. 3 No. 2 : June 2020 E-ISSN : 2599-1078. P. 232.

⁶ Badri Yatim, *History of Islamic Civilization*, (Jakarta: Raja Grafindo Persada, 1993), 191. Also see: Muslimah and Lailatul Maskuroh. 2019. "Sunan Ampel's (Raden Rahmad) contribution in Islamic education". *Dar El-Ilmi: Journal of Religious Studies, Education and Humanities*. Vol. 6. No. 1. Pg. 128-146. In <http://ejournal.unisda.ac.id/index.php/dar/article/view/1552>. P. 23

⁷ Hasan Muarif Ambary, *Discovering Archaeological and Historical Traces of Indonesian Civilization*, (Jakarta: Logos Discourse of Science, 2001), 56. And Read P. Wheatley's book *The Golden Kersonese: Studies in Historical Geography of the Malay Peninsula Before A.D. 1500*. The pattern of Arab and Persian relations with the Archipelago has long been around the 10th century AD. Also read R. Tanoyo's book "*Annals of the Wali based on the work of Sunan Giri II (1956), Suluk Wali Sanga (1954) and his book entitled Kidangan Purwajadati (1966)*". Also see; Masyhadi, Ahmad Aziz. 2019. "*Sufism Values of the Teachings of Sunan Drajad*". Thesis. Aqidah Study Program and Islamic Philosophy, Faculty of Ushuluddin and Philosophy of Sunan Ampel State Islamic University Surabaya. In http://digilib.uinsby.ac.id/30373/2/Ahmad%20Aziz%20Masyhadi_E01214001.pdf

⁸ Nengah Bawa Atmadja, *Genealogy of the Collapse of Majapahit Islamization, Tolerance and Defense Hinduism in Bali*, (Yogyakarta: Student Library, 2010), p 8. And also O.W. Wolters in *Early Indonesian Commerce: A study of the Origin of Sriwijaya* emphasized that India's trade efforts to Southeast Asia which were also supported by voyages by ethnic Austronesian speakers to India (and then to Madagascar) seem to have started since the first century AD. In fact, according to Wheatley, the relationship between the Archipelago and India had started in the 3rd century BC. Indeed, various relics and historical sites clearly prove that the influence of India and Persia is very strong in the archipelago. The existence of archaeological evidence in the form of famous temples such as Borobudur, Prambanan, Mendut, Gedong Songo, Jaltunda, Wringin, Penataran, Surawana, Tigawangsi, Sukuh, Cetho, Kidal, etc. shows the fact that there was a transfer of technology in the field of architecture from India to the Archipelago. Various Mahabarata and Ramayana stories are also proof of the closeness of India and Indonesia.

⁹ Muslimah and Lailatul Maskuroh. 2019. "Sunan Ampel's (Raden Rahmad) contribution in Islamic education". *Dar El-Ilmi: Journal of Religious Studies, Education and Humanities*. Vol. 6. No. 1. Pg. 128-146. In <http://ejournal.unisda.ac.id/index.php/dar/article/view/1552>

¹⁰ Ahwan Mukarrom, *Indonesian Islamic History 1*, (Surabaya: UINSA Press, 2014), 99.

of shipping carried out by Muslims where they have dominated economic and political power in the Malay, Pasai, Malacca, and also Aceh regions. With a cultural approach, Islamic wisdom and even acculturation as well as secretism slowly accepted Islamic teachings by some Indonesian people at that time.¹¹

Regarding the process of Islamization and Islamic propagation in Indonesia, Clifford Geertz (1960)¹² and Andrew Beatty (1999)¹³ in their study of the diversity of Indonesian society, came to the conclusion that the process of Islamic propagation in Indonesia has its peculiarities and differences from other Muslim countries. Indonesian Islam is propagated in a syncretic, adaptive approach and through a gradual cultural process. In addition, K.H. said Aqil Siraj (chairman of PBNU) in the introduction to the book *Atlas Walisongo* written by Agus Sunyoto explained:

In reality, the nine saints / *walisongo* have created an epic and systematic strategy of Islamic da'wah. In particular, regarding how to prevent Islamic teachings from colliding with and being accepted by the indigenous Javanese people who already have civilizations, patterns, and traditions that have deeply ingrained in their lives. More than that, Islamic preachers in Java used very wise methods of preaching, introducing Islam not immediately, there was no instant way, and that's why they formulated a long-term strategy.¹⁴

Previous Islamic preachers in Java and the Archipelago preferred a cultural and adaptive missionary approach. Various media used by preachers/guardians include; culture (gamelan, wayang, songs, traditions, etc.), trade, education, and other propaganda media.¹⁵ The da'wah process has subsequently formed a distinctive and unique style of Nusantara Islam. Nurcholis Majid (1997), in his book; *Islamic Tradition*, states that:

¹¹ Abdullah, Taufiq. 1991. *History of Indonesian Muslims*. Jakarta: Indonesian Ulema Council. Ministry of Religion of the Republic of Indonesia. 2000. *Al-Qur'an and its Translation*. Surabaya: Blossom, p. 30. Also see: Muslimah and Lailatul Maskuroh. 2019. "Sunan Ampel's (Raden Rahmad) contribution in Islamic education". *Dar El-Ilmi: Journal of Religious Studies, Education and Humanities*. Vol. 6. No. 1. Pg. 128-146. In <http://ejournal.unisda.ac.id/index.php/dar/article/view/1552>.

¹² Clifford Geertz *The Religion of Java, in his translation: Abangan, Santri, Priyayi pada Masyarakat Jawa*, trans. Aswab Mahasin, Bandung: Dunia Pustaka Jaya, 1981. Also see: Imam Bukhori, *BERCERITA DAN PEMBIASAAN: METODE PENGUATAN NILAI MULTIKULTURAL DI MADRASAH, FENOMENA*, Vol. 16No. 2 Oktober 2017. p. 341.

¹³ See Andrew Beatty's book, *Varieties of Javanese Religion, An Anthropological Account*, (Australia: Cambridge, 1999). See also Clifford Geertz, *The Javanese Kijai: The Changing Roles of Cultural Broker: Comparative Studies in Society and History*, (New York; The Free Press of Glenco, 1960).

¹⁴ Agus Sunyoto, *ATLAS WALI SONGO (The First Book to Reveal Walisongo as a Historical Fact)*, (IIMan and LES-BUMI PBNU Libraries. 2016). p. X. Also See: Aziz. 2015. "Islamization of the Archipelago from the Perspective of Malay Historical Manuscripts". *Thaqafiyat*. Vol. 16. No. 1. In file:///C:/Users/Windows%2010/Downloads/623-996-1-PB.pdf.

¹⁵ Sunan Bonang and Sunan Kalijogo, with their wisdom, created various Islamic arts taken from local traditions that have existed in Javanese society. The Javanese gamelan musical instrument made by the trustees is "*bonang*" which is taken from its creator "Sunan Bonang". Furthermore, *wayang purwa*/skin, whose idea to create the play and plot, was initiated by Sunan Kalijaga. In R. Poedjoseobroto's book in his book: *Wayang Lambang Islamic Teachings* (1978) explains that the first sultan of Demak, after deliberating with several people from the trustees about the existence of *wayang* performing arts, obtained the view: 1) wayang art needs to be continued with changes changes according to the times; 2) wayang art can be used as a good tool for Islamic propagation; 3) the form of wayang which resembles statues like humans must be deformed because it is forbidden according to Islamic teachings; 4) God's stories must be changed and replaced with storylines that contain Islamic da'wah; 5) Stories in wayang must be filled with Islamic da'wah values which contain the values of monotheism, faith, morals, worship and manners; 6) the wayang stories written by Valmiki and Wiyasa must be changed to stories with Islamic inspiration; 7) wayang figures must be understood only as symbols that need to be interpreted; 8) wayang performances must be accompanied by good manners; 9) Giving meaning to all the elements used in wayang, including gamelan, the names of the *macapat* songs, the *lelakon* and the storyline so as to provide true Islamic da'wah teaching. (Poejosobroto, 1978)

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The face of Islam in Indonesia is truly unique when compared to other countries that embraced Islam as a religion, call it India. Islam entered India in 711 AD, during the reign of the Umawi Caliph Al-Walid ibn 'Abd Al-Malik. When the Mogul empire stood, the buildings of ancient Hindu-Buddhist statues, especially in the Indus River Valley, North India, almost disappeared and were replaced by the splendor of the Taj Mahal and Agra. The same thing happened in Persia (Safavid), Turkey (Ottoman), and the Iberian peninsula (Spain-Portugal), whose architectural traces were so charming, but replaced and eliminated the previous cultural buildings.¹⁶

The historical facts of the spreading Islam in Java and the Archipelago above will be a starting point for the author to understand the phenomenon of the process of Islamic da'wah in villages that have been producing local alcoholic drinking (*arak*)¹⁷ in Dusun Poncol, Kerek Village, which has been in the village for decades, even hundreds of years within the Ngawi Regency. Kerek Village has located about 8 Km to the northeast of the city of Ngawi. The contours of the village area are partly hills, and forest and the Bengawan Solo River is passed by.

The focus of this research aims to describe various problems of Islamic da'wah which are trapped in the midst of the economic and cultural traditions of society which are shari'ah contrary to the values of Islamic teachings. The pattern of Islamic da'wah in Arak village which is acculturative, gradual, unique, and adaptive is the target of this research for the writer to describe it historically-sociologically. Wrapped in academic analysis and historical comparisons and social conditions in various regions, it is hoped that this research will present a fresh and unique study of Islamic da'wah that will add to the academic body of knowledge regarding patterns and typologies of Islamic da'wah in the archipelago.

Furthermore, from the little background above, we can see that the reality of Islamic da'wah in Indonesia was able to achieve its momentum of success due to the walisongo's expertise in attracting the sympathy of the indigenous people. their approach is persuasive and promotes cultural approaches, dialogue, and tenderness can become a magnet for Islamic teachings in indigenous peoples. this is currently being ignored by many Islamic religious leaders and religious groups within Islam. so this research with all its realities and discussion wants to convey to readers about the urgency of da'wah bil wisdom in this modern era. By taking the object of research on the process of Islamic da'wah in the community of liquor producers (*arak*) in Poncol Hamlet, Kerek Village, it is hoped that it can become a reference and illustration in order to develop a polite and civilized pattern of Islamic da'wah.

Method

This study will use a qualitative method by following a constructionist logic, namely placing the subject's relationship with the reality-in-awareness of the research subject. The reality in the awareness of this subject can start from observations, participation in interactions, in-depth dia-

¹⁶ Nurcholish Majid, *Islamic tradition: Its role and function in development in Indonesia* (Jakarta: Paramadina Publisher, 1997) h. 2-30. Compare the story above with Marshal Hodgson, *The venture of Islam*, (The University of Chicago Press, 1974 vol. 2) p. 532.

¹⁷ Arak, sometimes spelled arrack (English) is a distilled alcoholic beverage a type of liquor usually produced in Southeast Asian and South Asian countries. Arak is made from fermented coconut sap, sugar cane, grains (rice, brown rice) or fruit, depending on the country or region of origin. The arak distillate ingredients may be mixed, stored longer in wooden barrels, or repeatedly distilled and filtered depending on the flavor and color the maker desires.

logues, reading, and so on. The orientation of its discoveries is not based on systematic propositions as good science, but on an understanding (*verstehen*) of reality that overcomes the concrete reality of reality itself. To find this understanding, the key lies in reflexivity and indexicality.¹⁸

The data analysis used in this study is based on an inductive interpretation process. Regarding the credibility of the findings and the validity of the findings, they will always be referred to the world of life as it is in the world of experience. Following van Manen's opinion, the description is validated by lived experience and it validates lived experience.¹⁹ One way to test such things is through intersubjective dialogue. Technically, the data analysis steps are carried out by constructing a kind of eclectic framework, one of the pillars of which follows the analytical model offered by Huberman and Miles, which starts with collecting data that has been captured through data mining, both pre-field, while in the field, and post field. After the data is collected, data reduction is carried out, in the sense that the collected data is then sorted and selected to filter which ones are relevant and which are considered less relevant, henceforth, data categorization is made according to the theme or problem. After the data has been successfully categorized, then the data is organized in the form of display data so that the figures are seen more clearly and intact. Such steps will facilitate the way for researchers to carry out presentation and confirmation of conclusions (conclusion drawing and verification).

Result And Discussion

Socio-Historical Society Of Arak Village In Poncol Hamlet

Poncol Hamlet is a hamlet that has the most northerly and remote geographical location compared to the other two hamlets in Kerek Village, namely Napel and Kerek. Before going in there, you have to pass a hill that is still thick with teak trees and you also have to go through an uphill road that dives quite sharply to arrive at the village.²⁰

According to elders and local people, the name "*Poncol*" itself means "corner" or "edge". This is in accordance with the geographical location of the hamlet which is located at the north end/north corner of Kerek Village. In addition, Poncol can also be interpreted as a hidden or closed place.²¹ This is in line with the explanation from Ms. M:

"... yes, as you can see for yourself, sir, this hamlet (Dusun Poncol) is indeed located in a somewhat hidden part and at the end of the Kerek Village area. Agriculture here is also difficult; the land is dry and barren. So it's almost impossible for farmers here to grow rice like in your place. Moreover, to harvest 3 times a year, it's very difficult, bro! Therefore, I don't know when it started, as far as I remember from childhood it was already there, bro. Many people here produce wine from molasses. The real goal is just to meet the economic needs of mas. What else do you want to work for, man, this place here is isolated, located in a forest area, and really remote."²²

Regarding the origins of *arak* production in Poncol Hamlet, according to information provided by many residents, most of them do not know exactly where the *arak* production in their

¹⁸ See: James A. Holstein dan Jaber F. Gubrium, *Phenomenology, Ethnometodology, and Interpretative Practice*, in *Handbook of Qualitative Research*, Norman K. Denzin dan Yvonna S. Lincoln (ed.), Thousands Oak: Sage Publication, 1994, p, 265.

¹⁹ Max van Manen, *Researching Lived Experience*, New York: State University of New York Press, 1990, p, 27.

²⁰ Observation at 23 August 2022

²¹ Interview with Miss M, at 22 June 2022

²² Interview with Miss M, at 22 June 2022

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hamlet comes from. However, some elders said that the arak production activity had been going on for generations for hundreds of years, since the Dutch colonial era.²³

There is a story that the local people rarely know about, namely that the origin of how to distill molasses into arak was a skill that was taught by migrants from outside Poncol Hamlet.²⁴ To be precise, it is said that this person was a runaway from outside the city who then lived west of the Bengawan Solo River (west of Poncol Hamlet).²⁵ This person, according to the explanation from Mr. S, often carried out arak production activities near the Bengawan Solo River, in forests, and in other places far from residential areas.

“In the past, the teacher from Poncol people for making wine, said my mbah-mbah, was an out-of-towner who lived in *Brang Kulon* (west of the river). Maybe it's to continue the economy, bro, because immigrants end up fermenting the sugarcane molasses to make wine. He said he always made them in remote locations far from home. such as forests, on the banks of rivers, and also in gardens. After a while, many residents here asked to be taught how to make this wine. It is because of the production of arak that the community can get a good additional income.”²⁶

Considering that the indigenous people of Poncol Hamlet are *abangan*²⁷ people, and until now (in 2021) there are no local indigenous people who have received religious education at Islamic boarding schools, the understanding, and understanding of the religion of the people of Dusun Poncol is very minimal and limited. It is from this background that the local community is engaged in massive *arak* production which has been hereditary until now.²⁸

Other information regarding the *arak* production activities is the narrative from Mr. K. He frankly said that the production of *arak* in Poncol Hamlet has indeed been going on for generations. Prior to 2010, almost 80% or more than 100 of the families in the hamlet depended on their economy from producing *arak*. In fact, from this effort, many of the people of Poncol hamlet have prosperity in the economic field, such as building good permanent houses, buying cars and motorized vehicles, educating their children to graduate school, and bringing their children to become civil servants (*PNS*), and military affair (*TNI-Polri*).²⁹

²³ Observation at 24 August 2022

²⁴ "Cane molasses is the basic ingredient, and then there is a fermentation process, to grow microbial seeds. These microbes will later eat the sugar content in the molasses. This fermentation was carried out for one week. Furthermore, The results of the fermentation are then processed so that they become arak. (see: Radite Raharja, PRODUCTION OF BIOETHANOL FROM SUGARCANE DROP BY INSTANT DRY YEAST *Saccharomyces cerevisiae* (EFFECT STUDY PRETREATMENT AND SUGAR CONCENTRATION 2018, <http://repository.ub.ac.id/eprint/165154/7/Radite%20Raharja.pdf>)

²⁵ Interview with Mr. S at 13 July 2022

²⁶ Interview with Mr. S at 13 July 2022

²⁷ *Abangan* in this article is defined as an individual Muslim Java which still maintains *kejaven* values while having relativism to Islamic doctrine. The *abangan* group did not carry out *farđu* prayers obligatory in Islam. Brother community spiritually based on Javanese traditionalism as well as local rites such as *nyadran* and *slametan*. See: Clifford Geertz, *Abangan, Santri, Priyayi in Javanese Society*, Jakarta: Dunia Pustaka Jaya, 1981, 488. See: Clifford Geertz, *Culture and Religion*, Francisco Budi Hardiman, Yogyakarta: Kanisius, 1992. See: Clifford Geertz, *The Religion of Java*, Pustaka jaya, 1985.

²⁸ As explained above, the activities for the production of *arak* were previously carried out by the residents of Poncol Hamlet in fields in the middle of the forest. This is done to avoid inspections and raids that are often carried out by the regional government and the police. In the past, the people who produced *arak* made huts and simple stills on their plantations. So while they are leaving for plantations to cultivate land and agriculture, apart from that they are also running micro-production activities for making *arak* to be traded.

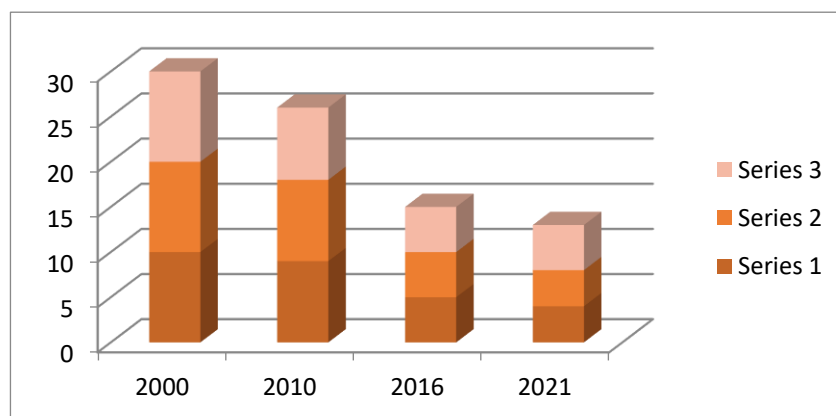
²⁹ Interview with Mr. S at 13 July 2022

It should be noted that the *arak* production process in Kerek Village, Poncol Hamlet is carried out manually and traditionally. They have subscribed to certain places to supply the basic ingredients for making *arak* drinking there, namely "sugar molasses" or "molasses". While the manufacturing process is quite simple, namely by placing molasses mixed with water and fermented seeds in a drum or closed container and leaving it for 5-10 days so that the fermentation process can take place optimally. After that, the material is put in a furnace/pot and the distillation process is carried out. This first distillation process will produce alcoholic drinks with an alcohol content of around 28-40%.³⁰

The result of distilling the molasses after measuring the level of alcohol content (qualifies) and cleaning it, the next step will be packed in a plastic bottle container. The packaging used by the people of Poncol Hamlet is still relatively simple and manual, that is, most of the *arak* producers there still use used containers from mineral drinks measuring 600 ml and/or 1-1.5 liters without a label. After the packing process is considered sufficient and fulfills the order, then they will market the wine production to consumers who need it. The sales process will sometimes be taken by customers to that location, and some of the producers also make deliveries to consumers directly to certain cities. Over time, after the frequent raids and raids carried out by the Ngawi Regency Regional Office and the Police in Poncol Hamlet, the producers, and production of *arak* in the area have decreased drastically.³¹

According to statistics, after 2016, the number of *arak* producers has decreased from more than 100 households to only around 70 households, and after 2021 there will only be less than 50 production locations. This is because many of their *arak* production tools were confiscated by the police. In addition, many of the residents who were caught producing *arak* were subject to hefty fines and/or detention.

Table 1.1



The Process of Islamic Da'wah in Poncol Hamlet

With the condition of the people of Poncol Hamlet where the majority are *abangan* people and at the same time as *arak* producers for generations, Islamic da'wah activities are indeed progressing very slowly and need an extra approach to prevent horizontal conflicts and boomerangs going forward.³² Because the people of Poncol Hamlet are indeed classified as ordinary people and

³⁰ Observation and interview with Mr. S and Mr. M at 14 July 2022

³¹ Observation and interview with Mr. S and Mr. M at 14 July 2022

³² Da'wah implies as an activity solicitation in the form of oral, written, behavior and and so on which are carried out consciously and internally efforts to influence others both individually and as a group so that something arises in him understanding, awareness, attitude of appreciation and experience to religious teachings as the message conveyed

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are apathetic towards religion, it is very possible for this community to become objects of Islamic da'wah and missionaries for other religions (especially Christianity). According to the field data we collected, in Dusun Poncol there are 2 religions adhered to by the local population, the first is Islam (which is affiliated with the NU/*Nahdlatul Ulama* organization) and there is about one family (5 people) who adheres to Christianity.

In Poncol Hamlet, until now there are only 2 places of worship. The place of worship is in the form of 1 mosque (named At-Taubah Mosque) and 1 resident's house which is used as a weekly place of worship for Christians. The two places of worship are centers of da'wah activities and the spread of religious values in Poncol Hamlet until 2022 now.³³

According to Mr. Surahmad, before the 2000s, the people of Dusun Poncol were very apathetic and kept their distance from religion. For them, religion is seen as something that is not so urgent, considering that the majority of local people are wine producers, of course, they are also overshadowed by feelings of worry that if religion later develops in the hamlet, it will actually intersect and become an obstacle to economic activity there.³⁴ Mr. Surahmad said: "... In the past, before the 2000s, the people here were "zero"/ didn't understand religion at all. They are *abangan* people who only focus on daily activities and produce *arak*. Apart from that, the people here rarely direct their children to study religion, mas."³⁵

That's an illustration of the religious situation of Poncol Hamlet in the year before the 2000s. Only around 2000, Mr. Surahmad, who was originally a migrant (from Selumbung Village) initiated the construction of a mosque in Poncol Hamlet for the first time. According to his narrative, Mr. Surahmad himself was one of the largest arrack producers in Poncol Village.³⁶ "I used to be the king in producing wine," he said.³⁷ Even his turnover from producing wine has reached tens of millions in a month. "Indeed, there is no business whose turnover is as rich as the production of gold wine. I have also been farming, selling basic necessities, working as a carpenter, etc., but none has economic value as good as producing wine," he said jokingly.³⁸

But from his reflection for years, he then wanted to change the course of his life's journey. From there, finally, Mr. Surahmad decided to turn to several *kyai*³⁹/*ustadz* to ask for advice because he wanted to change his way of life and work no longer as a wine producer and maker. It arose from his strong impulse. He thought before his old age what provision he would later bring to God. Casually, Mr. Surahmad (60 years) said:

to him without any elements of coercion. See: Imam Bukhori, BERCEKITA DAN PEMBIASAAN: METODE PENGUATAN NILAI MULTIKULTURAL DI MADRASAH, FENOMENA, Vol. 16No. 2 Oktober 2017. P. 341 also see: M. Arifin, *Psychology of Da'wah An Introduction to Studies*, (Jakarta: Bumi Aksara, 1997), p. 6. And See: M. Ridho Syabibi, *Methodology of Da'wah Science of Ontological Studies Da'wah of the Ikhwan Al-Safa'*, (Yogyakarta: Offset Student Library, 2008), P.49-50

³³ Observation, 12 July 2022

³⁴ Interview with Mr. Surahmad 13 July 2022

³⁵ Interview with Mr. Surahmad 13 July 2022

³⁶ Interview with Mr. Surahmad 13 July 2022

³⁷ Interview with Mr. Surahmad 13 July 2022

³⁸ Interview with Mr. Surahmad 13 July 2022

³⁹ *Kyai* is a person who has knowledge of religion (Islam) plus charity and morals in accordance with his knowledge. According to Saiful Akhyar Lubis, He states that "*Kyai* is the central figure in a pondok boarding school, the back and forth of Islamic boarding schools is determined by the authority and the charisma of the *kyai*. Therefore, it is not uncommon for the *kyai* to one of the boarding schools died, hence the prestige of the boarding school declined because the *kyai* who replaced him was not as popular as the *kyai* yang it died". See: Saiful Akhyar Lubis, *Kyai and Islamic Boarding School Islamic Counseling*, (Yogyakarta, eLSAQ Press, 2007), p. 169.

"...in the beginning, I built the At-Taubah mosque (the first and only mosque in Poncol Hamlet) and was initiated by mas Murni (a native here who once migrated and studied Islamic recitation). With the savings I had, in the end, my wife and I decided to buy a piece of land which I later donated for the construction of a mosque. From there, it turned out that many people were enthusiastic about donating to the construction of the mosque, mas. In the end, after a construction process of more than a year, the mosque was able to stand and was named the At-Taubah mosque." ⁴⁰

At first, Mr. Surahmad himself coordinated the construction, gave explanations to the community, and then in the end the local community accepted and even fully supported the construction of the mosque. Furthermore, after the mosque was established and completed, Mr. Murni and Mr. Surahmad often consulted and assisted the Kerek Village *modin*⁴¹ and *local kyai* to lead religious activities in the Poncol Hamlet. This is because the people of Dusun Poncol are so common that none of them can lead Islamic religious activities there.⁴²

After coordinating and communicating with local clerics, Friday prayers, *yasinan*, *tablilan*, etc. began to be held at the At-Taubah mosque.⁴³ The unique thing that we need to know from the process of Islamic da'wah in Poncol Hamlet is that the elders and Mr. Surahmad asked the *kyai* and *ustadz* who came to give recitations and lectures so as not to offend ordinary people who are still reluctant to pray and produce liquor." It is from this da'wah approach that does not offend and judge the local community that, in the end, Islamic da'wah activities in Poncol Hamlet gain sympathy from the surrounding common people. Friday prayer activities, which were initially only around 8 people (less than 1 *shof*), gradually grew and now there are more than 40 people.⁴⁴ The activities at the mosque which were quiet at first gradually started to get busier. It even developed into children's recitation activities (TPA), *yasinan*, and *tablilan*.⁴⁵ This is in line with the explanation given by the Head of Poncol Hamlet, namely Mr. Arifin. He explained:

"...in Poncol Hamlet, the main missionary activities are to be patient, slow, and not judge. The people here are very sensitive when it comes to the "ban on the production of arak". Along with religious activities at the At-taubah mosque which have been going on for more than 20 years, the common people here are slowly following suit. Many children join the evening prayer at the mosque. Even the children who recite the Koran when it's fully come in all more than 30 people, bro. Ladies have started participating in traveling

⁴⁰ Interview with Mr. Surahmad 13 July 2022

⁴¹ The main tasks and functions of *modin* are well known for the tasks in sections religious. Served in representing the government regarding religious matters exist at the village level. In carrying out his duties as a village apparatus in dealing with the religious field of course here *modin* also do preaching activities. See: Saebani, Beni Ahmad, *Sociology of Law*. Bandung: CV. Pustaka Setia. 2007. Ishaq, *Fundamentals of Law Science*. Jakarta: Sinar Graphics. 2012. sustainable. Lina Puji . *Modin Participation in Manipulation of Candidate Age Data The Bride and the Considerations to Wear (Case study in Kelurahan Sumurrejo, Gunung Pati District, Semarang City)*. Student Thesis. Faculty of Sharia, State Islamic Institute (IAIN): Salatiga. 2016. manan,

⁴² Interview with Mr. Surahmad and Mr. Murni 13-15 July 2022

⁴³ "*tablilan* is a ritual tradition that the composition of the reading consists of several verses of the Koran, *tablil*, *tasbib*, *tahmid*, *sholawat*, and others. The reading was awarded to people who have died. This is sometimes done together (congregation) and sometimes it is done alone. See: Muhammad Idrus Ramli, *Dissecting Bid'ah and Tradition in Expert Perspective Hadith and Salafi Ulama*, (Surabaya: Khalista, 2010), h. 58. 25, and see again: Muhammad Yusuf Amin Nugroho, *Fiqh Al-Ikhtilaf NU Muhammadiyah*, (Wonosobo: Ebook, 2012), p. 140

⁴⁴ Interview with Mr. Arifin (head of Poncol Hamlet) 23 August 2022

⁴⁵ *Yasinan*, is reading Surah Yasin in Al-Qur'an together, either every Friday night or certain nights in the mosque, mushalla or in homes. See: Khozin Muhammad Ma'ruf, *Tablilan Bid'ah Hasanab*, (Surabaya: Muara Progressive, 2013) Rinaldi Abiza El, *Harakah Tahlilan, Yasinan and Kenduri Spirits?*, (Klaten : Wasilah Library, 2012).

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yasinan and recitation activities and many gentlemen have also started participating in Friday activities."⁴⁶

From the reality and explanation above, we can understand how the process and method of preaching Islam with wisdom are very important. Islam and its teachings can be accepted without fear and threaten the object of da'wah (*mad'u*) to be an important thing that must be understood by every *da'i*. And in the end, Islamic teachings can inspire the Poncol village community to improve, self-introspect, and maybe even change their way of life, from a community that was originally the majority of arak liquor producers, to look for other alternative jobs. The following is a diagram that can be used as an illustration of the increase in religious activities that occurred in the Poncol Hamlet community.

Thus, a brief description of the history and reality of the development of Islamic da'wah in Poncol Hamlet can be described, this will, of course, be data and material for the authors and the research team to conclude this research in an open, measurable manner and of course be able to contribute for many related parties.

The Dynamics of Islamic Da'wah in Poncol Hamlet

The process and dynamics of Islamic da'wah in Dusun Poncol, actually more or less has been described in the previous sub-chapter. In this sub-chapter, we will present some of the achievements and dynamics of Islamic da'wah in Poncol Hamlet with a more detailed description. Administratively based on tracing during observation, below the author will present data on religious activities in Poncol Hamlet.

Table 1.2

No	Places and Activities of Worship	Explanation
1.	Mosque	1 (At-Taubah Mosque)
2.	<i>Musholla</i>	-
3.	Basic Islamic Education for Children (TPA)	1
3.	Advance Islamic Education (MADIN)	-
4.	Islamic Boarding School / Pesantren	-
5.	Orphanage	-
6.	Formal Education (SD, SMP dan SMA)	-
7.	Islamic Organisation	Nahdlotul Ulama
8.	Recitation	2 (<i>Yasinan</i> and <i>Tablilan</i>)
9.	<i>Kenduri/slamatan</i>	Exist
10.	HBI Commemoration (Islamic Holiday)	Exist

⁴⁶ Interview with Mr. Arifin (head of Poncol Hamlet) 23 August 2022

The table above is a classification of technical-material descriptions regarding the activities and dynamics of *da'wah* in Poncol Hamlet. In addition, the table above also shows the achievements of the Islamic *da'wah* process which has been running for more than 20 years. The existence of a mosque building, TPA, payroll activities, *tablilan*, *yasinan*, etc. is a new thing that used to feel strange in Poncol Hamlet. But along with the subtle and polite understanding and approach of *da'wah*, the community finally decided to involve themselves in religious activities either directly or indirectly.

The dynamics of preaching in Poncol Hamlet run naturally and without pressure. The elders put forward a cultural approach, politeness, tolerance, morality, and also a sense of introducing Islam. "Here the point is getting along, *gotong royong*⁴⁷ and *tepo seliro*⁴⁸ mas" said Mr. Murni. "As long as we introduce this religion of Islam to the general public in a good and polite manner, yes, one day or another we will receive a good response, mas," said Mr. Surahamad. From the expressions of the elders and pioneers of Islamic *da'wah* in Poncol Hamlet, we can understand how the key to *da'wah* in the *arak* producing region is patience, ethics, and tolerance. The principle of *da'wah* carried out by the elders in Poncol Hamlet arises from their hearts and feelings which are forged by the original nature of the Javanese people who are *neriman* and *sumeleh*.

An Analysis

As explained above, the model of *da'wah bil hikmah* practiced in the village of *arak* (Poncol Hamlet) can be understood as a method of *da'wah* communication approach carried out on the basis of persuasion and wise attitudes. This is because *da'wah* actually relies on "human orientation" (the object of *da'wah*), and the logical consequence is recognition and respect for democratic rights; so that the main function of *da'wah* (informative) can be well received by the public/objects.⁴⁹ This is in accordance with the provisions of the Qur'an which means: "So give a warning because, in fact, you are only a warning person. You are not the one who has power over them."

The description above is in line with the principles of *da'wah* exemplified by the *walisongo* in providing an understanding of the religion of Islam in accordance with the frequency, tendencies, and culture of the Javanese people.⁵⁰ So the process of Islamic *da'wah* does not cause polemics and significant horizontal friction in society. Indeed, the consequences must be gradual, slow, and take

⁴⁷ Based on the Big Indonesian Dictionary (KBBI), states that *gotong royong* means working together. Such as helping each other, or helping to help among members in a community. See: <https://kbbi.kemdikbud.go.id/>

⁴⁸ *tepo seliro* is defined as "tolerant". However, tolerance in Javanese society is more refined and contains other noble values. See: <https://kbbi.kemdikbud.go.id/>

⁴⁹ *Da'wah bil hikmah* is preaching that is able to guide people in treading the paths of the glory of life and high civilization, so that humans become dignified (akramal akramin). It is this *da'wah* that is able to motivate and facilitate people to live in an orderly manner and away from pollution that damages their conscience. *Da'wah bil wisdom* will also produce high (not trivial) cultural products in which these products result from deep contemplation and high knowledge. This *da'wah* model is able to bridge the diametrical gap between various orientations and become a non-polluting solution that offsets the various offers of non-*da'wah* information. See: Hadi Mutamam, *Wisdom in the Qur'an*, h. 273. Also see: Arisanti, SEJARAH YANG TERLUPAKAN: KHAZANAH TOKOH ISLAM ABAD PERTENGAHAN Kustiana, FENOMENA, Vol. 16No. 1 April 2017.

⁵⁰ *Walisongo* means nine saints. The nine guardians in question are; Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Dradjad, Sunan Kalijaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati. Although they didn't live in exactly the same era. But one another has close relationship, if not in blood ties there is also a close relationship like a relationship teachers and students. Actually *Walisongo* is the name of a missionary council or council of preachers. If one of the guardians leaves or dies, he will be replaced immediately by other guardian. The *Walisongo* era was the era of the end of Hindu-Buddhist domination Archipelago culture to be replaced with Islamic culture. They are symbols spread of Islam in Indonesia. Especially in Java. Of course there are many other characters as well role. But their very big role in establishing the Islamic Empire in Java, as well as its influence on the culture of society in general and *da'wah* directly, making these "nine saints" more widely known than the others. See: Agus Sunyoto, *ATLAS WALI SONGO (The First Book to Reveal Wali Songo as a Historical Fact)*, (IIMan and LESBUMI PBNU Libraries, 2016). Alimudin, Nurwahidiyah. 2007. Hufada Journal. The Concept of *Da'wah* in Islam, 4.

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a long time. But in the end, Islam will be present in people's hearts as cooling dew that penetrates the heart of society.⁵¹ And gradually, society will follow the teachings of Islam without coercion and conflict trauma. *Da'wah bil hikmah* practiced by *walisongo* and Indonesian clerics afterward is actually a da'wah approach that is able to guide people in treading the paths of the nobility of life and high civilization so that humans become dignified (*akramal akramin*).

Thus, this method will later be able to motivate and facilitate people to live in an orderly manner and away from pollution that damages their conscience. Not only that, but *da'wah bil-hikmah* will also produce high and valuable cultural products that emerge from deep contemplation and great knowledge. The principles of *da'wah bil-hikmah* also turn out to be a powerful method to be applied to environments that have a culture that is contradictory to Islamic teachings, such as what happened to the people in Ponco Hamlet - Kerek Village. The pioneers of Islamic da'wah there, such as; Mr. Surahmad, Mr. Murni, and others, although they did not understand grandiose theories of da'wah, with a morality and tolerance approach consistently carried out Islamic *da'wah bil-hikmah*.⁵² As he said:

"... in the past, bro, even now, if we invite the *kyai* and *ustadz*, we will definitely give a prologue that the people of Poncol Hamlet are still classified as ordinary and *abangan*. Many of us also still depend on the source of the economy from the production of this wine, bro. So we are directing that there will be no clashes, *Kyai* and *ustadz* when reciting the Koran and lectures do not offend the community." His simple expression above, if we absorb it deeply, really reflects an attitude of "maturity and wisdom". He carried out da'wah, not with a passionate approach and ambition. But prefer polite ways and avoid conflicts with ordinary people. This, in the end, will produce maximum and memorable results without injuring the object of da'wah."⁵³

Consistently, the da'wah process carried out by the elders in Kerek Village, especially Poncol Hamlet, has succeeded in attracting the sympathy of the common people to accept Islamic teachings. Over a period of more than twenty (20) years, it has been proven that the hamlet which was once known for having *abangan* people and at the same time being a center for the production of jowo wine has slowly had mosques, TPA recitations, *yasinan*, *tablilan* and other Islamic religious activities. Even though until now there are still some people in Poncol Hamlet who continue to produce arak, the fact data has shown that there has been a decrease in the production of more than 50%.

The reality above is good news and at the same time an important indication of the success of the Islamic *da'wah bil-Hikmah* in Poncol Hamlet. Apart from that, the reality that happened in Poncol Hamlet is also a concrete example for every *ustadz*, *kyai*, and preacher to put forward more persuasive and wise ways of conveying the values of Islamic teachings which are *rahmatan lil alamin*. Thus, this wise attitude will keep away stereotypes from the global community which often views Islam as a cruel and violent religion.⁵⁴

⁵¹ Muhibbin, Ali Hasan Siswanto, KEBERAGAMAAN ETNIS MUSLIM TIONGHOA DI JAWA TIMUR; Studi Terhadap Jamaah Masjid Cheng Hod di Jember dan Surabaya. FENOMENA, Vol. 18No. 1 April 2019 | 1. See: file:///C:/Users/Administrator/Downloads/868-1511-1-SM.pdf.

⁵² Observation 13 July 2022

⁵³ Interview at 12 July 2022

⁵⁴ According to KH. Abdul Muchith Muzadi brother of KH. Hashim Muzadi that Islam *Rahmatan Lil'alam* is a comprehensive concept and holistic, in which there are values of brotherhood, peace and wisdom that is easily accepted by society when it is disseminated by the *mubalighin* (propagator and bearer of religion) through *ustadz*, scholars, and *habib* in Indonesia . Islam *Rahmatan Lil'alam* always applies values peace, brotherhood, tolerance, politeness and

Conclusion

After the writer observes the process of the development of Islamic religious da'wah for some time, the writer can conclude that the transition process of religious (especially Islamic) understanding in Dusun Poncol is going very well and the curve is increasing from year to year. This is marked by the increasing number of religious activities both at the At-Taubah mosque and also monthly activities in the form of traveling tahlilan and yasinan tours. In addition, from year to year, the number of producers who produce arak has also decreased drastically. According to the author, this is influenced by two main factors, namely: first, the understanding of the Dusun Poncol community which reflects that the work is contrary to Islamic religious norms. Second, the da'wah bil-hikmah model is applied in introducing Islamic values, third: massive pressure from the district and police through raids which are actively carried out from time to time

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balance in life in the world, especially in Indonesia. As for the relationship with the embodiment of Islamic ideals in the Indonesian nation *Islam Rahmatan Lil'alam* which is expected to be a blessing for all of nature, including human life. Man as citizens who have national and state life of course there are differences including ethnic differences, religion, race, and class. However, these things can be put together with *Bhineka Tunggal Ika* (different remains one), which means that unity in difference, and difference for unity in The Unitary State of the Republic of Indonesia. See: Muzadi, Abdul Muchith. Get to know Nahdlatul Ulama. (Surabaya: Khalista, 2006), p. 1.

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