

Dakwah Building Cohesity of the Muslim Community in Sombomerten Maguwoharjo Sleman Yogyakarta

Mokh Nazili (Corresponding author)

Faculty of Dakwah, State Islamic University

Sunan Kalijaga Yogyakarta, Indonesia

E-mail: mokhammadnazili192@gmail.com

Moh. Abu Suhud

Faculty of Dakwah, State Islamic University

Sunan Kalijaga Yogyakarta, Indonesia

E-mail: mohammadabusuhud@gmail.com

Nailul Falah

Faculty of Dakwah, State Islamic University

Sunan Kalijaga Yogyakarta, Indonesia

E-mail: nailulfalah40@gmail.com

Okrisal Eka Putra

Faculty of Dakwah, State Islamic University

Sunan Kalijaga Yogyakarta, Indonesia

E-mail: okrisalekaputra@uin-suka.ac.id

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Abstract

This research is motivated by the reality that da'wah activities have penetrated into the cells of

society. Not only in cities, da'wah has reached the pores of village communities far from urban areas. The esoteric model of preaching or the ethical model looks for its own place to adapt to the dynamics of its own society. Dai as an actor of da'wah metamorphoses with the atmosphere of the object of his da'wah to make an invitation, he really merges into one, in the same spiritual atmosphere as the object of his da'wah, the activity of the preacher in society carries out a transformation of Islamic values so that community cohesion is built strongly. In the real picture in the Sombomerten community, Islam is embraced and practiced without any complaints at all and the community enjoys Islamic values as an identity. The question arises as to how da'wah activities can build the cohesiveness of the Muslim community in Sombomerten Yogyakarta.

The research method used is in-depth interviews, where the researcher really conducts interviews in detail, including making observations, observations which are carried out by participant observation and are truly involved in community activities.

The research results show that da'wah activities in Sombomerten are an effort to spread Islamic teachings and invite other people to understand and practice religion, which has an important role in building the cohesiveness of the Muslim community. Da'wah activities, building communities based on Islamic values. Members of this community support and strengthen each other in fighting for Islam and strengthen cohesion as a group. Creating social and humanitarian awareness among Muslims, strengthening relationships between fellow human beings, and expanding the scope of cohesiveness beyond religious boundaries.

Keywords: Da'wah, Sombomerten

1. Introduction

The tolerant attitude of the Indonesian people has a huge meaning and influence on the institutions and life of the Islamic religion (Simuh, 1994). It is known that the character of the Indonesian people and eastern nations in general, in accepting every new culture that comes from outside, is tolerant, meaning they are willing to accept what comes from outside without completely throwing away what one already has, a new culture by remembering the limits of possibility (Madar Helmy, 1971). Islamic teachings conveyed to the people must be conveyed little by little. So they feel it is easy and light to practice Islamic teachings. Practicing the five pillars of Islam (shahadah, prayer, fasting, zakat and hajj) even though it is only a new sharia, but for people who have just heard about it, it feels heavy. If you are forced to practice everything, it will actually make you reluctant to convert to Islam. Therefore, starting by reading the shahadataian sentence first, as long as you are willing to say it and accompanied by a sincere heart, it can be said that the person has converted to Islam (Effeendi Zarkasi, 1983).

The description of da'wah activities is slow without coercion, people feel comfortable with the presence of Islam, it becomes a natural atmosphere, this atmosphere is felt by Sombomerten people enjoying the teachings of Islam. Islam for the people of Sombomerten is itself which cannot be separated from everyday cultural and social life and religion. How Islamic da'wah can build the cohesiveness of the Sombomerten community. What kind of da'wah activities are carried out by the preachers in Sombomerten, these questions will be answered in this research

2. Literature Review

Mahmudin's (2015) research results from his dissertation entitled *Da'wah and Social Transformation (Study of Muhammadiyah's Da'wah Strategy in Bulukumba)*. This research observes forms of change in people's thought patterns, behavior and culture in the socio-religious field, especially those related to the implementation of religious rituals, including: (maccera' binanga (sea party) procession down the rice fields, procession up the house, wedding procession, wedding procession, the procession of visiting places that are considered sacred and the procession of khatam Al-Quran), in this ritual practice, elements of shirk are found which combine culture and religion, economics, education, health and moral issues.

Nurrochim, Zuni (2021) in his dissertation entitled *Da'wah Wasatiyyah for the Millennial Generation from an Al-Qur'an perspective* explains the concept of wasatiyyah da'wah for the millennial generation from an Al-Qur'an perspective including strengthening rituals and morals, balancing science and technology and IMTAQ, building an Islamic democratic culture, inviting and understanding, without judgment and being authoritarian, practice jurisprudence of aulawiyah and taisir, be responsive to developments in social media, and maintain ethics and social relations. The characteristics of wasatiyyah da'wah for the millennial generation from the perspective of the Qur'an are creative, innovative, to the point/not long-winded, friendly/integrated with millennial life, up to date, fun and interactive. Meanwhile, the characteristics of wasatiyyah da'wah are responsible freedom, rationality,

universalism, maintaining ukhuwah and saddu al-dhara'i (closing the door to slander).

Oki Setiana Dewi (2022) in her dissertation entitled "Muslim Middle Class Acceptance of Salafi Da'wah and Tablighi Jamaah; "Study of Hijrah Celebrity Recitations (2000–2019)". There are at least three things that make celebrities interested in joining Salafi studies. First, Salafi preachers always refer to the Koran and Sunnah. Almost all the celebrities interviewed were interested in participating in Salafi studies because they were in accordance with the Koran and Sunnah. Second, Salafi preachers are easy to contact and their religious content is widely spread on social media. So it's easy to access. Third, Salafi preachers are firm and clear. Even though some people think that Salafi preachers are rigid and very textual, in fact, this is the kind of personality that some hijra celebrities prefer.

In the book *Islamization in Java*, Wali Songo, the Spreader of Islam in Java, according to the Chronicler, compiled by Ridin Sofwan et al. wrote that the success of the spread of Islam in Java carried out by the Walisongo was recognized not only by the Javanese people but also by orientalist, that in a relatively short period of time and without the use of weapons, Islam had replaced the two major religions adhered to by the Javanese people for centuries. centuries, namely Hinduism and Buddhism. The topo ngeli method that brought success, however, led to at least two kinds of excesses. Firstly, preaching with a Sufi emphasis in the past also formed a teaching that looked down on the implementation of the Shari'a. This is as seen in the Abangan Islamic movement. Second, giving rise to an understanding of Javanese pantheism as seen in several articles (Ridin Sofwan et al., 2000).

3. Research Methods

This research uses qualitative methods with a *verstehen* (understanding) approach to understand the meaning behind the reality of Islamic preaching. Informants were selected based on a purposive technique which included community leaders, mosque takmir, mosque congregation, ustadz and ustadzah and mosque congregation in Sombomerten Maaguwoharjo hamlet, Depok, Sleman, Yogyakarta. The choice of informants was chosen based on consideration and characteristics of the problem, participation in da'wah and activeness in Islamic activities. Data collection techniques used in-depth interviews and participatory observation. After the data was collected, data analysis was carried out using the Miles and Huberman model (1992, p. 18), namely data reduction, presentation and verification.

4. Discussion

The area of Sombomerten is around 50 ha, consisting of 7 ha of rice fields, the rest is empty land and housing. The area is divided into 3 RTs, namely RT 6, RT 5 and RT4. These three RTs are combined into RW 20. The population is around 975 people consisting of children, youth and adults in 50 families. There are more migrant residents in RT 6. The jobs of the native population are mostly in the agricultural sector, laborers and 5 people are employees in various agencies, while many of the immigrants are lecturers at UIN, 3 people at UNY, 1 person at UGM and 5 people as teachers.

In the discussion, the form of da'wah activity in Sombomertn Depok Sleman is narrated, the presentation of data describes the form of activity as it is, as is the data obtained.

4.1 Al Quran Education Park

The Al Quran Education Park activity is a favorite activity for children's activities at the Nurul Muttaqin Sombomerten Mosque. It will be held in the afternoon. The ustad and ustadzah faced a small table and the children took turns reading Iqra and Juz Amma. There were 40 children and 7 ustad and clerics. Children learn to recite the Koran, perform ablution and pray. Learning starts from mid-afternoon, sometimes until sunset. The Al-Qur'an Education Park (TPA) or Al-Qur'an Reading Park (TBA) has a significant role in building the cohesiveness of the Muslim community.

TPA provides religious education to Muslim children, which helps strengthen the foundations of their faith. By studying the Koran, hadith and other Islamic teachings in a structured manner, children learn fundamental religious values, which strengthen the cohesiveness of the community and their religious identity. TPA not only teaches religious knowledge, but also shapes children's character with values such as honesty, patience and tolerance. This helps create a generation of Muslims who are responsible, caring and respectful of diversity, which in turn strengthens the cohesiveness of the Ummah.

TPA creates an environment where Muslim children can interact with each other and with their teachers. This helps strengthen social relations among members of the Muslim community, resulting in strong networks and mutual support in building cohesion. TPA is often the center of communal activities for Muslim communities. Apart from religious education, TPA can also organize social events, charity activities, and other programs that help strengthen cohesion and solidarity in the community.

4.2 Eid al-Fitr

Muslims in Indonesia make Eid al-Fitr their main holiday. During the celebration, Sombomerten people usually visit the homes of neighbors or relatives to stay in touch, known as "halalbihalal" to ask forgiveness and forgiveness from them. The Sunnah sayings are Taqabbalallahu minna wa minkum ("May Allah accept our deeds and yours") or Taqabbalallahu minna waminkum wa ahalahullahu 'alaik ("May Allah accept (deeds) from us and from you all and may Allah perfect them for you.")

Eid al-Fitr is an important means of building community cohesion. One of the characteristics of Eid al-Fitr is the congregational performance of Eid prayers in mosques or open fields. This is an opportunity for Muslims from various backgrounds to gather and worship together, feeling togetherness and unity in worship. The tradition of apologizing and forgiving on Eid al-Fitr is very important in repairing relationships that may be broken between fellow Muslims. This helps eliminate feelings of resentment, increase tolerance, and build harmony between individuals and communities.

Eid al-Fitr is also a moment to share happiness with others, especially by giving zakat fitrah to those in need. This act of sharing strengthens social bonds between Muslims, makes us aware of our responsibilities towards each other and creates a sense of solidarity within the community. Eid al-Fitr is also the right time to visit the homes of family, friends and neighbors. During these visits, closer relationships are established between individuals and families, as

well as between one family and another. This strengthens the sense of togetherness and brotherhood among Muslims. Eid al-Fitr is often a moment when Muslims from various ethnic, cultural and linguistic backgrounds gather together to celebrate their shared beliefs. This is an opportunity to celebrate diversity in unity, showing that despite our differences, we are still one in the Islamic religion.

4.3 Eid al-Adha

In Sombomerten almost every year cows and goats are slaughtered. Everyone from small to old witnessed the sacrificial animal purchase event. Eid al-Adha is one of the important celebrations in the Islamic religion which has a very significant role in building community cohesion. One of the important aspects of Eid al-Adha is the slaughter of sacrificial animals and distribution of meat to the poor, people in need, as well as neighbors and relatives. This process creates solidarity in worship, where Muslims from various social backgrounds gather to slaughter and distribute sacrificial meat, strengthening the sense of togetherness and brotherhood.

Eid al-Adha also teaches the importance of sacrifice and readiness to share with others. When Muslims witness or participate in the sacrificial slaughter process, they are reminded of the values of sacrifice and generosity which are the main teachings in Islam. This helps deepen feelings of brotherhood and solidarity between individuals and communities. Eid al-Adha celebrations are often a moment to increase social awareness and empathy for people who are less fortunate. Through the slaughter and distribution of sacrificial meat, Muslims are called to help those in need, reduce social inequality, and strengthen ties within the community.

Apart from being a celebration, Eid al-Adha is also an opportunity to deepen understanding of religious values in Islam, such as sacrifice, readiness to sacrifice, and obedience to Allah's commands. Through sermons, lectures, or recitations that are usually held during Eid al-Adha, Muslims are given the opportunity to enrich their religious knowledge and strengthen their religious ties.

Eid al-Adha is also a moment of togetherness where Muslims gather to perform Eid prayers together, share food, and celebrate each other's presence. This creates an atmosphere of togetherness and joy in commemorating important events in the Islamic religion, which in turn strengthens the cohesiveness and solidarity of the Ummah.

4.4 Tahlilan

The Sombomerten community has carried out the tahlilan correctly because it was guided by the right ustad. It is usually held on Friday nights at the Nurul Muttaqin mosque. The congregation present are those who come to pray for the Maghrib congregation at the mosque, both ladies and gentlemen.

Tahlilan is a religious tradition or practice carried out by Muslims, especially in Indonesia, as part of commemoration or respect for people who have died. Usually, tahlilan is carried out by reading dhikr, prayers and surahs from the Koran for blessings and forgiveness for the souls of the deceased. In the context of building community cohesion, tahlilan has a quite significant

role.

Tahlilan is often held as a form of support and solidarity for the families left behind by the person who died. The presence of Muslims at the tahlilan event shows that they care and are willing to support fellow Muslims in times of sadness. Tahlilan reminds Muslims of death as part of the cycle of life. This can inspire people to appreciate the time they have and increase awareness of the importance of a meaningful life and improving relationships with God and others.

Tahlilan is also a moment where Muslims gather together, both in an atmosphere of togetherness and worship. This can strengthen social relations between individuals and communities, as well as strengthen the sense of brotherhood in the Islamic religion.

4.5 Mujahadah

The Sombomerten community carries out mujahadahan activities after maghrib prayers every Saturday night. They read Rattib Hadad (from Imam Habib Abdullah bin Alawy Al Hadad). obtained a diploma from the Sunan Pandan Aran Islamic Boarding School, Jln Kaliurang KM 12.5 Ngaglik Sleman Yogyakarta. The contents of the Rattib are in a pocket book entitled *Majlis Khatmil Quran Wa Taklimu wal Mujahadah Ma'had Sunana Pandan Aran al Islami*.

Mujahadah, or struggle in the context of the Islamic religion, has an important role in building the cohesiveness of the Ummah. Mujahadah encourages Muslims to unite in the struggle for goodness, both in spiritual and social aspects. This creates awareness of shared responsibility in improving the conditions of the Ummah and advancing Islamic values. When Muslims together face challenges or difficulties, such as prostitution or discrimination, mujahadah becomes a tool to strengthen solidarity and brotherhood. Joint struggle against injustice or strengthening bonds between fellow Muslims.

Through mujahadah, Muslims build a common identity as followers of Islamic teachings. This helps reduce internal divisions and strengthen the unity of the people amidst diverse social, cultural and ethnic backgrounds. Mujahadah includes the struggle to increase compliance with Islamic teachings, both in personal and social life. By striving together to instill Islamic values, Muslims strengthen their cohesion as a community that shares beliefs and goals. Mujahadah requires a deep understanding of Islamic teachings and the social situations faced by the people. It encourages Muslims to deepen their knowledge of religion and strengthen their relationship with Allah SWT and fellow humans.

4.6 Community Service

In the Sombomerten community, community service is usually carried out on Sunday mornings. All residents are required to work together. Community service, is a voluntary effort to contribute to the common good without any strings attached, has a very important role in building community cohesion.

Through community service, Muslims develop a collective awareness of shared needs and responsibility to help others. This strengthens the sense of solidarity and unity between them, as they work together to achieve the same goals.: Community service often involves

collaboration and cooperation between individuals and communities. Through this process, social relations between fellow Muslims are strengthened, resulting in stronger networks and increasing cohesion within the community.

Through community service, Muslims can participate in the construction and maintenance of social infrastructure such as mosques, roads, sewers and other public facilities. This not only meets the practical needs of the community, but also creates space for social interaction and collective growth. Community service can be seen as a form of worship, where Muslims practice religious values such as compassion, generosity and concern for others. Through these concrete actions, religious values are internalized and applied in daily life, strengthening the cohesiveness of the community. When Muslims work together for the common good, this helps build trust in each other and a sense of solidarity among them. This trust and solidarity becomes the basis for stronger and more supportive relationships within the community.

4.7 Congregational Prayer

The people of Sombomerten are 99% Muslim, their mosque is located in the furthest 700 m radius, because the mosque is in the middle of the settlement. The call to prayer is sung every time you enter prayer, not only is the call to prayer at the Nurul Muttaqin Sombomerten mosque calling for congregational prayer, the call to prayer is also sung by the Safinnatun Najah mosque in Demangan, the Attaqwa Babarsari mosque, all using loudspeakers. The loud call to prayer reminds and invites Muslims to pray together at the mosque.

Congregational prayer, or congregational prayer, has a very important role in building cohesion among the congregation. Congregational prayer creates togetherness in worship among members of the congregation. When Muslims gather to pray together, they feel a sense of brotherhood and unity that arises from performing the same worship before Allah SWT. Congregational prayer strengthens solidarity and bonding between congregations. Through shared experiences in worship, congregation members feel a close bond with each other, imbuing a sense of shared responsibility to support and help each other in goodness.

Congregational prayer forms a community based on shared religious values. When congregation members gather regularly to worship, they strengthen their identity as part of a community that shares the same religious beliefs and practices. Through congregational prayers, congregation members are physically and socially present in the mosque or other place of worship. This creates opportunities to interact, communicate, and deepen social relationships among congregation members, which in turn strengthens cohesion. Congregational prayer is also an opportunity for education and learning together. During prayer, the imam or prayer leader can give a short lecture or interpretation of verses from the Koran, enriching the congregation's understanding of Islamic teachings and strengthening cohesiveness in the faith.

4.8 Friday Sermon

The Friday pulpit is so strategic, the preacher at Sombomerten tries to present an actual Friday sermon message that tries to respond to current events and provide solutions to what society is facing. The preacher's explanations in the sermon can build a community of istiqamah in Islam

and faith so that their hearts are at peace and the promise of going to heaven is not a dream but real because the teachings are true, true according to the owner of heaven itself, namely Allah SWT.

Friday sermons have a very important role in building social cohesion in Muslim society. The Friday Sermon message can emphasize the importance of brotherhood among Muslims. This message may include hadiths that emphasize the importance of loving fellow Muslims and avoiding division and disunity that could damage the unity of the Ummah. Through Friday sermons, people can be invited to spread goodness among fellow humans, not only among fellow Muslims but also among the entire community. This message underlines the importance of tolerance, empathy and mutual assistance in society. Friday sermons can format messages rejecting social segregation based on race, ethnicity or religion. This message underlines that all humans are God's creatures and have the same rights in His eyes. Therefore, discriminatory actions must be avoided. Reminding people about the importance of social awareness and responsibility towards society. This message encourages people to get involved in constructive social activities, such as charity, social service and community development. reminding people about the importance of social awareness and responsibility towards society. This message encourages people to get involved in constructive social activities, such as charity, social service and community development.

4.9 The Prophet's birthday

Commemoration of the birthday of the Prophet Muhammad SAW has an important role in building the cohesiveness of the Muslim community. Maulid Nabi is a celebration held to commemorate the birth of the Prophet Muhammad SAW, as the most influential event in Islamic history. This celebration is usually held on the 12th of Rabiul Awal, which is the birth date of the Prophet Muhammad SAW. The Sombomerten community commemorated this by inviting preachers to give lectures on the theme of the Prophet Muhammad SAW. as a role model for the community.

Prophet Muhammad SAW is the perfect role model. He is perfect in carrying out Allah's commands, whether aqidah, muamalah, or sharia, as a member of society he has good morals towards everyone. Every individual has the right to be given love without discrimination based on race, ethnicity or religion. He became a warlord who appeared at the front with takbir to face the enemy without fear of death, as head of state the community he led was safe and prosperous, until the Koran itself appointed him as uswatun hasanah for everyone. His figure is there to be imitated because he is a continuation of Islam itself.

Commemoration of the Prophet's Birthday has several benefits in building the cohesiveness of the Muslim community, including: strengthening relations between Muslims: Commemoration of the Prophet's Birthday is the right moment for Muslims to gather together and celebrate the life and teachings of the Prophet Muhammad SAW. This helps strengthen relations between Muslims and strengthen the sense of brotherhood between them. Increase awareness of the teachings of the Prophet Muhammad SAW: Commemoration of the Prophet's birthday also helps increase awareness of the teachings of the Prophet Muhammad SAW and the values taught by him. This helps strengthen the identity of Muslims and strengthen their cohesion.

The commemoration of the Prophet's birthday can also be a moment to promote goodness and prosperity for society. This can include charitable activities, fundraising for humanitarian causes, and other efforts to help those in need. Increases Sense of Unity: Commemoration of the Prophet's Birthday can also help increase the sense of unity among Muslims. This can include activities such as communal prayer, reading the Koran, and other ceremonies that help strengthen the sense of unity among Muslims.

5. Conclusion

Da'wah activities in Sombomerten, the preacher never stops doing da'wah work from morning until morning again. All social and cultural activities are guided and followed with great patience. Religious activities such as congregational prayers, Friday sermons, commemoration of Islamic holidays, TPA activities become da'wah activities.

Da'wah activities, which are efforts to spread Islamic teachings and invite other people to understand and practice religion, have an important role in building the cohesiveness of the Muslim Ummah. Through da'wah activities, communities are formed. Members of this community support and strengthen each other in fighting for Islam and strengthen cohesiveness as a group. Da'wah activities also include efforts to help and empower people in need, both Muslims and non-Muslims. It creates social and humanitarian awareness among Muslims, strengthens relations between fellow human beings, and expands the scope of cohesion beyond religious boundaries.

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