

THE IMPACT OF CULTURAL *DAKWAH* ON EDUCATION  
AND ISLAMIZATION:  
A Case Study at “DesaSantri”, Kajen, Pati

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**Abstract:**

Syaikh Ahmad Mutamakkin is a well-known advocate of Islamic conversion and dissemination in Java, particularly in the Pati area. He lived in the 17th century, during the reign of the great Sultan of Mataram. According to the study, cultural preaching has a connection to the development of “*Santri Village*” in Kajen, Pati. This qualitative study employs a case study and use observation, interview, and documentation techniques.

The study revealed the development of the “DesaSantri,” which is a counterculture and alternative values among communities, with its original value and culture development manifesting itself in three forms: local wisdom, education, and Islamization. Furthermore, the study reveals how SyaikhMutamakkin's messages were accepted in communities where Islam was still in the minority at the time.

**Keywords:** *Cultural Preaching, Education, Islamization, Local Wisdom*

**A. Introduction**

Currently, the development and dynamics of the times are moving quickly, and as a result, many symptoms and various problems emerge in a complex manner in the midst of life. There is a desire to present Islamic teachings in a contextual and contributively manner in order to present solutions to problems that arise. Furthermore, no matter how much the Qur'anic and Hadith arguments are accepted by the community, if the people are unable to properly implement them, there is no point (meaning) in studying them.<sup>1</sup>

Although many legal orientations collaborate with current conditions, it is not a barrier to the ancient culture of Islam in Indonesia, which is still strong today. Because of this ancient culture, it is a characteristic of the spread of Islam in Indonesia compared to the spread of Islam in other countries, such as the tradition

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<sup>1</sup>Asmaji Muchtar, “Reinforcement of the New Islamic Civilization Through Qur’anic Literacy,” *Library Philosophy and Practice* 3 (2021).

RavidaChauria Shavir

The impact of cultural *dakwah* on education  
And islamization

of breaking the fast, carnival, not slaughtering cows, and other traditions. Because both have a position of complexity due to values and symbols, the combination of religion and culture is now a reality in people's lives. In religious reality, these symbols do not have to be the same. Religion is thought to be universal, eternal, and final. In the meantime, culture has both temporary and relative characteristics. Religion can develop without culture because it has fixed and eternal values.<sup>2</sup>

In Indonesia, the spread of Islamic da'wah is inextricably linked to tradition and culture, just as it is in Arabia and other non-Muslim majority countries. By examining the spread of Islam as it was used by the Prophet Muhammad, we can see that the Prophet Muhammad had a strategy in developing his da'wah by not eradicating the traditions of the Arabs at the time. Islam first made an appearance in Indonesia by gradually blending in with local traditions.<sup>3</sup> It can be seen in physical worship buildings, ancient reliefs, tomb shapes, and other places where there are patterns and building structures that resemble Hindu and Buddhist architecture. Islamization of society in general occurs through trade, marriage, and social relations.<sup>4</sup> Similarly, preachers in the past appeared flexible and accepting of society's condition when spreading Islamic teachings. Similarly, Walisongo and previous scholars did. As a result, people can easily accept and wrap up Islamic teachings while ignoring their ancestors' traditional values.

In relation to culture, the elements of culture that guide life include: (1) elements that involve evaluation (valuational elements), such as what is good and bad, pleasant and unpleasant, what is in accordance with wishes and what is not; (2) elements related to what should be (prescriptive elements), such as how people should behave; and (3) elements related to belief (*cognitive elements*), such as having to hold ceremonies at certain events.<sup>5</sup>

There are numerous issues that must be addressed by every preacher when it comes to the implementation of da'wah. In fact, there are frequently advantages and disadvantages to accepting Islamic teachings where it is known that the Indonesian people are very strong and obedient to the culture and customs adopted.<sup>6</sup> As a result, it is not incorrect that many people have been unable to accept Islamic da'wah. Even in modern times, many people still believe in animism from their ancestors, despite the fact that the majority have embraced Islam. Thus, Islam does not make life difficult for its followers because, as stated in

<sup>2</sup>Asmaji Muchtar and Naufal Ahmad Rijalul Alam, "Da'wah Ecology: The Concept of Education and Development Da'wah in a Whole," *Humanities and Social Sciences Reviews* 7, no. 4 (2019): 730–35, doi:10.18510/hssr.2019.7493.

<sup>3</sup>Joel C. Kuipers and Askuri, "Islamization and Identity in Indonesia: The Case of Arabic Names in Java," *Indonesia* 103 (2017): 25–49, doi:10.5728/indonesia.103.0025.

<sup>4</sup>Umi Hanifah, "Islamisasi Ilmu Pengetahuan Kontemporer (Konsep Integrasi Keilmuan Di Universitas-Universitas Islam Indonesia)," *TADRIS: Jurnal Pendidikan Islam* 13, no. 2 (2018), doi:10.19105/tjpi.v13i2.1972.

<sup>5</sup>Soerjono Soekanto, *Sosiologi: Suatu Pengantar*, (Jakarta: Rajawali Pers, 2015).

<sup>6</sup>Athik Hidayatul Ummah, "Dakwah Digital Dan Generasi Milenial," *Tasâmuh* 18 (2020): 54–78.

**RavidaChauria Shavir**

**The impact of cultural *dakwah* on education  
And islamization**

its slogan, "Islam brings peace." Essentially, Islam is a religion of *rahmatanlil 'alamin*, which teaches a form of human love.

The emergence of a cultural da'wah system could provide a solution for the *da'i* in dealing with societal issues. Cultural da'wah is a da'wah activity that can be carried out through an approach to science, customs, and the arts, among other things.<sup>7</sup> Da'wah activities that emphasize local culture and customs in order to collaborate with the current state of society are one of the characteristics of cultural da'wah. According to its doctrine, "Islam for every era and time", Islam will never fade, even if the orientation and some laws are changed for the benefit of the people. As a result, when providing da'wah, it is necessary to provide criteria for implementing Islamic teachings in all socio-cultural aspects of tabligh activities.<sup>8</sup>

Kajen is a village in the Pati Regency's Margoyoso sub-district. This village is known as the *Santri Village* because it has more than 45 pesantren, four schools at the Senior High School, four at the Junior High School, and five at the Elementary School. There are approximately 12,000 students studying religion at Kajen. Because of the many activities that create a harmonious atmosphere within the scope of various nuances of education, from classical, non-classical (sorogan) systems, skills to the level of *tahfidzulqur'an*, Kajen village is also often referred to as a village without rest. As a *Santri Village*, Kajen's sociocultural climate strongly encourages its students to study religious knowledge. In addition to the beautiful and comfortable surroundings for religious studies.<sup>9</sup>

Besides being popular with the nickname "*Santri Village*", Kajen is also an object of pilgrimage of Muslims from various regions. This is because in ancient times in this village once lived a man named Syaikh Ahmad Mutamakkin. He has been instrumental in the pioneering and spread of Islam. This is evidenced by the rise of pilgrims from various parts of Indonesia who are present for pilgrimage, especially every 10th of Muharram as the day of the haul.<sup>10</sup>

Nowadays, the presence of the figure of Syaikh Mutamakkin and his tomb in Kajen has become a distinctive attraction of Islamic educational institutions in Kajen. Kajen Village was transformed into a *Santri Village*. The historical dimension has had a great effect on raising educational institutions in Kajen. The charm of Kajen as a goal for the community (students) to be able to shift and drown the attractiveness of the center of government (Pati). At least, the people of

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<sup>7</sup>Pahlevi Reza, "Dakwah Kultural Baytal-Qur'anal-Akbar Ukiran Kayu Khas Melayu Palembang," *Intizar* 22 (1) (2016).

<sup>8</sup>Sakareeya Bungo, "Pendekatan Dakwah Kultural Dalam Masyarakat Plural," *Jurnal Dakwah Tabligh* 15 (2) (2014): 209-19.

<sup>9</sup>A. Zaenurrosyid, "Pengaruh Pondok Pesantren Terhadap Kehidupan Sosial Masyarakat Desa Kajen Kec. Margoyoso Kab. Pati," *Islamic Review : Jurnal Riset Dan Kajian Keislaman* 7, no. 1 (2018): 55-71, doi:10.35878/islamicreview.v7i1.133.

<sup>10</sup>Ali Rif'an, "Kearifan Lokal (Local Wisdom) Syekh Ahmad Al-Mutamakkin [1645-1740 M] Dan Pemikiran Pendidikan Pesantren," *JURNAL STUDI SOSIAL* 5 (2) (2013): 89-98.

**Ravida Chauria Shavir**

**The impact of cultural *dakwah* on education  
And islamization**

Pati hear and know Kajen, who is in the same class as the City of Pati. Both promise a decent quality of learning for their children.<sup>11</sup>

According to the explanation above, the purpose of this article is to learn about the history of Syaikh Ahmad Mutamakkin's da'wah in *Santri Village*, Kajen, Pati, and to trace the traces of the spread of da'wah throughout the north coast of Java.

## B. Method

This study employs a qualitative approach to examine the phenomenon of Syaikh Ahmad Mutamakkin's cultural da'wah through a case study of the *Santri Village* in Kajen, Pati. Essentially, this study investigates the phenomenon of people who continue to practice cultural Islam in the pesantren environment. This study included nine respondents who were directly involved in the development of the *Santri Village* and was based on documents, observations, and interviews. The nine respondents were from Santri and included teachers, caregivers, traders, and kyai. The research findings are analyzed, discussed, and presented in the form of tables and narratives after the data sources have been verified.

## C. Theoretical examination

### 1. Theory of Cultural Da'wah

Da'wah, according to Asep Muhyiddin, is an effort to invite people to be in Allah's way in accordance with their nature and spirituality in an integral way, through oral, written, reasoning, or deed activities with efforts to spread the values of goodness and spiritual truth according to Islamic principles.<sup>12</sup> Da'wah is defined as broadcasting, propaganda, and religious broadcasting in the Big Indonesian Dictionary.<sup>13</sup> Da'wah is also known as *amar ma'ruf nahi munkar*, which translates to "telling the good to prevent the evil".<sup>14</sup> According to Anita Ariani, the definition of da'wah is "something that is an obligation in the teachings of Islam that is imposed by religion on its people, both those who have embraced it and those who have not." Some scholars argue that da'wah is a personal responsibility.<sup>15</sup> According to Nur Ahmad, da'wah is a call or

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<sup>11</sup>Ali Romdhoni, "Relasi Makam, Pesantren, Dan Pedagang: Pengaruh Ziarah Terhadap Pendidikan Dan Ekonomi Di Kajen Kabupaten Pati," *Smart* 1, no. 2 (2015): 203-15, doi:10.18784/smart.v1i2.252.

<sup>12</sup>A Muhyiddin, "Dakwah Lingkungan Perspektif Al-Qur'an," *Jurnal Ilmu Dakwah* 4, no. 15 (2014): 809-25, <http://journal.uinsgd.ac.id/index.php/jid/article/view/423>.

<sup>13</sup>I Suriadi, D, "Komunikasi Dakwah Kultural Di Era Millennial" 18(1) (2019): 86-96.

<sup>14</sup>Y Purwanto, M Taufik, and A. W Jatmika, "Perak Teknologi Informasi Dalam Perkembangan Dakwah Mahasiswa," *Kelompok Keahlian Ilmu Kemanusiaan, Institut Teknologi Bandung*, 2017.

<sup>15</sup>A Ariani, "Peran Dan Posisi Informasi Teknologi (IT) Dalam Dalwah Dan Komunikasi," *IAIN Antasari*, 2014.

invitation to conversion or an attempt to change the situation, both to the individual and to society, to a better and more perfect situation.<sup>16</sup>

Islamic da'wah is Muslim behavior in carrying out Islam as a da'wah religion, which includes elements of *da'i*, da'wah messages, da'wah methods, da'wah media, and *mad'u* (da'wah targets) with the goal of attaching to the ideals of Islamic teachings that apply throughout the ages and in every place.<sup>17</sup> In short, the correct understanding of da'wah is that a *da'i* will influence how propaganda communicates, both verbally and nonverbally. In oral communication, for example, a series of words that come out of the *da'i* are words that have the capacity to influence and move human behavior.

Da'wah serves two purposes: general and specific. The general goal of da'wah is something that is accomplished in all da'wah activities, beginning with the process of influencing someone to be better, whereas the specific (special) goal is the formulation of goals as da'wah. Cultural da'wah is a type of da'wah that emphasizes a culturally Islamic approach.<sup>18</sup> The term "cultural" is derived from the English word "culture," which means politeness, culture, and upkeep. One approach that uses formal doctrines between Islam and politics or Islam and the state is cultural Islam. Da'wah has two major dimensions: first, the truth, which is a message of the value of human life that must be understood, understood, and used as a guide for daily life. Second, openness in the process of delivering messages between *da'i* and *mad'u* in a humane and non-coercive manner based on sound logic.<sup>19</sup>

## 2. Education

The word education is derived from the Indonesian word "didik" and includes the affix "pe" and the suffix "an," which mean the process, method, or act of educating. Education is an effort to foster and develop the spiritual and physical aspects of human personality. Humans can avoid illiteracy and ignorance through education because it has a positive impact on skill realization and mental strength. Education, according to Law No. 20 of 2003, is a fundamental and planned effort to create a learning environment and learning process in which students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills required by themselves, society, and the state.<sup>20</sup>

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<sup>16</sup>Abidin, Yusuf Zinal, and Beni Ahmad Saebani, *Pengantar Sistem Sosial Budaya Di Indonesia* (Bandung: Pustaka Setia, 2014).

<sup>17</sup>A Zaini, "Dakwah Melalui Televisi," *STAIN Kudus*, 2015.

<sup>18</sup>Sulthon, *Menjawab Tantangan Zaman Desail Ilmu Dakwah Kajian Ontologis, Epistimologis, Dan Aksiologis*, I (Yogyakarta: Pustaka Pelajar, 2003).

<sup>19</sup>Bungo, "Pendekatan Dakwah Kultural Dalam Masyarakat Plural."

<sup>20</sup>Marzuki, "POLITIK PENDIDIKAN NASIONAL DALAM BINGKAI UNDANG-UNDANG SISTEM PENDIDIKAN NASIONAL," *Jurnal Penelitian Humaniora* 17, no. 2 (2012): 16-39.

According to Yunus and Langeveld, education is an effort to influence, emphasize, and help children with the goal of improving knowledge, physical, and moral abilities, so that they can become a bridge for children to achieve high goals and ideals. Aside from that, education assists children in carrying out their responsibilities independently and responsibly, as well as delivering and guiding them through the maturation process.<sup>21</sup>

According to Ki Hajar Dewantara, education is a demand in the life of children's growth with the goal of guiding all the natural forces that exist in students so that they can achieve the highest level of safety and happiness in life as humans and members of society.<sup>22</sup> He is also said, educational efforts are aimed at (a) a refined mind, (b) an intelligent brain, and (c) a healthy body. Thus, education has the potential to shape human efforts both physically and mentally, resulting in intelligent, healthy, and virtuous individuals.<sup>23</sup>

Humans can advance to a higher level of physical, mental, and moral development through education. The progress of society's quality can be seen in the aspect of education itself.<sup>24</sup>

### 3. *Local Wisdom*

Local wisdom is a cultural identity or personality in a nation that allows the nation to absorb, even cultivate, outside culture in order to form its own character and abilities.<sup>25</sup> Local wisdom, also known as common wisdom, can be defined as human efforts made by using his mind (cognition) to act and behave in response to something, object, or event that occurs in a specific space.<sup>26</sup> Identity and personality are expected to be able to adjust community views so that there is no shift in values.

Local wisdom, according to Swarsi, is human wisdom based on the philosophy of traditional values, ethics, and behavior, which is also considered

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<sup>21</sup>Biltiser Bachtiar Manti et al., "Konsep Pendidikan Modern Mahmud Yunus Dan Kontribusinya Bagi Lembaga Pendidikan Islam Di Indonesia," *Ta'dibuna: International Journal of Islamic Education* 5, no. 2 (2016): 151–83, doi:10.32832/tadibuna.v5i2.589.

<sup>22</sup>I Made Sugiarta et al., "Filsafat Pendidikan Ki Hajar Dewantara (Tokoh Timur)," *Jurnal Filsafat Indonesia* 2, no. 3 (2019): 124, doi:10.23887/jfi.v2i3.22187.

<sup>23</sup>Eka Yanuarti, "Pemikiran Pendidikan Ki. Hajar Dewantara Dan Relevansinya Dengan Kurikulum 13," *Jurnal Penelitian* 11, no. 2 (2018): 237–66, doi:10.21043/jupe.v11i2.3489.

<sup>24</sup>Naufal Ahmad Rijalul Alam, "Religious Education Practices in Pesantren: Charismatic Kyai Leadership in Academic and Social Activities," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 2 (2020): 195–212, doi:10.15642/jpai.2020.8.2.195-212.

<sup>25</sup>A Wibowo, *Pendidikan Karakter Berbasis Kearifan Lokal Di Sekolah: Konsep, Strategi, Dan Implementasi* (Pustaka Pelajar, 2015).

<sup>26</sup>N.A. Ridwan, "Landasan Keilmuan Kearifan Lokal," *Jurnal Study Islam Dan Budaya*. 5 (1) (2007): 27–38.



good and right values and has a long history.<sup>27</sup> Local wisdom can also be used to protect culture from bad foreign cultures. Local wisdom refers to various cultural riches that grow and develop in a community that is known, trusted, and contains important elements that can strengthen community life cohesion.<sup>28</sup> Local wisdom seeks to improve well-being and foster peace.<sup>29</sup> Local wisdom is a system in the middle of the local community that organizes social life, politics, culture, economy, and the environment.<sup>30</sup> Local wisdom is a conceptual idea that lives in the community, grows, and develops in the public consciousness on a continuous basis, from its sacral nature to the profane (the renewable part of life and mediocrity).<sup>31</sup> Local wisdom, according to Wales, is "the sum of the cultural characteristics that the vast majority of a people share as a result of their early life experiences." The definition contains three points of view: (1) cultural character, (2) a group of cultural owners, and (3) life experiences resulting from cultural character.<sup>32</sup>

Local wisdom has the following meanings and functions: (1) communication identity marker (2) cohesive aspects across citizens, religions, and beliefs (3) cultural elements that live in the community (4) the color of togetherness in a community (5) changes mindset and reciprocal relationships between individuals and groups by placing their own culture (6) Encouraging the establishment of appreciation as well as a common mechanism to ward off various possibilities that reduce or even harm trusted communal solidarity and shared awareness in an integrated community.<sup>33</sup>

#### 4. Islamization

Islamization, according to Al-Attas, is the liberation of humans from magical, mythological, animistic traditions, national culture (which is incompatible with Islam), and the shackles of secularism. Islamization is also the liberation of the human mind from doubt (شك), conjecture (ظن), and empty

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<sup>27</sup>Ahmad Rajafi, "Islam Dan Kearifan Lokal : Pembaruan Hukum Keluarga Di Indonesia Model Inkulturasi Wahyu Dan Budaya Lokal Istilah Hukum Islam Lahir Di Luar Bahasa Arab , Seperti Islamic," 66 | *Akademika* 21, no. 01 (2016): 66-82.

<sup>28</sup>Abdullah Irwan, *Agama Dan Kearifan Lokal Dalam Tantangan Global* (Yogyakarta: Pustaka Pelajar, 2008).

<sup>29</sup>Sibarani Robert, "Foklore Sebagai Media Dan Sumber Pendidikan: Sebua Ancangan Kurikulum Dalam Pembentukan Karakter Siswa Berbasis Nilai Budaya Batak" Dalam *Kearifan Lokal. Hakekat, Peran, Dan Metode Tradisi Lisan* (Endraswara Suwardi Ed.) (Yogyakarta: Penerbit Lontar, 2012).

<sup>30</sup>Husni Thamrin, "Kearifan Lokal Dalam Pelestarian Lingkungan (The Lokal Wisdom in Environmental Sustainable)," *Kutubkhanah* 16 (1) (2013).

<sup>31</sup>Nur'aini Asriati, "Mengembangkan Karakter Peserta Didik Berbasis Kearifan Lokal Melalui Pembelajaran Di Sekolah," *Jurnal Pendidikan Sosiologi Dan Humaniora* 3 (2) (2012).

<sup>32</sup>Rinitami Njatrijani, "Kearifan Lokal Dalam Perspektif Budaya Kota Semarang," *Gema Keadilan* 5, no. 1 (2018): 16-31.

<sup>33</sup>Abdullah Irwan, *Konstruksi Dan Reproduksi Kebudayaan* (Yogyakarta: Pustaka Pelajar, 2010).

argument (حجة فارغة) in favor of belief in spiritual, intelligible, and material realities.<sup>34</sup> Muslims are liberated from the shackles of things that are contrary to Islam as a result of Islamization, as well as peace and harmony among others. According to Mulyadhi Kartanegara, the term "Islamization" should not be understood strictly in terms of teachings that are in accordance with the literal meaning of the Qur'an and hadith, but also from a spiritual standpoint so that it does not conflict with the fundamental teachings of Islam.<sup>35</sup>

Islamization, according to Al-Faruqi, is a process of recasting knowledge in the manner desired by Islam, namely by providing new definitions or meanings, evaluating, and re-projecting Islamic goals. Islamization can also be interpreted as the reintroduction of knowledge as a component of human life. Islamization can be accomplished through trade and fishermen spreading Islam throughout the community. Similarly, Islamic boarding schools should be established in order to deepen and facilitate the process of Islamization.

Webster's new World College Dictionary defines "Islamisasi" as "the incorporation of Islam into another religion".<sup>36</sup> According to Al-Attas, Islamization of science can be accomplished through two related processes: 1. Isolated the key elements and concepts that comprise Western civilization that are now owned by modern knowledge, particularly humanities science. 2. Incorporate Islamic elements and concepts into every field of modern science that is relevant.<sup>37</sup>

Islamization is an important step toward returning to the ultimate legacy of Islamic knowledge and resurrecting superior Islamic civilization. Muslims will be spared feelings of inferiority and *taklid* by returning to the main source of Islamic civilization, which is the source of divine revelation, which "... assumes that everything sourced from the West—from philosophy to ethics, from social theories to the principles of beauty—is superior".<sup>38</sup> Islamization exists only in the application of scientific findings. In other words, Islam becomes the ethical standard, and the value of a science is not a scientific structure.

## D. Results

<sup>34</sup>Salafuddin, "Islamisasi Ilmu Pengetahuan," *Forum Tarbiyah* 11 (2) (2013): 2013.

<sup>35</sup>Kartanegara Mulyadi, *Menyibak Tirai Kejahilan, Pengantar Epistemologi Islam*, (Bandung: Mizan, 2003).

<sup>36</sup>Aziz M Amin, "Webster New World College Dictionary, Islamisasi Sebagai Isu," *Jurnal Ulumul Qur'an* II (4) (1992): 3.

<sup>37</sup>Iswati Iswati, "Upaya Islamisasi Ilmu Pengetahuan Dan Implikasinya Terhadap Pendidikan Islam," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 01 (2017): 90-104, doi:10.24127/att.v1i01.341.

<sup>38</sup>Thamrin, "Kearifan Lokal Dalam Pelestarian Lingkungan (The Lokal Wisdom in Environmental Sustainable)."

**RavidaChauria Shavir**

**The impact of cultural *dakwah* on education  
And islamization**



### 1. *The Dynamics of Syaikh Ahmad Mutamakkin's Journey in Da'wah Dissemination*

The name SyaikhMutamakkin is well known to the public, particularly the santri community, in the north coast region (north coast), especially in Central Java, as a guardian who is active in the da'wah struggle. His da'wah journey takes him from the east to the west, from Tuban, East Java, to Cirebon, West Java. And from north to south, from Pati to the Sunan district of Solo, Central Java. SyaikhMutamakkin'sda'wah was aimed not only at peasants, traders, and other lower-class people, but also at the kingdom's upper-class aristocrats and officials. SyaikhMutamakkin's primary da'wah location is in Kajen, Pati. On his journey later, he became a center for students from various parts of the archipelago to study religion (Islam) in various existing Islamic boarding schools in this village.

*Syaikh Mutamakkin is a Sufi cleric who is active in da'wah activities to spread Islam in the north coast region. It stretches from Tuban in East Java to Cirebon in West Java (West Java). His da'wah activities are centered in Kajen, North Pati. There were many events and political and social intrigues that he had to face during his da'wah in order to confirm the religious beliefs he held. This occurred because the people he was dealing with still strongly adhered to local traditions that uphold the belief in ancestral spirits." (Interview with Abu Zakki Ahmad, Ph.D. on June 18, 2021 in Pati)*

There are many traces of SyaikhMutamakkin's legacy in his preaching area, including *pasujudan* or hermitages where he trains his students to practice *kanuragan* and study religion (Islam), as well as wells used to bathe new Muslims.

*One of SyaikhMutamakkin's most outstanding students is MBahRonggoKusumo, whose grave is located in Ngemplak Village, Pati," Ridhwan, one of SyaikhMutamakkin's Tomb Locksmiths, explained (adjacent to Kajen Village). He is well-known for his supernatural abilities and is the most influential young student in his missionary work. In BulumanisLor Village, SyaikhMutamakkin also has the remains of a well (Pati Utara, about 1 Km from Kajen Village). By the people who live around SumulTulak. Previously, SyaikhMutamakkin used this well to bathe students who had recently converted to Islam. (Interview conducted on June 18, 2021, with M. Ridhwan, Clerk Officer of SyaikhMutamakkin's Tomb in Kajen).*

Syaikh Mutamakkin, like his predecessors from the Walisongo group, uses local cultural and traditional approaches in his da'wah activities. As a result, the religion practiced in his da'wah area is syncretistic rather than puritanical.

**RavidaChauria Shavir**

**The impact of cultural *dakwah* on education  
And islamization**

HarisDachlan, a cultural observer in Tunjungrejo, Pati, conveyed this affirmation. He said:

*The traditions of salvation, sending prayers, bathing heirlooms, alms of the earth, and other local cultures are the result of syncretism taught by the saints, including SyaikhMutamakkin, which is, of course, not found in Islam.*

Syaikh Ahmad Muttakin's Sacred Experiences:

a. *Defeating lust*

Syaikh Ahmad Mutamakkin performed *riyadloh*, or soul training and lust control, one day by fasting from eating and drinking for 40 days. He told his wife to cook it before breaking the fast. Before being served food, he finds himself and tethers himself to a house post, or instructs his wife to tie him tightly. His appetite and lust with all efforts and strength after the food is served. With Allah's will, he can tame the passions that will eventually be defeated.

When lust and lust emerge from a young body, they are transformed into two animals by God's will and eat the food served by his wife until it is clean. The two animals desired to return to his body, but he refused. These two animals are Abdul Qahar and Qomaruddin, two dogs and two lions.

b. *The arrival of a visitor*

Once upon a time, Syaikh Ahmad Mutamakkin was informed of the arrival of a traveler. Because the guest received a packet of rice (rice blessing), which only had dry side dishes, he was served with dried fish dishes. The guest appeared to be so delicious that there was not even a scrap of rice or fish left. The Syaikh wanted to put his mind to the test on this occasion. The Syaikh said with admiration and a smile, with a few sarcastic words. When the Syaikh stated that his dog does not like dried fish heads, his guests devoured them until there was nothing left. Guests are slapped and insulted on the spot. He returned home right away. In his rage, he revealed the Syaikh's private secrets. He created a leaflet containing the Syaikh's secrets. The atmosphere in Java was tense after the leaflets were distributed to the clergy. In such an atmosphere, some scholars went to the Syaikh's house on purpose, giving warnings. The Syaikh, on the other hand, remained silent on the subject.

c. *Put the knowledge to the test*

K. Kedung Gede, a scholar, arrived one day with the intention of measuring and testing Syaikh Ahmad Mutamakkin's knowledge with various problems. He then arrived at the Syaikh's house and, before he could express himself, he unconsciously said that he would study with him. It was also stated that despite the fact that he did not know the letter alif. K. GedungGede was skeptical of the Syaikh's assertion. Because the original intent was to put

the Syaikh's knowledge to the test. In his small heart, he became skeptical, believing that the Syaikh could not have known the letter alif. He was helpless in the face of such a statement. He went to the mosque to pray at noon. He noticed the atmosphere in the mosque after praying. It is known that there is a circular inscription above the ceiling and a lettered board inside. The scholar became increasingly concerned because he felt his knowledge had run out and was no longer on par with that of the Syaikh. So, he went back to the Syaikh's house and stated that he would study with the Syaikh.

When he heard this, the Syaikh suggested staying for a month. He was given a lesson in noble knowledge after fulfilling the will of the Syaikh, and he was sworn in so that he would not violate his mandates. K. GedungGede's heart then became calm and steady after admitting his mistake.

## 2. *The Origin of "DesaSantri"*

In the Santri tradition, "blessing" is a vocabulary that is thought to exist and is bestowed on those whom God chooses. Places, objects, humans, and other creatures are among the objects of abundance of blessings. Many people believe that Kajen is one of the places that "arrives" as a result of the presence of SyaikhMutamakkin, who established the village as the base for the santri and their da'wah activities. The santri are the people who come to SyaikhMutamakkin in religious knowledge and recite the Qur'an to him. Masykuri, a santri in the 1970s, said.

*If we follow the stories told by the kiyai in Kajen about the origin of the Santri Village, we will find the story of SyaikhMutamakkin's journey in this village. He not only preached in various regions of Java, but he also established a boarding school in Kajen that served as the foundation for the local community's study of religious knowledge. Because of the large number of Islamic boarding schools in this village, which were not found anywhere else in Indonesia, Kajen became a Santri Village from this point in its development until the turn of the twentieth century. The number of Islamic boarding schools in Kajen increased dramatically until the 1990s, when the number reached 30 pesantren with an estimated student population of 12,000 people." (Interview with Masykuri, a Kajen Village community leader.*

Entering the year 2000 or nearing the 21st century, Semarang Kajen and its pesantren are expanding. The presence of students from all over the archipelago, and even from other countries, can no longer be denied. When the Hijri calendar system entered the month of Shawwal, waves of their presence were felt as they crowded the streets in the Kajen area. There are currently 45 Islamic boarding schools in Kajen, with a total student population of around 15,000 people. SLTA/MA (Aliyah) has 5 schools; SLTP/MTs (Tsanawi) has 6

schools; SD/MI (Ibtidaiyah) has 5 schools; TPI (Taman Pendidikan Al-Quran) has 4 schools; and Kindergarten (Kindergarten) has 3 schools. Sholihul, austadz at a Kajen school, stated:

*Since 2000, the number of students staying at Islamic boarding schools in Kajen Village has increased significantly." The rise began after the reformation, when Gus Dur became Indonesia's fourth president, and has continued to this day. Interestingly, today's pesantren in Kajen do not use the curriculum system of the past, but rather the curriculum adopted by the government (Kemendiknas), which includes the use of bilingualism and other systems oriented toward the global market." (Results of an interview with Solihul, an Ustadz, on June 18, 2021, in Kajen)*

Currently, Kajen may be a place for students to study that is not only focused on religious knowledge, but also on other sciences that are primarily concerned with the economy and the needs of the global market. This is marked by foreign language learning centers, such as English, Arabic, and Chinese, which are in high demand among santri and other students from neighboring villages.

*Kajen has initially only offered Arabic language courses since 2000. When the global market began to open the following year, many friends at Kajen took advantage of the momentum to open foreign language courses: English and Chinese, to meet the needs of the overseas market. They become not only manual laborers in Hong Kong, Europe, and Japan, but also mechanical workers in multinational corporations in these countries." (The outcome of Arif's interview).*

### 3. Cultural Da'wah of Syaikh Mutamakin in Kajen

Da'wah in villages on Java's north coast is familiar with a cultural approach, and the same is applied to various Islamic boarding schools in Kajen. Previously, da'wah activists did not have to wait for requests or invitations from the general public. The preachers took the initiative to travel to places (communities) where it was determined that people needed religious advice to improve their lives. In this action, the *da'i* are frequently confronted with the personality of certain people who refuse to accept these religious teachings. Of course, for *da'i* activists, this is a challenge that must be met wisely, as demonstrated by Walisongo and even the Prophet SAW in carrying out his da'wah mission. This is where the *da'i*'s intelligence and ingenuity are required to ensure that people do not flee.

In carrying out their da'wah missions, the kiyai who hold the cottage in Kajen prioritize cultural da'wah rather than other methods. The difference is that in the past, the *da'i* immersed themselves in the community that became

RavidaChauria Shavir

The impact of cultural *dakwah* on education  
And islamization

the object of their da'wah, whereas today, the kiyai are more waiting for the invitation of the community that requires spiritual enlightenment from the kiyai, also known as recitation. Because there are many kiyai who run Islamic boarding schools in Kajen and have experience lecturing, people are frequently invited to give *mauidhahhasanah* (recitation lectures).

*In the 1970s, Kajen had a large number of preachers (da'wah interpreters) who were well-liked by the people of the north coast region because the weight of their lectures was appropriate for the audience. KH.Thohir and KH.DurriNawawi are two lecturers who are well-liked by the people of the north coast due to the content of their lectures, which is acceptable to the general public. It is popular not only among the educated, but also among the general public. These kiai are usually invited by the community at specific times, such as the MaulidNabi SAW, Isra' Mikraj, Halal bi Halal, and other major Islamic holidays. Another cultural da'wah activity that the community enjoys is the Kemisan recitation activity, which has been organized by KH. Abdullah Salam since the 1970s. The difference is that Mbah Salam's cultural da'wah is held in his hut using the mbalah book system. Which is interesting because thousands of people who attended his recitation were given the same portion of lunch after the recitation (plate). This practice has been going on for about 35 years. (Results of an interview with Sofwan, an ustadz at Kajen, on June 19, 2021).*

The traces of da'wah left by the kyai are extremely beneficial in raising the morale of the community and increasing their understanding of the significance of social life.

*The areas that were originally known as black because of the large number of people who liked "mo limo" (playing, madat, madon, drinking, and thieves), with the presence of kiyai from Kajen who were active in preaching there, gradually changed the attitude of life of the local community to become more organized and better. Until now, the pesantren in Kajen have maintained this type of da'wah approach. Because this approach system is thought to provide numerous benefits to people in the north coast region (north coast).(Results of an interview with Erfan, a lecturer at Kajen, on June 19, 2021).*

#### **4. The Kajen Region's Economic Development**

Kajen's expression shifts. Being an Economic Village has been felt since the 1980s, when the Islamic boarding schools in this village began to adapt to the government's education system. If boarding schools and schools in Kajen were unable to accept the (state) equality exam in previous years, there has been a significant change since the 1980s that allows or even requires schools to take the equality exam alongside state schools. Because of the existence of this new system, the community has flocked to the huts in Kajen to study. The equality

**RavidaChauria Shavir**

**The impact of cultural *dakwah* on education  
And islamization**

test indicates that there is no distinction between a government-run school and a pesantren-run school.

*Of course, an increase in the number of students who stay and study in Kajen has an impact on the community's economic development. A total of fifteen thousand santri is not a small sum. The existence of an economic village in Kajen will astound you. Despite the fact that Kajen is only a village, the economic cycle in this region is very large. Not only in terms of primary needs that support the community's economic life, but also in terms of secondary needs. (Interview with Wawan, a seller of HP accessories in Kajen, on June 19, 2021).*

Wawan's statement is spot on. The road connecting Ngemplak Village (west of Kajen Village) and Sekarjalak Village (east of Kajen Village) is lined with electronics, retail, supermarkets, food stalls, and coffee and snack stalls. When it comes to school holidays, which are from Thursday afternoon to Friday night, the community's economic stretch is becoming more significant. To meet their needs, thousands of boarding school students and students filled the road from Ngemplak to Sekarjalak. In addition to food, many HP counters serve as a place for kids to spend their pocket money. Kajen is only a small village, but its potential extends beyond its village status. The general public believes that

## E. Conclusion

Syaikh Ahmad Mutamakin's cultural da'wah became the main witness and characteristic of the development of da'wah on Java's North Coast. Education, Islamization, and Cultural Heritage are three manifestations of its development. Until now, this phenomenon has served as a cultural meeting place for the local community, with one manifestation taking the form of the *Santri Village*. This cultural da'wah has a positive influence on changing attitudes, behavior, and spirituality in the local community. Furthermore, the presence of the *Santri Village* in Kajen, Pati, has resulted in significant social changes in the surrounding community, particularly in the areas of religious education and economic development. The presence of santri in a disproportionately large number for the size of a village encourages the community to adapt to its sociological circumstances. Students and the surrounding community formed a mutually beneficial relationship (mutualism symbiosis) as a result of this. Kajen is not only a Sanri Village, but also a scientific and religious development center.

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