

KH. AHMAD SHOFAWI (1928-1962 M); CLERIC AND BATIK MERCHANT WHO CONTRIBUTED GREATLY TO ISLAMIC DA'WAH IN SURAKARTA

Raha Bistara¹⁾, Firindah Nufus²⁾

^{1,2)}UIN Raden Mas Said Surakarta

rahabistara07@gmail.com¹⁾, indahfirindah@gmail.com²⁾

ABSTRACT

This article wants to discuss how the dakwah patters carried out by the Kiai Shofawi. As a scholar and a batik merchant, Kiai Shofawi chose to deliver of sermon, not verbal. Therefore, this system make Islam is more easily accepted in all levels of society. Islam a solution for those people who really need it. This was proven by Kiai Shofawi as a generous merchant and polite scholar. His mission is implemented through the world of batik commerce and build a modern formal educational institutions. This proves that dakwah deliver if sermon is successful, Islam can be accepted happily whitout any violence. By using the heuristic method with examing the studied, literature, and field sources. This study expected to answer the questions which are present regarding the role of the Kiai Shofawi in spreading Islam in Surakarta. This is complicated, because there is little previous studies especially discussed the role of this particular scholar. The presence of islamic educational institutions such as Ta'mirul Islam and Al-Muayyad islamic boarding school show that the development of Kiai Shofawi missions' in Surakarta is successful. This has eliminated scholars who are inleketual and intellectual in the style of islamic scholar.

Keywords: *Shofawi grid, Batik merchant, Islamic da'wah.*

A. INTRODUCTION

Da'wah carried out by scholars and missionaries have to prioritize the nature of wisdom and not be forced. Da'wah must adapt to the local culture. For Marx R. Woodward the existing cultural and religious patterns, along with the configuration of local socio-economic forces greatly influence the way religious texts are interpreted.¹ That way, while what is echoed by the *ushuliyah* rules which read *al'adatu muhakkamah* which means habits can be used as legal support, the path is also very diverse, one of which is the process of cultural acculturation.

Culture is an activity that is carried out continuously so that it becomes a tradition. Tradition is a treasure that continues to live in society from generation to generation whose existence will continue to be maintained and preserved. Inheritance refers to the process of spreading traditions from time to time, while construction refers to the determination and naming of traditions to others.²

Batik is a legacy and is one of the most important identities in Javanese society. Batik has a deep philosophical meaning in the minds of the Javanese people, especially in rural communities such as Yogyakarta and Solo. Batik is the most important symbol in daily life of the Javanese people. Batik can be illustrated as a depiction of life carried out on cloth and has become a hereditary tradition for the culture of the royal families in Indonesia, especially in Java.³

Javanese society is a society that highly respects and respects ancestral cultural heritage. Ancestral heritage has various forms, including cultural heritage, religious heritage, and heritage in the form of historical heritage objects. Of the several cultures from Java, the most prominent culture is religious culture, this culture is usually used by Javanese people as a means to get to the creator.⁴ Batik has a very high religious value in bringing creatures closer to the *khaliq*. As a city with the symbol of the spirit

¹ Mark R. Woodward, *Islam in Java: Normative Piety and Mysticism*, terj. Hairus Salim HS (Yogyakarta: IRCiSoD, 2017), 86.

² Ismail Yahya dkk, *Adat-Adat Jawa Dalam Bulan-Bulan Islam: Adakah Pertentangan* (Jakarta: Inti Media, 2009), 5.

³ Asti Musaman dan Ambar B. Arini, *Batik Warisan Adhilihing Nusantara* (Yogyakarta: G-Media, 2011). h. 3.

⁴ Siti Nurlaili M dan Ari Hikmawati, "Motif Batik Tradisional Surakarta Tinjauan Makna Filosofis Dan Nilai-Nilai Islam Siti," *Al-Ulum* 18, no. 2 (2018): 365–83.

of java, Solo was transformed as a city with spiritual power under Kasunan Palace.

In Solo, there is Laweyan village which has been the center of the batik craft tradition since 1546 AD and became the center of the largest batik industry in Asia and even in the world in the early 20th century. Along with the industrial competition, it turns out that the process of making batik using canting is no longer in demand, besides the price is skyrocketing and not all groups wear this type of batik. Finally, most of the batik makers use stamping machines in the batik-making process. Thus, this is known as batik modernization.⁵

With the complex dynamics of batik, there emerged accomplished merchants who played an essential role in establishing themselves as superior individuals⁶ and running batik as a propaganda tool as well as their propaganda tool against the colonials who controlled the economy in Surakarta. Call it one of them Haji Samanhudi, an Islamic batik merchant and founder of the Sarekat Dagang Islam association or commonly referred to as SDI in 1911, was originally formed as an association of Bumi Putera Traders (PPBS) in 1935.⁷

Apart from Haji Samanhudi, some merchants and scholars spread Islamic da'wah in Surakarta. Call it KH Ahmad Shofawi. In addition to his pious figure, he is also known as an advanced and bonafide batik merchant. As a scholar, KH Ahmad Shofawi in preaching is not just an oral bill but with his actions every day (*bil hal*). A merchant is one of his da'wah in spreading goodness, he always teaches the children and employees who work for him not to forget his belief (Islam) and the teachings that have been ordered in the Qur'an and Sunnah.

Kiai Shofawi's major contribution to the development of Islam in Surakarta was building mosque and Islamic boarding schools. These two institutions are a milestone in the development of Islamic institutions,

⁵ Soedarmono, *Mbok Mase Pengusaha Batik Di Laweyan Solo Awal Abad 20* (Jakarta: Yayasan Warna Warni Indonesia, 2006). h. 44.

⁶ Julie Chernov Hwang, "Dakwah before Jihad: Understanding the Behaviour of Jemaah Islamiyah," *Contemporary Southeast Asia* 41, no. 1 (2019): 14–34, <https://doi.org/10.1355/cs41-1b>.

⁷ Dede Rohayati, "Saudagar Bandoeng 1906-1930-An," *Lembaran Sejarah* 14, no. 1 (2018).

especially in Surakarta. In this way, the da'wah that carried out by Kiai Shofawi is clearly visible and implemented in daily life which makes Islam acceptable to the general public.

B. RESEARCH RESULTS AND DISCUSSION

Biography of KH Ahmad Shofawi

As a scholar as well as a very generous merchant, KH Ahmad Shofawi was born in Surakarta in 1879 AD. The people of Surakarta know him better than Kiai Shofawi. He was the eldest of seven children whose father was Akram bin Moh Ikram bin Thohir. From the genealogy of his mother, Nyai Thohir, Kiai Ahmad Shofawi, and above are connected to Prabu Brawijaya V. Meanwhile, from the path of his father, Haji Thohir, his lineage can be traced to Kiai Mohammad Besari in Tegalsari, Ponorogo. So it was not without reason that when Haji Thohir was in Surakarta, he gave the name of the village where he lived.⁸

Kiai Shofawi's education as a child was obtained from his father, especially regarding Islamic sciences. After reaching his teens, his religious odyssey was deepened in Islamic boarding school such as Pondok Termas, which is located in the Pacitan area of East Java, where at that time the Islamic Boarding School was under the leadership of Kiai Dimyanthi Abdullah, the younger brother of Syech Mahfudz at Termas. After completing his education there, Kiai Shofawi did not immediately go into the community to preach but continued his religions studies at the Kiai Ahmad Kadirejo Islamic boarding school, Karanganom, Klaten.

Syech Ahmad as the caretaker of the Islamic boarding school is a scholar as well as a murshid thoriqoh Syadziliyah whose sanad reaches Shaykh Nahrawi (Mecca). During his stay at the Islamic boarding school, Kiai Shofawi established a good friendly relationship with one of the sons of a pious wealthy man, namely Kiai Abdul Manan, who later Kiai Shofawi together with Kiai Abdul Manan founded the Al-Muayyad Mangkuyudan Islamic Boarding School which is located in the Solo area of Central Java. Their friendship is symbolized by the friendship of the world and the hereafter. One is a rich and generous scholar, while the other is a scholar

⁸ Chaorul Fuad Yusuf, *Ensiklopedi Pemuka Agama Nusantara* (Jakarta: Puslitbang Lektue dan Khazanah Keagamaan Badan Litbang dan Diklat Kementrian Agama, 2016). h. 743.

from the special Syadziliyah congregation. Both of them are also known as *wira'i*, like Riyadh, and are obedient to teachers and Kiai.⁹

Kiai Ahmad Shofawi also studied with KH Muid bin Muhammad Thohir Tempusari who was also the caretaker of the Tempusari Islamic Boarding School, Klaten, and also a member of the Syadziliyah congregation. During his study with Kiai Abdul Mu'id, he studied a lot of good books in the field of fiqh, tasawuf, and interpretation. As a pious figure and a role model in society, Kiai Shofawi has two principles that are used as guidelines in his life, namely: *Qu anfusakum wa ahlikum nara* and *wa ta'awanu 'alal birri wattaqwa*.

Becoming a Batik Merchant as a Way of Da'wah

After completing his education at a pesantren, Kiai Shofawi was interested in the world of entrepreneurship. Kiai Shofawi, like his family, chose batik cloth entrepreneurship. His persistence in pursuing the business world led him to become one of the leading wealthy people in the Laweyan region. For him, being a batik merchant is like the clergy who teach goodness in the pulpits of mosques or Islamic boarding schools. Becoming a merchant was the wisest choice of da'wah at that time because it could support people who could not earn a living in addition to teaching Islamic values to those who worked for them.

The beginning of his career in preaching was not as smooth as one might imagine, Kiai Shofawi at the beginning of his marriage and business still lived with his in-laws while slowly building his business. With great difficulty, finally, Kiai Shofawi created his own batik company, which was named batik "Kurma". Giving the name is not without reason. The name "Kurma" was chosen as the company's name because dates are considered to be so sweet that Kiai Shofawi chose the name. While another reason is that the date palm is one of the fruits that grow in several eastern Islamic regions such as Saudi Arabia, Tunisia, Algeria, and Egypt.

Kiai Shofawi saw that the Islam that developed in the above countries had a variety of patterns from one country to another. This is what later became the inspiration for Kiai Shofawi in choosing the name of the

⁹ Tim Penulis Darul Afkar Institute, *Menelusuri Jejak Enam Kiai Di Solo Raya* (Surakarta: PP Darul Afkar dan Bukuku Media, 2017). h. 56.

batik. He hopes that his da'wah which is channeled by means of batik can make himself and the wider community aware of universal Islamic values. Because in essence using batik cloth aims to instill awareness in the community about the content of religious and cultural values of the batik motifs made.¹⁰ The more people understand the meaning of each batik motif, the more religious their lives will be.

That is the goal of Kiai Shofawi who wants to make people aware through the motifs and names of the selected batik. For him, the da'wah that most affected the community was the da'wah *bil hal*, not the verbal bill, which was implemented in the world of batik commerce. In preaching, patience is needed as well as batik, batik essentially teaches us to be patient. Moreover, at that time the process of batik was still using traditional tools in the form of canting. Batik with canting takes at least one month to produce a good batik. Likewise, preaching to invite goodness takes a long time, and one must be patient.

The religiosity of the Laweyan community's view of life at that time on religious teachings needed to be known, because religious teachings would affect their social life and behavior. The Laweyan people are mostly adherents of Islam. The Laweyan community has various concepts related to secular interests, namely opening the drum and closing the drum. This means that religion needs to be needed when people are born into humans and when people close themselves into humans.¹¹ That way the Laweyan people are very religious in the joints of life, their pattern of togetherness greatly affects the social life that exists there. Kiai Shofawi is one of them who uses the above principles.

Of course, because date batik is located in the city of Surakarta, the pattern developed by Kiai Shofawi also follows the pattern of diversity in the Laweyan community, which is very religious. Because every batik made has its philosophical meaning based on a view of life as local wisdom. The batik masters produce batik designs through a process of self-determination, meditation to get the whispers of their conscience, which is like getting a divine revelation. Batik is not just a physical activity, but has an inward

¹⁰ Siti Nurlaili M & Ari Hikmawati, "Motif Batik Tradisional Surakarta Tinjauan Makna Filosofis Dan Nilai-Nilai Islam Siti."

¹¹ Dhian Lestari Hastuti, "Status Dan Identitas Sosial Saudagar Batik Laweyan Dalam Interior Dalem Indis Di Awal Abad Ke-20," *Dewa Ruci* 7, no. 1 (2011): 140–60.

dimension, contains prayer or hope and learning. That is what Kiai Shofawi did in determining the name and desired batik pattern.

With its creation, batik designs always consider the goals of values that apply to certain people, by always linking economic, social, and religious systems.¹² Since the Laweyan community is mostly moslem and religious, the batik motifs designed cannot be separated from those elements. The choice of the name "Kurma" was considered appropriate, by looking at the Laweyan community as it is, batik Kurma is present as batik that can be accepted by all circles of society, not only certain circles.

Traditional batik motifs in Surakarta can be the basis for the implementation of Islamic values. The Qur'an acts as a guiding line for the enculturation process of ongoing customs. Thus, what Kiai Shofawi wants is that people can practice Islamic values without losing their local cultural traditions. This is where the authenticity of Islam lies, people do not need to lose their culture in carrying out the values of Islam which are hanif.¹³ Because essentially batik has a symbolic meaning as a prayer and hope that is used in certain events.¹⁴

Batik culture is a means to acculturate Islamic values and the culture of the Surakarta people. Social institutions that must use certain traditional batik motifs that adapt to traditional ceremonial procedures, symbolize the meaning of existing symbols of Islamic values. These institutions do not escape the result of the dialectic between the customs and traditions that developed with the values of Islam. Kiai Shofawi did this work by combining Islamic values with the need for social institutions prevailing in Surakarta society.

¹² Pujiyanto, "FENOMENA DESAIN BATIK SURAKARTA DAN YOGYAKARTA," *Jurusan Seni Dan Desain Fakultas Sastra Universitas Negeri Malang* 11, no. 1 (2013): 68–86.

¹³ Ali Sodikin, *Antropologi AL-Quran Model Dialektika Wahyu & Budaya* (Yogyakarta: Ar-Ruzz Media, 2008). h. 209.

¹⁴ Rizali Nanang, "Ritual Islam Dalam Motif Batik Besurek-Bengkulu," *IBDA` : Jurnal Kajian Islam Dan Budaya* 13, no. 2 (2015): 75–85, <https://doi.org/10.24090/ibda.v13i2.662>.

KH. Ahmad Shofawi's Da'wah Pattern

With the acculturation between Islamic values and local culture implemented through batik made, Kiai Shofawi then built several da'wah institutions that were used as media for da'wah and the spread of Islamic values. These institutions are proof that Kiai Shofawi's life is only devoted to the continuation of the Islamic religion and this becomes a charity for the life to come.

Kiai Shofawi's thoughts are more influenced by the family environment, the surrounding community and the Islamic boarding school where he used to study there. It is no exaggeration to say that Kiai Shofawi's ancestor, Kiai Hasan Besari, had a spiritual influence on Kiai Shofawi. Kiai Hasan Besari, who is a scholar of the Qur'an and a leading hadith of the 19th century AD, was added as a scholar who was an expert in tirakat. In addition, Kiai Hasan Besari is a teacher for the children of the poets and princes of Surakarta Palace, one of whom is known as the most productive and ultimate poet, R.Ng. Ronggowarsito.¹⁵

Kiai Shofawi got a lot of knowledge of Islamic education from his parents and teachers at Islamic boarding school. This learning pattern indirectly influences Kiai Shofawi's thinking and behavior. One of Kiai Shofawi's children said that Kiai Shofawi's learning model was applied in everyday life, especially to his family regarding the simplicity of life and Kiai Shofawi's caution in keeping matters between halal and haram but also maintaining chastity.¹⁶ We can see the confession of Nyai Ari Hikmawati as the granddaughter of Kiai Shofawi:

“Mbah Shofawi once studied at several Islamic boarding schools, one of which was in the Klaten boarding school. He also

¹⁵ R. Ng Ronggowarsita who died on December 24, 1873. was born on April 15, 1802 into a prominent lineage of court poets. The poets appointed in The work were not only the best literary experts in their generation but also became spiritual adviser to king and kingdom. with knowledge and wisdom, both natural and supernatural, he is an excellent scholar and a human being who is blessed with kapunjanggan's revelation. Ronggowarsito was the last person to reach this level of poet. He inherited the rank of this great-grandfather R. Ng Yasadipura I (1729-1803). See the rest Nancy K. Florida, *Jawa-Islam Di Masa Kolonial: Suluk, Santri, Dan Pujangga Jawa* (Yogyakarta: Buku Langgar, 2020). h. 142-143.

¹⁶ “Kiai Idris Shofawi interview” June 20, 2019.

studied at the Termas Islamic boarding school. In terms of education, he only studied religion”.

“Mbah Shofawi is a wira'i person, very careful and anticipates bad things such as disobedience. There is a story about his wira'i, one day the Tegalsari mosque was entered accidentally by a dog and he did not tell anyone else to sanctify the mosque, but he himself sanctified it”¹⁷

This learning was applied to himself and his family, because protecting his family from things that were lawful and unlawful was a principle that Kiai Shofawi firmly adhered to. His principle is taken from At-Tahrim: 66, as the leader of the family, Kiai Shofawi is aware that he has to protect his family from the fire of hell in addition to educating his family in the matter of monotheism. Faith education that is instilled in their families from the start will keep them from current development that will have a big impact in the future.¹⁸

For the education of their children, Kiai Shofawi brought in teachers who were considered special. Among them are KH. Djauhar Keprabon and KH. Mawardi Sepuh Keprabon. KH. Masjhud Keprabon is one of the founders of NU in Solo and an expert scholar in the science of nahwu, KH. Asy'ari Tegalsari as well as an expert in the science of falaq. Kiai Shofawi brought in those scholars specifically to teach religious knowledge to his children.¹⁹ Regarding education for his family, Kiai Shofawi is really serious, there must be a scientific chain for them so that they can develop knowledge in society.

The learning pattern that carried out by Kiai Shofawi is the majelis ta'lim model where this learning becomes the most flexible place for Islamic education and is not related to time and place. His nature is very open so that all levels of society can experience the education made by Kiai Shofawi. So it is not surprising that the people around and outside Laweyan participate in studying Islam taught by Kiai Shofawi. Regarding the curriculum delivered by Kiai Shofawi, there are various kinds ranging from

¹⁷ “Ari Hikmawati interview “November 14, 2019.

¹⁸ “Ahmadu Hidjan interview” June 11, 2019.

¹⁹ “Ahmadu Hidjan interview.”

interpretation, hadith, monotheism, fiqh, and sufism or related to life problems from an Islamic perspective.²⁰

Kiai Shofawi until the end of his life always held the principles contained in the word of God (Al-Maidah: 2). With this principle, we know that Kiai Shofawi instills social education in his life. By providing social education to the community, it is hoped that people will be formed who have the nature of compassion for each other regardless of environment, occupation, race, or religion. As long as a person is useful to others then he/she is a good moslem.²¹

In addition to the above principles, Kiai Shofawi also has the desire and aspiration to realize his da'wah as a scholar. One of them is he wanted to establish a residence near the boarding school. The dream has not been realized because a mosque complex has been built near the house and it is not possible to build a boarding school. From the two principles above in the world of education, Kiai Shofawi wanted to produce generations who are experts in the field of religious knowledge so that they can provide benefits to society largely.²² This became one of the backgrounds for the establishment of a boarding school, namely PP Ta'mirul Islam Solo whose main goal was to create pious scholars for the society.

Tegalsari Laweyan Mosque Heritage of Kiai Shofawi's Dakwah

The mosque is a form of Islamic culture in the field of architecture that has provided space for Moslems in the process of cultural acculturation. Besides functioning as a place of worship for Moslems, the mosque is also used as an Islamic educational institution regarding religious sciences and other social activities.²³ So the use of the mosque here is very complex, not only acting as a place for Moslem worship rituals, but also as a place to exchange knowledge and other social activities..

The village of Tegalsari Laweyan, the village of Kiai Shofawi, has long been known as a religious group, where the majority of the population

²⁰ Helmawati, *Pendidikan Nasional Dan Optimalisasi Majelis Ta'lim "Peran Aktif Majelis Ta'lim Meningkatkan Mutu Pendidikan"* (Jakarta: PT. Rineka Cipta, 2013). h. 77.

²¹ "Ari Hikmawati interview" November 14, 2019.

²² "Ari Hikmawati interview."

²³ Yulianto Sumalyo, *Arsitektur Masjid Dan Monumen Sejarah Muslim* (Yogyakarta: Gadjah Mada University Press, 2006). h. 22.

is Moslem and there are many scholars there consisting of various groups, one of which is batik merchants. Compared to other villages in the Surakarta area, Tegalsari village is known as a village with a strong religious climate. Religious activities are so thick there, coupled with the establishment of the Tegalsari Mosque which makes religious activities there increasingly developed and circulated widely.

The initial purpose of establishing the Tegalsari Mosque was to make it easier for the Tegalsari community and batik workers in the surrounding area to carry out Friday prayers.²⁴ This mosque is a “Private” mosque and the first mosque to be established in the city of Bengawan, Surakarta. Referred to as “Private” because the full cost of building the mosque was borne personally by a pious rich man named KH. Ahmad Shofawi. Kiai Shofawi is a pious cleric as well as a batik merchant whose name is familiar in the city of Solo.²⁵

For Kareel Steenbrink, the establishment of this mosque as an effort to spread the word of Islam during difficult times under the supervisor of the colonialist, the colonial government should not have helped either manpower or financially during the construction process²⁶. With this Kiai Shofawi was inspired to build a mosque as the most relevant da’wah media at that time as a symbol of the existence of Islam in terms of existential culture.

At that time, the Surakarta area only had four mosques which were under the authority of the Keraton. The mosques include the Great Mosque of Surakarta, which was built in the mid-18th century by Sri Susuhunan Pakubuwono X, in the eastern part of Solo, the Wustha Mangkunegara Mosque on the west side of Solo, the Kepatihan Mosque on the north side, and the Laweyan Mosque on the south side of Solo. The process of building the Tegalsari Mosque initially used costs from the remainder of the child’s Hajj departure from Kiai Shofawi, because it received blessings from the holy land, the construction of the Tegalsari Mosque regarding the cost did

²⁴ “Kiai Idris Shofawi interview.”

²⁵ Abdul Baqir Zein, *Masjid-Masjid Bersejarah Di Indonesia* (Yogyakarta: Gema Insani Press, 1999). h. 204.

²⁶ Karel Steenbrink, *Dutch Colonialism and Islam in Indonesia: Conflict and Contact 1596-1950*, terj. Suryan A. Jamrah (Yogyakarta: Gading, 2017), 252.

not feel that it would be a burden for Kiai Shofawi. In fact, it was logically impossible to build a mosque at that time, the entire cost was borne by himself. As we can see in the image below:



Picture1: The gate of the Tegalsari mosque and the inscription of the first Foundation of the mosque.

Before building the mosque, Kiai Shofawi asked for the blessing of scholars who were considered charismatic such as KH Manshur Popongan and Munawir Krapyak. Getting the blessing of the special scholars is an obligation for students or other scholars when they want to carry out certain purposes. This tradition has stuck until today among the javanese Muslim community. Regarding the concept of building Tegalsari mosque, it fully follows the pattern of the Great Mosque of Surakarta. Starting from the spatial planning, the roof model used is typical of three tiered Javanese, ablution place, and a pool before entering the mosque. Tegalsari mosque is also equipped with a drum with a diameter of 1,25m and added a kenthongan which is almost the same age as the building.²⁷

The construction of Tegalsari mosque began in 1928M and was finished in 1929. At that time the affairs of the palace construction had full power both in terms of development and maintenance. For that, in building Tegalsari mosque must have permission from the palace. That permission obtain through the leader of anomal interpretation. The lead of the palace during Sri Susuhunan Pakubawana X era, the father from K.H.R. Moh Adnan.²⁸ Before getting bless, the palace asked any question that has to answer Kiai Shofawi about the costruction of that mosque.

²⁷ "Ahmadu Hidjan interview."

²⁸ "Ahmadu Hidjan interview."

The palace allowed the construction of the mosque with the condition that build a mosque were student of mutihan forty people. What is meant by student of mutihan are those who practice kaffah islam that performing five times daily prayers, issuing zakat, carrying out zakat, fasting, and performing hajj who can afford it. Kiai Shofawi fulfilled the conditions requested by the palace and handed over the construction of the mosque to his son in law KH. R. Moh Adnan or Mbah Adnan.

During construction, Tegalsari mosque has unique compared to another mosque in Surakarta. This mosque has sundial or called by bencet. This sundial was made by one of Tegalsari mosque scholar, KH. Ahmad Asy'ari a scholar who was an expert in the science of nahwu and falaq at that time. The sundial has the same age as the Tegalsari mosque. One of the administrators of the Tegalsari mosque said:

“The beginning of the manufacture of a sundial or sundial started from ancient times, there was no watch or the right time for the arrival of prayer times. Then there was an idea from the kiai (KH Achmad Asy'ari) to calculate with the science of falaq then realized by making a sundial” he said.²⁹

The function of this sundial is not only as a prayer times indicator but also used to indicate certain seasons that occur in Java and also the months in Java. This sundial continues to be used from time to time, therefore, to maintain the continuity of this sundial, several people have been appointed to manage and operate it. Among the people appointed were Haji Mustnawi, Haji Muhammad bin Sulaiman, and Syakur Adra'i. This appointment is intended to protect and preserve the button because not everyone can operate the timekeeping machine.



Picture 2: The picture of the bent hole used as a prayer time maker for personal document was taken on October 30, 2019.

²⁹ “ Syakur Adra'i interview” October 30, 2019.

Established Mardi Busono Madrasa (*Al-Madrasah Al-Islamiyah Asasut Ta'mir*) as Kiai Shofawi's Formal Da'wah

After completing the construction of the Tegalsari mosque, Kiai Shofawi wanted to build a madrasa. The construction of this madrasa emerged as a forum for Islamic education. The establishment of the madrasa was also motivated by the lack of Islamic educational institutions at that time. Added the natives rarely get the chance to attend school. For Kiai Shofawi, educational institutions are very important, not only for eradicating ignorance but also as a means of spreading Islam in the environment.

The construction of this madrasa was carried out in 1929 which was led by Muhammad Adnan or can be called Den Kaji Ngadnan helped by several people to pioneered the establishment of a school in the Tegalsari neighborhood. The madrasa was given the name "Mardi Busono". The choice of the name Mardi Busono was not without reason. First, Mardi Busono has a good meaning, namely from the word "mardi" which means to organize. While "busono" means clothing, busono can also be meant as religion, because in Javanese religion means *ageming aji*. In other words, Mardi Busono has the meaning of a place to organize morals and religion.³⁰

In solo, there are two madrasas named Mardi Busono, in the Tegalsari area and the Keprabon area. Mardi Busono Tegalsari was transformed into Al-Madrasah Al-Islamiyah Asasut Ta'mir Tegalsari. Ahmad Hidjan, one of the elders said that within one year the construction of the mosque has already done, then was built a madrasa was led by Den Kaji Ngadnan. Then the madrasa was called "Mardi Busono" then over time transformed into "Madrasahah Asasut Ta'mir" he said.³¹

The choice of the name Mardi Busono, which uses Javanese (not Arabic) connotations, was one of the political tactics against the Dutch East Indies colonialism, which at that time was strictly monitoring the santri and pesantren groups, whose struggles were visible in expelling the colonialists, especially since the Java War (1825-1830). This Mardi Busono School became the forerunner to the establishment of a formal educational

³⁰ "Ahmadu Hidjan interview."

³¹ "Ahmadu Hidjan interview."

institution in the Tegalsari mosque environment and later in its development, it was transformed into the Asasut Ta'mir Madrasa.

Asasut' Ta'mir Madrasa was build in the 1930s and operated until the 1960s. During this period, madrasas have experienced three periods, namely, the colonial period, the Japanese occupation period and the Indonesian state was independence.³² Madrasas have experienced various kinds of upheaval during the three generations of nationalities. It is not surprising that during the process of science transformation there are many obstacles, and this is the main reason why many students do not complete their studies. Madrasa Mardi Busono is not only used as a process of transforming knowledge, but also for social and cultural activities.

Entering 1971 there was a fusion or merger between mosques and madrasas which later transformed into the Takmirul Islam Foundation which consisted of SD, MI (*mualimin* which is now a Takmirul Islam boarding school) which later developed and changed its name to Madrasah Asasut Ta'mir and in 1971 finally until now known as SD Ta'mirul Islam Surakarta. This transformation because it followed the movement of the times which required formal school to support the future of Muslims.

Since 1986, around the building of the Tegalsari mosque, there has been a Takmirul Islam educational institution whose names must be everywhere. Then this foundation is led by several formal Islamic institutions, including SD Ta'mirul Islam, SMP, and MTS Ta'mirul Islam whose status is equated with the state, Madrasah Aliyah, and Madrasah Diniyah Ulya with the name Kuliyyatul Mu'alim al-Islamiyah (KMI). All of these institutions were built as a forum for Muslims to looking for knowledge, especially those related to Islamic sciences.

From 1928 until now, the Tegalsari Muslim complex has been led by four generations, namely the first period (1928-1940) under KH Ahmad Shofawi and KH Muhammad Adnan. The second period (1940-1953) under KH Ahmad Asy'ari and KH Ahmad Syamsuri. In the period (1953-1970) KH Abdul Ghani Sajadi and KH Notokartono. While the fourth period (1970-now) KH Naharussurur, Kiai Daimul Ikhsan dan KH Muhammad bin Sulaiman.

³² Ajie Najmudin, "Sejarah SD Ta'mirul Islam Surakarta" Sekolah Asasut Ta'mir, 188 Ajie Najmud" 8 Oktober (2019).

Building Al-Muayyad Mangkuduyan Islamic Boarding School

Throughout the history of the archipelago, Islamic boarding schools are the most authentic and also the oldest educational institutions. Islamic boarding school as one of education, da'wah center, and a place for community development. The appearance of boarding schools cannot be separated from the role of the ulama in Islam the surrounding community, especially those in Java. Not only that, history records that boarding schools were also used as a place for political propaganda against the colonialists at the end of the 19th and early 20th centuries.³³

Islamic boarding schools as educational institutions for scholars (intellectuals) in general continue to organized their mission so that people become *tafaqquh fiddin* and motivate cadres of scholars in their mission and function as *warasat al-anbiya*. to be maintained so that the pesantren is not uprooted from its main roots which have been institutionalized for hundreds of years. then appeared guidance for modernization of pesantren as a result of modernization of education in general, of course, it is natural as long as it concerns the operational technical aspects of education. Especially the Islamic boarding school in Surakarta, where the society is quite plural.³⁴

Besides Tegalsari, there is Mangkuyudan village which symbolizes the Islamic style of the people of Surakarta. With the process of Islamization in the village, there are certainly Islamic boarding schools that are so famous among traditional Muslims. This Islamic boarding school has a positive impact on the surrounding community, especially regarding religious activities. Not only Islamic boarding schools were there, but Mangkuyudan also became the base and founding of the Hezbollah fighters who won independence. Not even that, this Islamic boarding school is the oldest al-Quran Islamic boarding school in the Solo Raya area.

The pioneering of this Islamic boarding school occurred in 1930 AD by KH Ahmad Shofawi and KH Abdul Mannan. After the islamic boarding school was led by KH Abdul Mannan for seven years. After he died the leadership of the pesantren was handed over to his son, KH Umar bin Abdul

³³ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2003). h. 771.

³⁴ Kamila Adnani, "Pluralisme Pemahaman Keagamaan Santri Di Surakarta," *Al-Balagh : Jurnal Dakwah Dan Komunikasi* 1, no. 2 (2016): 183, <https://doi.org/10.22515/balagh.v1i2.352>.

Mannan. Kiai Umar is a pious scholar who mastered several Islamic scholarships and is well known as a great poet. As a pious cleric, Kiai Umar is also inseparable from the world of al-Quran scholarship, he is studying at Krapyak which is cared for by KH Munawir who is a scholar of specialization there.

Al-Muayyad Islamic boarding school has four special place in teaching Al-Quran, it called Panggung Langgar. Then Panggung Langgar developed rapidly under Kiai Umar, more and more students were studying there and the place was no longer enough to be used as a dormitory for the students. Seeing this situation, the conscience of the surrounding community was moved and helped Kiai Umar for the expansion of the Islamic boarding school.³⁵ This expansion was carried out voluntarily by local people, who indeed studied religious knowledge from the father of Kiai Umar and Kiai Umar himself. See the picture below about the Stage of Langgar.



Picture 3: The Picture of the breaking stage in the Al-Muayyad Islamic boarding school. Personal documents bas taken on November 19, 2019.

The construction of this cottage expansion was worked on the ground by Kiai Shofawi who had allocated 3,500 meters of land for the construction of a Islamic boarding school. The early style of this pesantren is the style of Sufism. Where Islamic boarding schools prioritize the

³⁵ Chaorul Fuad Yusuf, *Ensiklopedi Pemuka Agama Nusantara*. h 756.

deepening of Islamic sciences such as Islamic law and train their students to behave religiously. This is in line with the naming al-Muayyad given by KH Mansyur who is affiliated with the Naqsabandiyah Khlidiyah congregation. This naming is expected, the Islamic boarding school is present as a reinforcement of the religious life of the community and the community fully supports the presence of the Islamic boarding school. ³⁶

Al-Muayyad has a long history of fighting for Indonesian independence. At that time, the pesantren became one of the places for the consolidation of freedom fighters from various loyal of society. Added, this pesantren was used as a military base to trick the invaders into seizing independence. After independence, the situation became a little more conducive, buildings that were not suitable for the students to live in were rebuilt so that they functioned as they should. The tense situation flared up again after a period of calm, precisely in the 1960s with the spread of the Communist party. No doubt, the Kiai and center fought against the communists who were considered to be disturbing the community and eliminating religious values.

Along with the needs of the times, Islamic boarding schools underwent an extraordinary transformation, because Islamic boarding schools had to follow a developing pattern related to the prevailing scientific model, namely the balance of Islamic sciences and general knowledge. Therefore kiai Umar established several educational institutions under the Ministry of Religion and also the Ministry of Education and Culture, including Madrasah Tsanawiyah, Al-Muayyad Junior High School, and MA al-Muayyad.

With so complete the struggle that was carried out by Kiai Shofawi in carrying out Islamic da'wah through the pattern of da'wah institutions. This institution can still be found in Surakarta, which seems to have changed significantly when it was first founded. These two institutions Ta'mirul and al-Muayyad also seem to have different orientations, Ta'mirul is more modern following the footsteps of the modern Gontor boarding school, while al-Muayyad is more oriented towards traditional Islamic boarding school.

³⁶ Sigit Susanto, "Manajemen Kurikulum Pesantren Di Era Global "Studi Kausu Di Pondok Pesantren Al-Muayyad Surakarta," in *Tesis* (Surakarta: Pascasarjana IAIN Surakarta, 2014).

C. CONCLUSION

The religious education that Kiai Shofawi received from his father and the scholars from the pesantren and the mursyid tariqah made him fully responsible for continuing and spreading the religious knowledge he had acquired. This sense of responsibility in conveying the truth caused Kiai Shofawi to preach, both within his family and outside the walls of his house. The da'wah carried out by Kiai Shofawi was not preaching by way of bil lisan, but by way of bil hal.

Kiai Shofawi's *bil hal* da'wah is more effective which is implemented as a batik merchant. His role as a batik merchant as well as a cleric made the pattern of Islamization in the Laweyan, Tegalsari, and Mangkuyudan areas so massive, so that the area was known as a religious area even though it was all inseparable from the historical factors that existed there. With the Syadzilyah tarekat network, Kiai Shofawi develops Islamic teachings with acculturation and anti-violence patterns.

His da'wah follows the pattern of the times and does not eliminate the essence of Islamic values that are full of love. And rarely imitated by scholars now. By educating the santri and the community, Kiai Shofawi built places of worship and several educational institutions. Such as the Tegalsari Mosque, Ta'mirul Islam Madrasa, and Al-Muayyad Islamic Boarding School. It was all done to educate the lives of Muslims as well as Kiai Shofawi's way of da'wah *bil hal*.

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