

Knowing the Figure of KH. Munawar Al Badri Sang Paku Bumi, Da'wah Fighters from the North Coast

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ABSTRACT

Every struggle of the ulama/kyai must have obstacles, obstacles and challenges, although relatively different but in principle the same, namely amar ma'ruf nahy munkar. KH. Munawar bin Kyai Badriyah bin Kyai Sarbian the originator and initiator of Islamic syi'ar broadcasters in the past Grinting era (1965s) known as Grinting is a black of culture, the village was left behind after being made aware of the importance of education, especially religious education in the 20s years later now different, advanced, high achievers and religious. It even became the village with the best educational participation rate. Through a qualitative approach with a narrative model and historical, descriptive, and literature methods. Success in spreading the mission of Islamic boarding school with its three teaching materials, namely reading the Qur'an, understanding tajwid and having good morals contributed to the millennial era, including in initiating Jam'iyah, and madrasa education.

INTRODUCTION

Talking about the achievements of the ulama past, present and tomorrow both at the national and international levels, locally and internationally, it seems that it will never fade, always actual and interesting (Mukaffa, 2017; Fauzi, 2017; Wiyono, 2017). First when Dr Azyumardi Azra published a book titled "Network of Middle East Ulema and Archipelago Archipelago in the XVII and XVIII centuries" published by CV. Mizan makes us aware that the role and dedication of local scholars who are worldwide are numerous, not only male clerics, such as Sheikh Nawawi al-Bantani, Haji M. Rasul's father Buya Hamka (Helmiannoor & Musyarapah, 2019; Najib, 2018; Iqbal et al., 2018) but there are also female clerics, such as Hj. Nok Yam Suyami from Temanggung Central Java, Nyai Masriyah Amva Cirebon and so on, (Annisa, 2014; Razak & Mundzir, 2019; Istiqlaliyani, 2022).

In addition to Sheikh Nawawi Al-Bantani, the Indonesian Ulama who succeeded in giving birth to other well-known scholars from Minangkabau, West Sumatra, was the Supreme Master Sheikh Ahmad Khatib al-Minangkabawi (1276 H/1860 AD - 1334 H/1916 AD), a teacher from Islamic scholars. Nusantara scholars (Imawan & Faiz, 2021), such as Muhammad Rasul or known as Haji Rasul (Hidayat, 2021; Rahman & Rahman, 2021), the father of the famous modern scholar, author of the book of Tafsir Al-Azhar, namely Abdul Malik Karim Amrullah or known with the title HAMKA a modern novelist (Alfian, 2019). The story of Haji Rasul is clearly explained by his son in the book "My Father" (Iqbal et al., 2018). In South Kalimantan, there is Sheikh Muhammad Arsyad Al-Banjari, a great scholar whose influence has so far been amazing (Hidayatullah, 2020). He is known as an 18th-century creative scholar whose many works, such as the book "Tuhfat al-Râghibîn" which explains theology, education, and fiqh (Iqbal, 2021; Khairullah et al., 2018).

In West Kalimantan, well-known scholars with political and Sufism specialists were united in Trimurti, namely Sheikh Ahmad Khatib al-Sambasi (1802-1879), Muhammad Basuni bin Muhammad 'Imran (1885-1853), and Tuan Guru Haji Ismail Mundu (1870-53). 1957). According to Haris & Rahim (2018), the three figures preached the moral-based Sufi political tradition around the archipelago. This is considering that the arrival of early Islamic preachers in the archipelago integrated the teachings of Kaffah Islam, uniting da'wah in the social, economic and political fields at once. Likewise KH. Ahmad Dahlan, founder of the Muhammadiyah organization, and KH. Hasyim Asy'ari, the founder of the Nahdlatul Ulama (NU) organization with the most members in the archipelago, based in Java, is a protege of the great teacher Sheikh Khatib who later became a leading pillar of the organization until now (Nurhadi, 2017; Karim et al., 2019; Wijayati & Habibi, 2021; Mustofa et al., 2022).

A series of well-known scholars above, especially KH. Ahmad Dahlan and KH. Hasyim Asy'ari who are both very influential in Indonesia with their respective organizations and religious education based on formal education and pesantren have inspired many later scholars (Khosiah, 2019). Young intellectual figures, scholars, and Kyai refer a lot to their thoughts and concepts in Islamic renewal in Indonesia through their works and track records as well

as their position in political, educational, social, religious, artistic and cultural activities as well as the civilization they aspire to. Islam Nusantara became the basis for the cultural da'wah of the Nahdlatul Ulama movement (Sholikah & Mumtahanah, 2021), and Progressive Islam as the ideals and hopes of the modern Muhammadiyah organization. The two reforming ulema figures, educators and protectors of the people follow the track records of their predecessor teachers (Jumrah & Ondeng, 2022; Al-Amin & Mukadas, 2019). In addition to the two reformers (see Table 1), educators as well as ulama and Kyai who the Indonesian government awarded national heroes, their track records are also spread in various writings and publications. Academics, both national and international, thoroughly explore the history, profiles, movements and so on.

Table 1. The Gait of the Two Ulamas who Are National Heroes

No.	Concepts	Muhammadiyah	Nahdlatul Ulama
1.	Establishment	18 November 1912	31 January 1926
2.	Founder	KH. Ahmad Dahlan	KH. Hasyim Asy'ari & Abdul Wahab Hasbullah
3.	Place	Kauman, Yogyakarta	Surabaya
4.	Followers	40 million	90 million
5.	Education	Madrasah	Pesantren
6.	Belief	Salafism	Ahlusunnah wal Jama'ah
7.	Islamic Sect	No Islamic Sect	Shaf'i
8.	Woman Org.	Aisyiyah	Muslimah
9.	Ideology	Renewal	Traditional

Source: Al-Ansi et al., (2019)

There are many researchers from various circles, including academics who try to trace the track records of previous scholars with various disciplines and most of the leaders of Islamic boarding schools are very strong in the Syafii school of thought. However, something is interesting about research on marine animals from a coastal cleric, such as Kyai Anwar Batang. Fadal (2020) in his research states that in general a cleric in his works writes about theology, fiqh, Sufism, education and the like but a Coastal Batang Kyai named KH. Anwar Batang with his work entitled "Aisy al-Bahr", explained that related to marine animals with Pegon script writing something different from the mainstream in general.

So, the gait of the classical and modern archipelago scholars with their various masterpieces, both written and implied and presented to the naked eye, is once again very interesting to review and explore both academically and non-academically, both rural and urban traditional scholars, (Permana & Mawardi, 2018; Rahmah, 2018). Likewise, modern scholars generally graduated from Islamic boarding schools (Siregar, 2018). No exception a village cleric named KH. Munawar bin Badriyah, who was born in May 1944 to coincide with one year before the independence of the Republic of Indonesia, is a cleric who graduated from a salaf pesantren named "Pesantren Panggung Kota Tegal", who may not be as famous as his predecessors. However, the impact and progress of his da'wah are now felt and contributed to further da'wah, precisely in Grinting Village, Bulakamba District, Brebes Regency.

Even the ideals, hopes and talents that exist in the personality of the soul of KH. Munawar the Ulama Paku Bumi manifests in his sons and daughters in continuing the symbols of Islam as well as the incarnation of his grandfather's DNA as a warrior first. The expected finding in this paper is to photograph the gait of a Kyai Pantura named KH. Munawar bin Kyai Badriyah bin Kyai Kisam in the arena of politics, culture, education, and religion in Grinting Village which at that time was famous for its MOLIMO culture (Madat, Madon, Drunk, Thief, and Play) became a Paku Bumi Ulama (Interview with one of his students named Siswoto, June 2020). Where people need to improve their morals and strengthen their faith and Islam (Wijaya & Ariadi, 2021; Prakoso, 2017), as well as the tendency of the Grinting community, which at that time had a political tendency to align with the PKI ideology (Al-Ansi et al., 2019) needed to be equipped with three elements of control, namely 1) reading the Qur'an, 2) providing tajwid knowledge, and 3) having good morals, (Results of the November 2019 interview with Abdullah Basyir Anak, former Benhadara Jam'iyah Solihin when Sang Paku Bumi became its first chairman).

IMPLEMENTATION AND METHODS

Implementation

The term 'Ulama (Arabic) or commonly known to the public in general is the designation of Kyai (Javanese), Ajengan (Sunda), Buya or Sheikh (Minang), Tuan Guru (Lombok) and so on (Huda & Dayat, 2019; Abdullah & Rachmawati, 2022) which brings about a change in people's social life is not foreign to us. An Ulama / Kyai in his life always spreads virtue and prevents evil ('Amar ma'rûf nahyu Munkar, Q.S. Al-A'râf, 199; Q.S. Al-Baqarah, 2: 180; Q.S. Ali 'Imron, 104) to always improve life social, cultural, educational, religious and economic better and away from polytheism (Q.S. At-Taubah, 28).

'Ulama/Kyai are the heirs of the Prophets (HR. Al-Bukhari, No. 100; Muslim, No. 2673; HR. Al-Imam at-Tirmidhi, No. 2681; HR. Ahmad, No. 169; ad-Darimi, No. 1/98; HR. Abu Dawud, No. 3641), the example of the prophets who specifically became our Qudwah Muhammad SAW as a Prophet and Apostle who is an exemplary figure for mankind (Q.S. Al-Ahzaab, 21; Q.S. Al-Qalam, 4) has left his mark and work in the Syi'ar Islam li i'lâ li sentenceillâh, min adz-dzulûmûti ilâ an-nûr (Q.S. Al-Maidah, 5: 16; Q.S. Al-Baqarah, 2: 257). So in truth, the role of the ulama as heirs of the prophets is at the same time agents of change (agents of change) and social control (social control, Abdillah, 2019) through da'wah (invitation/appeal) and conditioning, as well as being role models in behaving as ethical actors to become educators. religious values through the frame of Islamic teachings so that they can be implemented in the lives of themselves and their families, as well as in society, so that social changes in society (social transformation, Nasution, 2017) from the Jahiliyah tradition to the Hadhari-tsaqofi wa al-Madani tradition (Newman, 2018)) become concrete evidence for the role of an ulema (Ulama/Kyai).

A scholar who is the mouthpiece of the Syi'ar of the Prophets in educating the people, spreading the da'wah of the Syi'ar of Islam (Abdullah & Rachmawati, 2022) through recitations (Khosyiah, 2018), and organizations (Amiliya, 2022). The preaching vortex of the scholars must spread Islam

according to what is contained in the Qur'an and al-Hadith (Rafiq, 2017). In the current reform era, the da'wah actors who were initially dominated by scholars and Kyai, are now filled with many others, such as artists, artists, culturalists and so on (Hadisaputra, 2021). This of course does not matter, if they convey it according to the truth, as instructed in the teachings of the Qur'an. As a result, vacancies in various da'wah sectors that are mostly carried out in recitations are now filled with other da'wah models, especially in the context of cultural, artistic and other communication (Fuad & Nurhidayat, 2017; Wulandari, 2019; Jannah & Purwanto, 2022).

Especially in the era of industrial digitalization 4.0 with the advancement of internet technology engineering, especially among teenagers who are now addicted to gadgets, androids and others are much affected by the use of these technologies, so teenagers idolize what they see as a result in the association of wrong steps coupled with family problems and problems. the environment adds to the seriousness of the spiritual mental emptiness. That way, according to Sutejo (2017), of course, millennial da'wah must be able to unravel these problems while strengthening the competencies, abilities and examples of da'wah interpreters, especially the ulama and their Kyai, both through pesantren education and others.

The position of the ulema/kyai is highly respected among the community as well as being the heirs of the Prophets in the context of authority in religious matters, as well as being role models in various other aspects of life (Hannan & Abdillah, 2019), such as some of the guardians of students who completely surrender their daughters to be wives. Kyai, and or in the case of marriages between Santri and female students are married off by Kyai without rejection by both parties (Mardi, 2017), including in terms of political actions. According to Abrori (2020) that the community trusts Kyai completely because he is a figure who has khasatullah (knowing God essentially) so political aspirations depend on him. However, different views from agrarian communities and urban communities, Napilah and Albustomi (2019) see that where rural communities view a kyai as a prophet who must be obeyed in religious, social, economic and political life. So the urban community views religious affairs are the domain of the ulama/kyai that must be followed, while in other contexts it is not a must to obey. So, the position of the ulama/kyai in society is very respectable, respected and even a role model (Amalia, 2018).

In the context of the state, once again the ulama/kyai also played an important role and contributed greatly to the establishment of the nation and state, including its struggle to expel the invaders. Therefore, even though Indonesia is not a religious state, Islamic law is widely adopted as national law (Witro, 2020), and even thanks to the ulama/kyai, the deadlock in social communication between the government and the community can be resolved properly, for example, the rejection of family planning programs, BPJS, PSBB. and the national vaccination program in the prevention of Covid-19 (Arief & Karlinah, 2022; Pabbajah et al., 2020) can be resolved. However, the role of ulama/kyai as heirs of the Prophets who are also protectors of the community should not be misused politically as during the 2019 presidential election,

where the role of Islamic clerics/kyai was used and exploited for political purposes only, resulting in friction in the community and the world of Islamic boarding schools (Suradi & Surahman, 2020).

Methods

This study uses a literature study (Abdullah, 2021) and data collection techniques with in-depth and unstructured interviews (Creswell, 2003; Zainuddin, 2017) to obtain news/news, information and data related to the progress and actions of KH. Munawar bin Badriyah in preaching in Grinting Village, Bulakamba District, Brebes Regency with community leaders, relatives, students and family who had been directly involved with him through historical methods (Singh, 2006) and qualitative descriptive approaches (Greener, 2008), explorative and narrative (Kartodirjo, 1993 in Ikbal et al., 2018). Where qualitative research is expected to develop concepts in understanding social phenomena to be meaningful, both based on experience and views from others (Pope & Mays, 1995 in Al-Ansi et al., 2019).

Ten people were selected as key informants using a purposive sampling technique with criteria according to the research objectives (Safei, 2021). Data validation was carried out by triangulation procedures involving theoretical informants and key informants. After that, the data are interpreted using a theoretical framework and then presented in a narrative manner (Ikbal et al., 2018; Safei, 2021) through four data analyses of the Giorgi model (1975, 2009; Al-Ansi et al., 2019), where this model tries to 1) describe the experience of life, 2) be fair to the object under study, 3) be responsive to the phenomenon, and 4) Istiqomah by upholding the integrity of the actual situation.

RESULTS AND DISCUSSION

1. Place of Birth, Education, Profession and Children

a. Place of Birth, Family and Educational Experience

KH. Munawar Albadri whose first name is Munawar bin Badriyah bin Sarbian was born in Grinting Village, Bulakamba District, Brebes Regency, Central Java Province which has an area of $\pm 1,475,981$ Ha (Kompasiana.com) from the couple Mr Kyai Badiryah bin Kyai Sarbian or simply Mr Kyai Bad, and Mrs Sarwen bin Kisam or commonly called Mrs Tohirah (Mbok To) on Thursday, May 21, 1944 AD. With a small stature and thin and tan skin, his small profile does not have much information and data that can be extracted. In one story, it is told that the village of Grinting at that time was very worrying from the point of view of the "Molimo" culture, the village was left behind, being ridiculed by other villages, the level of education was low, and the literacy rate was very bad, the population was dense, and religious understanding was neglected. The culture of drunkenness, oppression, stealing, Maddon and gambling is very colourful among the people, especially young and old groups. Educational and religious facilities as well as infrastructure are very inadequate.

It seems that such anxiety appeared to Mr Kyai Badriyah, who at that time was a religious leader and the community felt the need for a reformer, fighter and/or preacher so that he could save the conditions and situations of

immorality that were increasingly visible and rampant. Said Abdullah Basyir Anak (Results of the author's interview with him, in 2020) few people know religion, especially those who have gone to hajj but most of them can't talk, and understand their religion can only be for themselves. Therefore, it is natural for young Munawar to be sent directly to a boarding school, specifically the Tegal Panggung Islamic Boarding School which was raised by a famous and charismatic cleric at that time named KH. Mukhlas. It can be seen from the value of lessons obtained during his Islamic boarding school education, young Munawar besides getting his graduation (equivalent to MTs or SMP), also often gets awards, both awards as speech champions and others.

From the family sector, young Munawar has one older brother named Rodiyah (commonly called Mak Ro is dead), with four younger siblings, namely Munawir, Muniroh, Madina, and Parikah who are all still alive. According to several sources from his younger sisters, Mr Badriyah sent to Pesantren not only Kang Nawar as his older brother but also Kang Nawir (Kyai Nawar's younger brother) but did not finish and preferred not to go to school. Instead, Kang Nawar could continue to the end. So, in terms of education, Mr Badriyah chose to send the boys to school over the girls. However, her daughters were asked to improve their soft skills, such as Parikah having good sewing skills, Madinah making rooster bamboo chickens, and Muniroh being good at embroidering mattresses, thus becoming the only female Lebe in Grinting.

For 3 (three) years studying at a boarding school together with colleagues from the region, such as Dr KH. Muhaimin, M.A, who is now a Professor/Professor of IAIN Syekh Nurjati Cirebon, is known to be active in various organizations, and Mr Wurjan, BA., an elementary school civil servant teacher and an association activist, both of whom when they finished studying at a higher level, they became people. - prominent people and figures. Young Munawar after completing the Islamic boarding school was asked to be a young Kyai in Grinting village, he was not allowed to continue to a higher level of schooling. This is explained above because of the soul's call to improve the condition of the Grinting community. According to the two colleagues, the young Munawar when he was at the Islamic boarding school was quite smart and did not want to be silent. Based on the existing documents, it can be seen that the speech competition was included in the best five categories.

This was confirmed by him (Kyai Munawar) while at the Panggung Islamic Boarding School, he was often a servant of Kyai Mukhlas, to the extent that Pak Kyai's family and his children were very close. One of the things that are often told to the author, Kyai Nawar when at Pesantren Panggung was asked to manage the printing press and help become a builder, of course by not leaving the subjects in his Madrasah.

If what is always told is true, namely managing printing and building builders, his service to Kyai Mukhlas will be an inspiration to his children, as the next generation. So it is not wrong if there is a saying that says, "The fruit doesn't fall far from the tree". That is, the traits of parents will certainly be passed down to their children (Quoted from the website). The nature of

surrender and patience to serve the Kyai/Teacher, not only because of gaining knowledge from the subjects given, but also willing to do the benefits that will flow from your DNA to your children, as talents and potential as will be explained in the following subtitle. Finally, on Tuesday, 12 September 2006 Allah SWT passed him as a sign of love and mercy to be placed immediately by His side by ending and closing the mission of preaching to fight for the values of Islamic teachings in Grinting village. Amen.

b. The Sons and Daughters of The Next Generation of Da'wah

The gait and struggle of KH. Munawar Albadri (called Kyai Nawar for short) in carrying out the mission of Islamic da'wah in the Pantura since graduating from Madrasah Islamiyah Pesantren Panggung Tegal so that he holds a cleric/kyai, and young da'i with brilliant ideas, especially in practising Islamic education, it is not uncommon for parents to ask her to make her son-in-law. Long story short, said Tarjan (an interview with the author in 2019) Parikah's husband's sister-in-law, Kang Nawar (the nickname for Kyai Nawar, Brother-in-law) was asked by one of the residents who happened to be widowed, named Mak Nyami. However, it only lasted for about three months, so they were not blessed with children, because even though he was still young, Kyai Nawar was a widower. I don't know how many years he was widowed, then qadarullah Kyai Nawar married a young girl named Suwitri (who is fondly called Sewi) one of the students who took part in studying at Al-Badriyah Mosque.

Based on the narrative of Mrs Sewi, the author's biological mother in a story stated that Kyai Nawar once held an Islamic Holiday Commemoration (PHBI) which is usually held to commemorate the Birthday of the Prophet Muhammad, and Isra' Mi'raj was held on a large scale and placed in in the middle of a wide field or road, and at that time the committee, who happened to be Nawar Muda, gave a speech amid the enthusiasm of the Grinting community, appearing confidently and with a loud voice. For teenage girls, at that time, Sawitri, who was still a girl, joined in watching a program that was so big at that time. May be very happy and proud, if a daughter/girl makes him her husband. That's what Suwitri said in her heart while leaning in a village girl's kebaya on the shoulders of eMak Sainah (Mother of Hj. Zulfa, wife of Haji Misbah). And finally, it was he who craved his heart's desire, to marry the young Kya Nawar who he had been proud of and dreamed of.

Even though she is married to a widower, Ibu Sewi (the author's biological mother) doesn't care what her peers say. Even his brothers support him one hundred per cent, even really fight with enthusiasm and joy, such as Mr Wastar (Wageg as H. Ahmad Basyari, now dead in 2018) as the first brother, and Mr Taryam (H. Taryam) brother a thousand other fathers. They both support and convince Mr Sakyu that his parents will be happy and happy with the gift from Allah SWT, making his sister married to a smart and intelligent person, like Kyai Nawar. Incidentally, both of them joined in the struggle of Kyai Nawar in the study, and the Jam'iyah Solihin organization, as well as being his students at the Al-Badriyah Mosque and at the same time helping him teach.

Marriage based on records of Marriage Certificate KUA Kec. Bulakamba Kab. Brebes with mother Suwitri was blessed with 10 (ten) children, namely Maryam (late), Syakuro (late), Solikha, Jaya Mualimin, Abdul Aziz, Amir Muslim (late), Nursyamsiah, Zuhroti (late), Abdul Ghofar, and Abu Hasan Mubarak. Of the ninety, 3 girls died, and 1 son died while attending class 2 MTs Negeri at Pesantren Babakan Ciwaringin, Cirebon, West Java, and 6 (six) children are still alive, two girls, and 4 boys. And, thank God, good DNA is passed on to their children, as the saying above says that the fruit doesn't fall far from the tree. Thanks to Allah's blessing and the granting of the prayers of parents, 4 (four) children were given the gift to serve the nation and state, as Jaya Mualimin, Abdul Aziz, Nursyamsiah, and Abu Hasan Mubarak, while Abdul Ghofar was an entrepreneur with a bachelor's degree. (S1) civil engineering from the University of Muhammadiyah Yogyakarta replaces his father's competence and soft skills which he built when he was at an Islamic boarding school. Meanwhile, the third sister, named Solikha, is now the first sister to pursue agriculture and trade (trade) as her mother's talent.

The incarnation of the circumcision healer from Grandpa (Mr Bad) which was then continued by Kyai Nawar dripped on the profession of dr. Jaya Mualimin, the second child, has now been entrusted with the mandate as Head of the East Kalimantan plus North Kalimantan Provincial Health Office. He became a Mental Health Specialist (Sp.KJ) with a myriad of additional educational degrees, such as a Master of Management (M.M), and Hospital Management (MARS) and is currently completing his Doctoral Education (S3) in Management Science at Mulawarman University Samarinda, East Kalimantan, the third child who works as an Educator (ASN Lecturer) continues the ideals and passion of religious education to become a Doctor of Economics named Dr Abdul Aziz, M.Ag, who is currently completing his S1 Management Science Program at the Asian Cyber University (UNSI) Jakarta, was also appointed as Deputy Dean 1, previously Deputy Dean 2, and 3 at the State Islamic Institute (IAIN) Syekh Nurjati Cirebon. which is currently being transformed into the Syaikh Nurjati Indonesia Islamic University (UISSI) Cirebon, with the grace of Allah SWT from the drop of DNA from parents whose educators and activists can position their service in society as well.

The fourth child, namely Nursyamsiah, S.Sos.I., S.Pd. He was also able to complete his bachelor's degree at the Da'wah Faculty of IAIN Gunung Djati (now UIN) and complete his Bachelor of Counseling Education at Pancasakti University, Tegal, to complete his position as an ASN BP teacher at MTs Negeri Babakan Lebaksiu Tegal. The educator's DNA from his father flows through him, and although only one term his husband, Dedi Hastomo, S.Pt, was once the village head in Slawi Tegal. The noble blood as an official flows from his grandfather, namely Mbah Turiyat or known as Surasedana who was once the Head of Grinting Village. And, the youngest of six siblings named Abu Hasan Mubarak, who is currently completing his Master (S2) Education in Islamic Education Management at the Sultan Aji Muhammad Idris State Islamic University (UINSI) which used to be only IAIN Samarinda, he was entrusted as Chairman of the Indonesian Ulema Council (Majelis Ulama Indonesia). MUI

North Penajam Paser Regency. The profession of educator and preacher once again flows from the blood of his father Kyai Nawar. The trust of the community to take care of the Islamic boarding school, so that the land waqf was entrusted to build educational institutions became the pioneer, even in the Kendari area.

2. *Da'wah Activities, Professions and Works*

a. *Da'wah Activities*

After graduating from a boarding school at the Tegal Stage, which was led by KH. Mukhlas, the Advisor and Spiritual Teacher of young Kyai Nawar was told not to leave Grinting his parents (Bapak Bad), his hometown. He has been told to continue his father's aspirations and hopes, namely to become the Savior, which is to serve religion, nation and state through Islamic da'wah teaching Grinting to lay people to be able to read and write the Qur'an, primarily. Imagine graduating from an Islamic boarding school with only religious education, being told to take care of the people who at that time had a Molimo culture and very minimal religious education, as well as the behaviour of the people who were concerned.

But thanks to the upbringing, guidance and advice of the Spiritual, Charismatic and Famous Teacher at that time, namely KH. Mukhlas is a caregiver for the Tegal Stage Islamic Boarding School who has extensive relationships and networking. According to the author, as told by Kyai Nawar about the actions of Kyai Mukhlas who has close relations with the Habib Tegal, and even Pekalongan, as well as the tradition of commemorating the love of the Prophet's birth with events commemorating Islamic holidays has always been the inspiration and spirit of his struggle. Thus, when holding a haul tradition, the Habib and Kyai made it a gathering event and regularly scheduled an annual event, so that Pekalongan and Tegal had become the centre of Islamic civilization in the western part of Central Java. That is, it is not wrong if young Nawar took up knowledge in the deep religious knowledge of Sang Kyai Mukhlas with the wide reach of da'wah and his network, so it is not surprising that the area at the end of the Kulon of Central Java, namely Tegal-Brebes, could be used as a meeting point for Islamic da'wah at that time.

From this phenomenon, the Paku Bumi Ulama Kyai Nawar was determined and strong to accept the mandate from his father even though it was heavy, and had to leave the hope of going to a higher school, but it had become his responsibility, as implied in the points mentioned below, and maybe it was his destiny to immediately settle cultural and religious issues in his village Grinting. So, the first da'wah gait carried out was:

1) Establishing Non-Formal/Informal Schools from Mosques/Musholla to Madrasah

Education is one way to change the mindset, mind and mind from stupid to smart, from not understanding to understanding, and from not understanding to understanding. And, Kyai Nawar started pioneering recitations and schools by reciting the Qur'an at the mosque or prayer room which at that time was next to his parent's house, namely the Mushola/Al-Badriyah Mosque. First,

inviting people to recite the Koran, especially the elderly, was very difficult because it was almost a habit for parents to drink alcohol at that time. Therefore, he patiently tried to establish small recitations in Surau by watching the children read and write the letters of the Qur'an from Alif, Ba, Ta and so on Yes until they were proficient at reading the Qur'an.

Initially alone, of course, but assisted by others who can read and write the Qur'an, one of whom is Mbok To (his mother who was proficient at reading the Qur'an at that time) but hard in educating, and finally from across the Blok in Grinting village began to flock to the recitation, including KH. Muhaimin Lutfi, which is far from the Jipang block (South Grinting) is widely followed by the Eastern block (currently the Al-Islam Mosque area). The village, which at that time did not have electric lighting entered the village, still used Patromak lamps, Ceplik lamps and others, but the people were enthusiastic about flooding the Al-Badriyah Mosque/Musholla. Finally overwhelmed in teaching reading and writing the Qur'an, Kyai Nawar asked for help from the students who were returning from the pesantren or who had graduated, such as Mr Qur'an, Ustadz Abdullah, a santri who graduated from Pesantren Panggung Tegal, Ustadz Misbah, graduated from Pesantren Buntet Cirebon, and then students who are older and can read are included in teaching to students who cannot and so on.

Furthermore, after teaching reading and writing the Qur'an for a long time, along with tajwid and teaching morals in the Mushollah/Masjid regarding the transfer of the place of reciting from Al-Badriyah to Masjid al-Islam, it is said that initially the Masjid al-Muttaqin grew more children, teenagers and youths who want to learn the Qur'an and its knowledge. The establishment of the Al-Islam Mosque as the main axis of the Islamic syi'ar movement in the central, eastern and northern parts of Grinting which was led and initiated by a local figure, namely KH. Munawar Albadri originally came from the Al-Badriah Mosque in the West. The relocation of the Albadriah Mosque, which is now the Albadriah Mosque due to the main caregiver, namely the young Munawar, married the beautiful and rich girl Suwitri (Laqob, Sewi) bin Sakyu, the husband of Siyo bin Turyan or Surasedana's mother (the title of Surasedana after serving as Head of Grinting Village) and was given the title of Surasedana. place of residence, indirectly the activities and activities in the Albadriah Mosque are relatively disturbed, so they need to be moved.

Based on careful consideration, and the support of H. Abdurrahim, and H. Ahmad Basyari, the brother-in-law of the wife, who is said to have been taking part in the Koran at the Albadriah Mosque at that time, the elder Young Leaders, and progressive Islamic activists, were rich in ideas. Kyai Muda, named Munawar welcomed. Armed with a plot of land, owned by his wife's parents, the Al-Islam Mosque (a waqf from Mr Sakyu/Siyo) was built as a substitute for the Albadriah Mosque. The simple building of the land belonging to the Siyo/Sakyu waqf (may they both be given the right reward, and forgiven for all their sins, amen) has become a mosque. And, based on a document that the author knew was originally named "Masjid Al-Muttain" (based on a document that the author had read, but now its whereabouts have not been

found), it was only after the second renovation that it was changed to "MASJID AL-ISLAM", until now.

The renovation of the Al-Islam Mosque underwent three stages of development, where the first was the construction of a mosque which resulted in the transfer of recitation activities from the Albadriah Mosque which is now the Albadriah Mosque, then the second phase of construction changed the name of the Al-Islam Mosque, and the third construction phase in 1978 until now has not been completed. there were further renovations, except for the addition of a minaret and mihrab in the mosque. With the movement of the mosque from Albadriah to the Al-Islam Mosque, religious activities and activities attended by parents, youth, and children became lively and lively. Al-Islam Mosque is a place to study and study religious sciences, especially the Qur'an and its sciences, worship practices and qiro'ah become routine activities from 16.00 - 17.00 as a form of Madrasah Diniyah, continued later. Maghrib until Isha, and continued after Isha until 9.00 pm. This is done regularly, resulting in many students from various blocks throughout Grinting.

Finally, these activities, especially the diniyah activities carried out in mosques, turned into formal education activities, namely the establishment of the Grinting Islamic Boarding School in 1976. KH. Mukhlas is now developing into one of the Best Modern Islamic Boarding Schools in Tegal which is located on Jl. KH. Mukhlas, Stage, Kec. East Tegal, Tegal City, Central Java 52131 by combining salaf (classical) and Khalaf (modern) teaching curricula.

2) Establish an Organization/Jam'iyah

As part of da'wah activities, besides having to teach the Qur'an and other sciences, Kyai Nawar tries to create a community organization as well as a forum for youth to actively participate in formal organizational awareness. The forum was to establish Jam'iyah Solihin as the forerunner to the emergence of young Jam'iyah youths from the Grinting village community in almost all existing blocks. He felt sure that the existence of Jam'iyah would be effective in preaching, perhaps because of the advice of the companions of the Prophet, namely Ali bin Abi Talib RA who asserted:

الحق بلا نظام يغلب الباطل بالنظام

Meaning: "Truth without being organized properly and neatly, will be defeated by organized falsehood"

On that basis, Kyai Nawar tried to gather and gather both youths of the same age as well as adult students. An organization or Jam'iyah was established as a bridge for friendship between youths of the mosque and mosque from all blocks in Grinting Village by leading as the first chairman, and the treasurer Abdullah Bashir's son. One of the flagship programs is reading the book of Maulid al-Barzanji, Tahlilan and lectures, taking turns from house to member's house. The next program, in the form of concrete actions in the form of building a new prayer room, now has 41 mosques (Kompasiana.com) and has reached

Madrasah Ibtidaiyah Islamiyah (MII) Grinting which now has many alumni. A countless number of mosques were built from this Jam'iyah.

The establishment of Jam'iyah Solihin with its young people who moved it later, without the frills of organizations that already exist at the national level, such as NU-Muhammadiyah, the members are united with each other and work together. However, after Kyai Nawar laid the foundations of the youth organization, he switched to activating Jam'iyah Manaqib as a group or Jam'iyah for parents which still exists. Apart from Jam'iyah Solihin, Jam'iyah Manaqib is also active in Jam'iyah Hujaj where Kya Nawar is the coach, including the program in which the discussion and question and answer program is held.

3) Active in Village Government

Apart from being involved in Jam'iyah youth and parents, Kyai Nawar is also active in supporting the village administration. Action in the government began with the nomination of a village head in the 1984's where Abdul Rosyid, who had been a student and the only alumni who attended high school, was expected to become the Grinting Village Head and came from santri. As a result, while still in Surabaya, said Solikah, Bu Hajah Witrul agreed that Abdul Rosyid when he wanted to become the head of Grinting village, he had to be picked up first in Surabaya.

Thanks to the shrewdness of negotiation and Kyai Nawar's influence in the eyes of the people of Grinting Kidul (south) to North, what was expected to be a santri village head was achieved. In addition, Carik, who is expected to be able to assist the village head's duties, also comes from his santri, namely Pak Fatduri. Including when Kyai Nawar made a fellow student who graduated from Pondok Panggung Tegal who was good at lecturing, Mr Muhidin Alwi, became Lebe, it was thanks to his ideas and ideas. According to Sang Paku Bumi, at that time in 1985, there was a need for Lebe to serve the deaths of residents and of course, Pak Muhidin met the criteria. Finally, while still in Jakarta, he was invited to be placed as Lebe so that he became the longest Lebe (Kaur Welfare).

From here then, the kyai do not necessarily end to take part and contribute. He tries to lay the foundations of the organization ethically and efficiently. For example, a Maestro student named Sakyadi is positioned as Chair of the LKMD (Village Community Resilience Institute) which is now LPM (Village Community Empowerment) and has been assisted for the longest time in its management. This is so that the LKMD's duties are by its functions and roles. Meanwhile, apart from being active in the organization of village institutions, together with Lebe Muhidin (late), he established a zakat institution and nazir waqf in Grinting village.

The role and task of the village Waqf Nadzir are to manage waqf lands, in particular, to administer the waqf administration of mosques and prayer rooms to become waqf certificates. In the management of Nadzir (the Manager), Lebe Muhidin became the Chairman, Secretary of Warjo, and Treasurer of Sang Kyai Paku Bumi. There are many results from waqf land management to

certification, such as; waqf land certificates for Al-Islam Mosque, al-Badriyah mosque waqf certificates, Kasanuri mosque waqf land certificates, waqf land certificates for the al-Usman mosque, and so on. Activities in village institutions are none other than so that the Islamic da'wah movement synergizes with the village government so that there are no obstacles and challenges.

As the author recalls as a child, when he was often invited to the Bulakamba Police, he had a friendly relationship with one of the police officers who served as Kantibmas in Grinting, the main goal was to synergize with the security forces and the police, because during the New Order era there were obstacles from the New Order authorities, especially the restriction of da'wah interpreters who are considered strict and not in line, after the acceptance of Islamic organizations on the single principle of Pancasila with the government. Because if that's not the case, said Sang Kyai, the space for Islamic da'wah and the Koran will be complicated. Moreover, at that time, the government used the term subversive to claim opposing Islamic activists and accuse them of treason.

Thus, the way of preaching Kyai Nawar alumni of Pondok Panggung Tegal in spreading Islam in Grinting is so complicated and has many challenges, but it can be overcome by collaborating and communicating with various lines, starting from strengthening the youth so that they can synergize and help each other, parents by uniting different views through Jam'iyah Manaqib, and the village government while placing their students as pioneers of the continuation of da'wah. This was proven when he wanted to establish a Madrasa for the first time, which provided frame materials from lumps of village barns for free.

4) Active in Local Political Parties

Being active in a political party for Sang Kyai Pantura was a call to the soul just because it was to facilitate the spread of Islam at that time. Along with the political upheaval and the emergence of various Islamic parties, before turning to Golkar Politics was the Masyumi Parati. This is because the forum for Islamic political aspirations is only in Masyumi, but over time, especially after the dissolution of the Masjumi Party and many of its figures were arrested and exiled, while the syiar of Islam was widely suspected everywhere, then nationalist and religious slogans emerged which of course were very influential on the movement of Islamic syiar steps in Grinting with increasingly prominent frictions with different ideologies between nationalists and religious.

According to Sang Paku Bumi, when he was active in Masjumi, there was a difference in treatment, until finally in 1983 the New Order government imposed a single principle, namely Pancasila with all mass organizations must follow it. Thus, national politics changed, and Golkar through various lines in the government began to move, including through the village government. As the author recalls, when the democratic party is about to take place, village heads are used as a means of "provocation" by the government to always help the implementation of a successful election. When addressing the commemoration of the PHBI, for example at that time the village head was held by Fatduri stating that the villagers of Grinting village had a big goal, namely the election to be safe and smooth, so support the current government to

continue its development programs. And we know that the government at that time was controlled by Golkar (Golongan Karya).

As a result, Kyai Nawar had to change the direction of his perspective in politics to follow the mainstream, namely to support Golkar as his political car. The author remembers that when the election was approaching, through the making of posters, t-shirts, and other attributes at home, the youth, youth, parents, and even the children of the mosque and Jam'iyah students were so busy and enthusiastic. He is active in Golkar and has even been the Chair of the Village-level Election and is also the success team for Golkar to gain the majority of the votes of the Grinting community. In short, what he did was to launch Islamic da'wah and education. because on one occasion, especially when the situation and conditions were normal, precisely in the new reform era, he explained the reasons for supporting the ruling Party, namely Golkar even though it turned out that the costs of printing, making T-shirts, banners, and other Golkar accessories were taken out of personal pockets without the help of Golkar officials, both at the regional level and at the central level. There was only a Charter of Appreciation from the Golkar Central Executive signed by H. Harmoko, as chairman of Golkar at the time.

5) Activating the PHBI Tradition with a Show of Focus

Commemorating the big day of Islam, Sang Paku Bumi carried out while at the Islamic boarding school, so when he returned to the community as a Kyai this tradition was continued, even on a large scale to the point of requiring hundreds of thousands of funds at that time. Two major Islamic activities, namely the Islamic Great Day of Isra Mi'raj and the Birthday of the Great Prophet Muhammad SAW are always commemorated by bringing in missionaries both from local and out of town. Students at the level of children, youth, youth and parents always flock to these events.

In addition to the cost through self-help from the community as well as food, every event this event takes place donations from residents come, both rice wraps, snacks, snacks and so on. This is a sign that people are always happy and happy when there is an event commemorating the big day of Islam. Even today, this holiday is still celebrated, even other Islamic holidays such as the turn of the Hijri year and so on. In the afternoon, to be precise, at the time of Asr prayer, before the evening event arrives, announcements will be made to commemorate Islamic holidays via radio, speakers and even need to travel around the village using tricycles, carts, bicycles, and even cars.

In this event, there are many benefits and uses for various groups of people, the committee learns to organize committees, the chief executive learns to make speeches with the committee's remarks at the pulpit in front of the congregation present, the qori champions both at the mosque/mushola level are honed to "show off" their melodious voice. In essence, there are many lessons learned, in addition to a strong desire to imitate the Prophet Muhammad during the commemoration of Mawlid and hope for his intercession, also reminding him of the struggle to spread Islam by establishing the five daily prayers in commemoration of Isra Mi'raj so that this obligation is not forgotten. As a

result, even though PHBI activities require costs, funds, energy and others, they, directly and indirectly, provide high awareness of Islamic symbols. Although critically, these activities are still formalities, their enthusiasm can be appreciated.

b. Profession

As a kyai/village cleric who is certainly aware, apart from being a da'wah interpreter, and non-formal educator at the Sang Paku Bumi Mosque/Mushola and Madrasah, he does not rely on tuition or fees (*zahriyah*) for his students, as is now often practised in general. Therefore, the Kyai in the morning teaches at the Madrasa, in the afternoon teaches *Diniyah*, and at night he teaches at the Mosque/Mushola economically along with his wife's trade. Barakah Shop with No. SIUP 341/11-01/PK/VI/1988 is his profession, although the most active is his wife, Sang Paku Bumi has another skill, and it becomes an additional profession, namely circumcision.

The profession as a circumciser is well known in the village and even in other villages, such as Kluwut, Kemurang, Puloganding/Pulolampes, Bulakamba, Bulusari, and others. This skill was obtained from his father, namely *Badriyah* through simple tools coupled with prayers. Especially in the '80s, *Mantri* circumcision was still considered a rare (rare) profession. Circumcision is the *Sunnah* of the Prophet, especially for boys approaching puberty. A circumcision is an act of worship carried out by the Messenger of Allah in following the *Shari'a* of Prophet Abraham. This is certainly rarely owned by a preacher, missionary, or even kyai ulama in general, and Sang Paku Bumi has this skill so that it adds to his popularity in the community, even outside the *Grinting* community as circumcision, as well as Kyai or vice versa. In a very simple way, this skill was then passed on to his son, namely *Jaya Mualimin* who was also the successor to his *ketabiban* as a specialist doctor.

Likewise, in addition to traders and circumcisions, this Paku Bumi Ulama is used to being a farmer both in the fields and in ponds (*balongan*). During the rainy season (*Javanese*, *rendeng*), planting rice to be able to sustain his family's life, as well as occasionally spreading milkfish seeds in ponds as a pond farmer. He even joined with a Chinese descendant named *Dedi* to plant *Windu Shrimp*, in 1988. Of course, this was done as a form of endeavour while still being a public educator. In other words, 4 (four) professions that are occupied amid business become a village cleric, namely 1) a circumciser, 2) a trader, 3) a rice farmer, and 4) a pond farmer. Sometimes while helping his siblings, both his mother's brother and his wife's brother provide business capital, although in the end rarely succeed. Likewise, when a business establishes an official relationship with the 'Three Brothers' jointly through a *syirkah 'inan* contract, twice failed due to lack of conduciveness. However, the profession in business continues, so in serving as Paku Bumi, we do not rely on gifts/grants from the community, especially those from *zahriyah*, sometimes teaching equipment in schools is picked up at the merchandise shop.

c. Creation

In contrast to the track record of the ulama and kyai who left several written works, such as Hamka, KH. Ahmad Dahlan, KH. Hasyim Asy'ari and other well-known great scholars, then KH. Munawar Al-Badri did not leave writings but great works in the form of ideas and ideas, as described above. As a result, the works displayed are in the form of ideas and ideas to establish Jam'iyah-jam'iyah as an association for teenagers, young people and women, mothers and others. Likewise, regarding the importance of unity and togetherness in unifying perspectives and mindsets in da'wah, the Paku Bumi does not want to be selfish only for its interests.

The real evidence is that although he often goes back and forth to attend recitations organized by the Muhammadiyah association, he does not become a branch or branch manager of Muhammadiyah, even if he does not establish a branch. Likewise, even though he was raised in the pesantren tradition for many years, he was not actively involved as an active member of the NU organization. He prefers togetherness in Islam so that the Jam'iyah that was founded remains intact, but unfortunately when the members are affiliated with one particular organization, Jam'iyah, which has given birth to many practical programs, is swallowed up by the earth.

3. Religious Views and Work in Society

As a role model for the community, KH. Munawar Albadri, a loyal student from Kyai Haji Mukhlis, the caretaker of the Tegal Stage Islamic Boarding School, with the knowledge he has gained, has several views, both when asked by the public and during his lectures. The main thoughts and views about his religion, according to the author, can be generalized as follows:

- a. Pray in all activities and activities,
- b. As long as you hold on to the truth, never be afraid,
- c. It is enough to read "Bismillah" in every will,
- d. Study diligently and earnestly,
- e. Concern is the key to success
- f. Religion is broad, study, explore and convey.
- g. Science is easy to learn if we are serious, moreover, visible things (the science of Katon) are very easy to learn.
- h. Simple in thinking, and do not complicate action.
- i. It is mandatory to have patience because patience will surely be rewarded by Allah with goodness.

According to the author, when accompanying Mr. (Kyai Nawar) at one time there was one resident who asked "Why do Kyai wear Menyan in graves? He answered quite simply, that is, so as not to suffocate." With very simple answers and language easily understood by the public. Likewise, when one of the people among the elderly women (grandmothers) asked, "Mr Kyai, is it okay to fast while drinking? The answer is yes, but after that, the fast continues." The impression of the answer is very simple, and strange, but the answer is also an invitation to fast for beginners through language that is easy

to accept and understand. It should be noted that the people of Grinting, who were previously very apathetic to Islamic teachings, let alone practice them, cannot be justified by having to fast. Therefore, the language to invite to start fasting is very polite, because if the answer is no, then that person will never fast during his life.

In addition to the cloud community in Islam and its practice, in the era before the 90s, when there were not many mosques (only 2 at that time) and the number of mosques could be counted in Grinting village in terms of facilities and infrastructure for places of worship with a very wide area and located 13 km from The capital city of Brebes Regency to the west. The village is directly adjacent to the Java Sea in the north and the Pantura route in the south, and borders on the west with the village of Kluwut and the east with the village of Pulogading / Pulolampes, and is the 2nd most populous village in Bulakamba District with a population of \pm 17,500 people (quoted from Wikipedia online). The village which is now prosperous and has a lot of potential in it was once known as a village that was less able to compete, especially with the village to the west, religious education was not adequate, and illiteracy was still lagging. Therefore, the efforts of KH. Munawar to teach reading and writing the Qur'an became a priority program in his da'wah education.

This was confirmed by an older brother who was descended from a son of a father-in-law (commonly called Abdullah Basyir Bapak), who at that time was fighting together in alleviating Arabic illiteracy in the Al-Badriyah Mosque through teaching the Koran, as well as the first treasurer of Jam'iyah Solihin (Jam'iyah Pemuda Pertama) in Grinting village named Abdullah Basyir Anak, stated that Kyai Nawar when he was chairman of Jam'iyah Solihin had many programs, one of which was establishing Madrasah Ibtidaiyah Islamiyah (MII) Grinting which was initially only a Diniyah school for students. -students in Mushola and Mosques. He is a smart person, and because I am "stupid" - think of myself like that - as Ta'dziman to the Guru, so I have to obey smart people. Even Kyai Munawar by the community in my block (to the west of Al-Badriyah Mosque) was entrusted with waqf land by Kasanuri, so that the land was immediately built by a prayer room with the name "Kasanuri Mosque", with joint/self-supporting costs, especially for Jam'iyah members.

In addition, Kyai Nawar's religious views, which some of his students consider as Kyai Paku Bumi in Grinting Village, are not in favour of large organizations, such as NU and Muhammadiyah. Even though he was raised in an Islamic boarding school, non-movement Islam was prioritized, this was to unite the religious uniformity of the Grinting community where it was difficult to unite the awareness of the will to recite the Koran, which at that time was very difficult. It was because of the persuasion of a colleague at Muhammadiyah, namely Mr Wurjan, BA., that was only limited to attending lectures held in Pekalongan, so that it can be said that Sang Paku Bumi's thinking was advanced in the style of Muhammadiyah, while the daily shari'a was the version of Nahdlatul Ulama (NU).). It seems that success in building awareness to recite the Koran and go to religious schools does not want to be

undermined because of differences in the choice of the NU-Muhammadiyah organization.

It was proven by not wanting to establish a Muhammadiyah branch in Grinting or a NU branch. Although in the end, one day there will be divisions and turmoil between youth and women regarding the separation of this organization. And, it happened near the end of Kyai's life. However, in terms of understanding fiqh, it tends to be the Shafi'iyah school. Moreover, in fiqh scholarship, especially inheritance fiqh, which is his expertise, he is often used as a place to ask people questions, both on issues of Mawaris, law and others.

4. His Students

Based on information and direct stories from the students of KH. Munawar bin Badriyah or commonly called Munawar Al-Badri, like Siswoto is now Imam Rawatib at Al-Islam Mosque, KH. Muhaimin Lutfi, the builder of the Arrobiah Foundation, clearly stated that he was a direct student, and Mr Taslam when interviewed (at the time of noon, June 2021) stated:

“... kulo meniko pernah diajar karo bapak Kyai Munawar waktu meniko malah paling alit (kecil), tempatipun teng Mushola Al-Badriyah saderengi pindah teng mriki (Masjid Al-Islam). Wong kulo bodoh dadine ya melu-meluan mawon, walaupun waktu teng Jam'iyah Solihin dados anggota enggih mendel (dian) mawon, bapak sampean sing pinter ya dadi Ketua, kulon anmun nderek-nderek mawon programipun”.

While KH. Muhaimin Lutfi who is now the builder of the Arrobiah Foundation, a cleric/kyai who almost the community has declared as a firm and strict person, and an elder of the Grinting community who lives in the Jipang area (the name of the southern part of Grinting) in a lecture that the author has heard directly stated that one of the One clerics who is persistent in preaching and fighting against Molimo culture is Kyai Munawar. Because, I (Muhaimin Lutfi, not Muhaimin Professor) was one of his students who was taught the Koran while at the Al-Badriyah Mosque in the past. This Grinting fanatic Nadlatul 'Ulama (NU) figure even emphasized that the first to teach alif, ba, ta ... was Kyai Munawar. This he conveyed at the time of the sermon at the Al-Islam Mosque, even while giving a lecture at the Al-Istiqomah Mosque around the 90s.

Meanwhile, Siswoto, who is known as the laqob (nickname) Man Ribut (now the head of the RW as well as the imam of the caretaker of the Al-Islam Mosque), the first generation after the study moved from the Al-Badriyah Mosque to the Al-Islam Mosque which came from the wetan block at the far end of the mosque. Timur, which is said to have been called the other block a "slum and suburban" block, wants to set foot to learn the Koran with existing students, such as Warmi's mother, Diroh's mother and so on to Kyai Munawar. Along with the 3 (three) unimportant slogans from Kyai Munawar which emphasized his students, namely 1) must be able to recite the Koran, 2) Tajwide

mBagusi (must be able to learn Tajweed), and 3) have noble character. So this student (Siswoto), including students who want to serve their Kyai, and who happens to have a good voice is often used as a contingent from the Al-Islam Mosque for the Koran competition, both at the village level to the district. And, have won several prizes thanks to learning the basics of the Koran with Mr Kyai, (Results of the interview, after the Fajr prayer in congregation at the Al-Islam Mosque, March 2021).

There was one student who later became his close friend, namely Sakyadi, Drs., commonly referred to by the people of Pak Sakyadi who was active in organizing community institutions or LPMD (Village Community Empowerment Institute) who at that time was a civil servant teacher at State Elementary Schools (SDN) 1 Grinting stated that thanks to the struggle of Kyai Munawar in Grinting, it was very impressive, and contributed a lot, especially in changing the habits of people who like to gamble, get drunk, and the like, so that people can recite the Koran from the middle column to the north column. Likewise, they can play an active role in village activities, such as the establishment of zakat institutions, waqf and others. As a result, thanks to Pak Kyai Munawar's services in carrying out the mandate of da'wah in Grinting, the public can get to know the readings of the Koran and even be able to establish Madrasah Ibtidaiyah Islamiyah (MII) whose alumni can become doctors.

Although KH. Munawar Albadri, in short, is a young man who only graduated from an Islamic boarding school at the level of Madrasah Islamiyah (at the level of Madrasah Mualimin Mualimat or MTs) at the Tegal Stage Islamic Boarding School and immediately jumped into the field of da'wah which his father had prepared long ago, considering that the Grinting community at that time desperately needed a cleric. Kyai to guide the people of course at that time was still very young. As a result, many students come from various levels, ranging from children, and teenagers to adults. From the children's level, for example, Parika, Muniroh, Madina who are siblings, of course, the education priority is Diroh, Warmi, and others from the youth/youth level starting from KH. Muhaimin Lutfi, Abdul Rosyid (formerly Grinting Village Head for one period), Fatduri (2 terms as Village Head), Sakyadi, and Suwitri (Mrs Sewi later edited to become his wife, now named Hj. Witrul Khotimah) and others, as well as the older generation, such as Taryam (H. Abdurrohimi), Wageg/Wastar (H. Ahmad Basyari), Satari, and others. And, after moving from the place of preaching, teaching, educating from the Albadriyah Mosque in front of his parent's house to the Al-Islam Mosque (front side) of his own house, students who recite the Koran in abundance come from various South, East, West, and North blocks of the village. grinding.

CONCLUSIONS AND RECOMMENDATIONS

Tracing the track records of previous ulama and kyai is a difficult task, especially since his personality does not leave clear documents and information. Moreover, the person is no longer there. On the other hand, if the person is there, they can interact and interview directly or review other traces that can be traced. This is what the author feels when looking for historical traces and other

related data from a character. One of them is the figure of KH. Munawar Al-Badri, Kyai Pantura Sang Paku Bumi as his student described it, with no data records that can be revealed, but narratively it can be traced through information, either directly hearing stories and stories when the character was still alive, as well as descriptive narratives. from his students and colleagues who had been friends during his lifetime.

The information obtained by the author, either directly from the testimonies of those closest to him, such as Mrs Hj. Witrul (Kyai's wife), his children, other close relatives and of course the figures who had known him during his life. As a result, the figure of the Kyai has incised gold ink in the struggle to preach the values of Islamic teachings through learning an introduction to the Qur'an, and the knowledge of tajwid, as well as ethical values in the material of karimah character. Not even a few people ask questions about matters of religion and worship, and the answers are straightforward so that they can be easily understood. His great contribution in his struggle, whether he admits it or not, has left the education of literacy civilization, organization, and togetherness/wholeness in society. It is hoped that the figures, both ulema/kyai and other traditional leaders in their respective regions should write down and publish their track records so that the spirit and enthusiasm to imitate the actions of their activities for future generations is very important.

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