

INTERNATIONALIZATION OF AHLUSSUNNAH WAL-JAMA'AH IN SOUTHEAST ASIA: ANALYSIS OF THE DA'WAH MOVEMENT KH ALI TUNGKAL

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Abstract

The internationalization of Ahlussunnah Waljama'ah Islam in Southeast Asia in particular is growing rapidly. The spirit of maintaining the scientific sanad and teachings of Ahlussunnah Waljama'ah is one of the efforts to internationalize the role of KH Ali Tungkal's da'wah. With qualitative-descriptive and pure field research using bibliographical data methods, documentation, and interview results through a historical approach, this study explores: (1) The characteristics of the Islamic da'wah of Ahlussunnah Waljama'ah KH Ali Tungkal. (2) The Urgency of Internationalization of Ahlussunnah Waljama'ah Islam in Southeast Asia in a contemporary context with. The results of this study show that: (1) the characteristics of KH Ali Tungkal's missionary strategy movement, namely by establishing the Qadiriyah wa Naqsabandiyah (TQN) Tarekat. KH Ali Tungkal also founded the Al Baqiyatus Shalihat Islamic boarding school. The characteristics of KH Ali Tungkal's da'wah material generally follow the Ahlussunnah Waljama'ah school. KH Ali Tungkal's da'wah material was planned as much as possible by referring to the books of *Kifâyat al-Awwâm*, *Tuhfat al-Murîd 'alâ Syarh Jauharat al-Tawhîd*, *Syarh Hikam li 'Abdullâh al-Syarqâwî*, *Kifâyat al-Mubtadi'în*, *Aqâ'id al -Faith* and *'Charity Ma'rifah*. The method of preaching KH Ali Tungkal both in the Al-Baqiyat Islamic Boarding School environment and in the community with *Bil Lisan* and *Bil Qalam* da'wah. (2) The internationalization of Ahlussunnah Waljama'ah Islam with tolerance, moderation, balance, and friendliness to all mankind is the most important thing in the context of Muslims in the contemporary era. So that KH Ali Tungkal's students are in Indonesia, Malaysia, Singapore, and Thailand. Internationalization and universalization of Islam Ahlussunnah Waljama'ah are increasingly unavoidable.

Keywords: Ahlussunnah Wal-Jama'ah, Ali Tungkal, Internationalization.

A. Introduction

During the third and fourth hijriyah centuries, history recorded various interesting developments in the dynamics of thought and the history of Islamic civilization (Eliza & Hudaidah, 2021). The rapid development of Islamic science which makes freedom of thought an identity, makes scientific debates continue to rage, especially in the field of kalam, then fiqh to Sufism (Farihin et al., 2019). The implication of all this, according to Nashiruddin Pilo, is the birth of various schools of thought and factions among Muslims (Pilo, 2016).

The arrival of Islam to the Malay-Indonesian Archipelago, experts are divided into three groups. The first group of Muslim believers arrived in the Malay-Indonesian Archipelago around the 13th century AD (Rofie et al., 2018). The pioneer of this opinion was Snouck Hurgronje whose name was familiar in the history of colonialism in the archipelago. Snouck linked the momentum of the invasion of the Mongol army to Baghdad in 1258 as the point of arrival of the Muslims to the archipelago (Hurgrenje, 1973). The opinion of this group proposes evidence of records contained in the tombstone of the tomb of Sultan Malik as-Salih which dates back to 696 Hijri or 1297 AD. And referring to the report of Marco Polo who had stopped in Sumatra in 1292 and noted that there were already many residents of the Perlak area who had embraced Islam (Polo, 1866).

While another opinion regarding the time of the arrival of Islam to Southeast Asia is in the 9th or 10th century AD or earlier before that, this includes the opinion held by al-Attas (Syed Muhammad Naquib al-Attas, 2011). A historical fact that supports this second opinion is the discovery of a tombstone with Kufic letters dating back 495 Hijri (1102 AD) a person named Fatimah Binti Maymun Bin Hibatillah in the Leran area, Gresik, East Java (Tjandrasasmita, 2009).

For example, in the context of Jambi Islam, there is an Ulama figure who practices the ideology of Ahlussunah wal jama'ah who also has many followers to foreign countries, such as Malaysia, Singapore, and even Thailand. His name is KH. Muhammad Ali bin Shaykh Abdul Wahab al-Naqari al-Tungkali (hereinafter referred to as KH Ali Tungkali). Even though he lives in one area at the end of Jambi, he has a very large congregation, it can be seen from the presence of thousands of worshipers who come from various corners of the archipelago and Alam Melayu to attend Haul KH Ali Tungkali until now (since Pandemic Covid-19 early 2020, Haul activities are carried out virtually, and of course with limited capacity). Apart from being a respected Islamic boarding school intellectual figure, KH Ali Tungkali is also a true Sunni Sufism practitioner. He was named the leader or *mursyid* of the Qodiriyah Naqsabandiyah (TQN) Tarekat for the Jambi region. KH Ali Tungkali's written works, until today not just a read only by pesantren in Jambi, but also by several educational institutions outside Jambi and even abroad.

Ahmad Syukri Saleh, one of KH Ali Tungkali's students who is now a Professor at an Islamic campus in Jambi, said that KH Ali Tungkali is a scholar who istiqomah in fighting for and practicing religious values in his community. In addition to having written works, KH Ali Tungkali also spent almost his entire life for da'wah. Besides being active in preaching, KH Ali Tungkali was also trusted to be a member of the Mufti team at the Kuala Tungkali Syar'iyah Court in 1967-1985. In 1979 KH Ali Tungkali was sworn in as a *Mursyid* Tarekat Qadiriyyah wan Naqsbandiyyah (TQN), then also founded and supervised the Kuala Tungkali Taklim al-Hidayah (MTH) Council. Finally, in 1994 KH Ali Tungkali founded the al-Baqiatus Sholihat Islamic Boarding School, which still exists and operates to this day (Saleh, 2016). As a respected cleric in the East Jambi region, KH Ali Tungkali is also a teacher of a large

number of students and from diverse backgrounds, across communities, across ethnic groups and state territories. The persistence of KH Ali Tungkal's students to date to continue to preserve the da'wah movement has created a separate academic anxiety for researchers, so they feel the need to learn more about motivation, and see what is still being continued and maintained, and which ones have undergone shifts and changes. In addition, the da'wah movement which is based on the teachings of Islam Ahlussunnah Waljama'ah also needs to be done in-depth research, especially in the current contemporary era.

The reality or the initial facts found in this research plan became a gap phenomenon, including; (1) the existence of a magnet or extraordinary interest in the interest of the community and abroad to participate in learning from a local cleric who made traditionalist Islam the basis of his da'wah movement. This phenomenon is quite interesting on the side of traditionalist Islam which has been able to become an allure for foreign people; (2) geographically, Jambi is always at the periphery. In various historical academic study literature, the dynamics of Jambi Islam are almost unheard of; (3) this study also looks at the gaps that must be filled, namely the mapping of the dynamics of Islam in Jambi based on studies by local Jambi scholars (Hasan, 2021).

The research gap can be stated by the results of several similar studies that examined this character, including the research of Bambang Husni Nugroho (2019) which concluded that the study of figures such as KH Ali Tungkal was not enough to only discuss religious thoughts as figures. But also, there must be a comprehensive study from the point of view of others, such as a study of socio-cultural influences and even political-economics. Bambang only discussed religious thoughts, especially regarding the pattern of fatwas practiced by KH Ali Tungkal. Then there is also Ali Muzakkir (2008) who also conducted a study of the works of tasawwuf KH Ali Tungkal. In his research, Ali Muzakkir had difficulty conducting studies on local figures due to limited references and also due to the lack of previous research conducted by outside researchers on Jambi ulama. Ali Muzakkir, like other researchers, has not touched the other side of KH Ali Tungkal apart from religious thought.

Research novelty endeavours form the basis of an academic research imperative. An important and differentiating factor is that this research seeks to elevate the work, thought and da'wah movement of the local Ahlussunnah Wal-Jama'ah ulama in Jambi Malay lands to the international arena, especially in Southeast Asia. In addition, this study seeks to prove that the scientific network, teacher-student relationship between Indonesian scholars is still continuing and growing, although in different forms, media and methods. The da'wah movement and tradition of KH Ali Tungkal which has been started and continues to grow must always be maintained and carried out with innovation and creativity, so that the pattern and network of da'wah between Jambi or the archipelago and Islamic networks abroad can continue.

B. Method

This research is a qualitative-descriptive and purely field research through a historical approach. This model is appropriate and suitable for the theme of this research to explore (1) The characteristics of the Islamic da'wah of Ahlussunnah Waljama'ah KH Ali Tungkal (2) The urgency of the Internationalization of Islam Ahlussunnah Wal-Jama'ah in Southeast Asia in a contemporary context. Primary data were taken from the works or manuscripts of KH Ali Tungkal and from the Documentation of KH Ali Tungkal's da'wah activities. Secondary data were obtained from the work of other people that are still related to the work of KH Ali Tungkal, or from previous research on the thoughts or actions of KH Ali Tungkal. Likewise with

research on Islamic boarding schools, Sufism, and other Ahlussunah Wal-Jamah Islamic traditions and da'wah. Field data were obtained through direct interviews with several parties related to the theme of this research. Interviews were conducted with several parties who had direct or indirect relations with KH Ali Tungkal and the al-Baqiatu Sholihat Islamic Boarding School, Kuala Tungkal, Jambi. The next step is the process of displaying the data or classifying it, followed by the step of understanding the data and only then can conclusions be drawn. This simultaneous and intensive process needs to be carried out to minimize errors in drawing conclusions (Sugiyono, 2019).

C. Findings and Discussion

1. Findings

Continuity of Da'wah KH Ali Tungkal in Terms of Da'wah Material

Ahmad Syukri, who is currently a professor at UIN Sultan Thaha Saifuddin Jambi in the field of philosophy, explained that KH Ali Tungkal was appointed by KH. Muhammad Nawawi bin Siddik comes from Purworejo, Central Java. Three days after being sworn in, he was nominated. If the genealogy of Muhammad Nawawi bin As-Siddiq will reach Abd al-Karim Banten and Syekh Ahmad Khatib Sambas. The son of Sheikh Ahmad Khatib Sambas namely Abd al-Karim Banten then Zarkashy Ibn Asnawi who is in Purworejo has two children named Siddiq Ibn Zarkashi and Munir Ibn Zarkashi. KH Ali Tungkal's grandfather was Siddiq Ibn Zarkashi and his son Muhammad Nawawi Ibn al-Siddiq was his father KH Ali Tungkal. In the same year, he opened the al-Hidayah Taklim Council. More detailed interview descriptions are as follows:

"From the start I asked especially why there was a transfer of da'wah that is usually in the public to the tarekat, he said. After returning from South Sumatra in 1957 until he arrived at Tungkal, he finished aliyah first, before he was from As'ad opposite, he told me that since 1957 he had preached regularly It was conventional, yes, until the year 79 he was invited to the Mauled Nabi Isra Mi'raj event. Only he didn't feel impressed after the lecture and it happened again and again, the same event happened again. Until he thought that what he said was of no use, he thought there was one thing to knock on, yes, when we were talking, we caught his mind saying he had to find another way and finally he met shaikh nawawi mbah jan who was in porworejo. Ask for enlightenment through tasawuf or tarekat, so maybe this is the heart that is beating now, preaching to his heart. From 1957 to 93 his preaching, as has been conveyed by other clerics, other Da'i-da'i turned out to be ineffective in changing the morals of the people"(Interview with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

Preaching of KH Ali Tungkal is difficult to deny from the socio-religious life of the Tungkal community which is dominated by the Banjar ethnic community and is a fisherman by profession. From the beginning, KH Ali Tungkal preached like teachers in general gave lectures at every Islamic day celebration such as the Prophet's Birthday Isra' Mi'raj and so on. As expressed by Syukri in the following quote:

"Until he arrived in Tungkal, he finished Aliyah first, before that he was from A s'ad opposite, he told me that since 1957 he had preached conventionally, until 79 he was invited to the Maulid event Prophet Isra ' Mi'raj. It's just that he didn't feel impressed after the lecture and it happened again and again, the same incident happened again, the public was not influenced by the attitude by taking the action after the event went home, so and so again, the routine is like" (Interview

with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

KH Ali Tungkal's da'wah strategy in particular has undergone a change after seeing the religious lectures he has conducted have not produced any traces for Muslims or congregations. For example, lectures on the Prophet's Birthday and other activities. Therefore, it can be seen the reflection of KH Ali Tungkal in determining the da'wah strategy in the following quote:

"Until he thought that what he said was useless, he thought there was one thing to knock, while we were talking, we caught his mind that he should find another way and finally he met Syiakh Nawawi (Mbah Jan) who was in Purworejo. Ask for enlightenment through tasawuf or tarekat, maybe this is his heart that is being tapped now preaching to his heart" (Interview with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

The number of students increased and then with the activity of thinking, a kind of relationship was formed between the students and the teacher. As seen in the following Syukri's expression:

"Finally, they feel the teacher who guides. So where is the place where he is all present, it's so lively. A lot later I think it doesn't stop there, father also said with this remembrance that moved his heart then he was good in character, *thank God* he brought one- one his friends, his family, his wife and children were all taken. Interview with Prof. Syukri Student and Researcher off and children were all taken. Furthermore, the Taklim al-Hidayah assembly was initially held at Guru Ali's house. Over time, his house could no longer accommodate the growing congregation. So in 1985 the recitation was moved to the Istiqamah Great Mosque which was located in front of his house. Due to the increasing number of worshipers, especially during the transfer of Sheikh Abdul Qadir Al-Jilani which takes place every 11th of Rabi` Al-Akher, the Grand Mosque can no longer accommodate him. Then the manager of the Al-Taklim complex tried to find a large enough land to build a building that would meet the needs of the community. In 1993, the construction of the Flag and Memorial Council Building began in Barit Gumbong District, Kuala Tungkal. This meeting hall accommodated 1,000 people, and later developed into the Baqioosh Islamic Boarding School which opened in 1994" (Interview with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

The characteristics of KH Ali Tungkal's da'wah material cannot be separated from the notes or syarah contained in a book. In more detail, the following is Syukri's statement:

"His advice is that he likes to use the language of satire in the language of *Balaghah*. For example, he once said that we do this a lot. He said this mosque is a place of recitation. The recitation is fragrant, but in the end it doesn't smell. They were near but did not come to read it. So, they just kept quiet around the mosque but those who came far away were looking for why something could smell good from afar, those that were close didn't smell like that. Some of them came on bicycles, some on motorbikes and some on speedboats from nearby Tembilihan." (Interview with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

KH Ali Tungkal realized that the socio-religious reality of the Tungkal community demanded different recitation materials. KH Ali Tungkal distinguishes the material of the taklim assembly between the general public and his students at the Islamic Boarding School. This is known as in the following quote:

"Different books and different books. If the *tsanawiyah level and stanawiyah* books are open, the average Arabic is Malay. Amazingly, he facilitates so if a student comes to recite the Koran this is the book. Do you have that book store, right? So ordered in love the books" (Interview with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

KH Ali Tungkal also distinguishes da'wah material between Tsnawaiyah and Aliyah students. Furthermore, the following excerpts from an interview with Syukri:

"Yes, if the madrasa has provisions for the book, right? right, at the Tsanawiyah - Aliyah level, if the general ones he reads to the public, well usually madrasa students are also invited, namely Aliyah to join the Koran as well. In order to continue to attend recitation with parents" (Interview with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

KH Ali Tungkal understands that Islamic teachings include creed sharia and morals. This can be seen from Syukri's expression in the following interview excerpt:

"If that's what he entrusted, both those in the madrasa and those in the recitation were conveyed, so he said that if we are fiqh of the 4 madhhabs it is the beliefs of the Sunnah Waljamaah, Asyariah and Abu Mansur Maturidi. If it is al-Ghazali Sufism. That's what he used as a reference for getting out of there, even though he didn't agree with Ibn Taymiyya, he didn't really point to Ibn Taimiyah" (Interview with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

Among the works of KH Ali Tungkal who seeks to spread or contain the mission of da'wah and educate the people as follows:

1. *Tajhiz al-Mayyit*. This treatise was completed on April 1, 1975 and contains an explanation of the procedures for administering the corpse from bathing to burying it;
2. *Jila' al-Qalb*. This treatise explains the virtues of remembrance, its arguments and its essence;
3. *Izhar al-Haq*. This treatise was completed on June 9 2004 and contains an explanation of community problems in Kuala Tungkal and its surroundings;
4. *Da'wat al-Haq*. This treatise describes the call to truth;
5. *Fath al-Mubin fi Fidyat al-Salah wa al-Sawm wa al-Yamin*. This treatise was completed on March 16 1992 and contains a fairly detailed explanation of the fidyah for prayers, fasting and oaths according to the Hanafi school;
6. *Al-Tasawwuf bi Ma'na al-'Amal Huwa al-Tariqah*. This treatise explains that the concrete application of Sufism is the tarekat;
7. *Al-Fatawa al-Tunkaliyah*. This 207-page treatise was completed on April 25 2005 and contains four volumes explaining various fatwas on aqidah, fiqh, and adab;
8. *Al-'Umdah fi Adam Jawaz Ta'khir al-Ihram ila Jiddah*. This treatise explains the law on postponing ihram to Jeddah;
9. *Al-Mabadi al-'Asharah wa ma Yaliha fi al-Tariqah*. In this treatise, KH Ali Tungkal explains the 10 basic principles of the tarekat, which he adapted from the beginning of the book *al-Futuhat al-Rabbaniyah* by KH Muslih bin Abdurrahman Mranggen and several other important explanations regarding the Qadiriyyah Naqshbandiyah Order;
10. *Ta'addud al-Jum'a*. This treatise explains the permissibility of holding several Friday prayer assemblies in one country;
11. *Al-Nafahat al-Rahmaniyyah*. This treatise was completed on December 24 1998 and contains advice and messages he wrote at the request of Ahmad Syukri bin Haji

Muhammad Saleh Ramli. These advices are not only intended for Ahmad Syukri, but also for himself his family and all Muslims;

12. *Ashrat al-Sa'ah*. This treatise, which was completed in 1998 contains an explanation of the signs of the Day of Judgment adapted by KH Ali Tungkal from the book *Mukhtasar Tadhkirah al-Qurtubi* written by 'Abd al-Wahhab al-Sha'rani, and;
13. *Al-Awrad*. This treatise was rewritten on November 28 2011 and contains the practices that should be practiced by followers of the *Qadiriyyah Naqshbandiyyah Order* (Putra, 2018).

The target of KH Ali Tungkal's da'wah is also illustrated in his work which includes questions and answers between the congregation and Ali's teacher. Such as the work of *al-Fatwa al-Tungkaliyyah* which is an individual fatwa of KH Ali Tungkal on the problems and or questions of the people of Kuala Tungkal. In the book there are 6 issues that are discussed or answered and teacher Ali's fatwa, namely: (1) the issue of worship; taharah, prayer, zakat, fasting, pilgrimage, food and slaughter, corpses and the Qur'an (2) muamalah; waqf, buying and selling, alms/grants, found items, and adopted children, (3) munakahat; (4) jinayah, and; (5) faith; of the wicked, and of traveling and bathing; (6) etiquette; waiting for guests before eating in a feast, saying greetings repeatedly when meeting, and gathering between Muslims for three days. Further recapitulation of KH Ali Tungkal's fatwa in the work is as shown in the following table:

Table 1. Recapitulation of Number of Fatwas in Kitab al-Fatawa al-Tunkaliyyah.

No	Field	Amount	Percentage
1	Worship	286	69.58%
2	Muamalah	23	5.59%
3	Munakahat	7	1.70%
4	Jinayah	6	1.45%
5	creed	40	9.73%
6	adab	49	11.92%
	Amount	411	100%

The explanation above that KH Ali Tungkal is a progressive and modernist preacher. The target of KH Ali Tungkal's preaching was not only for the people of the Tungkal area in general, but also for people outside Tungkal. So that the teachings of his da'wah thrive to this day. Besides that, KH Ali Tungkal's da'wah sparked the community's economy when the recitation was carried out. Many traders attribute Islamic identity and sell food at their recitation events. In accordance with Van Leur's opinion, for example, considers the arrival of Islamic preachers solely for economic and political interests. In addition to selling merchandise, according to Leur the arrival of these Islamic propagators also helped kingdoms revolt against the Majapahit empire or facilitated the newly emerging kingdoms.

2. Discussion

Characteristics of Da'wah KH Ali Tungkal: Strategy, Materials and Methods

In 1952 KH Ali Tungkal together with several Islamic religious leaders founded Tarbiyah Al-Mablin which changed its name in 1963 to Forum Dikwa Tarbiyah and Al-Madhura which aims to increase insight into religious differences. He was appointed an Honorary Judge of the Kuala Tongkang Sharia Court along with several other Islamic religious figures, namely KH M. Teeb, KH M Saleh Ramli, KH. Abdul Rahim, KH Muhammad Ardi and KH Magawi (Saleh, 2016). KH Ali Tungkal swore allegiance to Qadiriyyah Naqshbandi until 1979, at the age of 45 years. Why would he care more

about the tambourine that Sambas fiancé set up. Perhaps because of the relationship with regional associations, both from the Malay and Bit tribes. It is never recorded that the same Sambas orator has returned to Kalimantan even though he had a Pontianak regional successor, Abd al-Latif ibn Abd al-Qadir al-Sarooki and another successor and Abd al-Tin Glorim Ban (Nasution & Suhayib, 2018). As a Jambi cleric KH Ali Tungkal managed to show a fairly important role in the development of Islam in Jambi. To see his role in the development of Islam in Jambi, at least it can be examined from two things, namely his role as a caregiver for Islamic boarding schools and his role as a preacher and mursyid of the tarekat.

Initially the religious meeting was held at the house of KH Ali Tungkal, but due to a significant increase in participants, in 1985 the congregation was moved to the nearest mosque, namely the Al-Istiqamah Great Mosque. From the first many people attended the meeting to learn the teachings of Islam from him (Abitolkha et al., 2020). As a Jambi cleric, KH Ali Tungkal managed to show a fairly important role in the development of Islam in Jambi. To see his role in the development of Islam in Jambi, at least it can be examined from two things, namely his role as a caretaker of Islamic boarding schools and his role as a da'i as well as a mursyid of the tarekat (Nugroho, 2020).

As for the lineage of the tarekat to Sheikh Nawawi Berjan, Haji Ahmad Khudhari describes the role played by Kiai Tauhid, a colleague of KH Ali Tungkal at Madrasah Hidayatul Islamiah Kuala Tungkal. Kiai Tauhid had introduced KH Ali Tungkal to Kiai Kurnain, who later linked him with Sheikh Nawawi Berjan. From such an initial meeting, KH Ali Tungkal succeeded in persuading and inviting Sheikh Muhammad Nawawi to teach the Qadiriyyah wa Naqsyabandiyah (TQN) Order. Some of the founding clerics in Kuala Tungkal who have accepted allegiance from the teachings of Sheikh Nawawi are KH Ali Tungkal, KH M Subli bin H. Ismail, Teacher H Ahmad Bukhari, Haji Said Ismail, Haji Hayun Abduh, Haji Kursani and H Ahmad Khudhari, and a number of 20 other students. KH Ali Tungkal was then appointed as a mursyid for the Jambi region (Muzakir, 2015).

TQN developed in Mranggen under KH Muslikh ibn 'Abdurrahman, a murshid and main teacher who teaches at the al-Futuhiyyah Islamic Boarding School, Mranggen. He has written several treatises which are widely read, even as far as the kemurshidan KH Ali Tungkal as a handbook, namely *al-Futuhat al-Rabbaniyyah fi'Araqaq al-Qadiriyyah wa al-Naqsyabandiyah*, in general view this book contains about the manners of a student towards the teacher, ways of dhikr, various kinds of *muraqabah* and prayer *khataman*, and *'Umdah al-Salik fi Khair al-Masalik* which contains about how to take *bai'at*, how to practice tarekat, *rabi'ah*, and *muraqabah* (Nugroho, 2020).

In the book of *Fathul 'Arifin* it is stated that this tarekat is not only a unification of two tarekat, but a combination and modification of the five tarekat teachings, namely; Tarekat Qodiriyyah, Naqsyabandiyah, Anfasiyyah, Junaidiyah, and Muwafaqah. However, because the priority is the teachings of Qodiriyyah and Naqsyabandiyah, then this tarekat is named the Tarekat Qodiriyyah wa Naqsyabandiyah. Even this tarekat did not develop in the Islamic world in general, but only in Southeast Asia (Edi, 2014).

KH Ali Tungkal was not inducted into the Tarekat Qadiriyyah wa Naqsyabandiyah by the caliph who came from Kalimantan. He was baited by KH Muhammad Nawawi bin Sidik from Berjan, Purworejo, Central Java. In the same year, he opened the al-Hidayah Taklim Council. The Taklim al-Hidayah Assembly initially took place at the house of KH Ali Tungkal. However, his house could no longer accommodate the growing number of worshippers. So, in 1985 the recitation was moved to the Al-Istiqamah Grand Mosque which was located in front of his house. Because

the congregation of recitations continues to grow, especially during the haul of Sheikh 'Abd al-Qadir al-Jailani which is held every 11 Rabiul Akhir, the Grand Mosque is no longer able to accommodate it (Nugroho, 2020).

KH Ali Tungkal, apart from being a mursyid and teacher at the al-Baqiyatush Shalihah Islamic Boarding School, is very consistent in carrying out da'wah. He was even reluctant to take a day off in an assembly or teach in class. According to Syukri, KH Ali Tungkal's strength in preaching and it is difficult to imitate is that he never takes a day off from recitation. Even though he was sick, he continued to study. This is done to avoid disappointment from the congregation which will result in running away or not attending the next recitation (Interview with student KH Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday 11 May, 2022).

This testimony is proof that KH Ali Tungkal is a figure, preacher, and a scholar who has a spirit in preaching Islamic teachings both to the community and to his students and students. The touch of science that targets the ability of reason is also combined with a touch of the heart through the tarekat. In this context, it can be stated that the characteristics of KH Ali Tungkal's da'wah method have its own peculiarities than the local scholars in Kuala Tungkal and Jambi Province.

Meanwhile, the characteristics of KH Ali Tungkal's da'wah material generally follow the Ahlussunah Waljama'ah school. He realized that the creed of the Muslims of the Tungkal community was not yet solid, even in the midst of the religious lectures and advices that he put forward, the fruits, results or traces were not visible in the community. Therefore, in order to maintain the creed and sharia among Muslims, he determines the material in his recitations based on the books that are taught.

A will from KH Ali Tungkal to always use the books that have been read and used in conveying religious discourse to the public. If you choose a book to be conveyed to the congregation, do not be separated from knowledge related to faith, fiqh, and Sufism because this is fardu ain for Muslims and Muslimat. In particular, the knowledge taught does not conflict with the creed of the Ahlus Sunnah Waljamaah.

This oral da'wah method is used by KH Ali Tungkal both in the Al-Baqiyat Islamic Boarding School environment and in the community, especially in Kuala Tungkal. In Islamic boarding schools as well as in community mosques, KH Ali Tungkal prioritizes the cultivation of faith, then sharia, and Sufism. In general, KH Ali Tungkal's recitation uses books in taklim assemblies in mosques and in Islamic boarding schools.

Therefore, the method of preaching KH Ali Tungkal orally is a description of the social conditions of the people of Kuala Tungkal which is understood by KH Ali Tungkal that he must obtain original religious knowledge based on the sources of popular previous ulama's books. The book was made by KH Ali Tungkal to guide the faith of the people, provide an understanding of Islam based on the Shari'a, and practice Sufism based on *mu'tabar Sufi experts*.

Recitations or taklim assemblies are usually held on Tuesday and Thursday nights, at the Kuala Tungkal Grand Mosque. With this, people who cannot attend one night can attend the other night. In the study, you can ask anything related to the material being studied. This is then filled with a question-and-answer session where the community is free to ask what problems need to be clarified or things that are not understood outside of the material being taught. According to Aminullah, the advantage of this method is that the congregation can hear and catch directly the teacher's messages and the teacher's answers to all community questions (Khotib, 2020). KH Ali Tungkal conducts recitations at home and at the Grand al-Istiqamah mosque. The recitation material is sourced from Arabic and Malay Arabic language

books, such as *Kifâyat al-Awwâm*, *Tuhfat al-Murîd 'alâ Syarh Jauharat al-Tawhîd*, and *Syarh Hikam li 'Abdullâh al-Syarqâwî*, *Kifâyat al-Mubtadi'în* by H Abdurrahman Amuntai, *Aqâ'id al-Imân* and *'Amal Ma'rifah* by Sheikh Abdurrahman Siddiq. Furthermore, *Fath al-Qarîb* and his explanations *al-Bâjûrî*, *Fath al-Mu'în* and his explanations *I'anat al-Thalibin*, *Hidâyat al-Shibyân*, *Sabil al-Muhtadin*, *Perkunan* by Mufti Banjar Jamaluddin bin Sheikh Muhammad Arsyad al-Banjari and *Asrâr al-Salat*. For the field of Sufism, several books such as *Minhaj al-'Âbidîn*. Were also read and *al-Munqidz min al-Dhalal*, *Siyar al-Sâlikîn* (translated version of *Ihyâ' Ullûm al-Dîn* al-Ghazali), *Hidâyat al-Sâlikîn* and *Tuhfat al-Râghibîn*. In addition, my father also gave diplomas for Aliyah level students and the general public who wanted to practice the daily prayers that were compiled in the book *Dalâ'il al-Khairat* (Saleh, 2016).

KH Ali Tungkal does not tire of giving advice to all his students or tarekat followers on every *haul*, including; (1) Teaching or studying once a week; (2) Fardhu prayer in congregation; (3) Establishing *ablution prayers*, sunnah repentance, sunnah *tahajjud*, *munajat*, sunnah *tasbih*, sunnah *witr*, sunnah *careib* and sunnah *dhuha* ; (4) Read the Koran every day ; (5) Reading *Dalail al-Khairat* ; (6) Read *Ya Hayyu Yaa Qayyum La Ilahilla Anta* 40 times after the sunna *Fajr prayer* ; (7) Reading the prayer between the call to prayer and the iqamat of *Allahumma Inni As'aluka al-'Afwa wa al-'Afiyah fi al-Din wa al-Dunya wa al-Akhirah* and the verse of the Chair; (8) Reading *wirid* regularly in the Tarekat Qadiriyyah wa Naqsyabandiyyah; (9) Reading *manaqib* (biography of Sheikh Abdul Qadir al-Jailani) every 11th of the *Hijriyyah month* ; and (10) Carry out *haul*.

Da'wah with the written method or *bil qalam* as a method of preaching to help improve the weakness of da'wah which is only done orally. Da'wah *bil oral* which has shortcomings in scope and time, can be fulfilled through da'wah *bil qalam*. Da'wah *bil qalam* provides opportunities for communicants in a da'wah communication to express ideas and ideas as a whole through writing. So that the effects of a da'wah communication will be in accordance with what is expected (Tajuddin, 2015).

Based on statistical data, the majority of the people of Kuala Tungkal are adherents of Islam with more than 95% in 2015 and come from various ethnic groups such as Banjar, Bugis, Batak, Javanese, Minang, Malay, Indian, and others. In the Kuala Tungkal area, there are also several Islamic boarding schools. The largest Islamic boarding school is al-Baqiyatus Shalihah which is located in Parit Gompong Kuala Tungkal Jambi. This Islamic boarding school has a *ta k lim* assembly and *jam ' iyyah* tarekat with thousands of followers. KH Ali Tungkal (1934-2011) was one of the caretakers of the al Baqiyatush Sholihat Islamic Boarding School and a prominent cleric in Kuala Tungkal. Previously, he was one of the lecturers at Hidayatul Islamiah (PHI) College, the embryonic madrasa of al-Baqiyat Islamic boarding school. It was he who introduced the teachings of the Qadiriyyah Naqsbandiyyah Order in the Jambi region.

Internationalization of the Ahlussunah Wal-Jama'ah Da'wah Movement in Southeast Asia and the Influence of Information Technology in KH Ali Tungkal's Da'wah Movement

Information technology provides multiple platforms for interaction, both individually and collectively, visually and audibly. It is not surprising that information technology is a new era, a new world and a new goal for society and society as a whole. This is of course supported by the many highly sophisticated IT products that are able to provide almost all the needs of modern society. Reading materials, food products and clothing for various daily needs can also be obtained through technology. The following is an example of a local Indonesian figure, KH. Ahmad Bahaudin

Noersalim or better known as Gus Baha. This character is unique because Gus Baha is not an ustadz who aims for popularity, but is popularized by muhibbins (fans who are also loyal students). Gus Baha is considered as one of the figures who will shape Islamic discourse and provide Islamic knowledge through various activities, lectures, seminars, reading the Koran to debate contemporary issues. Gus Baha's lectures were widely spread through online da'wah spread through social media by his followers (Azra, 2013).

Of course, social media is like Facebook, Instagram, YouTube, and some other platforms have played a role and become a space for interaction for the digital community. Facebook as a popular medium for ordinary people, teenagers and adults is not only used as a face-to-face meeting. However, it can be used as a source of reading, knowledge and even indirectly for mass mobilization. The demand for Facebook is very large and has become one of the social media of choice for the Indonesian people for various purposes.

Referring to the results of the Indonesian Polling survey and the Indonesian Internet Service Providers Association (APJII) in 2018 it was stated that Facebook is the most visited media and occupies the highest position compared to other media, such as Instagram, Twitter, YouTube and so on. In 2019, 130 million active social media users visited Facebook and was the highest social media visited by Indonesians (Wahyudi, 2021).

In 2020, Facebook is the social media with the most potential to be visited by the Indonesian people with a total of 130 million people. Facebook has increased in 2021 to 140 million people who have the potential to get visits from the community. Of course, this is due to the various offers and practical supplies on Facebook that are increasingly mushrooming in the community. However, Facebook as a public media contributes to the spread of non-mainstream ideas related to Islam, statehood, and nationality. Jamilah's research states that the idea of a caliphate campaigned by certain groups through Facebook has succeeded in mobilizing the masses and utilizing modern da'wah management. This is also supported by various media and modern technology platforms such as; jpeg, mobile, pdf, podcast, audio reading and WA groups.

Da'wah messages are transmitted from religious motives, motives for living life and living, respecting others and starting other da'wah messages. However, whatever method is used, of course, each has its advantages and disadvantages. The advantage, through Facebook, preachers can spread their invitation more widely as long as the internet is available. Also, the da'wah content can be wider depending on the ability and creativity of the da'i.

Preaching or broadcasting Islam by utilizing social media YouTube is a bridge for technological progress in the form of audio-visual, so YouTube can be used as an option for da'wah activists in audio-visual. Da'wah through social media YouTube has many advantages for preachers. Da'wah through YouTube social media does not require a lot of money, when compared to preaching directly (face to face), it is enough to make video recordings that can be uploaded on YouTube social media and can be seen by the wider community. So that now without using bulletins, for example, the public can find out the contents of the study held at the mosque.

Da'wah increasingly exists on social media with a variety of diverse programs. Moreover, the success of da'wah can be seen from the many programs it carries out with new packages in carrying out da'wah and social movements that professionally build religious spirituality in carrying out religious practices. Furthermore, the development of da'wah has changed Muslims, da'wah is no longer a method of conveying Islamic values, but da'wah has turned into a religious commodity, a political

movement and even a pious movement. Da'wah cannot be separated from religious, political, cultural, and other discourses in an Islamic movement (Abizar, 2019).

The use of information technology to change KH Ali Tungkal's calling, published and preserved by his students, cannot deny the existence of the digital era as a new interactive space for contemporary society. In this context, the various uses of information technology have an impact on the change of KH Ali Tungkal's da'wah movement in two ways. First, the da'wah strategy that will continue to follow the development of Muslims. Second, the advocacy curriculum requires a variety of creativity and digital or social media empowerment as a meeting between advocates and audiences (Saleh, 2016).

Utilization of information technology must be used to strengthen da'wah strategies in the digital era. The internet that brings together all Muslims, of course, a preacher or da'wah community can also design an online -based group. The group is useful for sharing information, spreading da'wah, and managing da'wah professionally in the digital era. In fact, of course, online groups contribute to strengthening the relationship between fellow preachers and Muslims.

YouTube can't be stopped from publishing invitations in the form of text, text, video or just images. It is inevitable to use YouTube as an advocacy tool to spread different Islamic concepts to all Muslims. The use of YouTube as an advertising medium has a significant impact on the development of increasingly competitive digital advocacy content. The digitalization of Islamic appeals on YouTube has made the preachers more active in updating and modifying. The experience of the da'i in mastering da'wah media through YouTube is one of the determining factors in digitizing da'wah. Therefore, preachers who use YouTube as a medium of da'wah in the digital era must always innovate.

The direct consequences and effects of information technology of course broaden the aims of advocacy. It is not easy to limit advocacy in the digital era to just one community. Because digital media has a unique nature, it is open to all users or the public, easy to access and not burdensome to access the material. The purpose of advocacy in the information technology era does not have clear boundaries. Therefore, the broad and open goal of all digital communities requires that advocacy content or materials have boundaries and pay attention to social ethics in communicating advocacy orally, in writing, audio and visually (Wahyudi, 2021).

D. Conclusion

The Based on the research findings, discussion and analysis as in previous chapters, it can be concluded the characteristics of the strategy of KH Ali Tungkal's da'wah movement as stated in the activities of recitation and remembrance. KH Ali Tungkal founded the Qadiriyyah wa Naqsabandiyah (TQN) Order. KH Ali Tungkal also founded the Al Baqiyatus Shalihah Islamic boarding school. The characteristics of KH Ali Tungkal's da'wah material generally follow the Ahlussunnah Waljama'ah school. KH Ali Tungkal 's da'wah material was planned as much as possible by referring to the books of *Kifâyat al-Awwâm*, *Tuhfat al-Murîd 'alâ Syarh Jauharat al-Tawhîd*, and *Syarh Hikam li 'Abdullâh al-Syarqâwî*, *Kifâyat al-Mubtadi'în*, *Aqâ'id al-Iman* and *'Amal Ma'rifah*. KH Ali Tungkal's da'wah method both in the Al-Baqiyat Islamic Boarding School environment and in the community with *Bil Lisan* and *Bil Qalam* da'wah.

The internationalization of Ahlussunnah Waljama'ah Islam with the spirit of tolerance, moderation, balance, and friendliness towards all mankind is the most important thing in the context of Muslims in the contemporary era. So that KH Ali Tungkal's students are in Indonesia, Malaysia, Singapore and Thailand.

Internationalization and universalization of Islam Ahlussunnah Waljama'ah increasingly unavoidable. The spirit, spirit, and steadfastness in maintaining the scientific chain and movement of the Islamic teachings of Ahlussunnah Waljama'ah in the contemporary era show that digital technology helps the successors of KH Ali Tungkal.

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F. Author Contributions Statement

The author consists of four researchers who have their respective roles. The author initiated the research to compile and design the analysis and proposed joint research with Ris'an Rusli as the originator of this research, Masyhur made the data analysis and Makmur Harun as translator and reference manager. Researchers hope that this research will become a new face of research on the network of scholars in Indonesia.

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