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### THE ROLE OF ISLAMIC PREACHERS IN DEVELOPING SOCIAL HARMONY AND CIVILIZATION IN SOUTH SUMATERA IN THE 20TH CENTURY

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**Abstract:** In the XXth Century, the da'wa problems that emerged in South Sumatra were the spread of fundamentalism and the cult of persona, the diversity of religious articulations, the vulnerability in the internal environment of religious communities, the plurality of political, social, and religious atmosphere so that they became polemic among academicians, the clergy split into two groups, changes in religious traditions and religious life that are complex, the Muslims of South Sumatra are in position of weakness, poverty, and suffering, because of western imperialism, issues of justice, ideology, and power. Some preachers (Da, i) in South Sumatra appeared to respond and carry out the Da'wa bi al-lisan, bi al-kitabah, and bi al-hal. Among the preachers (*da'i*) are K.H. Anwar Kumpul (1902-1959) represented an independent preacher (free), K.H. Zainal Abidin Fikry represents the government representative, K.H. M. Zen Syukri represents a representative of the NU organization. These three preachers are actively building social harmony in different societies of educational and economic status, religious harmony, building an orderly, peaceful, and comfortable society, stopping the people of South Sumatra from making God and Islam as masks of the greed of power and material wealth, glue various differences in society and make it a means for mutual understanding, tolerance, and mutual love. In addition, they also play role in building theoretical and experimental civilizations which include ideas, norms, religious activities, establishing places of worship, educational institutions, libraries, roads, and producing books.

**Key word:** Islamic preachers, social harmony, civilization, south sumatera, 20th century.

**Abstrak:** Pada Abad XX, problematika dakwah yang muncul di Sumatera Selatan adalah merebaknya fundamentalisme dan kultus persona, keragaman artikulasi keagamaan, kerawanan di lingkungan internal umat beragama, majemuknya suasana politik, sosial, dan keagamaan sehingga menjadi polemik di kalangan akademisi, ulama terpecah ke dalam dua golongan, terjadi perubahan tradisi keagamaan dan kehidupan beragama yang bersifat kompleks, umat Islam Sumatera Selatan berada pada posisi lemah, miskin, dan menderita, karena imperialisme Barat, persoalan keadilan, ideologi, dan kekuasaan. Beberapa *da'i* di Sumatera Selatan muncul untuk meresponnya dan melaksanakan dakwah *bi al-lisan*, *bi al-kitabah*, dan *bi al-hal*. Di antara *da'i* tersebut adalah K.H. Anwar Kumpul (1902-1959) mewakili *da'i* independen (bebas), K.H. Zainal Abidin Fikry mewakili *da'i* pemerintah, K.H. M. Zen Syukri mewakili *da'i* organisasi NU. Ketiga *da'i* ini aktif membangun harmoni sosial pada masyarakat yang berbeda status pendidikan dan status ekonomi, harmoni beragama, membangun masyarakat yang tertib, tenteram,

dan nyaman, menghentikan masyarakat Sumatera Selatan untuk tidak menjadikan Allah dan Islam sebagai topeng kerakusan kekuasaan dan kekayaan material, merekat berbagai perbedaan dalam masyarakat dan menjadikannya sebagai sarana untuk saling memahami, toleransi, dan saling mencintai. Di samping itu, mereka juga berperan dalam membangun peradaban teori dan peradaban eksperimen yang meliputi ide atau gagasan, norma, aktivitas religius, mendirikan tempat ibadah, institusi pendidikan, perpustakaan, jalan, dan memproduksi buku.

**Kata Kunci:** Pendakwah, kerukunan sosial, peradaban, sumatera selatan, abad ke-20.

## A. Introduction

The twentieth century was marked by the religious phenomenon of post-modernism which rose to diversities of religious articulations including levels of thought, understanding, appreciation, and social system. The diversities cause: first, vulnerability in the internal environment of religious communities in relation to wider life such as economics, politics, ideology, science, technology, and others. Second, the spread of fundamentalism and the cult of persona.

In South Sumatra, post-modernism raises religious and political problems which are characterized by several phenomena, namely: first, the increasingly diverse in politics, social and religious atmosphere and thus they become polemic among academicians and theologians (Arifin: 1996). Secondly, the emergence of Islamic renewal and purification movements which caused the *ulama'* to split into two groups, namely traditional Islamic oriented *ulama'* (the *tuo-NU*) and modern Islamic oriented *ulama'* (the *mudo-Muhammadiyah*). Jeroen Peeters (1998) said that these two groups often experience conflicts. Third, there are changes in religious traditions and religious life which are complex, due to the emergence of the religious purification and modernization movement. Fourth, the Muslims of South Sumatra are in position of weakness, poverty, and suffering, because of western imperialism that causes social problems. Fifth, Muslims are confronted with issues of constitutionalism, the rule of law, the moral issues of leaders and political ethics, supervision, fundamental freedoms, the mainstay of the system and structure, justice, ideology, and power (Majid: 1999).

In connection with religious, social, economics, legal, educational and political problems in the 20th century that plagued South Sumatra as described above, number of preachers (*da'i*) in South Sumatra emerged to respond. One form of responses is to carry out the *da'wa* bi al-lisan, bi al-kitabah, and bi al-hal which are contained in the Q.S. 7: 157. Among the preachers (*da'i*) are K.H. Anwar Kumpul, K.H. A. Malik Tadjuddin, K.H. M. Zen Syukri, K.H. Husin Abdul Mu'in, K.H. Zainal Abidin Fikry, and so on.

The preachers (*da'i*) of South Sumatra played roles in the development of South Sumatra. Zulkifli mentioned that the role of the preacher (*da'i*) of South Sumatra in the 20th century parallel to the development of religious cultural life in South Sumatra. They established mosques, carried out formal education and teaching with *madrasah* style, actively wrote books in various Islamic disciplines. They sought to increase religious awareness and the spirit of *jihad* in the people of South Sumatra to fight the invaders (Noer: 1985).

Zulkifli's thesis shows that in the 20th century, preachers (*da'i*) in South Sumatra in the 20th century played active role in building social harmony and civilization in South Sumatra. They respond to various religious, political, social, economic and cultural problems. They carry out *da'wa* in various aspects of life, therefore the reflection of *da'wa* becomes *rahmatan lil 'alamin*. This hypothesis is supported by several historical facts. First, several preachers (*da'i*) of South Sumatra led social organizations such as *Muhammadiyah*, *Persis*, *al-Washliyah*, *Nahdatul Ulama*, and others (Steenbrink: 1986). Second, the preachers (*da'i*) of South Sumatra were active in building communities. Third, the preachers (*da'i*) of South Sumatra became non-formal leaders (role models, where people complained and sought solutions to various problems) (Horikoshi: 1985).

The historical facts above show the role, movement and influence of the *da'wa* carried out by the preachers (*da'i*) of South Sumatra on the progress of civilization in South Sumatra. In addition, preachers (*da'i*) used several forms and methods. The role of the preachers (*da'i*) greatly influenced the theory of civilization and experimental civilization.

To find out the role of preacher (*da'i*) in building social harmony and civilization in South Sumatra in the 20th century, the following discussions will describe descriptively- analytically. This paper focuses on three preachers, namely K.H. Anwar Kumpul, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry. These three preachers (*da'i*) are preachers (*da'i*) who have played great role in building social harmony and civilization in South Sumatra in the 20th century. This can be seen from the appreciation and testimony of scholars, leaders, researchers and scientists in South Sumatra. They carry out *da'wa* bi al-lisan, bi al-kitabah, and bi al-hal through political media, education, *Sufism* and *tarekat*, military, organizations, places of worship, and government. These three preachers have unique and specific roles in building social harmony and civilization in South Sumatra in the 20th century.

## **B. Biography, Intellectual Dynamics, Career Background, and the Works/Publication of the Three Preachers (*Da'i*) of South Sumatra in the 20<sup>th</sup> Century**

According to J. Suyuti Pulungan and Zulkifli, the *da'i* of South Sumatra who lived in the 20th century, were limited to three categories, namely an independent (free) preacher (*da'i*), a government preacher (*da'i*), and an organization preacher (*da'i*). This study focuses on the three categories above. First, K.H. Anwar Gathering (1902-1959). He represents an independent preacher (*da'i*). The reason for choosing this preacher (*da'i*) was because the founder of the oldest Islamic boarding school in South Sumatra, namely Nurul Islam Islamic Boarding School in Sri Bandung, Ogan Komering Ilir (Zulkifli: 2000). He was a pilgrimage. Secondly, K.H. M. Zen Syukri. He represented the organization's preacher (*da'i*). The reasons for choosing K.H. M. Zen Syukri is due to the highly respected elders of the NU (*tuo*). He represented scholars who were concerned with *Sufistic* Islam, *furu'*, education. He also represented the preacher (*da'i*) who was concerned with *thareqat* (*ulama waliyullah*). Third, K.H. Zainal Abidin Fikry. He represented the government preacher (*da'i*). The reason for the selection of the preacher was because of the Raden Fatah IAIN professor, haji nahun.

### **1. K.H. Anwar**

#### **a. Biography**

His full name is Anwar bin Haji Kumpul. He was born on August 6, 1902 in Seribandung, Ogan Komering Ilir, South Sumatra. He died on 1 August 1959 coincide with 26 Muharram 1379 H. His great-grandfather was named Gemuk Rasib alias Kelipuk. His grandfather is named K. Maseha. His father's name is Haji Kumpul. His father came from an ordinary and simple family. His father worked as a carpenter. His mother's name was Koneng Kawa (Anwar: 2017).

While studying at the *Madrasah Shaulatiyah*, K.H. Anwar married to Hj. Sahinah bint Syamsi in Makkah. While giving birth to the first child in Makkah, Hj. Sahinah passed away. Therefore, K.H. Anwar remarried to Zainabun bint Hatta in Inderagiri. Then, after returning to his hometown of Seribandung, K.H. Anwar married to Mariah binti Puti Batas, Hj. Fatmah bint H. Muhid, and Hj. Tidah bint H. Alwie.

#### **b. Intellectual Dynamics**

K.H. Anwar began his education at the *Sekolah Rakyat* (SR) in 1916-1919 in Seribandung Village. After that, in 1919-1920, he continued his education at the *Meranjat Pesantren*. Then he moved to Sakatiga Islamic Boarding School in 1919-1921. In 1921-1923, he moved to a *pesantren* in Kayu Agung. Subsequently in 1923-1927, he continued his education at the *Madrasa Sa'dadud Darain* in Jambi. In 1927-1930, he continued his education to Makkah and Madinah. In Makkah, Anwar studied at the *Shaulatiyah Madrasah*. In Makkah,

he deepened *Sufism* and the *Tarekat of Naqshbandiyah*. While in Makkah and Madinah, he studied with scholars who came from Indonesia (Badrie: 1997)

### c. Works/ Publications

As an academican, K.H. Anwar was a prolific writer. He wrote 15 books, but 3 books could not be found by his heirs. These books were used as references in the Seribandung Islamic Boarding School. His works were simple, straightforward, clear, and easy to understand. Hence, the works of K.H. Anwar were: *Aqaid al-Iman*, *'Aqidat al-Ghulam*, History of the Prophet Muhammad SAW, *at-Taqrir*, *Mafhum al-Jurmiyyah*, *Majmu'ah fi al-Asalah al-Nahwiyyah*, *i'rab al-Kalimat*, *Mafhum Tajwid*, *Mafhum al-Jurmiyyah*, *Majmu'ah fi al-Asalah al-Nahwiyyah*, *i'rab al-Kalimat*, *Mafhum Tajwid*, *Mafhum al-Sharaf*, *al-faraidh*, *al-Falakiyyat*, *muhadatsat*, *Tarjamah Taqrib al-Maqshud*, *Tarjamah Matan Rahbiyah*, *Tahlil*, Practicing Prayer

### d. Career Background

After returning from Makkah (1931-1957), K.H. Anwar also actively carried out Islamic *da'wa* to several regions in South Sumatra and founded the *Madrasah Sa'adatud Darain Seribandung* in 1931 as a propaganda media. On November 1, 1932, K.H. Anwar changed the name of *Madrasah Sa'adatud Darain Seribandung* to *Madrasah Nurul Islam Seribandung*. This madrasah developed rapidly, as a result, in 1941, it was changed to the Nurul Islam Islamic Boarding School (Anwar: 2017).

In addition to a career in education and *da'wa*, K.H. Anwar also had a career in politics. He was the chairman of the *Masyumi* of the Tanjung Batu region, Ogan Komering Ilir (1945-1947), the coordinator of the PERTI Islamic Party Ogan Komering Ilir Regency (1953) and South Sumatra Province (1954), Advisory Board of the PERTI Central Leadership (1955). He became a member of the constituent Republic of Indonesia (1955). During the war of independence, he actively led the students to take part in the physical revolution.

In the socio-religious field, he was once a member of the *Ulama* Council of the Marga Subdistrict of Tanjung Batu (1955), a member of the *Ulama* Council Consultation in the Province of South Sumatra (1956), a member of the Indonesian Council of *Ulama* Councils.

From the descriptions above, K.H. Anwar was a preacher (*da'i*) who has a very significant role in building social harmony and civilization in South Sumatra in the XX century AD. He carried out the *da'wa bi al-lisan*, *bi al-kitabah*, and *bi al-hal*. *Da'wa bi al-hal* done by using the media pulpit, politics, boarding school education, social organization.

## 2. K.H. Muhammad Zen Syukri

### a. Biography

K.H. Muhammad Zen Syukri was born on Monday morning, October 10, 1919, coincided with 12 *Rabiul Awwal*. He died on March 22, 2012, at 16:30 Indonesian local time. He was the youngest of 12 siblings. His father's name is K.H. Hasan Syukur bin Kemaji Haji Abdussyukur. His mother's name is Nyimas Hajjah Sholha Azhari (Azhar: 2012).

K.H. Muhammad Zen Syukri married to Sholha in 1941. His marriage was blessed with five children. A few years after Sholha died, K.H. Muhammad Zen Syukri remarried to Hj. Onah Siddik on 13 Rajab 1984 H, coincided with October 27, 1966. His marriage to Hj. Onah Siddik has 10 children.

### b. Intellectual Dynamics

K.H. Muhammad Zen Syukri began his education from *Madrasah Ibtidaiyah* in Depaten, 27 Ilir Palembang. After graduating from *Madrasah Ibtidaiyah*, K.H. Muhammad Zen Syukri continued his education at *Madrasah Tsanawiyah* and *Aliyah* in Depaten, 27 Ilir, Palembang. Without the informing his parents, he went to Tebuireng, Jombang, East Java to study.

**c. Works/ Publications**

K.H. Muhammad Zen Syukri was a productive writer. He wrote 15 books. His works/publications were *Risalah Tauhid* (Syukri: 2012), *Rahasia Sembahyang*, *Santapan Jiwa*, *al-Qurbah* (self-approach to God), *Melepaskan Diri dari Bahaya Syirik*, *Iman Menghadapi Maut*, *Menuju Haji Mabruur*, *Kumpulan Doa Manasik Haji*, *Menyegarkan dengan Iman dan Tauhid Jilid 1 dan 2*, *Cahaya di Atas Cahaya* (Nur 'ala Nur, *Taubat Nasuha serta Pelengkapannya*), *Menyambut Fadilat Nisfu Sya'ban*, *Pedoman Puasa*, *Iman Kepada Allah*.

**d. Career Background**

K.H. Muhammad Zen Syukri was a freedom fighter. In the field of *da'wa*, he was actively spreading *da'wa* by the lecture method. In the political field, he has served as a member of the Palembang City Parliament for four periods, namely 1975-1980, 1980-1985, 1985-1990, 1990-1995. He was also a member of the MPR-RI, the regional envoy from 1995-2000. In addition, he was often used as a spiritual advisor to political practitioners and state officials, such as the sixth President of Indonesia (Susilo Bambang Yudhoyono), the Governor of South Sumatra for the period 2008-2013 and 2013-2018 (H. Alex Noerdin). In the field of education, he established several educational institutions, namely *Madrasah Ibtidaiyah Ittihadiyah*, *Madrasah Tarbiyah Islamiyah*, *Madrasah Aliyah 2* (now renamed as *Madrasah 'Aliyah Muqimussunnah*), *Nurul Qomar* Foundation schools from kindergarten to high school. In the socio-religious field, he established several mosques and mosques, such as the *al-Ma'arif* mosque in 35 Ilir village, the *Tarbiyah Islamiyah* mosque, the *Nurul Hidayah* Mosque behind the Cinde Market, the *Nurul Qomar* mosque. In the field of organization, he was the administrator of the South Sumatra NU and has been a PWNU member of South Sumatra. He was also the administrator of the Palembang Great Mosque.

The descriptions above indicate that the role of K.H. Muhammad Zen Syukri as a preacher (*da'i*) was very significant in building social harmony and civilization in South Sumatra in the 20th century AD. It was similar to K.H. Anwar, he carried out the propaganda *bi al-lisan*, *bi al-kitabah*, and *bi al-hal*. *Da'wa* bi al-hal is done by using the pulpit media, politics, educational institutions, places of worship.

**3. K.H. Zainal Abidin Fikry**

**a. Biography**

K.H. Zainal Abidin Fikry was born on March 3, 1916 in Mendayun Village, Ogan Komering Ilir Regency (OKU), South Sumatra Province. He died on October 15, 1990. His father's name is H. Daud Madani bin Husin, an *Ulama'*. His mother's name is Hj. Sofiah. He was the first child from five siblings, namely H. Subki, H. Barmawi, H. Abdul Hamid, and Hj. Maisaroh (Noviarni: 2017).

In 1928, K.H. Zainal Abidin Fikry left for Makkah to study and returned to Palembang, Indonesia in 1940. In 1942 he moved to Kayu Agung. At Kayu Agung, he met Hasanah and later married on March 12, 1942. He had six children (Syarifuddin: 2013).

**b. Intellectual Dynamics**

The education of K.H. Zainal Abidin Fikry started from the *Gubernemen School/ SR* School and graduated in 1924. Then, he continued his education at the *Madrasah* in Mendayun Village. In 1927, he continued his education at the boarding school led by K.H. A. Kohar in Palembang for one year. In 1928 he left for Makkah to continue his education. After arriving in Makkah, he first studied at home with his uncle named Abdullah Jauhari. Then, he studied at *Madrasah Al-Falah*. After that, he continued his education to *Madrasah al-Shalatiyah* in Makkah for the *Tsanawiyah* level and graduated in 1934. Moreover, he continued his education to *Madrasah Dar al-Ulum ad-Diniyah* in Makkah, for the '*Aliyah* and graduated level in 1936. In the field of *tarekat*, he took promise and allegiance to the *Naqshbandiah al-Mujaddidiyah Tariqa* to Sheikh Hasan bin Muhammad al-Masyath. This murshid took a diploma from Sheikh Sayid Abdul Aziz in Madinah (Syarifuddin: 2013).

### c. Works/Publications

The works/ publications of K.H. Zainal Abidin Fikry was *al-Lisan al-Dhikr*. This work/publication contains a number of important prayers, daily practices, *wirid dhikr of the Naqshabandiyah al-Mujaddadiyah*. K.H Zainal Abidin Fikry's work is rather less, due to his busy life as a government cleric and hence his time was taken up a lot to build social harmony and civilization in South Sumatra (Jalaluddin: 1995).

### d. Career Background

In the political field, on August 24, 1945, K.H. Zainal Abidin Fikry was appointed as the chairman of the *Barisan Oemat Islam (BOI)* Kayu Agung branch. Later, he was appointed as Fond Charity Board of the Indonesian National Committee (KNI) Kayu Agung branch. He was also a member of the *Masjumi* in 1957. However, not long after working in this organization, he then resigned. He has also been a member of the Indonesian People's Consultative Assembly as a representative of *NU* (Jalaluddin: 1995).

In the military field, he was once the commander of *Hizbulah Laskar* Kayu Agung. Then, in 1946-1948, he became the Commander of the *Hizbullah* Army Police (PTH) for Palembang and Muara Enim, became a member of the Indonesian National Army (TNI) in 1946-1950, and in 1946-1948, he was Assistant Lieutenant Battalion 36 in Lubuk Linggau. He then served as a lieutenant of the TNI in the Sriwijaya II territory slagorde in 1949-1950.

In government, he was once the head of the Ogan Komering Ilir District Religious Office ((1950-1952), the head of the Ogan Komering Ulu Regency KUA (1960-1961), the head of the KUA of South Sumatra Province (1962).

In the academic field, he had been a commentary teacher at the *Dar al-'Ulum-Makkah Madrasah* and taught *Fiqh* at the *Masjid al-Haram* for three years. After returning from Makkah in 1940, he was believed to be the head teacher (hoofd director) at the *Dar al-'Ulum Madrasah* in Palembang for two years (1940-1942). He also taught at the *Madrasah Qur'aniyah*. Then, in 1942-1945, he moved to Kayu Agung and became vice-principal at *Madrasah al-Diniyah*. In 1962 he moved to Palembang. In 1962-1964, he was appointed as a lecturer at the *Syari'ah* Faculty of Islamic state institute (IAIN) Raden Fatah Palembang. In 1964-1967, he was appointed as the Dean of the *Syari'ah* Faculty of IAIN Raden Fatah Palembang. In 1967, he was appointed temporary chancellor of IAIN Raden Fatah Palembang. In 1968-1972, he was appointed rector of the IAIN Raden Fatah Palembang. In 1978-1985, he was appointed for the second time as the rector of IAIN Raden Fatah Palembang. On April 1, 1980, he was confirmed as a professor in the field of interpretation. In 1982-1990 (died), he became the council of Professors of IAIN Raden Fatah Palembang. In the field of research, he was the chairperson of the IAIN Raden Fatah Palembang Research and Study Institute in the 1972-1985 period.

In the field of *da'wa*, after returning from Makkah in 1940, he was active in giving lectures at OKU, OKI, and Palembang. He was also a permanent lecturer at Palembang Grand Mosque from 1940-1990. In the socio-religious field, he became the chairperson of *Syuriah NU* of the South Sumatra Region. In the field of *tarekat*, he is the Sheikh of the *Naqshabandiyah al-Mujaddadiyah*.

The descriptions above indicate that K.H. Zainal Abidin Fikry was a preacher (*da'i*) who played a role in building social harmony and civilization in South Sumatra in the 20th century. He carried out his *da'wa* through political media, education, *Sufism* and the *tarekat*, the military and government.

### C. Da'i's Role in Building Social Harmony in South Sumatra in the 20th Century

Etymologically, harmony means in tune or consistent, while social means everything that is related to society, or likes to pay attention to the public interest (KBBI: 1996). The social harmony is a condition where individuals live in line and in harmony with the goals of their societies. Social harmony occurs in a society that is *tasammuh*, peaceful, full of solidarity, mutual

respect and love between family members or communities who live together and have differences.

K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry succeeded in establishing social harmony in South Sumatra in the 20<sup>th</sup> century. They were able to build an orderly, peaceful, and comfortable society. They were able to stop the people of South Sumatra from making God and Islam the masks of the greed of power and material wealth. They were able to glue differences in society and make it a means of mutual understanding, tolerance, and mutual love.

K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry played active roles in building social harmony in South Sumatra in the 20<sup>th</sup> century. The forms of social harmony built by these three preachers (*da'i*) were: first, religious harmony which includes internal harmony among Muslims, interfaith (between Muslims and other religions), between Muslims and the government. These three preachers (*da'i*) built harmony among heterogeneous Muslims in the aspect of religious categories (levels of religious practice) and categories of religious understanding.

Looking at the perspective of the religious category, K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry played an active role in building harmony between *abangan*, *santri* and *priyayi*. Seen from demographics, Islam *abangan* usually lives in the village. Viewed from the occupational level, they are associated as farmers, craftsmen and small laborers. Viewed from social stratification, Islam *abangan* is a lower class of society. Seen from religious behavior, Islam *abangan* lacks or does not obey or pay attention to matters of religion, does not pay enough attention to the commands of Islamic religion, and is not careful in fulfilling religious obligations, accommodating local traditions and cultures, even though it is contradictory to monotheism and Islamic law. Looking from the religious system (*aqeedah*), Islam *abangan* performs religious *animism-syncretism*. *Abangan* Islam is a variant of South Sumatra society representing agricultural communities in rural areas with all the attributes of traditional ritual beliefs and social interactions. They made an "affair" or syncretization between Islam and the culture of South Sumatra.

Looking from the demographics, Islamic (learners) *santri* live in markets, in cities. In their villages there are mosques. Viewed from the social structure, Islamic (learners) *santri* consist of wealthy farmers and large traders. Judging from religious behavior, Islamic learners (*santri*) are more obedient to religion, consistent with Islamic rules, despite being counter to local culture and traditions. Seen from the religious system (*aqidah*), Islamic learners do Islamic syncretism of Islamic religion (a combination of elements of Islam). Islamic learners care about the social organization of the people around them, such as the establishment of Islamic political parties, the establishment of religious schools, and mosque worshipers, mosques.

Looking from demographics, *priyayi* Islam is a society of nobility, blue blood, descendants of Raden (*R-lk*) and Raden Ayu (*RA-pr*), Masagus (*Mgs-lk*) and Masayu (*Msy-pr*), Kemas (*Kms-lk*) and Nyimas (*Nys-pr*), Kiagus (*Kgs-lk*) and Nyayu (*Nya-lk*). They live in the city. View from the occupational level, *priyayi* Islam is a bureaucrat, employee, teacher, and nobleman. This community variant emphasizes the power of subtle manners, refined behavior, subtle behavior, polite, beautiful, gentle, civilized and friendly, high art, and intuitive mysticism. Looking from religious behavior, the *priyayi* Islamic religious life point is centered on etiquette, art and mysticism. Looking from the religious system (*aqidah*), *priyayi* Islam practices religious syncretism of Buddhism-Hindu.

Although the trichotomy of the people of South Sumatra as described above is different in the level of religious practices, these three *da'i* are able to harmonize them as these three preachers (*da'i*) carried out *da'wa* activities in cities and villages. Besides, they were not fanatic preachers (*da'i*) and always polite to all groups. These are parallel with the appreciation of H. Mal'An Abdullah (former Head of Regional Office of the Ministry of Religion of the Province of South Sumatra, Chair of *Tanfiziyyah*, Regional Management of NU South Sumatra, lecturer at Islamic State University (UIN) Raden Fatah Palembang). He appreciated K.H. Muhammad Zen

Syukri as a productive Sufi cleric, *Sufi* who always loves and serves the needs of all people (Azhar: 2012).

K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry played active roles in building harmony between religious communities. This is parallel with the appreciation of South Sumatra figures such as H. Yasqin Erwanto (leader of *Qurratul A'yun Darussalam* Islamic Boarding School). He appreciated K.H. Muhammad Zen Syukri as a loving and friendly preacher (*da'i*) to all people, including non-Muslims. He was also an elderly scholar on Srivijaya land, but always eager to carry out communicative *da'wa* (Azhar: 2012).

K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry played active roles in building harmony between religious communities and the government. This was proven from the appreciation of H. Alex Noerdin, governor of South Sumatra. He appreciated K.H. Muhammad Zen Syukri as a famous cleric on Srivijaya land who guided people to have the quality of faith and piety, dedicates himself to the peace of the people, and was a charismatic person and a good role model.

Second, the harmony between social statuses. Looking from the economic class, K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry played active roles in building harmony between upper, middle and lower social classes. This was parallel with the appreciation of H. Yasqin Erwanto (leader of *Qurratul A'yun Darussalam* Islamic Boarding School). He appreciated K.H. Muhammad Zen Syukri as a preacher (*da'i*) who spread *da'wa* to all humans regardless of social stratification, race, ethnicity, religion, and profession. He was a generous cleric, a place where people complained and resolved the problems of their lives (Azhar: 2012).

Third, the harmony between educational statuses. Looking from the stratification of education, K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry played active roles in building harmony between the people of South Sumatra who were highly educated, middle, and low. In fact, they did not only build social harmony, but they also developed the progress of a society which were middle and low educated. This was parallel with Prof.'s appreciation DR. Jalaluddin, former rector of UIN Raden Fatah Palembang in the 1999-2003 period. He appreciated K.H. Zainal Abidin Fikry as an active preacher (*da'i*) in the struggle for independence during the physical revolution and struggle in building the people of South Sumatra, advancing the people of South Sumatra in the fields of religion, education and politics.

Parallel with K.H. Zainal Abidin Fikry, K.H. Anwar was also appreciated as a preacher (*da'i*) who played an active role in building the intellectual community in South Sumatra. Ismail, Deputy Chancellor I of Islamic State University (UIN) Raden Fatah Palembang in the 2016-2020 period, although he did not explicitly mention that K.H. Anwar was the initiator of the establishment of a *pesantren* in South Sumatra. Based on Ismail's statement which stated that the Nurul Islam Islamic Boarding School Seribandung is an institution that act as an embryo of Islamic boarding schools in South Sumatra, indicating that K.H. Anwar was a locomotor in Islamic boarding schools in South Sumatra. It is because, the founder of the Nurul Islam Islamic Boarding School Seribandung is K.H. Anwar (Ismail: 2014).

### **D. Da'i's Role in Building Civilization in South Sumatra in the 20th Century**

According to J. Suyuti Pulungan, civilization is the highest level of existence that can be achieved by a culture that is artificial, not metaphysical, soulless, and controlled by the intellect. Ahmad Syalaby mentioned two categories of civilization, namely theoretical and experimental civilizations (Shalaby: 2007). According to Koentjaraningrat who was then quoted by J. Suyuti Pulungan, the form of theoretical civilization consists of ideas, norms, while the form of experimental civilization consists of the activities of human behavior and objects (Pulungan: 2009).

## 1. Civilization Theory

K.H. Anwar, K.H. Zainal Abidin Fikry, and K.H. Muhammad Zen Syukri were preachers (*da'i*) who had roles in building the theory of civilization in South Sumatra. This civilization is tangible: first, thinking. The three preachers (*da'i*) above built the mindset of middle to lower class of Muslim societies, middle to upper class Muslim elites, intelligence community. The community experienced a change of opinion. They recruited several major *Ulama'* in South Sumatra and scholars spread throughout the archipelago.

Second, the ideas. In the 20th century, K.H. Muhammad Zen Syukri developed the idea: puritanism in the *aqidah* aspect, laying the foundation of monotheism (*tauhid*), a monotheism-based ethos, enlightening the religiosity of the people of South Sumatra, learning the yellow book (*kitab kuning*) at the Palembang Great Mosque, the curriculum of the *Baitul Ulama* program (program of creating *Ulama'* generations) at the Palembang Grand Mosque (Amin: 2004).

The ideas developed by K.H. Zainal Abidin Fikry, among others: the development of Islamic Higher Education in South Sumatra, the establishment of the IAIN Raden Fatah Preparatory School in Palembang, sending IAIN bachelor achievers to study in the Middle East, improving the status of middle school.

Based on ideas developed by K.H. Anwar included: the tradition of learning yellow books (*kitab kuning*) in Islamic boarding schools, new directions for Islamic education in South Sumatra, integration of modern learning methods with traditional boarding schools (the application of *bandongan*, *sorogan*, and classical; other *pesantren* only used the *sorogan* and *bandongan* method only), distinction of educational institutions (distinction of *Nurul Islam* Islamic Boarding School on expertise and competence in the field of social sciences which support praxis), integrating general subjects into *pesantren* institutions, held education of management -entrepreneurships in order to develop dynamics of development in South Sumatra, human resource development, community empowerment programs.

Third, the norms. K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry were preachers (*da'i*) who invited very significantly in developing Islamic norms in South Sumatra in the 20th Century AD. The norms they built were Islamic norms (morals morals) and norms in the resulting scientific tradition academic culture. These norms formed through the process of institutionalization and internalization in the institutions they manage. These preachers (*da'i*) built Islamic norms through *da'wa* activities and use *da'wa* education media, politics, power, organization, military, *Sufism* and *tarekat*, organizations.

## 2. Experimental Civilization

K.H. Anwar, K.H. Zaial Abidin Fikry, and K.H. Muhammad Zen Syukri were preachers (*da'i*) who played roles in building an experimental civilization in South Sumatra. This civilization was in the form of behavioral activities and objects (Pulungan: 2009).

### a. Behavioral Activity

K.H. Anwar, K.H. Zaial Abidin Fikry, and K.H. Muhammad Zen Syukri were preachers (*da'i*) who played roles in building a civilization of religious activities consisting of: first, the Islamic talk (lecture). K.H. Muhammad Zen Syukri held a recitation in several places: a) Recitation at the *Nurul Hidayah* Mosque, behind the Palembang Cinde Market on Sundays, 7:00 to 08:30. b) Recitation in the *Musholla Tarbiyah Islamiyah*, Jl. Lieutenant Yasin Palembang on Tuesday, Wednesday morning and Saturday afternoon. In this *mushollah*, he held talks of monotheism (*tauhid*) and remembrance of God. c) Islamic talks at the Great Mosque on Tuesday night. These studies were attended by men and women. d) Islamic talks at the *Musholla al-Ma'arif*, 35 Ilir Village. e) Islamic talks at the *Nurul Qomar* Foundation mosque, Suak street, Ked Bukit, 35 Ilir Palembang.

K.H. Zainal Abidin Fikry was active in giving *da'wa* (lectures) in mosques in the OKI and OKU. After returning from Makkah, he also actively lectured in almost all mosques in the city of Palembang (Jalaluddin: 1995).

K.H. Anwar held Islamic talks in several areas in South Sumatra, such as Tanjung Batu, Meranjat, Burai, Lubuk Keliat, Tanjung Raja, Rantau Alai, Saka Tiga, Batu Raja, Muara Kang, Gelumbang, Lubuk Batang, and others.

Second, the activities of Commemoration of Islamic Holidays (PHBI). For the development of Islamic symbols, respect for the historical values of Islam, strengthen the faith and piety of people to God, K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry hold Commemoration of Islamic Holidays (PHBI), such as: birth of the Prophet, *Isra Mi'raj*, *Nuzulul Qur'an*, *muhasabah* in the Islamic new year, welcoming the day of 'Ashura, the Month of *Rajab*, the celebration of Eid al-Adha, and others (Azhar: 2010).

Third, the practice of Islamic teachings. K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry always led the *Qur'an*, especially in the month of *Ramadan*, *dhikr*, prayer in congregation. In addition, the three *da'i* above exemplified the congregation to get used to the *rawatib* circumcision prayer, *dhuha* circumcision prayer, *tahajjud* prayer. K.H. Muhammad Zen Syukri led *riyadlah* (basic training) and *awrad Samaniyah Tarekat*, while K.H. Zainal Abidin Fikry led the *Naqshbandiyah al-Mujaddadiyah* Congregation. They integrated *da'wa* with *Sufism* as applied by the Prophet Muhammad and the *Wali Songo*. *Sufism* provides spiritual content, touch *dzauq* (spiritual sense), peace, gives spiritual insight, and gives spiritual awareness. These indicate that the *da'wa* distinction carried out by several preachers (*da'i*) in South Sumatra in the 20th century were continuity of the preachers (*da'i*) in the previous century, since the beginning of Islamic activity there was in South Sumatra in the 7th century AD. The *tasawuf* media had existed in *da'wa* activities through the Gujarat Indian route. This media led to the conversion of religion in the people of South Sumatra, who initially embraced Hinduism became easier to understand and accept the teachings of Islam. This media was also a factor that causes *da'wa* can be quickly accepted by the people of South Sumatra.

The preachers (*da'i*) built a civilization of religious activity through *Sufism*. *Sufism* is a method of delivering Islamic symbols through an approach to everyday life and delivering in an understanding of Islam based on logic and thought.

Religious activities built by K.H. Anwar, K.H. Zainal Abidin Fikry, and K.H. Muhammad Zen Syukri resulted in: first, Islamic social interaction (*silaturahmi* or *habl min al-nas*) among fellow worshipers in the *majelis ta'lim*, Islamic boarding schools, or madrasah that they founded. Then, through this social interaction and using certain patterns, the three preachers (*da'i*) form social groups. The social groups consist of the *majelis taklim* group, the *santri* group, the madrasah student group, the boarding school teacher group, and the madrasah teacher group. Furthermore, these social groups resulted in an Islamic social system that is full of tolerance so as to create a peace society.

Second, the social institutions in the form of somatic institutions. K.H. Muhammad Zen Syukri and K.H. Anwar established somatic plus institutions, namely medical institutions that regulated spiritual values, *karomah*, *barakah kiyai*, and principles of worship. K.H. Anwar successfully established a health center. K.H. Muhammad Zen Syukri also often encountered by people to become a physician against several diseases (Azhar: 2013).

## b. Objects

The role of K.H. Anwar, K.H. Zainal Abidin Fikry, and K.H. Muhammad Zen Syukri in building experimental civilizations in the form of objects were: first, building educational institutions with the *madrasah* system and boarding schools. K.H. Anwar founded the Nurul Islam Islamic Boarding School Seribandung. This boarding school is the oldest boarding school in South Sumatra. This boarding school was established on a 12-hectare land. In 1955 to 1973, this *pesantren* was the largest *pesantren* in the South Sumatra region, both in terms of the quantity of students and the quality of students. In 1971-1975, the number of *pesantren* students were above 2, 000 learners (*santri*).

Similarly, K.H. Anwar, K.H. Zen Syukri also established *madrasah* for the development of *Sufism* and Islamic practices and teachings. When he lived in Kampung 35 Ilir, he founded the *madrasah Ibtidaiyah Ittihadiyah*. Now, this *madrasah* is managed by her third child, named Amin Fauzi (retired civil servant of the South Sumatra Provincial Government). He also founded the *madrasah Tarbiyah Islamiyah*. He renovated *madrasah Aliyah 2*, now renamed *madrasa 'Aliyah Muqimussunnah*. He also built the Nurul Qomar Foundation School from kindergarten to high school level. He heads the Madinatul Madinatul Ilmu (MMAMU) Madrasah, Suak street, Ked Bukit, 35 Ilir Palembang.

Likewise, to K.H. Zainal Abidin Fikry. He and the Palembang *Ulama'* and scholars established the *madrasah Nurul Falah* and the *madrasah Shalatiyah* in Palembang. According to Jalaluddin, et.al, these two *madrasahs* has created many scholars in Palembang. He also promoted the *madrasah Darul Ulum* Palembang, the *madrasa Qur'aniyah* in Palembang, and the *madrasah al-Diniyah* in Kayu Agung. He also promoted IAIN Raden Fatah. After IAIN released itself from its parent IAIN Syarif Hidayatullah Jakarta in 1964, it improved the quality and quantity of IAIN Raden Fatah. He established IAIN Raden Fatah Preparatory Schools in almost every district and municipality. He improved the quality of lecturers and the status of IAIN Raden Fatah. He improved the status of the Faculty of *Tarbiyah*, *Sharia*, and *Usuluddin* so that he was entitled to issue full or doctoral graduates. His role was in building the IAIN Raden Fatah facility. It was because of his da'wa, IAIN Raden Fatah got a learning building facility. The local government gave the former Chinese school to be the IAIN Raden Fatah learning campus at JL. K.H. Zainal Abidin Fikry. Also, at this location, the Sriwijaya military area commander granted 12 hectares of land for the development of IAIN Raden Fatah.

Second, built libraries. To add insight and sustain intellectual activities, K.H. Anwar built a library at the *Nurul Islam* Islamic Boarding School in Seribandung in 1970. According to Syazali Tidah Anwar, books written by K.H. Anwar was collected at the *Nurul Islam* Islamic Boarding School library. Similarly, K.H. Zainal Abidin Fikry. He improved library services of IAIN Raden Fatah Palembang. K.H. Muhammad Zen Syukri, in 1990, built a library in *madrasah 'Aliyah 2* (now renamed *madrasah Aliyah Muqimissunnah*). Based on the results of observations and interviews of the author of the Islamic Boarding School librarian, Muqimus Sunnah, the library of this cottage collects all the books by K.H. Muhammad Zen Syukri (Linda: 2017).

Third, built roads. The existence of *Nurul Islam* Islamic Boarding School required the construction of roads to make it easier for the community to access this *pesantren*. K.H. Anwar pioneered the construction of roads from Seritanjung Village to Seribandung Village. Previously, the road access to these two villages used water transportation (*sampan*).

Similarly, true for K. H. Zainal Abidin Fikry. The government gave the name of the road that crosses the area of the Raden Fatah State Islamic University (UIN) Palembang under his name, namely Jalan Prof. K. H. Zainal Abidin Fikry. This is an indicator that his role as a preacher (*da'i*) is very significant in building harmony and civilization in South Sumatra.

Fourth, built places of worship in the form of mosques and prayer rooms. These were similar with the case with Prophet Muhammad (PBUH), K.H. Muhammad Zen Syukri built a place of worship in a residential area. When he lived in Kampung 35 Ilir, he built *musholla al-Ma'arif*. He also built the *musholla Tarbiyah Islamiyah*. Until now, this *musholla* is used as a place of study of monotheism (*tauhid*) and dhikr every Tuesday afternoon, Wednesday morning, and Saturday afternoon. He also built the *Nurul Qomar* Foundation *musholla*. He also initiated the construction of the *Nurul Hidayah* Mosque behind the Cinde Market (Azhar: 2012). When the discourse arose to make the Palembang Grand Mosque into a national mosque and eliminate some of the characteristics of the Great Mosque, K. H. Muhammad Zen Syukri rejected it and retained its distinctive features.

Fifth, the production of books. The role of K.H. Anwar, K.H. Zainal Abidin Fikry, and K.H. Muhammad Zen Syukri as preachers (*da'i*) were implemented in the form of *da'wa bi al-kitabah*. They were productive preachers who write books. Until now these books have been reprinted, because the public interest is very high. Even their thoughts became inspiration for subsequent

researchers and writers. Their books influence the mindsets of researchers and scientists who do not learn directly from them (not their students).

The books of K.H. Anwar are *Aqaid al-Iman*, *'Aqidat al-Ghulam*, *History of the Prophet Muhammad*, *at-Taqrir*, *Mafhum al-Jurmiyyah*, *Majmu'ah fi al-Asalah al-Nahwiyyah*, *i'rab al-Kalimat*, *Mafhum Tajwid*, *Mafhum al-Jurmiyyah*, *Majmu'ah fi al-Asalah al-Nahwiyyah*, *i'rab al-Kalimat*, *Mafhum Tajwid*, *Mafhum al-Sharaf*, *al-faraidh*, *al-Falakiyyat*, *muhadatsat*, *al-Nagham*, *Tarjamah Taqrib al-Maqshud*, *Tarjamah Matan Rahbiyah*, *Tahlil*, and prayer practices.

The books of K.H. Muhammad Zen Syukri are: *Risalah Tauhid*, *Rahasia Sembahyang*, *Santapan Jiwa*, *al-Qurbah* (pendekatan diri kepada Allah), *Melepaskan Diri dari Bahaya Syirik*, *Iman Menghadapi Maut*, *Haji Mabrur*, *Kumpulan Doa Manasik Haji*, *Menyegarkan dengan Iman dan Tauhid Jilid 1 dan 2*, *Cahaya di Atas Cahaya (Nur 'ala Nur)*, *Pedomana Puasa*, *Iman Kepada Allah*.

The book of K.H. Zainal Abidin Fikry is *al-Lisan al-Zakir*. This book contains a number of important prayers, daily practices, *wirid dhikr* of the *Naqshabandiyah al-Mujaddadiyah*.

Sixth, the independence and community development in South Sumatra. K.H. Anwar, K.H. Zainal Abidin Fikry, and K.H. Muhammad Zen Syukri were preachers (da'i) who gave *da'wa* through the revolution of independence and community development. H. M. Ghozi Badrie's research described that people appreciate K.H. Anwar as a preacher who played a role in empowering the community (community empowerment), instilling the Islamic *aqeedah* of the community, building physical and environmental facilities, developing community insight, morals, and ethics. According to Jalaludin, et. al., K.H. Zainal Abidin Fikry played a role in developing the community of South Sumatra in the fields of religion, education and politics. Furthermore Jalaluddin et.al mentioned that K.H. Zainal Abidin Fikry played an active role in the struggle for independence during the physical revolution. H. Alex Noerdin, governor of South Sumatra, appreciated K.H. Muhammad Zen Syukri as a great scholar and charismatic preacher (da'i) in Sriwijaya land who played an active role in building people so that they have the quality of faith and piety. Alex further said that the people of Indonesia even foreign countries were sad and felt lost for his departure to face the creator; Allah (Azhar: 2012).

Seventh, building religious culture. K.H. Anwar, K.H. Zainal Abidin Fikry, and K.H. Muhammad Zen Syukri were preachers (da'i) who played active roles in building patterns and values, attitudes (including language), work systems, ways of thinking, habits, and the atmosphere of Islam. They carried out the *da'wa bi al-hal*; exemplified the morals of *mahmudah*, leading prayer in congregation, building physical facilities that support the process of internalizing the value of faith and piety in society. They gave *da'wa* and civilize the sentences of *tasbih*, *tahmid*, *tahlil*, *takbir*, *istighfar*, *hauqalah*, *shalawat*. They gave *da'wa* and develop the religious nature (religiosity) of society as homoreligious.

The role of K.H. Anwar, K.H. Zainal Abidin Fikry, and K.H. Muhammad Zen Syukri in building Islamic civilization in South Sumatra was reflection of diverse creation or existence. It is seen from the uniformity of the roles of the three preachers (da'i). This is due to the uniformity and similarity of thought and style of theology, *fiqh* thinking, tendencies towards *Sufism* and intellectual traditions. The incision of civilization that they built in the twentieth century cannot be separated from education, political diplomacy, until the battle for freedom. Of course, from the time of the struggle has incised many results which can be felt by the people of South Sumatra. They remain tolerant of the local culture in South Sumatra. Along with the revival of Islam in the 20<sup>th</sup> century, they revitalized Islam in the process of globalization of civilization (QS ar-Ra'ad [13]: 11). They were able to transform competitive advantage, no longer comparative advantage. They refer to the *da'wa* of the Prophet Muhammad (PBUH) who is *tasammuh*, accommodating, participatory, innovative, creative, and elevates the authority of Islam. They presented Islam as an intellectual, spiritual and civilization. They made knowledge and faith as the main processes in the dynamics of civilization in South Sumatra in the 20<sup>th</sup> century.

### E. Closing

*Da'i* or preachers were truly played roles in the realization of social harmony and civilization in South Sumatra in the 20th century. Some reasons which support the conclusion includes: K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry responded the problems of the Muslims of South Sumatra that emerged in the 20th century. They formulated *maudhu 'da'wa* consisting of *aqeedah*, *sharia*, and morals. They gave *da'wa* through new breakthroughs, such as unity of godhead and unity of creation, eradication of poverty, backwardness, ignorance, exploitation, discrimination and dehumanization, spirituality of liberation (liberation or *tahrir*), social change, democracy and political participation, education, *al-Musawamah* (egalitarianism), emancipation, *al-hurriyah* (freedom), tolerance, nationalism, and patriotism.

K.H. Anwar, K.H. Muhammad Zen Syukri, and K.H. Zainal Abidin Fikry played roles in the advancement of civilization in South Sumatra in the 20th century. The indicators are: the formation of educational institutions, places of worship, *majelis ta'lim*, libraries, roads, Islamic norms, social institutions, religious social groups, religious culture, religious social systems, Islamic norms, Islamic norms, Islamic morals, a religious and optimistic mindset, and the activities of the people of South Sumatra in the 20th century AD. They also contributed to the formation of social harmony in South Sumatra. They maintained the harmony between religious communities and the government and the internal harmony of religious communities.

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