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## The Internationalization of Ahlussunnah Wal Jama'ah Preaching: A Study on the Sufistic Movement of KH Ali Tungkal in Southeast Asia

Saidina Usman

<sup>1</sup>, Institut Islam Muaro Jambi, Indonesia

\* Correspondence Author: \* elqureishi@inisma.ac.id

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### Keywords

Polarization, Da'wah,,  
Ahlusunnah Waljamaah,  
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### Abstract

*Southeast Asia, in particular, has preserved the scientific and Islamic teachings of Ahlussunnah Waljama'ah. One prominent figure who contributed to spreading Ahlussunnah Waljama'ah was KH Ali Tungkal. This study aims to address the following: (1) the characteristics of KH Ali Tungkal's da'wah; (2) the continuity and changes in KH Ali Tungkal's da'wah; and (3) the importance of internationalizing the da'wah of Ahlussunnah Waljama'ah in Southeast Asia. Employing character study methods and qualitative approaches, along with interviews and documentation techniques, this research seeks to answer these questions. The results indicate that (1) the characteristics of Ali Tungkal's da'wah involve the use of the Tarekat Qadariyah wa Naqsyabandiyah (TQN) order. This strategy successfully attracted numerous Muslim figures in Malaysia and Singapore. Oral and written da'wah methods complemented the Sufi approach to da'wah; (2) the continuity and changes in KH Ali Tungkal's da'wah have been passed down continuously to his children and santri, who have spread across Singapore, Malaysia, and Thailand; and (3) the urgency of internationalizing Ahlussunnah Waljama'ah Islam with a spirit of tolerance serves as a benchmark for KH Ali Tungkal in the context of spreading Islam.*

### Introduction

Classical ulama have influenced the perspectives of many contemporary ulama today.<sup>1</sup> As of 2011, one of the leading philosophical scholars in the archipelago, Prof. Syed Muhammad Naquib al-Attas, published a work that significantly impacted the field of historical studies in the Malay Realm, entitled *Historical Fact and Fiction*.<sup>2</sup> In this work, al-Attas both appreciates and critiques the efforts and approaches of Orientalists who dominate the discourse on Islamic historiography in Southeast Asia. He convincingly advocates for the decolonization and revolution of the historical

<sup>1</sup> Muhammad Turhan Yani et al., "Advancing the Discourse of Muslim Politics in Indonesia: A Study on Political Orientation of Kiai as Religious Elites in Nahdlatul Ulama," *Helion* 8, no. 12 (2022), <https://doi.org/10.1016/j.heliyon.2022.e12218>.

<sup>2</sup> Syed Muhammad Naquib Al-Attas, *Historical Fact and Fiction* (Kuala Lumpur: UTM press, 2011).

paradigm. Al-Attas highlights the methodologies employed and critically questions the interpretations and conclusions of these Orientalists. This includes addressing key issues in the historiography of Malay Islam in the archipelago, such as the timing of Islam's arrival, its origins, the means and agents of its introduction, and its influence in Southeast Asia.<sup>3</sup> Within this horizon, historiographical debates concern not only chronology and routes of Islamization but also how local ulama exercise scholarly authority to interpret normative texts and translate them into concrete socio-religious practices in peripheral regions such as Jambi.

The arrival of Islam in Southeast Asia is a topic on which scholars are divided into three groups. The first group believes that Islam arrived in the Malay Archipelago around the 13th century. The pioneer of this view is Snouck Hurgronje.<sup>4</sup> Whose name is familiar in the history of colonialism in the archipelago, Snouck connected the momentum of the Mongol invasion of Baghdad in 1258 to the arrival of Muslims in the archipelago.<sup>5</sup> This group's opinion is supported by the inscription on the tombstone of Sultan Malik as-Salih, dated 696 Hijri (1297 AD). Additionally, Marco Polo's report, from his visit to Sumatra in 1292, notes that many residents of the Perlak region had already embraced Islam.<sup>6</sup>

The second opinion regarding the arrival of Islam in Southeast Asia places it in the 9th or 10th century, or possibly earlier. This view is supported by scholars such as al-Attas.<sup>7</sup> The historical evidence supporting this second opinion is the discovery of a tombstone inscribed with Kufic script, dated 495 Hijri (1102 CE), belonging to a person named Fatimah bint Maymun bin Hibatillah in the Leran area of Gresik, East Java.<sup>8</sup> The third theory regarding the arrival of Islam in the archipelago posits that Islam reached the region in the 7th century, or within the first century of the Hijri calendar (during the era of the Khulafa' Rasyidin). This view is supported by various historical records, such as Chinese accounts from the Tang dynasty (618–907 CE), which mention the Ta-Shih people (i.e., Arabs) abandoning their plan to attack the Ho Ling kingdom, ruled by Queen Sima in 674 CE. Based on this evidence, it can be inferred that Muslim Arabs were present in the archipelago (Sumatra) as early as the first century Hijri.<sup>9</sup> Another historical argument supporting this opinion is the existence of the grave of a scholar named Syaikh Ruknuddin in Baros, Tapanuli, North Sumatra, which dates back to 48 Hijri or 670 CE.<sup>10</sup>

In the study of Indonesian Islamic thought, particularly during the 19th and 20th centuries, there was an ongoing debate about the typology of Islam practiced by Indonesian Muslims. The paradigm established by Clifford Geertz in *The Religion of Java* has had a significant impact and

<sup>3</sup> Akhiyat, "Islam Nusantara Antara Ortodoksi Dan Heterodoksi," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (2017): 247–68.

<sup>4</sup> Snouck Hurgronje, *Islam Di Hindia Belanda Terj. S. Gunawan* (Jakarta: Bhatara, 1973).

<sup>5</sup> Ajid Thohir et al., "The Struggle Of Freemasonry And Islamic Ideology In The Twentieth Century During Colonialization In Indonesia," *Heliyon* 7, no. 10 (2021), <https://doi.org/10.1016/j.heliyon.2021.e08237>.

<sup>6</sup> Hurgronje, *Islam Di Hindia Belanda Terj. S. Gunawan*.

<sup>7</sup> Montgomery McFate, "Useful Knowledge: Snouck Hurgronje and Islamic Insurgency in Aceh," *Orbis* 63, no. 3 (2019): 416–39, <https://doi.org/10.1016/j.orbis.2019.05.005>.

<sup>8</sup> Mark R. Woodward, *Islam: Asia, International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, Second Edi, vol. 12 (Elsevier, 2015), <https://doi.org/10.1016/B978-0-08-097086-8.84015-5>.

<sup>9</sup> Azyumardi Azra, "Distinguishing Indonesian Islam. Some Lessons to Learn," in *Islam in Indonesia* (Amsterdam: Amsterdam University Press, 2013), 63–74.

<sup>10</sup> Matthew Minarchek, "Creating Environmental Subjects: Conservation as Counter-Insurgency in Aceh, Indonesia, 1925–1940," *Political Geography* 81, no. March (2020): 102189, <https://doi.org/10.1016/j.polgeo.2020.102189>.

continues to be referenced by Geertzian scholars whenever local Islamic practices are discussed.<sup>11</sup> The division among santri, abangan, and priyayi Islam became the starting point for the dichotomy within Indonesian Islamic society.<sup>12</sup> Geertz's theory offers even more specific perspectives, such as those proposed by Rifai regarding Javanese Islam, which began only in the 19th century, specifically after the Islamic renewal movement (modernist Islam) in Egypt.<sup>13</sup> This means that before the 19th century, the practice of Islam by local communities in Indonesia was not but a religion blended with Hindu-Buddhist cultural elements. Consequently, many traditional da'wah movements incorporated cultural mixtures in their efforts to spread the religion.<sup>14</sup> However, recent scholarship on Islam Nusantara suggests that what is often labeled as "syncretism" frequently represents deliberate efforts by traditionalist ulama to embody the principles of Ahlussunnah wal-jamā'ah—such as *tawassuṭ* (moderation), *tasāmuḥ* (tolerance), and *tawāzun* (balance)—through Sufi-oriented da'wah that sympathetically engages with local culture.

The pattern of the traditionalist Islamic cleric's da'wah movement is not only accepted by the local community, but it has also attracted significant interest from the international community to learn about Islam in a friendly, accommodating, and soothing manner. Although the da'wah movement is led by local clerics who are somewhat removed from the general public, it demonstrates certain characteristics that draw people to engage with and practice the da'wah messages.<sup>15</sup>

For example, in the context of Jambi Islam, there is a cleric who follows the Ahlussunah wal Jama'ah school of thought and has many followers abroad, including in Malaysia, Singapore, and even Thailand.<sup>16</sup> His name is KH Muhammad Ali bin Shaykh Abdul Wahab al-Naqari al-Tungkali (hereinafter referred to as KH Ali Tungkal).<sup>17</sup> Although he lives in a remote area at the edge of Jambi, he has a very large congregation. This is evident from the thousands of congregants who come from various parts of the archipelago and the Malay Realm to attend KH Ali Tungkal's Haul. Until now, the Haul activities have been held virtually since the COVID-19 pandemic began in early 2020, with limited capacity. Apart from being a respected pesantren intellectual figure, KH Ali Tungkal is also a devoted practitioner of Sunni Sufism. He was appointed the leader, or mursyid, of the Tarekat Qodiriyah Naqsabandiyah (TQN) for the Wilayah KH Ali Tungkal Jambi. KH Ali Tungkal's written works continue to be read not only within pesantren circles in Jambi but also by

<sup>11</sup> Firdaus Wajdi, "The Discourse of Muhammadiyah and Nahdlatul Ulama with Considerations of Geertz's Religion of Java," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 1 (2018): 45–60, <https://doi.org/10.21009/hayula.002.1.04>.

<sup>12</sup> Ahmad Zainul Hamdi, "Islam Lokal: Ruang Perjumpaan Universalitas Dan Lokalitas Ahmad," *Ulumuna* 9, no. 15 (2005): 104–23, <https://ulumuna.or.id/index.php/ujis/article/view/32>.

<sup>13</sup> Clifford Geertz, *The Religion of Java*. (Chicago: University of Chicago, 1960).

<sup>14</sup> Johan Meuleman, "Dakwah, Competition for Authority, and Development," *Bijdragen Tot de Taal-, Land- En Volkenkunde* 167, no. 2–3 (2011): 236–69, <https://doi.org/10.1163/22134379-90003591>.

<sup>15</sup> Martin van Bruinessen, "'Traditionalist' and 'Islamist' Pesantrens in Indonesia," *ISIM*, no. May (2004): 24–25, <https://dspace.library.uu.nl/handle/1874/20757>.

<sup>16</sup> Saidina Usman et al., "Internationalization of Ahlussunnah Wal-Jama'ah in Southeast Asia: Analysis of the Da'Wah Movement Kh Ali Tungkal," *Akademika : Jurnal Pemikiran Islam* 27, no. 2 (2022): 231, <https://doi.org/10.32332/akademika.v27i2.5455>.

<sup>17</sup> Bambang Husni Nugroho, *Jambi Ulama Fatwa Typology: The Ijtihad Method of Guru Muhammad 'Ali ibn 'Abd Al-Wahhab Al-Tungkali in Kitab Al-Fatawa Al-Tungkaliyah* (Ciputat: Cinta Buku Media, 2020).

several educational institutions outside Jambi and even abroad.<sup>18</sup> Although he lives in a remote area on the outskirts of Jambi, he has a very large congregation. This is evident from the thousands of attendees who come from various parts of the archipelago and the Malay Realm to participate in KH Ali Tungkal's Haul. Since the COVID-19 pandemic began in early 2020, the Haul activities have been held virtually with limited capacity. In addition to being a respected pesantren intellectual, KH Ali Tungkal is also a devoted practitioner of Sunni Sufism. He was appointed the leader, or mursyid, of the Tarekat Qodiriyah Naqsabandiyah (TQN) for the Wilayah KH Ali Tungkal Jambi. KH Ali Tungkal's written works continue to be read not only within pesantren circles in Jambi but also by several educational institutions outside Jambi and even abroad.<sup>19</sup> Within this framework, the Qur'anic and prophetic emphases on balancing the dimensions of *shari'ah* and *ihsan* provide the theological foundation for KH Ali Tungkal's prioritization of moderation, interethnic and inter-sectarian tolerance, and openness to local traditions, provided they do not conflict with the core principles of Ahlussunnah wal-jamā'ah.

KH Ali Tungkal's dedication to the values of Ahlussunnah wal Jama'ah Islam and the recognition he received from various parties for his work have immortalized his thoughts and journey in the world of Sufism. This legacy has been carried on by the generation after him, notably his grandsons KH Abdul Latif and KH Anwar Sadat (currently serving as Regent of Tanjung Jabung Barat Regency, with its capital at Kuala Tungkal), through the Majelis Taklim al-Hidayah KH Ali Tungkal (MTH) and the Pondok Pesantren al-Baqiatus al-Shalihat, both founded by KH Ali Tungkal.<sup>20</sup>

KH Ali Tungkal is not widely known or recognized, particularly in the fields of research and academic studies, both nationally and internationally. As a result, his role and contributions to the development of Islam are not very visible. However, in the context of the development of Islam in Jambi in the 21st century, he is considered quite influential and instrumental. One example of KH Ali Tungkal's impact can be seen in his da'wah activities, which consistently attract large audiences, and the fatwas he issues, which are widely accepted and followed by his followers—not only from Jambi and surrounding areas but also from Malaysia, Singapore, and even Thailand.<sup>21</sup>

This research primarily focuses on the religious thought and preaching work of KH Ali Tungkal, as well as the continuity and changes within his preaching movement. The religious ideas examined pertain to KH Ali Tungkal's perspectives in the fields of Aqidah, Fiqh, and Tasawwuf, which serve as a response to the understanding and practice of religion in Kuala Tungkal, Jambi, in the 21st century. KH Ali Tungkal is recognized as a moderate-minded cleric, as evidenced by his opinions in his four-volume work, *al-Fataawa al-Tunkaliyyah*. For instance, he expressed a view on the permissibility of a Muslim neighbor attending or mourning the death of a non-Muslim

<sup>18</sup> Ahmad Syukri Saleh, "Kontribusi KHM Ali Abdul Wahab Dalam Melestarikan Tradisi Keilmuan Keagamaan Etnis Banjar Di Kuala Tungkal, Provinsi Jambi," in *Transformasi Sosial Dan Intelektual Orang* (Banjarmasin: IAIN Antasari Banjarmasin, 2016).

<sup>19</sup> Nugroho, *Jambi Ulama Fatwa Typology: The Ijtihad Method of Guru Muhammad 'Ali ibn 'Abd Al-Wahhab Al-Tungkali in Kitab Al-Fataawa Al-Tungkaliyah*.

<sup>20</sup> Saleh, "Kontribusi KHM Ali Abdul Wahab Dalam Melestarikan Tradisi Keilmuan Keagamaan Etnis Banjar Di Kuala Tungkal, Provinsi Jambi."

<sup>21</sup> Nugroho, *Jambi Ulama Fatwa Typology: The Ijtihad Method of Guru Muhammad 'Ali ibn 'Abd Al-Wahhab Al-Tungkali in Kitab Al-Fataawa Al-Tungkaliyah*.

neighbor.<sup>22</sup>

The reality or initial facts identified in this research plan reveal several gaps, including: (1) the remarkable magnetism or interest among people from foreign countries to study with local ulama who base their da'wah movement on traditionalist Islam. This phenomenon is particularly intriguing because traditionalist Islam has successfully attracted foreign communities. (2) Geographically, KH Ali Tungkal, Jambi, has always been considered peripheral. In various historical academic studies, the dynamics of Islam in Jambi are rarely discussed. However, many scholars, such as Sahlins and Drakard, emphasize the importance of examining 'small peripheral events' to understand the influence of central authority and discourse on peripheral regions like KH Ali Tungkal. (3) This study also identifies a gap that needs to be addressed: the mapping of the dynamics of Islam in Jambi based on the study of local Jambi scholars.

While the research gap can be addressed by several similar studies that examine this figure, including a study by<sup>23</sup> The study concluded that examining figures such as KH Ali Tungkal is insufficient if it only maps their religious thought. A comprehensive approach is necessary, including the study of socio-cultural and even economic-political influences. Bambang focuses solely on religious thought, particularly the fatwa patterns practiced by KH Ali Tungkal. Additionally, Ali conducted a study on KH Ali Tungkal's tasawwuf works in his research.<sup>24</sup> Conducting studies on local figures has been challenging due to limited references and the scarcity of previous research by external scholars on Jambi intellectuals. Like other researchers, Ali Muzakkir has not explored aspects of KH Ali Tungkal beyond his religious thought.

Apart from the academic challenges mentioned above, a significant and distinguishing aspect of this research is its aim to elevate the work, ideas, and da'wah movement of a local Ahlussunnah wal Jama'ah scholar from Jambi Malay land to the international stage, particularly in Southeast Asia. Furthermore, this study seeks to demonstrate that scientific networks and teacher-student relationships among Nusantara scholars continue to exist and evolve, albeit through different forms, media, and methods. The da'wah movement and tradition initiated by KH Ali Tungkal, which has been developing over time, must be preserved, with ongoing innovation and creativity, to ensure that the patterns and networks of da'wah between Jambi or the archipelago and Islamic networks abroad remain connected.

## Method

This research method aims to demonstrate that scientific networks and teacher-student relationships among Nusantara scholars persist and continue to evolve, albeit through different forms, media, and methods.<sup>25</sup> This research uses character studies.<sup>26</sup> From the perspective of the philosophy of science, the validity of character studies as a research method can be analyzed through the lenses of ontology, epistemology, and axiology. Ontologically, character studies are

<sup>22</sup> Usman et al., "Internationalization of Ahlussunnah Wal-Jama'ah in Southeast Asia: Analysis of the Da'Wah Movement Kh Ali Tungkal."

<sup>23</sup> Nugroho, *Jambi Ulama Fatwa Typology: The Ijtihad Method of Guru Muhammad 'Ali ibn 'Abd Al-Wahhab Al-Tungkali in Kitab Al-Fatawa Al-Tungkaliyah*.

<sup>24</sup> Ali Muzakir, "Petunjuk Baru Silsilah Ahmad Khatib Sambas : Tiga Teks Tulisan Melayu," *Jurnal Lektor Keagamaan* 13, no. 2 (2015): 513 – 532, <https://doi.org/10.31291/jlk.v13i2.238>.

<sup>25</sup> Mustafidz azmi and Musayyidi, *Metodologi Studi Islam, Kariman: Jurnal Pendidikan Keislaman*, vol. 10 (Jakarta: Raja Grafindo Persada, 2022), <https://doi.org/10.52185/kariman.v10i2.239>.

<sup>26</sup> Syahrin Harahap, *Metodologi Studi Tokoh & Penulisan Biografi*. (Jakarta: Prenadamedia Group, 2011).

naturalistic (describing phenomena as they are), inductive (deriving explanations from data obtained about a character), and consider ethics and emic perspectives. Additionally, they employ *verstehen*, allowing researchers to explore the thoughts, feelings, and motives behind a character's actions).<sup>27</sup> This research methodology utilizes data from literature, documentation, and interview results. The data collection method involves documentation, which includes reviewing various written documents, both primary and secondary sources.<sup>28</sup> Field data were obtained through direct interviews with individuals who have either a direct or indirect relationship with KH Ali Tungkal and the al-Baqiatus Sholihat pesantren in Kuala Tungkal, Jambi. Data validity was ensured through methodological triangulation, whereby information from interviews was systematically cross-checked with documentary sources—such as fatwas, manuscripts, and institutional records—and relevant scholarly literature on Jambi ulama and Nusantara Islamic networks. Convergences and discrepancies among these three data sources were carefully examined to confirm key biographical events, clarify the context of particular fatwas or Sufi practices, and minimize subjective bias in interpreting the figure's thought and da'wah movement. The data were then analyzed using a historical approach consisting of four steps: first, classifying the data into primary and secondary sources; second, critically evaluating the sources in terms of external and internal validity; third, conducting an in-depth analysis of the data; and fourth, writing the historical account based on the data and facts uncovered.

## Results And Discussion

### Life History of KH Ali Tungkal

KH Ali Abd al-Wahhab was born on March 11, 1934 CE / 1 Safar 1354 AH, as inscribed on the tombstone in the dome. However, the author questions the accuracy of this date. When converting between the Gregorian and Hijri calendars, discrepancies arise. For example, March 11, 1934 CE corresponds to Sunday, 25 Dhu al-Qi'dah 1352 AH, whereas the tombstone indicates 1 Safar 1354 AH. This inconsistency is understandable, as not all parents record their children's exact birth dates using both calendar systems. KH Ali Tungkalku, as he was commonly called, would often tell the author that he was born in the month of Safar.<sup>29</sup>

KH Ali Tungkal passed away on Sunday, May 15, 2011 (Jumada Al-Thani 11, 1432 H) in Jambi City. He was buried in the Al-Baqi'at Al-Islamiya Pesantren complex in Kuala Tungkal, west of Tanjung Jabung. Interestingly, according to the Gregorian calendar, both his birth and death occurred on the same day of the week—Sunday—which is quite rare. This coincidence is significant because the day of his death corresponds to the day of the Prophet Muhammad's birth, which is traditionally observed on a Monday. However, anniversaries of death often shift in the calendar. KH Ali Tungkal himself confirmed that he was born in the month of Safar on a Saturday, while his death fell on a Sunday.<sup>30</sup>

KH Ali Tungkal, a cleric in the Tungkal area, has a distinctive style in delivering his da'wah. His unique approach has made him well-liked by the community. Additionally, KH Ali Tungkal

<sup>27</sup> Harahap.

<sup>28</sup> Sugiyono, *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&D Dan Penelitian Pendidikan)* (Bandung: Alfabeta, 2019).

<sup>29</sup> Abdus Salam, *Ringkasan Manaqib Syekh H.M.Ismail Bin Syekh H.M. Thahir Al-Alabi an-Naqari Rahimahullahu Ta'ala.* (Paser: Khazanah Naqariyah., 2013).

<sup>30</sup> Muzakir, "Petunjuk Baru Silsilah Ahmad Khatib Sambas : Tiga Teks Tulisan Melayu."

established an Islamic boarding school, which further enhanced his personal brand and recognition. This contributed to him being nicknamed a term used in the Java region to refer to knowledgeable individuals.



**Figure 1.** Map of KH Ali Tungkal's residence area

Fatimah bint Hassan, who passed away recently on June 2, 2016 (27 Sha'ban 1437 AH), was the mother of five children: four sons and one daughter. They are Hassan Ahmed Fawzy (businessman); Hajj Al-Ani Fawzia (housewife); Abdul Latif Abdul Latif (lecturer at Sultan Taha Saifuddin Jambi); Dr. Anwar Sadat (head of Pesantren Pondok Tsanawiyah Al-Baqiyyatush-Shalihat); and H. Abdul Hakim (teacher at Pesantren Al-Baqi'atuh, who was appointed Mursyid of the Qadiriyyah and Naqshbandiyah orders).<sup>31</sup>

### Characteristics of KH Ali Tungkal's Da'wah Strategies, Materials, Methods, and Targets

A da'wah strategy cannot be implemented without considering various aspects of community life. In conducting da'wah activities, a da'i or community must pay attention to all components involved: the audience, environment, social realities, and the development of Islam.<sup>32</sup> Therefore, it is impossible for Teacher Ali to carry out da'wah effectively if he ignores these factors. Teacher Ali's da'wah strategy, in particular, has undergone changes after he realized that the religious lectures he had delivered had not made a significant impact on Muslims or worshippers. For example, lectures on the Prophet's Maulid and other related activities.<sup>33</sup> Therefore, teacher Ali's reflection on determining the da'wah strategy can be seen in the following quote:

"...until he thought that what he said had no benefit. He believed there was one thing that had to be addressed. When we lectured, we caught in his mind the thought that he had to find another way. Finally, he met Syiakh Nawawi Mbah Jan in Purworejo. He sought enlightenment through tasawuf for tarekat. Perhaps this is his heart being touched—now da'wah reaches his heart.". <sup>34</sup>

<sup>31</sup> Interview with Student Teacher Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday May 11, 2022

<sup>32</sup> Thohir et al., "The Struggle Of Freemasonry And Islamic Ideology In The Twentieth Century During Colonialization In Indonesia."

<sup>33</sup> Ija Suntana et al., "Ideological Distrust: Re-Understanding the Debate on State Ideology, Normalization of State-Religion Relationship, and Legal System in Indonesia," *Heliyon* 9, no. 3 (2023): e14676, <https://doi.org/10.1016/j.heliyon.2023.e14676>.

<sup>34</sup> Interview with Student Teacher Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday May 11, 2022)

Regarding the lineage of the tariqah to Shaykh Nawawi Berjan, Haji Ahmad Khudhari describes the role played by Kiai Tauhid, a colleague of KH Ali Tungkal (Ali's teacher) at the Hidayatul Islamiah Madrasah in Kuala Tungkal. Kiai Tauhid introduced Ali's teacher to Kiai Kurnain, who then connected him with Shaykh Nawawi Berjan. From this initial meeting, KH Ali Tungkal successfully persuaded and invited Shaykh Muhammad Nawawi to teach the Tarekat Qadiriyyah wa Naqsyabandiyah (TQN). Some of the founding scholars in Kuala Tungkal who accepted the bai'at of Sheikh Nawawi's teachings include KH Ali Tungkal, KH M. Subli bin H. Ismail, Tuan Guru H. Ahmad Bukhari, Haji Said Ismail, Haji Hayun Abduh, Haji Kursani, Haji Ahmad Khudhari, and approximately 20 other santri. KH Ali Tungkal was later appointed as the murshid.<sup>35</sup>

Since then, KH Ali Tungkal's da'wah strategy has predominantly employed a Sufistic approach. Sufistic da'wah strategies, rooted in Sufism, emphasize spirituality and flexibility in their methods.<sup>36</sup> Sufistic da'wah refers to the strategies, methods, and efforts employed by a murshid to develop a complete human being in a consistent, measured, and controlled manner. The focus is on a spiritual approach to cultivating praiseworthy morals, with the goal of obeying Allah, drawing closer to Him, and attaining His pleasure. This da'wah strategy is implemented by the teacher through recitation and dhikr activities. Qamariyah revealed that da'wah activities conducted through the tarekat are an effective form of da'wah. The effectiveness of da'wah through the tarekat lies in its targeted approach, as members are more mindful of their spiritual existence. Additionally, members or congregants of the tarekat receive da'wah material tailored to their needs and spiritual state.<sup>37</sup>

The characteristics of Teacher Ali's da'wah material generally align with the Ahlussunnah Waljama'ah school of thought. He recognizes that the faith of the Muslim community in Tungkal is not yet firmly established. Despite his lectures and religious advice, the impact has not yet manifested clearly within the community. Therefore, to preserve the creed and sharia among Muslims, he carefully selects the material for his recitations based on the books he teaches.

Good da'wah material should be planned as thoroughly as possible, according to Wahyu Ilaihi.<sup>38</sup> There are at least four key considerations: 1) Messages must be designed and delivered in a way that captures the attention of the intended audience. 2) The message should use signs that relate to a shared experience between the communicator and the recipient, ensuring mutual understanding. 3) Messages must evoke the personal needs of the recipient and suggest various ways to fulfill those needs. 4) The message should propose feasible methods to satisfy these needs within the group context where the recipient is situated at the time they are motivated to respond. Reason: The original text was revised to improve clarity, flow, and readability. Redundant phrases were removed, and technical terms were clarified. The word.<sup>39</sup>

<sup>35</sup> Ulya Fuhaidah, "Tariqa and Philanthropy: The Study of Tariqa Qadiriyyah Naqsyabandiyah Movement in Kuala Tungkal, Jambi," *Journal of Islam and Humanities* 3, no. 1 (2018).

<sup>36</sup> Saleh, "Kontribusi KHM Ali Abdul Wahab Dalam Melestarikan Tradisi Keilmuan Keagamaan Etnis Banjar Di Kuala Tungkal, Provinsi Jambi."

<sup>37</sup> Muzakir, "Petunjuk Baru Silsilah Ahmad Khatib Sambas : Tiga Teks Tulisan Melayu."

<sup>38</sup> Limas Dodi, "Metamorfosis Gerakan Sosial Keagamaan: Antara Polemik, Desiminasi, Ortodoksi, Dan Penerimaan Terhadap Ideologi Lembaga Dakwah Islam Indonesia (LDII)," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (2017): 227, <https://doi.org/10.21154/altahrir.v17i1.880>.

<sup>39</sup> Interview with Student Teacher Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday May 11, 2022

KH Ali Tungkal recognized that the social and religious realities of the Tungkal community required different recitation materials. He tailored the content for the majelis taklim, distinguishing between the general public and his students at the Islamic Boarding School. This is illustrated in the following quote:

There are different books for different levels. For example, at the Tsanawiyah level, the books are typically in Arabic and Malay. The great thing is that it facilitates students who come to recite the Quran; this is the book they use. Usually, the book money is placed at the bookstore, and the bookstore handles the ordering of the books. If the madrasa provides books, especially at the Tsanawiyah and Aliyah levels, they generally use standard texts. Madrasa students are often invited to Aliyah classes so they can also participate in Quran recitation alongside their parents".<sup>40</sup>

Judging from the content, Islamic da'wah material is derived from all Islamic teachings. In general, da'wah material covers the following main topics: First, the message of faith, which includes belief in Allah SWT, His Angels, His Books, His Messengers, the Last Day, and Qadha-Qadar (Divine Decree). Second, the message of sharia, which encompasses acts of worship such as purification (thaharah), prayer, zakat, fasting, and hajj; as well as muamalah, which covers civil law including commercial law, marriage law, and inheritance law. Additionally, public law includes criminal law, state law, and the laws of war and peace. Third, moral law, which consists of two aspects: morals towards Allah SWT and morals towards His creatures. The latter includes ethics towards humans, encompassing behavior towards oneself, neighbors, and the wider community.<sup>41</sup>

First, oral da'wah. This method was employed by Teacher Ali both within the al-Baqiyat Pesantren environment and in the broader community, especially in Kuala Tungkal. In the pesantren and community mosques, Teacher Ali prioritized the cultivation of akidah (creed), followed by sharia (Islamic law), and then tasawwuf (Sufism). Generally, Teacher Ali's recitations used books during taklim assemblies held in the mosque and pesantren. Therefore, KH Ali Tungkal's oral da'wah method reflects the social conditions of the Kuala Tungkal community, which he understood needed authentic religious knowledge based on the classical sources of earlier scholars. The books used by Teacher Ali guided the community's faith, provided an understanding of Islam grounded in sharia, and encouraged the practice of Sufism based on the teachings of reputable Sufi experts.

Second, da'wah through writing. This method is rarely used by da'is today because it requires specialized writing skills. However, Teacher Ali, who is well-versed in religious knowledge, has produced many writings on various themes. It is evident that Ali's teacher aimed to spread Islam through writing so that it could reach a wider community. Da'wah by writing, or bil qalam, is a method of preaching that helps address the limitations of oral preaching. Oral da'wah, which has constraints in terms of reach and time, can be supplemented through da'wah bil qalam. This approach provides an opportunity for participants in da'wah communication to express their ideas comprehensively through writing, ensuring that the effects of the da'wah communication align with the intended goals.<sup>42</sup>

<sup>40</sup> Interview with Student Teacher Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday May 12, 2022

<sup>41</sup> Ed. Bortolussi, Vicki, *Communicator* (INSTITUTION California Association for the Gifted., 1997).

<sup>42</sup> Usman et al., "Internationalization of Ahlussunnah Wal-Jama'ah in Southeast Asia: Analysis of the Da'Wah

KH Ali Tungkal's preaching through writing is undeniable. Many of his works consist of explanations, dialogues, and various disseminations of Islamic teachings that are widely accepted. Therefore, da'wah through writing can be beneficial for Muslims both in the past and in the future. Some of Ali's works remain relevant to contemporary discussions on worship, creed, and muamalah within the KH Ali Tungkal community. Among his works that aim to spread the message of da'wah and educate the people are the following:

1. *1. Tajhiz al-Mayyit.* This treatise, completed on April 1, 1975, provides a detailed explanation of the procedures for conducting a funeral, from bathing the deceased to burial.
2. *Jila' al-Qalb:* This treatise explains the virtues of dhikr, its evidence, and its essence.
3. *Izhar al-Haq.* This treatise was completed on June 9, 2004, and contains an explanation of the problems faced by the people of Kuala Tungkal and its surrounding areas.
4. *Da'wat al-Haq:* This treatise explains 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 provides a detailed explanation of the fidyah for prayers, fasting, and vows according to the Hanafi school.
6. *Al-Tasawwuf bi Ma'na al-'Amal Huwa al-Tariqah.* This treatise explains that the practical application of tasawwuf is the tariqah.
7. *Al-Fatawa al-Tunkaliyah* is a 207-page treatise completed on April 25, 2005. It comprises four volumes that explain various fatwas on belief, fiqh, and manners.
8. *Al-'Umdah fi 'Adam Jawaz Ta'khir al-Ihram ila Jiddah.* This treatise explains the ruling on delaying Ihram until Jeddah.
9. *Al-Mabadi' al-'Asharah wa ma Yaliha fi al-Tariqah.* In this treatise, Master Ali explains the ten fundamental principles of the Tariqah, which he adapted from the beginning of the book *Al-Futuhat al-Rabbaniyah* by KH Muslih bin Abdurrahman Mranggen, along with other important explanations about the Tarekat Qadiriyyah Naqshabandiyah.
10. *Ta'addud al-Jum'ah.* This treatise explains the permissibility of holding multiple Friday prayers within a single country.
11. *Al-Nafahat al-Rahmaniyyah.* This treatise was completed on December 24, 1998, and contains advice and messages written at the request of Ahmad Shukri bin Haji Muhammad Saleh Ramli. The advice is intended not only for Ahmad Shukri but also for the author himself, his family, and all Muslims.
12. *Ashrat al-Sa'ah.* This treatise, completed in 1998, contains an explanation of the signs of the Day of Judgment that Master Ali adapted from the book \**Mukhtasar Tadzhkirah al-Qurtubi*\*, written by 'Abd al-Wahhab al-Sha'rani.
13. *Al-Awrad.* This treatise was rewritten on November 28, 2011, and contains the practices that should be followed by adherents of the Tarekat Qadiriyyah Naqshabandiyah.<sup>43</sup>

The target audience of KH Ali Tungkal's preaching is the diverse community of Kuala Tungkal.

Movement Kh Ali Tungkal"; Nugroho, *Jambi Ulama Fatwa Typology: The Ijtihad Method of Guru Muhammad 'Ali ibn 'Abd al-Wahhab Al-Tungkali in Kitab Al-Fatawa Al-Tungkaliyah*.

<sup>43</sup> Saleh, "Kontribusi KHM Ali Abdul Wahab Dalam Melestarikan Tradisi Keilmuan Keagamaan Etnis Banjar Di Kuala Tungkal, Provinsi Jambi."

The people of Kuala Tungkal demonstrate a strong enthusiasm for learning religious knowledge. However, KH Ali specifically uses well-known books from the Ahlussunnah Wal Jama'ah tradition. It is also understood that KH Ali is a cleric culturally affiliated with Nahdlatul Ulama (NU); he maintains close ties with NU scholars from Java, Kalimantan, and Sulawesi. As Syukri confirms, he carefully recalls KH Ali Tungkal's da'wah journey in the following interview:

"...he entered NU because he is likely from Ahlussunnah Wal Jama'ah. Naturally, his roots are in NU, not Muhammadiyah; the connection is traditional, right? Although, in terms of organization, he did not directly join the structure, culturally his practices were aligned with NU. Even though in Kalimantan and Java there was a connection, I see that he is included in the management, but I don't know what his exact position is".<sup>44</sup>

The target of Teacher Ali's da'wah is also reflected in his work, which contains questions and answers between the congregation and Teacher Ali. For example, the work *Al-Fatwa al-Tungkaliyah* is an individual fatwa by Teacher Ali addressing the problems and questions of the Kuala Tungkal community. The book discusses and provides fatwas on six main issues: (1) worship matters, including taharah (purification), prayer, zakat, fasting, hajj, food and slaughter, corpses, and the Qur'an; (2) muamalah (social transactions), such as waqf (endowment), buying and selling, alms/grants, found goods, and foster children; (3) munakahat (marriage and family law); (4) biography; (5) akidah (creed), including topics on the fasik (sinner) and bathing during travel (safar); and (6) adab (etiquette), such as waiting for guests before eating at a feast, repeating greetings when meeting, and friendship among Muslims for three days. A further summary of KH Ali Tungkal's fatwas in this work is presented in the following table:

**Table 1.** Recapitulation of Master Ali's Fatwa in the Works<sup>45</sup>

No.	Field	Total	Percentage
1	Worship	286	69,58%
2	Muamalah	23	5,59%
3	Munakahat	7	1,70%
4	Biografi	6	1,45%
5	Akidah	40	9,73%
6	Adab	49	11,92%
<b>Total</b>		<b>411</b>	<b>100%</b>

The work produced by Ali's teacher serves both as a testament to and a representation of the social and religious context of the Kuala Tungkal community at that time. In the sociology of knowledge, a work holds a significant role in depicting the reality of a dynamic environment and the life of an idea or creation written in response to a specific issue or problem.

### Continuity and Change in Ahlusunnah Wal Jamaah: KH Ali Tungkal

Continuity and change, from a sociological perspective, can be categorized as social dynamics. Following the views of August Comte (1798–1857), in understanding social order, there are two

<sup>44</sup> Interview with Student Teacher Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday May 11, 2022

<sup>45</sup> Nugroho, *Jambi Ulama Fatwa Typology: The Ijtihad Method of Guru Muhammad 'Ali ibn 'Abd Al-Wahhab Al-Tungkali in Kitab Al-Fatawa Al-Tungkaliyah*.

concepts that can be used: social statics, which relates to the structural building of society, and social dynamics, which pertains to structural change. Based on the concept introduced by Comte, Herbert Spencer (1820–1903) later analogized society to biological organisms. Social statics studies the anatomy of society, consisting of parts and structures, similar to how the anatomy of the human body is studied, including organs, skeletons, and tissues.<sup>46</sup>

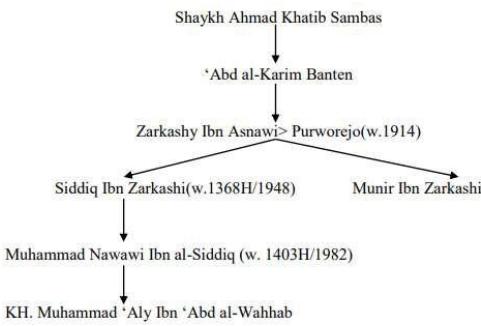
To analyze the data in the research on the continuity and change of Ali Tungkal's da'wah movement, this study primarily employs the theory of social change, a key concept in sociological studies. It is well established that modern theories of social change are heavily influenced by the ideas of Comte and Spencer from the 19th century.<sup>47</sup> It was later developed by twentieth-century sociologists, who established two main theoretical schools: systems theory and functional, or structural functional, theory. In this study, researchers will rely on the theory of social change in the form of systems theory because it provides conceptual tools applicable to the analysis of social change.<sup>48</sup>

KH Ali Tungkal can also be traced through the connection between the Barabai ulama and Nagar, specifically via the network of Tuan Guru Ismail Nagar (d. 1337 H / 1918-1919 CE) through his descendant, Tuan Guru Ahmad Mughni. Ahmad Mughni bin Tuan Guru Ismail bin Sheikh Muhammad Thahir Nagar had two brothers who also inherited the legacy of KH Ali Tungkal and their grandfather: Tuan Guru Abdul Wahab (in Kuala Tungkal) and Tuan Guru Syibli (Kuala Tungkal). Additionally, he had two nephews who became influential scholars: Tuan Guru Sunni (Nagara) and Muhammad Ali, the founder of Pesantren al-Baqiyat ash-Shalihat in Kuala Tungkal. Meanwhile, one of Ali's students, Ahmad Sukri—who studied under him while Ali supervised the Al Baqiatus Solihat Islamic Boarding School and is currently a professor of philosophy at UIN Sultan Thaha Saifuddin Jambi—explained that Ali was not an expert in guriyahu. KH Ali Tungkal was initiated by KH Muhammad Nawawi bin Siddik from Purworejo, Central Java. Three days after his initiation, he was nominated. The genealogy of Muhammad Nawawi bin As-Siddiq traces back to Abd al-Karim Banten and Sheikh Ahmad Khatib Sambas, from whom the following orders were received:

<sup>46</sup> Odell Korgen and Atkinson, *Sociology in Action*, 2nd ed (Los Angeles,: CA: Sage., 2019); Muhammad Chabibi, "Hukum Tiga Tahap Auguste Comte Dan Kontribusinya Terhadap Kajian Sosiologi Dakwah," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3, no. 1 (2019): 14–26, <https://doi.org/10.23971/njppi.v3i1.1191>; Malcolm Thorburn and Malcolm Thorburn, "Informed Review of Philosophical and Pedagogical Possibilities , Social Democracy , Economic Liberalism and Physical Education : A Dewey-Informed Review of Philosophical and Pedagogical Possibilities," *Pedagogy, Culture & Society* 00, no. 00 (2019): 1–12, <https://doi.org/10.1080/14681366.2018.1513421>.

<sup>47</sup> Andriele De Prá Carvalho et al., "The Role and Contributions of Sociological Institutional Theory to the Socio-Technical Approach to Innovation Theory," *RAI Revista de Administração e Inovação* 14, no. 3 (2017): 250–59, <https://doi.org/10.1016/j.rai.2017.02.001>.

<sup>48</sup> Jonathan H. Turner, *Sociological Theory*, *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, Second Edi, vol. 23 (Elsevier, 2015), <https://doi.org/10.1016/B978-0-08-097086-8.32159-6>.



In the same year, he established the Majelis Taklim al-Hidaya Ali Tungkal. More detailed information from the interview is as follows:

From the beginning, I mainly asked him why there was a shift in the usual da'wah in the public sphere to tarekat. He said that after returning from South Sumatra in 1957 to Tungkal, he graduated from aliyah first. Before that, he was from As'ad opposite. He told me that since 1957, he had been preaching conventionally. Yes, until 1979, he was invited to the Maulid Nabi Isra Mi'raj event, but he did not find it memorable after the lecture. The same event repeated again, but the community's attitude and actions did not change after the event; they went home as usual, and the routine continued like that. Until he thought that what he conveyed had no benefit. He believed there was something that had to be addressed. When preaching, we capture the message in their minds, he said, but he had to find another way. Finally, he met Syaikh Nawawi Mbah Janin from Porworejo and asked for enlightenment through tasawuf or tarekat. Perhaps this is what now touches his heart in da'wah. From 1957 to 1993, da'wah as conveyed by other ustads turned out to be ineffective in changing the morals of the people.<sup>49</sup>

Majelis Taklim al-Hidaya was initially held at the home of KH Ali Tungkal. Over time, his house could no longer accommodate the growing congregation. Therefore, in 1985, the recitation was moved to the Istiqamah Grand Mosque located in front of his house. Due to the increasing number of worshipers, especially during the commemoration of Sheikh Abdul Qadir Al-Jilani, which takes place every 11th of Rabi' al-Aakhir, the Grand Mosque could no longer accommodate them. Consequently, the management of the Al-Taklim complex sought a sufficiently large plot of land to build a facility that would meet the community's needs. In 1993, construction of the Flag and Memorial Council Building began in Barit Gumbong Sub-district, Kuala Tungkal. This meeting hall accommodated 1,000 people and later developed into the Baqioosh Islamic Boarding School, which opened in 1994.



**Figure 2.** Majelis Taklim al-Hidayah KH Ali Tungkal Jambi City

<sup>49</sup> Interview with Student Teacher Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday May 16, 2022

The journey of Kiai Ali Tungkal's Dakwah movement began in 1993 with the construction of the Council of Science and Zikir building in the Barit Jumbong sub-district of Kuala Tongkal. This meeting hall accommodated 1,000 people and later developed into the Baqiuish Islamic boarding school, which opened in 1994. Throughout his life, KH Ali Tungkal was directly involved in political affairs, as confirmed by an interview with his son, H. Abdul Hakim. The interview is as follows:

KH Ali Tungkal was alive and leading the hut while running the dhikr assembly. He began to divide his time between monitoring the hut and delivering his recitation lectures. As more and more people in Tungkal appreciated KH Ali Tungkal's recitations, he never considered participating in practical politics due to his busy schedule. Instead, his days were devoted to teaching and lecturing. Perhaps this dedication caught the community's attention, as KH Ali Tungkal was always consistent in fulfilling religious duties, which led many people to follow his lectures.<sup>50</sup>

Kiai Ali is the murshid of the Qadiriyyah wa Naqshabandiyah tariqah in Jambi, who has successfully guided 20,000 people in their spiritual pledges.<sup>51</sup> KH Ali Tungkal's role in the religious life of the Kuala Tungkal community was deeply felt by the wider population. His recitations attracted such large congregations that his house could no longer accommodate them, leading to the relocation of gatherings to the Kuala Tungkal Grand Mosque, where they continued until the end of his life. His strong personality and influence established him as a respected and esteemed ulama, both in Kuala Tungkal and throughout Jambi Province. He was consistently sought as a reference for addressing community issues. Religious dynamics in Indonesia continue to be challenged, with differing opinions emerging regarding Islamic and national perspectives. One prominent topic is the concept of moderation in daily religious practice. Many discussions assert that Islam in Indonesia is moderate; however, explanations of moderate Islamic thought often do not reference classical works by Indonesian scholars themselves. In fact, numerous classical texts by Indonesian scholars promote and teach a moderate religious understanding, yet these works are rarely highlighted, published, or widely studied by the public. The evolution of KH Ali Tungkal's preaching offers an understanding of religious life that is moderate and flexible in interpreting Islamic teachings. This approach remains influential and is still practiced by the Tungkal community today. However, the methods and styles of delivery employed by his successors have varied.

Azyumardi Azra states that the spreaders of Islam were Sufi wanderers as well as traders, both of whom played a major role in the dissemination of Islam.<sup>52</sup> The success of the Sufis in propagating Islam was largely due to their presentation of the religion in an appealing manner, emphasizing its compatibility with existing traditions and continuity rather than advocating drastic changes to local religious beliefs and practices, such as Hinduism and Buddhism. Additionally, the Sufis often offered assistance, such as healing various diseases afflicting the people and providing remedies that complemented the magical sciences prevalent in society.

<sup>50</sup> Interview with Student Teacher Ali Tungkal Prof. Dr. Ahmad Syukri, MA. Wednesday May 11, 2022

<sup>51</sup> Zulkarnain Yani, "Pemikiran Moderat KH. Muhammad 'Aly Ibn Shaykh 'Abd Al-Wahhab Al-Naqari Al-Banjary Kuala Tungkal Dalam Kitab Al-Fatawa Al-Tunkaliyah," *Prosiding Seminar Nasional Humaniora*, 2021, 33–49, <http://www.conference.unja.ac.id/SNH/article/view/118>.

<sup>52</sup> (Azra, 2013)

Kiai Ali achieved similar success indirectly, and his lectures were well received in the community. As a result, his da'wah achievements continue to exist in foreign countries such as Malaysia, Brunei, and Singapore. According to the Malaysian people and the interpretations given by his students in Batam, Ali's students are not just ordinary individuals but political elites. In Singapore, there are figures such as Tuan Guru Imam Maulana and Tuan Guru Imam Fawzi, who is the chairman of the MUI in Singapore. In Brunei, there is Habib Ahmed, and reconciliation efforts are ongoing.<sup>53</sup>

**Changes in KH Ali Tungkal's Invitation** There have been some minor changes, which are not very significant, considering that KH Ali Tungkal often shared his books and stories during his discourses. These changes are reflected in the increase in the number of followers of Ali's teachings. Additionally, in today's technological era, access to the internet and other digital platforms has become easier. As a result, Muallim Ali's message has spread more rapidly to foreign countries, including Malaysia, Singapore, and Brunei Darussalam. This is a positive trend in society, demonstrating that even in an age of technological explosion, people still value digital religious studies. Practically, the da'wah movement in the era of information technology and globalization, based on Ahlus-Sunnah wal-Jama'ah Islam, requires careful attention. It is known that the impact of globalization on religious life often limits the space for human diversity. The global spread of da'wah is exemplified by the Bisyar brotherhood, which continually fosters brotherhood among people.<sup>54</sup>

Changes in KH Ali Tungkal's preaching have enabled people to learn about religion and enhance their spirituality in the digital era. According to Ustad Syaruddin, a student of KH Ali Tungkal in Batam, the recitation activities and the Haul of KH Ali Tungkal are always well-attended by students and sympathizers, including those from neighboring countries such as Malaysia, Singapore, and Brunei. Batam itself is a center for KH Ali Tungkal's teachings, which are based on Ahlu Sunnah wal Jamaah, attracting significant interest in the tarikat that KH Ali Tungkal promotes. Additionally, KH Ali Tungkal's da'wah movement is closely affiliated with the practices of Nahdlatul Ulama (NU).

### **The Urgency of Internationalizing the Ahlussunnah Waljama'ah Da'wah Movement in Southeast Asia in the Contemporary Context**

Ahlussunnah Waljama'ah in Southeast Asia, as a group that consistently spreads Islam through various da'wah activities, cannot ignore the realities of technological advancements and global changes in the contemporary era. As a sect dedicated to promoting Islam through da'wah and Islamic education, Ahlussunnah Waljama'ah continues to adapt and engage with societal realities. Therefore, the implementation of da'wah in the modern era will...

Certainly, the approach will be different from past da'wah activities. Ahlussunnah Waljama'ah, guided by the principles of tawassuth (moderation), tasammuh (tolerance), tawazun (balance), and i'tidal (uprightness), provides a framework for addressing various developments in Islamic propagation in Southeast Asia. Religious issues in Asia are not limited to creed, sharia, and Sufism but have extended to social and political challenges such as radicalism, terrorism, and other

<sup>53</sup> Interview with Ust Harun (Student of Master Ali and Teacher at Pesantren Al-Baqiyatush Shalihat), May 21, 2022

<sup>54</sup> Interview with Ust Harun (Student of Master Ali and Teacher at Pesantren Al-Baqiyatush Shalihat), May 21, 2022

forms of religiously motivated violence.<sup>55</sup>

Muslims in Singapore have various Islamic and Malay non-governmental organizations that serve as centers for the development of Islamic preaching. The Muslim population in Singapore is estimated to be between 13% and 20%. Key Islamic institutions that establish the rules and values governing the lives of Muslim communities in Singapore include the Islamic Religious Council of Singapore (MUIS), the Shari'ah Court of Singapore, the Institute of Qur'anic Education Singapore (LPQS), and the Annual Meeting of Religious Ministers (MABIMS). In contrast, all mosques and Islamic centers in Brunei were established under the royal patronage and receive strong financial support. In fact, all mosques in Brunei are funded by the government. Imams and preachers are also salaried by the government, and da'is must be licensed by the authorities. This system is strictly enforced to safeguard the Ahlussunnah Waljama'ah school of thought. Reason: The text was revised to improve clarity, flow, and technical accuracy. Sentence structures were refined for better readability, and vocabulary was enhanced to provide a more formal and precise tone. Additionally, punctuation and grammar errors were corrected, and some phrases were reworded to avoid redundancy and improve coherence.<sup>56</sup>

However, in his approach to da'wah, KH Ali Tungkal incorporates a degree of intellectual freedom, resulting in a pattern of da'wah within the Islamic community in Singapore that is characterized by broad autonomy and is not controlled by other institutions. Although the Singapore Ulama Council exists, it does not exert hegemonic control over the Singapore Malay Muslim community. Given this independence and freedom of expression, Muslims in Singapore exhibit a progressive attitude that is notably advanced. The Islamic culture in Singapore and Brunei Darussalam has a distinctive style known as Malay-style Islam. This style is characterized by adherence to the Shafi'i school of thought, traditional religious attire, and the use of Jawi script in the study of Islamic sciences within traditional Islamic institutions such as pesantren, madrasahs, and Islamic centers. Malay-style Islam is the predominant form of Islam in Southeast Asia, including Malaysia, Indonesia, Southern Thailand, and the Southern Philippines. This Malay-style Islam is also commonly referred to as Islam Nusantara.<sup>57</sup>

## Conclusion

Based on the research findings, discussion, and analysis presented in the previous chapters, the following conclusions can be drawn: The Islamic Da'wah of Ahlussunnah Waljama'ah, carried out by KH Ali Tungkal, has spread to most parts of Indonesia and even partially to Southeast Asia. This was evident because KH Ali Tungkal's da'wah movement exhibited distinct characteristics compared to other preachers of that time. These characteristics are reflected in his unique strategy of utilizing the tarekat, specifically the Tarekat Qadariyah wa Naqsyabandiyah (TQN), as a da'wah bilhal approach to influence the hearts of the Muslim community. This strategy even attracted several Muslim leaders from Malaysia and Singapore to study under him. His integrated method—combining oral teachings, educational institutions, and writing—complements KH Ali Tungkal's Sufistic da'wah approach, enabling him to spread da'wah widely.

<sup>55</sup> Nashiruddin Pilo, "Hakikat Ahlusunnah Wal-Jama'ah: Studi Perbandingan Antara Pemikiran Kalam Abu Hasan Al-Asy'ari Dan Ibnu Taimiyah." (Universitas Islam Negeri Alauddin Makassar, 2016).

<sup>56</sup> Asep Saefullah, "Tumasik: Sejarah Awal Islam Di Singapura (1200-1511 M)," *Jurnal Lektor Keagamaan* 14, no. 2 (2016): 419, <https://doi.org/10.31291/jlk.v14i2.507>.

<sup>57</sup> Interview with Syafaruddin (KH Ali Tungkal's Student in Batam City) on May 22, 2022.

The continuity and evolution of KH Ali Tungkal's Ahlussunnah Wal Jama'ah Islamic da'wah movement in the local area have been sustained through his children and students, who are widely dispersed across various regions. KH Ali Tungkal's da'wah has been deeply internalized by each individual santri. Many santri regard KH Ali Tungkal and his work as a guiding framework for preaching and view him as a creative figure in spreading Islam. This awareness motivates his students in the pesantren, as well as those involved in recitations and tarekat, to continue carrying forward and disseminating his teachings in diverse areas. The most significant change in the da'wah movement led by his students is the adoption of various digital media, software, and hardware to spread the message of Ahlussunnah Wal Jama'ah Islam.

The urgency of internationalizing Ahlussunnah Wal Jama'ah Islam with a spirit of tolerance, moderation, balance, and friendliness toward all humanity is paramount for Muslims in the contemporary era. Numerous cases of denial of knowledge, extremist movements, and discrimination against many Muslims in Southeast Asia, in particular, make the internationalization and universalization of Ahlussunnah Wal Jama'ah Islam increasingly inevitable. The spirit of Ahlussunnah Wal Jama'ah Islam in the contemporary era emphasizes a careful and discerning approach in spreading the teachings of Islam among both Muslims and non-Muslims.

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