



Iqlima Zahari<sup>1</sup>  
 Widyatmoko<sup>2</sup>  
 Wiwin Andriana<sup>3</sup>  
 Ervina Febrianti<sup>4</sup>  
 Evita Citra  
 Yustiqomah<sup>5</sup>

**THE SUNAN KUDUS NGADILUWIH MOSQUE  
 DAKWAH MODEL IN THE DEVELOPMENT OF  
 ISLAMIC CULTURE**

**Abstrak**

Dakwah merupakan suatu usaha yang dilakukan sebagai upaya amar makruf nahi mungkar, dan sebagai upaya untuk mempengaruhi orang lain agar dapat melaksanakan ajaran Islam dengan baik dan benar. Dengan pendekatan kualitatif deskriptif, penelitian ini bertujuan untuk mengetahui model dakwah Masjid Sunan Kudus Ngadiluwih dalam mengembangkan budaya Islam secara mendalam dan terperinci. Teknik observasi, wawancara dan dokumentasi menjadi dasar dalam pengumpulan data. Hasil penelitian ini menunjukkan bahwa Masjid Sunan Kudus Ngadiluwih memiliki lima model dakwah, yaitu model dakwah fardiyah, model dakwah fi'ah, model dakwah korespondensi (mukatabah), model dakwah organisasi, dan model dakwah umum. Kemudian, dalam pengembangan budaya Islam, yang menonjol di masjid ini adalah dakwah organisasi Nahdlatul Ulama. Sehingga budaya yang digunakan adalah budaya Nahdlatul Ulama. Di antaranya adalah adanya kegiatan-kegiatan yang sangat kental dengan suasana ke-NU-an, seperti tahlilan/yasinan/istighotsah, mauludan/rejeban, suran, megengan, maleman, takbiran, dua hari raya, kupatan dan halal bi halal.

**Kata kunci:** Model dakwah, masjid, Sunan Kudus, Ngadiluwih

**Abstract**

Da'wah is an effort carried out as an effort to amar makruf nahi mungkar, and as an effort to influence other people so that they can implement Islamic teachings properly and correctly. With a descriptive qualitative approach, this research aims to determine the da'wah model of the Sunan Kudus Ngadiluwih Mosque in developing Islamic culture in depth and detail. Observation, interview and documentation techniques are the basis for data collection. The results of this research show that the Sunan Kudus Ngadiluwih Mosque has five models of da'wah, namely the fardiyah da'wah model, the fi'ah da'wah model, the correspondence (mukatabah) da'wah model, the organizational da'wah model and the general da'wah model. Then, in the development of Islamic culture, what stands out in this mosque is the preaching of the Nahdlatul Ulama organization. So the culture used is the Nahdlatul Ulama culture. Among other things, there are activities that are strongly associated with the NU atmosphere, such as tahlilan/yasinan/istighotsah, mauludan/rejeban, suran, megengan, maleman, takbiran, two holiday celebrations, kupatan and halal bi halal.

**Keywords:** Da'wah Model, Mosque, Sunan Kudus, Ngadiluwih

<sup>1,2,3,4,5</sup>Universitas Dian Nuswantoro PSDKU Kediri, Kediri Indonesia  
 email: iqlima.zahari@dsn.dinus.ac.id, widyatmoko@dsn.dinus.ac.id, wiwinandriana@gmail.com,  
 ervinafebri8@gmail.com, 612202200075@mhs.dinus.ac.id

## INTRODUCTION

Da'wah is an effort made to invite other people to apply Islamic teachings properly and correctly based on the Al-Quran and Sunnah. This is also an effort to amar makruf nahi unkar. Acceptable strategies must be used to carry out da'wah according to the circumstances and social norms. Since Rasulullah SAW proclaimed Islam in a relatively short time, da'wah has been a fairly large effort, in accordance with the history of how Islam developed. Da'wah initiatives have contributed to the growth of Islam in the Arab world.

The da'wah program pioneered by the Prophet was based on the da'wah delivered by the Prophet SAW which was carried out based on mosques since he first arrived in Madinah. (Nasir, 1994).

## METHODS

This research uses a descriptive qualitative method based on field research, by collecting information through perceptions, meetings and documentation at the Sunan Kudus Ngadiluwih Mosque, Kediri. Information comes from essential and optional sources. Important information was obtained by leading direct meetings with resource persons, especially the takmir of the Sunan Kudus mosque, while additional information was obtained from related writings, such as books and diaries. This article aims to describe the da'wah model of the Sunan Kudus Ngadiluwih mosque in developing Islamic culture.

## RESULTS/FINDINGS AND DISCUSSION

### Model Of Da'wah At The Sunan Kudus Mosque In Ngadiluwih

This research seeks to describe how the preaching of the Sunan Kudus Mosque contributes to the development of Islamic culture. Based on the Da'wah Model theory, there are several models:

1. Fardiyah da'wah model: In essence, fardiyah da'wah is a relationship between a da'i (preacher) and a mad'u (target of the da'wah) directly in a dialogic and face-to-face atmosphere. Related to this model, the author has made several observations about fardiyah da'wah, including :

"The author saw discussions and meetings held by mosque ta'mirs and mosque youth when they were going to hold activities, for example when they were going to hold activities to commemorate the birthday of the Prophet Muhammad SAW. Then there are also several minutes containing the results of the meeting. "Then also when there is a celebration event, for example mauludan / suran / rejeban, the ta'mir administrator provides a little study of material regarding the wisdom of those days (maulud, rajab, suran and so on)." (Documentation of the ta'mir of the Sunan Kudus mosque, July 2023).

From the results of these observations it can be concluded that the Sunan Kudus Mosque carries out fardiyah da'wah.

2. Model dakwah Fi'ah

In the fi'ah da'wah model, the da'i and mad'u speak to each other in small numbers in a direct setting, with the mad'u responding quickly and clearly. Fi'ah da'wah can be carried out in large groups in a monologue atmosphere.

Based on our research at the Sunan Kudus mosque, this fi'ah model of da'wah was carried out by observing discussions and recitations such as the study of fiqh books, carried out in a small context and then held discussions between da'i and mad'u. This activity is carried out once a year. During the month of Ramadan. (Documentation and interview with ta'mir management of the Sunan Kudus mosque, July 2023).

3. Correspondence model of da'wah (mukatabah)

The mucataba model of preaching practiced by Rasulullah SAW became an inspiration and then appeared in various forms, such as writings in mass media, journals and books. This mucataba model of da'wah remains relevant and makes the process of conveying da'wah more effective thanks to advances in today's communication technology through applications on web pages, blogs and smartphones (with applications such as WhatsApp, Vibre and Telegram).

"At the Sunan Kudus mosque, the correspondence model of da'wah (mukatabah) is also carried out as evidenced by the existence of the Sunan Kudus YouTube channel which

contains the propagation activities of the Sunan Kudus mosque which are broadcast, as well as the existence of a website and blog managed by teenagers from the Sunan Kudus mosque.” (Documentation and interviews with ta'mir administrators and mosque youth administrators, Sunan Kudus mosque, July 2023).

#### 4. Organizational Da'wah Model

The organization's da'wah model is an effort or process of action that is organized and forms a whole that consists of independent or organized parts that are directed as a unit or harmoniously to achieve a goal. The organization functions as a body in which the process of human action requires planning, regularity, and coordination. Thus, da'wah as part of the activities of Muslims will be directed, organized, and coordinated. The da'wah model through organization consists of various forms of organization. In Indonesia, its organizational forms include the Islamic Society of Indonesia (PSII), Muhammadiyah, Nahdlatul Ulama (NU) and the Islamic Association (PERSIS).

At the Sunan Kudus Mosque, organizational da'wah is carried out, but the basis of the organizational da'wah carried out is the Nahdlatul Ulama organization. So the da'wah model used is the Nahdlatul Ulama (NU) culture. (Observation and interview with the ta'mir administrator of the Sunan Kudus mosque, July 2023).

#### 5. General Da'wah Model

Public da'wah is da'wah carried out alone by the preacher with the general public. This can be in the form of non-face-to-face and monologic da'wah with print or electronic media, or face-to-face and monologic da'wah with media such as public lectures. Public da'wah can be carried out directly or indirectly.

“At the Sunan Kudus mosque, the da'wah model is also often carried out, namely by bringing in lecturers. These lecturers are brought in to give lectures, especially on big holidays, for example to commemorate the Prophet's Birthday, Rajabiyah, Islamic New Year and so on.”

#### **Islamic Culture At The Sunan Kudus Mosque In Ngadiluwih**

Islamic culture developed and maintained at the Sunan Kudus Mosque and the surrounding community includes:

1. Tahlilan : reading thoyyibah sentences and several letters of the Qur'an. Tahlilan or yasinan is held every Friday night after maghrib prayers at the Sunan Kudus mosque. This is done as a way to pray and express gratitude to Allah SWT. At the Khataman event, after reading 30 juz of the Qur'an together, after the event, local residents were invited to eat together.
2. Mauludan/rejeban  
In the Sunan Kudus mosque, the two events are held: Mauludan is to commemorate the birthday of the Prophet Muhammad SAW, and Rejeban is to commemorate the Isra' Mi'raj of the Prophet Muhammad SAW. Everyone who lives around the mosque brings the food they bring to the mosque, and everyone prays together under the guidance of an ustadz or religious figure. Then the food is exchanged with each other and eaten together.
3. Takbiran  
As a sign of victory and a symbol of Islam, reading the sentence Takbir (Allahu Akbar) on the eve of Eid al-Fitr and Eid al-Adha is called Takbiran. Takbiran on the evenings of the two holidays was carried out with great fanfare at the Sunan Kudus Mosque. People travel around the village by car or on foot. The mobile takbir is carried out with loudspeakers, so that the surrounding community and the people of Ngadiluwih village can follow along. This was a fun event because it was carried out with great fanfare by the people of Ngadiluwih Village.
4. Maleman/Selikuran  
Maleman/selikuran is a custom held to celebrate the night of Lailatul Qadr. Maleman/selikuran is performed between the twenty-first night and the twenty-first night at the Sunan Kudus Mosque. Maleman/selikuran is held after the tarawih prayer, with the surrounding residents bringing rice and side dishes to the mosque and then praying together. After that the rice and side dishes are exchanged with each other.
5. Megengan  
Megengan is an activity to welcome the arrival of the blessed month of Ramadan. In some places on the island of Java, megengan is closed with a joint prayer to the deceased ancestors. At the Sunan Kudus Mosque, meggan is done the day before the holy month of

Ramadhan, the action is that the people around bring gifts/rice with side dishes and then pray together (tahlilan). After that the parcels/rice are exchanged with each other.

6. Suran

Suran is the Javanese version of the Islamic calendar. The Islamic calendar begins in the month of Muharram, which the Javanese call Suro. At the Sunan Kudus Mosque, Suran was performed with local residents while praying together. In action, local residents brought packages/rice along with side dishes to the mosque and then prayed together. After that the packages/rice are exchanged with each other.

7. Ketupat/kupatan Eid

Ketupat/Kupatan Eid al-Fitr is celebrated seven days after Eid al-Fitr. Ketupat is a food made using rice wrapped and wrapped in coconut leaves (young coconut leaves) which are shaped like rhombuses. Around the Sunan Kudus mosque, Ketupat Eid al-Fitr ends with bringing ketupat and vegetable food to the mosque, praying together, then at that time the ketupat and vegetables are exchanged with each other.

8. Happy two Eid al-Fitr/Eid al-Adha holidays

The celebration of the two holidays (Eid al-Fitr and Eid al-Adha) is carried out on the eve of the holiday or in the morning after the holiday prayers. Locally around the Sunan Kudus Mosque, Eid al-Fitr celebrations are held on the first day after Eid al-Fitr prayers. Meanwhile, Eid al-Adha celebrations are held in the evening after maghrib prayers. This is because the next day we can immediately slaughter the sacrificial animal. The celebration event is usually almost the same, specifically local people bring blessings/rice and side dishes to the mosque and then pray together. After that the blessings/rice are exchanged with each other and then eaten together.

9. Halal bi Halal.

Halal bi halal is the practice of friendship or hospitality between neighbors and family members on the occasion of the Eid al-Fitr holiday. halal bi halal at the Sunan Kudus mosque ends with shaking hands and saying 'sorry' to each other after Eid al-Fitr prayers, then continues with visiting neighbors to forgive each other in the surrounding area.

After conducting research, the analysis was then combined between theory and previous findings in accordance with the background of the da'wah model of the Sunan Kudus Ngadiluwih mosque, which is more about organizational da'wah, namely the Nahdlatul Ulama Organization, where the culture used by NU people includes holding tahlilan/ yasinan, istighotsah, mauludan/rejeban, suran, kupatan megengan, safe two holidays and halal bi halal. This da'wah is in accordance with the Nahdlatul Ulama organizational culture.

## CONCLUSION

Based on the description of the article above, it can be concluded that the model of preaching at the Sunan Kudus mosque is carried out using First, a model of fardiyah preaching, proven by the discussions held by the maintenance staff, mosque youth and some communities. Second, Fi'ah da'wah is carried out as proven by the study and discussion of fiqh books. Third, correspondence Da'wah (mukatabah) is carried out in the contemporary context, namely the existence of the YouTube channel, the Sunan Kudus website/blog which is managed by teenagers from the Sunan Kudus mosque. Fourth, organizational da'wah model, organizational da'wah is also carried out because the base of the Sunan Kudus mosque is NU, so the da'wah model used is the NU organizational da'wah model. Fifth, Model of public da'wah, at the Sunan Kudus mosque, public da'wah is carried out by bringing in speakers on Islamic holidays. For example, commemorating the Prophet's birthday, Rajabiyah, Islamic New Year and so on. Then, Islamic culture, which is a medium for da'wah that runs at the Sunan Kudus Mosque, is also in accordance with NU culture, including the activities of yasinan/tahlilan/istighotsah, mauludan/rejeban, takbiran, maleman/selikuran, megengan, suran, kupatan, selamat, and halal bi halal.

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