



**STRUCTURAL DA'WAH COMMUNICATION STRATEGY OF THE
KADIRIYAH SULTANATE IN PONTIANAK**

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Abstract

Da'wah is something that every Muslim should do. Both individuals, communities, even the highest leaders do this form of da'wah in their own way. Similarly, Assultan Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie was the first Sultan of the Pontianak kingdom. He was born in the kingdom of Matan (Ketapang West Kalimantan), at 10 o'clock on Monday, 15 Rabi'ul Awal 1151 H Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie, a Great Guardian whose name is famous everywhere with various kinds of karamah, his name is famous to Hadramaut at that time, and his father Al-imam Assyarif Husein bin Ahmad Alkadrie Jamalullail who is famous for his breadth of knowledge, The spread of da'wah prince Assyarif Abdurrahman Alkadrie bin Assyarif Husein sailed in Palembang. Syarif Abdurrahman Alkadrie bin Syari Husen AlKadrie Nuralam began to build civilization in West Kalimantan on the 11th of Rabi'ul late 1185 H, after how many months Syari Husen bin Ahmad Alkadrie Jamalullail died. The communication strategy carried out by Al-Imam made it able to make the people around him, ranging from merchants, VOC, to pirates became impressed and finally repented by following the teachings conveyed.

Keywords: *Strategy, Communication, Da'wah, Structural, Sultanate*

Introduction

The sultanate of Kadriyah Pontianak is a Malay sultanate that has a structural Islamic sharia policy. They provide agricultural land to grow crops, following the customs of the local area so that the community blends in. After that he entered Islamic sharia, some of the ways that are done is to always interact socially to the community by asking for shortcomings to provide assistance so that the local community becomes sympathetic. In addition, it is also done to

interbreed as a form of cultural acculturation, and thus this is the form of da'wah that is done¹.

Alaquran explained that the word da'wah itself finds different roles and functions. It is written 198 times in the Qur'an which shows some meaning². The word Da'wah in the Qur'an is used as an invitation. It can be given by verbal means to a person so that he is willing to do what is desired by the person who preaches. The good or bad content of the dakwah depends on the person who conveyed it. In Surah An-Nahl verse 125 verse Di in the Holy Qur'an explained. Pray to your Lord for your God's path with wisdom and good advice and argue with them about what is best 5. Your Lord knows who strayed from his path and he knows the aggressors.

Call to the way of your Lord with wisdom and good advice, and argue with them in a good manner. Indeed, your Lord knows best who strays from His way, and He knows best those who are guided. Dakwah is a noble task that is burdened by all Muslims to expand Islamic values to carry out a form of da'wah in the way of Allah. Da'wah can be a doa for a da'I, where this can be a guardian to be close to God because it is used to give instructions to the man on the right path.

The Prophet PBUH has tried his best to convey his dakwah to the ummat in various ways, but he has never been spared from praying. It's said that he's Saw. once prayed for the help of ³Allah, so that Umar Ibn al-Khaththab's heart should be opened into Islam. Do'a his Saw. Accepted, not long after that. Umar was guided by Allah to convert to Islam.

There are two types of da'wah, the first is cultural da'wah, the second is structural da'wah. While cultural da'wah is da'wah that is delivered culturally following the culture of local residents. This model of da'wah is widely done by the dais around us. With a variety of knowledge and experience, many dais succeeds in this way.

¹ Syaifullah, et al. Optimization of Sultan Kadriyah in the Development of Tourism in Pontianak City of West Kalimantan. *Journal of Education*, Vol 1, June 2014

² Muhammad Fuad "abd al-Bâqiy, *Al-Mu"jam al-Mufahrasy li Alfâdz al-Qur"ân al-Karym*, (Qahirah: Dar al-Hadîts, 1364H), h. 257-260

³ Nur and Dalinur, *The Prophet's Da'wah Method to the Non-Muslims in Medina*. *Wardah Journal* Vol 18, No.1, 2017

While structural dakwah is da'wah carried out with a structural approach. Another term structural da'wah be da'wah that utilizes the arrangement, position, rank of dai or mad'u. The structure is usually closely related to leadership. Judging from this structural approach, the apostles used a structural approach because they were all kings or leaders of states or groups. The dual role of the Apostle is as a bearer of treatises to the wider community as the Kepala of the state (leader of the nation).

Various kingdoms in Indonesia use this position as a form of da'wah. As taught by the Prophet, he preached by sending da'wah letters to rulers outside the rule of Islam⁴. Da'wah of a person who has a strategic position will certainly greatly help the results of da'wah itself. One of them is the kadriyah sultanate in Pontianak. The founder of the Pontianak kingdom was Syarif Abdur Rahman bin al-Habib Husein Alkadrie. Ayah the founder of the kingdom is a great scholar named Habib Husein Alkadrie, even many people narrate Habib Husein Alkadrie is a 'Guardian of Allah' with evidenced many 'karamah'. Therefore, his son Syarif Abdur Rahman Alkadrie was a 'sultan' and at the same time he was a cleric'.

Not all kingdoms are successful in using this kind of method. Of course, it requires the right communication strategy in the community. Good communication is the key to how one party interacts with the other. Without this, there will certainly be a dispute, a difference that eventually causes divisions.

In this study, researchers tried to explore how the Structural Da'wah of Sultan Abdurrahman Alkadrie in Pontianak and like the da'wah media used by the Sultanate of Syarif Abdurrahman Alkadrie, so that the strategy can be effective in the surrounding community.

Literature Review

Understanding Da'wah

Da'wah is essentially the noble duty of every individual, male and female Muslim, to establish al-amr bi al-ma'ruf wa al-nahi an al-munkar towards an

⁴ INSANI, THE POLITICAL DA'WAH OF THE PROPHET MUHAMMAD TO KING HERACLIUS, KISRA ABRAWAIZ, MUQAUQIS, AND NAJASYI. *Islamic Communication Journal* Volume 4, Number 1, January-June 2019

Islamic society⁵. Etymologically, da'wah (read: Malay) comes from arabic words that have a masdar position from the word: دعاء - يدعو - دعا - meaning; "invitation, call, call or request (prayer)"⁶.

When understood further, then this understanding does not provide a narrow limit to the meaning of da'wah, even seems very broad and comprehensive. Da'wah is not only in the form of lectures but can be done in various ways and approaches that allow that the process of delivering revelation and Islamic sharia as a whole to the community can be carried out appropriately and successfully⁷.

Da'wah is also mentioned in the Qur'an in accordance with

1. Q.S Ali Imran Verse: 104

"And let there be among you a group of people who call to the good, enjoin what is right and forbid what is wrong for those who are fortunate."⁸

2. Q.S An-Nahl Verse: 125

"Call to the way of your Lord with wisdom and good advice, and argue with them in a good manner. Indeed, your Lord knows best who strays from His way, and He knows best those who are guided"⁹.

From some of the above definitions, it can be said that da'wah is a form of appeal from Muslims through various means as a sharia process to prevent heinous acts and mungkar.

Understanding the Da'wah Method

The proselytizing of the two words is "meta" (through) and "hodos" (way, way). That is, the method of da'wah is a pattern that must be passed in order to arrive at one goal. In Greek, it comes from the word methods which is meant by way, or in Arabic called thariq. In German, it is called methodical or is referred to by the teachings about methods¹⁰.

⁵ *Sakdiyah Da'iyah's Role in The Effectiveness of Da'wah*, (*Banda Aceh: Bandar Publishing*, 2015), p. 1-2

⁶ Syabuddin Gade, Education and Da'wah Thought, (Banda Aceh: Arraniry Press, 2012), p. 76

⁷ Maimun Ibrahim, Introduction to Da'wah Management, (Banda Aceh: Faculty of Da'wah IAIN Ar-Raniry, 2010), p. 1.

⁸ Department of Religious Affairs of the Republic of Indonesia, Qur'an'an and its Translation, (Bandung: PT Sygma Examedia Arkanleema, 2007), p. 93.

⁹ Ibid

¹⁰ Munzier Saputra, Da'wah Method..., p. 6.

The meaning of da'wah according to the views of some scientific experts is as follows:

1. Bakhial Khaulii, da'wah is a way of implementing Islamic rules by changing umaat in another situation.
2. Sheikh Ali Mahfudz, da'wah is calling on people to invite good things and follow instructions, and forbid from bad things in order to get the happiness of the world and the afterlife.¹¹

From the above understanding, it can be taken the understand that the method of da'wah is certain ways that a da'i (communicator) does to mad'u to achieve a goal on the basis of wisdom and compassion. This means that the da'wah approach must rest on a human-oriented view, placing a noble appreciation over the human self.¹²

Form of Da'wah Method

In surat An Nahl 125 it is mentioned that the forms of da'wah methods are through three elements, namely:

1. Al-Hikmah

The Qur'an has written the word wisdom 20 times either in the form of makrifat or nakirah. The form of masdanya is "human" which is interpreted as preventing. It can be concluded that the punishment prevents bad things, and if associated with da'wah means avoiding things that are not right in preaching¹³.

As a method of da'wah, al-Hikmah is wise, noble reason, airy chest, holy heart, and draws people's attention to religion and Allah.

2. Al Mau'idzatih Hasanah

Mau'izhah Hashanah according to language consists of two words, mau'izhah, and Hashanah. The word mau'izhah comes from the word wa'adza – ya'idzu wa'dzan–idzatan meaning ; advice, guidance, education, and

¹¹ Moh. Ardani, Understanding the Problem of Da'wah Fikih, (PT. Main Light Partner, 2006), p. 24.

¹² Ibid

¹³ Said Agil Husin Al Munawara and M. Yunan Yusuf, Da'wah Method, (Jakarta: Kencana 2003), p. 8

warning, while hasanah is the opposite of sayyihah which means the kindness of his opponent is ugliness.¹⁴ In terms of several other meanings, including:¹⁵

1. According to Imam Abdullah bin Ahmad an-Nasafi. "al-Mau'izhah al-Hasanah" is a clear saying to them, that one advises and desires benefit to them or with the Qur'an an.¹⁶
2. According to Abd. Hamid al-Bilali al-Mau'izhah, al-Hasanah is a method of da'wah used to invite to the path of Allah by giving guidance meekly so that they will do good. Classification of these include,¹⁷ advice, guided, teaching, giving stories or stories, good news and warnings (al-Basyir and al-Nadzir) or constructive messages.

1. Al-Mujadalah Bi-al-Lati Hiya Ahsan

In terms of etymology (language), lafazh mujadalah is taken from the word "jadal" which means spinning, wrapped around. When added alif to the letter jim that follows the wazan faaala, "jaa dala" can mean arguing, and "mujalah" debate¹⁸.

When viewed in terms of terms (terminology) there are several meanings of al-Mujadalah (al - Hiwar). Al-mujadalah (al-Hiwar) means the exchange of opinions carried out by two parties synergistically, without an atmosphere that requires the birth of hostility between the two.

The conclusion of the meaning of al-mujislah itself is to exchange opinions between the two parties in a good manner, and not to express hatred with the aim that the opposition is able to accept the opinions expressed by giving a strong opinion.

One of the parties appreciates each other and favors the truth and sincerity of accepting condolences.

¹⁴ Ibid

¹⁵ Ibid

¹⁶ Munzier Saputra, Da'wah Method.....p. 11.

¹⁷ Ibid.

¹⁸ Ibid. thing. 19

Types of Da'wah Methods

Another point of view writes that the method of da'wah has several types, and is often done by the preacher. These types include.¹⁹

1. Lecture Method

This method is a method used with the aim of conveying messages, instructions, explanations, related to something to the person who is given verbal da'wah. This method can be developed into a discussion, as well as a Q&A.

2. Q&A Method

This method is a method used to answer questions and has the goal of understanding the content of a da'wah material and helping people who listen to the content of the da'wah.

3. Discussion Methods

This method is used by discussing and can provide opportunities for discussion participants to express their opinions on one da'wah problem. Through this method, da'i can develop the knowledge of the participants and expand the understanding of da'wah material. .

4. Propaganda Methods

This method is an attempt to spread Islam by exerting influence and seducing society as a whole, persuasive and coercive. Da'wah with this method can resuscitate people with a coaxing, flexible, aggressive, and rhetorical model. It is very effective to build one's emotions to love, defend and fight for religion in society²⁰.

5. Transparency Method

This method is used by providing examples or examples of a presentation of da'wah directly so that people who get da'wah material are interested in following what has been exemplified. This can help a person related to the development of morals karimah, how to worship, household to various aspects of human life. The Prophet also used this method in preaching.

1. Drama Method

¹⁹ Samsul Munir Amin, *Da'wah Science*, (Jakarta: Amzah, 2009), p. 101.

²⁰ Samsul Munir Amin, *Da'wah Science... thing*. 102.

Da'wah using drama methods is a way of peddling da'wah material by showing and showing to madu so that da'wah can be achieved as targeted.

2. **Silahturrahmi Method (Visit Home)**

This method is done by visiting one house to another. The elements in this activity also contain a message of da'wah.

Research Methods

This research uses historical research methods. With four stages, namely heuristic (source collection), verification includes internal criticism and external criticism. After that, interpretation is carried out, namely carrying out the process of analysis and synthesis. The final stage is historiography, which is the preparation of historical faculties in a universal redactionary unit.

The data source used is primary, namely the results of interviews with sources and skunders in the library and documentary studies. This research also involves the citizens of the surrounding community.

Results and Discussion

Assultan Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie was the first Sultan of Pontianak kingdom. He was prepared to be an extraordinary person with the education provided. Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie since childhood has been focused by his father Al-Imam Assyarif Husein bin Assyarif Ahmad Alkadrie Jamalullail to study various sciences of Islam to pray, in order to continue his father's struggle as a spreader of Islamic da'wah.

The preaching of prince Assyarif Abdurrahman Alkadrie began with sailing in palembang. He sailed in merchant boats and became acquainted with merchants from various countries and spread Islam, praying and teaching in the places he visited, as the hope of his father, Al-Imam Assyarif Husein bin Assyarif Ahmad Alkadrie Jamalullail. He sailed to tembelan, Siantan, Serasan, Siak, and Riau, spreading da'wah while trading, as was commonly done by the Assyrians or Assyarif (Habib) at that time in the spread of Islamic da'wah, he got acquainted with merchants from Riau, Singapore, and Melaka.

With his good communication style he knew many scholars, even once got a large boat and several hundred pikul tin there are those who say 100 pikul tin by the King of Palembang. While collecting supplies and capital to spread the Islamic da'wah and while trading on the way to sail back to various countries, including Banjar.

During his few months there he became acquainted with many English, French, and Chinese swords. It is the largest trading center in Borneo (South Kalimantan). At the same time, it is the center of the spread of Islamic religion in South Kalimantan.

Often he met with robbers and pirates who roamed a lot in the waters of Kalimantan (Borneo), because the sea route was very crowded and strategically located. Many ships from Europe such as Merchant Ships of England, France, Spain, the Netherlands, China, and others are melitas in the waters. The robbers and pirates did not dare to disturb Prince Assayyid Abdurrahman Alkadrie bin Assayyid Husin Alkadrie, because they had heard the name of Prince Assayyid Abdurrahman Alkadrie bin Assayyid Husin Alkadrie a brave young Ulama, tangguh and has a lot of knowledge, as well as his ability to communicate. Even the VOC itself was disinclined to Prince Assayyid Abdurrahman Alkadrie bin Assayyid Husin Alkadrie and appreciated its design.

In the end, Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam sought a fertile place that could be used as a good place to live. During the months of the journey of Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam with his followers and entourage set foot at 8 am on the banks of the Kapuas river, they landed on the branched river and this place according to the view of his inner eye (kasyaf), as the center of the development of Islamic da'wah learning and the development of civilization, trade, and new settlement centers, good for the children and grandchildren of his descendants in the future.

Then Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam ordered his entourage to graze the wilderness until it became airy and cut down large wooden trees to be used to make a place of worship that he first established was a mosque, then a house building to live in. He immediately

echoed the sound of the adhan at that time. Finally, it is recorded in history that the anniversary of the founding of the city of Pontianak is the date, October 23, 1771 AD which coincides with 14 Rajab 1185 H and this new area is called Pontianak according to the name of ghosts and robbers who fear.

Establishing Pontianak City

Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam also established good relations with the surrounding population so that more and more deepening residents embraced and were interested in deepening the teachings of Islam in depth. As a new settler, Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam also often visited several kingdoms that had existed several centuries earlier as a strategy to lay the foundation of power and Islamic sultanates in the midst of various Islamic kingdoms there, although sometimes there were disputes with other kingdoms such as the Tayan kingdom and sangau kingdom.²¹

The residents in the interior have heard the news that there is a newly opened country by Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam, they visited the new Pontianak Country and they were interested in staying there. Not long after the country of Pontianak became crowded, they established a trade relationship and were interested in getting to know deeply and studying Islam to Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam.

Building Trade For Community Welfare

The new Pontianak state is a strategically located waters through two large rivers, namely the Kapuas river and the Hedgehog river, very crowded through merchant ships from various countries, on the East side are the kingdom of Matan, the kingdom of Tayan, the kingdom of Simpang, the kingdom of Sukadana and the kingdom of Kubu, on the west side there is the kingdom of Mempawah, the kingdom of Sambas, the kingdom of Sintang and others.

²¹ Managib Al-Imam Al-Habib Husein bin Ahmad Alqadrie Jamalullail

The merchant para stopped by the country of Pontianak, they huddled while studying Islam with Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam, not a few of them who chose to live and settle in the land of Pontianak. They come from various countries such as Serasan, Banjar, Riau, and so on.

Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam built a trade center in pontianak country, day by day the trading center in Pontianak country is getting more crowded and spread throughout the islands of Borneo (West Kalimantan). The people of Borneo already know Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam, the son of the great cleric Al-Imam Assyarif Husein bin Assyarif Ahmad Alkadrie Jamalullail whose name has been famous in the kingdom of Matan, the kingdom of Mempawah, the kingdom of Banjarmasin, the kingdom of Palembang, the kingdom of Palembang, the kingdom of Riau and so on.

Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam continued to build the jaman Pontianak state as a bustling trading center in West Borneo as well as a center for the development of Islamic learning and civilization development, as well as a new settlement center. He dispatched his merchant ships to various countries such as Riau, Siantan, Bangka Island, Siak, Jambi, Malacca, Palembang and the existing states in Kalimantan. From various countries also came ships for the loading and unloading of produce and trade in the land of Pontianak.

Inland communities are increasingly coming to pontianak country day to day the economy is getting more developed and crowded, Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam establishes good relations to the population in the interior, the inland residents are attracted to Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam in introducing the teachings of Islamic religion to them, Many of the inland residents embraced Islam and became loyal followers of Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam. He also married their daughter so that the spread of islam and their Aqidah would be stronger and more awake. Thus there was a very close familial relationship between Prince

Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam and the inhabitants of the hinterland. The spread and learning of Islamic da'wah is growing in the new Pontianak country.

Since 1771-1778 AD, Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam built Pontianak State through the spread and learning of Islamic religion and trade so that the country of Pontianak is increasingly crowded.

Becoming a Sultan

Finally on Monday, tanggal 8 Sha'ban 1192 H, along with 1778 AD in a banquet before and attended by the Sultans, Kings and Preachers witnessed all the children of pontianak country, servants and people of all nations large and small, old and young also rejoiced. Tuan Muda Raja Haji from the Kingdom of Riau announced and crowned Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam bin Al-Imam Al-Quthub Al-Habib Husein Alkadrie Jamalullail to be king on the throne of the kingdom in the land of Pontianak West Kalimantan as it is.²²

Prince Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam bin Al-Imam Al-Quthub Al-Habib Husein Alkadrie Jamalullail was crowned Sultan of Pontianak West Kalimantan at the age of 39 years. This coronation was read by Tuan Muda Raja Haji in a loud voice in front of parahadirin and as for the contents of the coronation of Tuan Muda Raja Haji from the Kingdom of Riau in front of udangan guests and the people of Pontianak country.

After becoming a Sultan, began to meet Assultan Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam, carrying out his duties as a King on the throne of the Islamic Sultanate of Kadriah Pontianak. The first thing he carried out at the beginning of his power was to expand the construction of mosques for places of worship and as a place for the development of the spread and learning of the Islamic religion that he had first established to be even greater which we now know to be the Sultan Abdurrahman Pontianak Mosque.

²²Wan Mohd. Shaghir Abdullah. *Dissemination of Islam & the Universal Genealogy of the Malay World Volume 8*. Khazanah Fathaniyah. Cet I. Kuala Lumpur 2000. Hal, 6

Then Assultan Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam built a residential place, changed his residence as well as he made as the construction of the Palace of the Islamic Sultanate of Kadriah in the land of Pontianak it became a center of power and development of Islamic civilization and at the same time as a place to live with the empresses and daughters.

As a member of King Assultan Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam, very loved and obeyed by all the children of Pontianak country and residents of the Kingdom of Pontianak, it is not surprising because His Majesty is an alim, fair, generous and meek Sultan of his language. His duty as Sultan is to maintain, protect, provide security, prosperity, justice and welfare of all people in pontianak country by Assultan Assyarif Abdurrahman Alkadrie bin Assyarif Husin Alkadrie Nur Alam. The Sultan has always carried out what has been his responsibility as a Sultan wisely.

Conclusion

The development of da'wah in Pontianak is very rapid. Because the founder of Pontianak is a Sultan who has extraordinary knowledge. The development in Pontianak City includes not only the da'wah section but also the economic, social, and cultural sectors that have been very developed from the past until now. Structural Islamic sharia policy provides agricultural land to grow crops, following the customs of the local area so that the community blends in after that he entered Islamic sharia one of which he should interact socially with the community and seek shortages and assistance so that the community sympathizes.

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