



PREACHING AND POLITICS (CASE STUDY: MUHAMMAD ZAINUL MAJDI FROM 2013-2018 IN WEST NUSA TENGGARA PROVINCE)

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ABSTRACT

This research aims to analyze the connection between preaching and politics in the leadership of Muhammad Zainul Majdi, known as Tuan Guru Bajang (TGB), in the Province of West Nusa Tenggara (NTB) for 2013-2018. As a cleric and, at the same time, a politician, TGB succeeded in blending preaching as a spiritual medium with politics as politics an instrument of public policy. This study explores how TGB's preaching strategy influences its approach to politics and how politics affects social, economic, and religious development in NTB. This research uses a qualitative method with a case study approach. Data was obtained through interviews, in-depth analysis of documents, and observations. Researchers will study speeches, policies, and activities of TGB's preaching during this period. The findings show that TGB implements draft wasatiyyah (moderate) in preaching and politics. Approach this succeeds in bridging differences. NTB's pluralistic society is good from religious and cultural aspects. In politics, Islamic values push inclusive policies, such as improving religious education, developing an economy based on sharia, and strengthening moral values in society. This study also found challenges faced by TGB, such as dynamics of political national influencing stability area, criticism of duality of his role as a cleric and politician, and resistance from different groups ideologies. Thus, TGB can show that preaching and politics are not two contradictory interdependent entities but can synergize to build a better society. Research results. This contribution is important to the study of preaching and politics in Indonesia, especially in understanding the role of religious figures who are active in politics. In addition, research offers a new outlook on the moderate Islamic leadership model amid the dynamics of modern socio-political.

Keywords: Dakwah; politics; Tuan Guru Bajang; Wasatiyyah

1. INTRODUCTION

Reform, In general, does not directly give birth to a new gap in preaching in frame politics every season. At the same time, it becomes the phenomenon that presents a returning idea preaching in the discipline of science. According to Harun Nasution, it was seen in the Mecca

period, where the Prophet Muhammad SAW had difficulty developing preaching because, in Mecca, there was power, The powerful Qurays against it, while in Medina politics/power, No there were those who opposed it, even Then looks power in Medina is held directly by the Prophet Muhammad SAW.¹

Practice social that continues repetitively. According to Veeger in Wirawan, it shows that every individual's behaviour in public nature is deterministic.² Temporarily, according to Maysyaroh in Rinda Aunillah's draft, deterministic is a belief that adhering to all events that occurred in the past influences what is in the future, and often thinks the contactor influence is without recognized by the community.³ An example study related to explanation is research conducted by Andri Nirwana, which concluded that preaching in its operation can use various media so that every message conveyed to a preacher through the media can influence behaviour, honey, become deterministic, and one of the media that can be used is power. In practice, power relates to politics. ⁴So, practice social behaviour that continues repetitively in public in a way that is not directly formed by relations to the power within the public.

However, the relation to the power that is now formed influences interaction, so the present relation power is new, the automatic relation power that ever existed. There is No Again nature which is single and monolithic. However, He spread and experienced fragmentation in society. That is then distributed to the public room, which occurs in reality. According to Habermas in Ahsanul Rijal, the beginning of the formation of a public room is "*natural*", from the assumption that the public room is a neutral area that interacts with various ideas and views of the public. Therefore, the space is used as an arena for public interaction messages that reflect the public's interest and the progress of the civilization of the public. ⁵Preachers practice this understanding, kiai, or activity preaching in every study or tabligh, which is a great thing that was done.

The practice is supported by Laswell's communication model, which describes that the communication process walks linearly or in one direction. Every message or information is conveyed from the communicator through a channel specific to the communicant so that it causes effect.⁶ Explanation shows that Laswell's communication model differentiates between communicator and comic and illustrates both of them as subject and object so that communication that is carried out can cause effects and not cause meaning. Then, the draft effect will hint at changes that can be observed and measured to produce the desired effect of communication . A pair can change the communicator, message or channels used.

In activities study or tabligh akbar carried out by da'i, kiai or activist preaching Lots applying Laswell's communication model, such as activity dialogue direct with congregation or

¹Harun Nasution, *Islam Reviewed from Various Aspects*, (Jakarta, University of Indonesia Publisher, 1974), p. 18

² Dr Ib Wirawan, *Social Theories in Three Paradigms: Social Facts, Social Definitions, and Social Behavior* (Kencana, 2012), p. 170

³ Rinda - Aunillah, "Technological Determinism: Eid al-Fitr Celebration During the Pandemic," *Sahafa Journal of Islamic Communication* 3, no. 1 (July 30, 2020): a1, <https://ejournal.unida.gontor.ac.id/index.php/sahafa/article/view/4616>.

⁴ Andri Nirwana, "Political Acculturation in the World of Da'wah," *Substantia: Journal of Islamic Theology* 18, no. 2 (2016): 207–218.

⁵ Ahsanul Rijal, "THE POLITICS OF THE TEACHER VERSUS THE POLITICS OF THE MEDIA "THE 2019 PRESIDENTIAL ELECTION IN LOMBOK "BETWEEN DAKWAH AND POLITICS," *TASĀMUH* 16, no. 2 (2019): 21–44.

⁶ Joni Rusdiana, "Facebook, Election Campaigns and Public Space" (nd).

discussion with frequent congregation tucked in to in arrange a religious study program or tabligh akbar. One preacher, cleric or activity preaching that meant in study This is Muhammad Zainul Majdi or called Tuan Guru Bajang (TGB). Regardless, Is Laswell's communication model practiced by Tuan Guru Bajang? To get a sympathetic audience, which is evident in the structure of Lombok society, the title Tuan Guru is determined by a person's social status. Because social status, according to Laurence Ross, is the position of a natural objective that gives rights and obligations to individuals. The position of the teacher in⁷ This is the bajang teacher's authority. For ex., fact social, because fact social accord, according to Weber, is a con, Sensus collective from structure authority in society. ⁸In addition, the role of the teacher in structuring social Lombok society has the most central position in mobilizing its people, so that room for public sir teacher is not formed in the season politics in nature, only populist.

However, refusing to measure preaching in politics in part Indonesian society lies in the emergence of several parties based on Islam and the tuan guru bajang in structure management party. Reject measuring the Then produced in a way repetitive in practice gives birth to the fact that social is new in society. The statement said not because religion is undergoing a process of contextualization and experiencing stagnation in public but because politics contextualizes religion with diverse values as a phenomenon of political identity.

From the explanation above, research about preaching and politics will take the figure of the master teacher of Bajang (TGB) as a subject study. Lots have been done. However, what is novel in the study is that the researcher adds One corner view in draft preaching and politics: economy. According to Munir, the angle of economy in draft preaching and politics explained in the incident of hijrah by the Prophet from Mecca to Medina that economics and politics provided significant influence at the time and became the origin of Islamic preaching. ⁹In addition, Imam Suprayogo in Goodbye Hatimah and Rahmad Kurniawan also concluded that if movement preaching, economics, and politics united, the result would be better. Every congregation will get profit doubled that is religious knowledge at the same time, needs economy and fulfilled, and every activity carried out become calm. In addition, preaching activities become more rational, inviting people to be sufficient for their needs at a physical and spiritual time.¹⁰

2. METHODS

This research uses qualitative methodology. Qualitative research intended for exploitation and clarification about phenomenon or fact social with road describes some related variables with the problem raised in the study.¹¹ According to Burns and Grove Sh,ahid N Khan explained

⁷ H Laurence Ross, *Perspectives On The Social Order Readings In Sociology* (McGraw-Hill, 1973).

⁸ Max Weber, "The Protestant Ethic and the Spirit of Capitalism, Trans.," *Yogyakarta: Pustaka Promethea* (2003).

⁹ Khusniati Rofi'ah and Moh Munir, "Wealth Jihad and Economic Welfare in Tabligh Jamaah Families: Max Weber's Social Action Theory Perspective," *Justicia Islamica* 16, no. 1 (June 27, 2019): 193–218, <http://jurnal.iainponorogo.ac.id/index.php/justicia/article/view/1640>.

¹⁰ Husnul Hatimah and Rahmad Kurniawan, "INTEGRATION OF DAKWAH AND ISLAMIC ECONOMICS," *AL - QARDH JOURNAL* 2, no. 1 (March 30, 2018): 1–11, <https://e-journal.iain-palangkaraya.ac.id/index.php/qardh/article/view/822>. accessed on December 21, 2023

¹¹ Faisal Sanapia, "Social Research Formats, Basics and Applications," *Jakarta: Rajawali Pers* (1995).

that qualitative study is a systematic and subjective method to highlight and explain the experience of life man in every activity which contains meaning.¹²From the explanation, it can be understood that the study is qualitative. This explains the practice of the preaching of Muhammad Zainul Majdi (Tuan Guru Bajang) in public Muslims in West Nusa Tenggara Province from 2013 to 2018 in corner view economics and politics.

Are various approaches used in the study? This approach to phenomenology studies the phenomenon of religious community in the Province of West Nusa Tenggara during Muhammad Zainul Majdi (Tuan Guru Bajang) 's tenure as governor at a time of religious figures. From the phenomenology approach, researchers use sociological studies to study phenomena that occur in society. Sociologists who are researchers aim to see to what extent. The life of Muhammad Zainul Majdi (Tuan Guru Bajang) in developing his preaching to the West Nusa Tenggara Province community in corner view economics and politics.

3. RESULTS AND DISCUSSION

a) Preaching as a Political Tool

Tuan Guru Bajang (TGB) use preaching to build a connection with society. Through religious lectures and teachings, he succeeds in forming an image of himself as a close leader with people. This positively impacted building political support for the policies he took as governor. The preaching carried out by TGB is not only limited to religious matters but also teaches values in social support development. TGB is known as a cleric who has had a significant influence in West Nusa Tenggara Province (NTB) among Muslims and the general public. One of the ways TGB builds a connection with the public is by using preaching to introduce itself, convey vision, and get support for politics.

Following are several examples of how TGB uses preaching as a tool to build proximity with society. TGB's preaching is not only limited to conveying religious teachings but also functions to build proximity with society. By conveying lectures, sermons, or relevant moral messages about life every day, TGB can engage sympathy with society. This makes it known as a close leader with people and understands their needs and problems. Approach This is very effective because the public trusts that a capable leader speaks in the language they speak, understands, and has a close relationship with their spiritual life.

TGB conveyed politics through preaching: TGB not only speaks about religious teachings in his preaching but also inserts messages that support the political policy of his government. For example, he often emphasizes moral and ethical values that can be applied daily, such as honesty, justice, and the importance of education. Through preaching, TGB conveyed relevant values with objective politics and social that he fought for, like infrastructure development, strengthening religious education, and public empowerment.

Using Dakwah to Increase Legitimacy Politics: TGB uses preaching to obtain societal legitimacy as a politician in a society where the majority of Muslims, like NTB, are preaching their significant influence. TGB took advantage of the position of his religion to strengthen his

¹² Shahid N Khan, "Qualitative Research Method-Phenomenology," *Asian Social Science* 10, no. 21 (2014): 298.

image as a legitimate leader , morally and spiritually. He merged the role of religion and politics in a way that was not separate so that the public felt that his policies were based on interests, politics, and religious principles that are believed together.

Character Development Leader, TGB preaching also functions to form an image of himself as a leader who is competent in politics and has high moral integrity. As a cleric, TGB often conveys the importance of fair, honest, and trustworthy behaviour when operating trust leadership. This strengthens the impression that He is a leader who can be trusted and not only takes specific importance personally or in a group. This is very important For building political support from various layers of the public.

Build Solidarity Social: Apart from that, TGB's preaching often carries ... unifying messages to society, such as the importance of togetherness, working the same, and cooperation in the building areas. In the context of This, TGB's preaching is functioning To build solidarity and more social strength among the NTB community, which then becomes a support base for solid politics.

Connecting Religion with Issues Social and Political: The preaching delivered by TGB is not limited to pure religious teachings but is often associated with social and political issues that were relevant at that time, such as poverty, education, and unemployment. TGB is trying to show How religious principles can be applied to solve societal problems. This provides dimensions in addition to his preaching because he speaks about worship or religious norms and policies that are public and in line with religious teachings.

Overall, preaching as a tool for the politics used by TGB is practical in building a connection with the NTB community. Through preaching, TGB teaches religious values and builds an image as leaders who care, trust, and can trusted. He successfully conveys political messages with a subtle and touching way of life in daily society to form strong solidarity and get support in context politics. Use preaching as a tool. This shows how religion and politics can complement each other, especially in context leadership based on moral and ethical values.

b) Influence Da'wah to Policy Politics

TGB's preaching plays an important role in aligning policy with Islamic teachings. TGB often emphasizes the importance of moral and ethical values in political decisions. Some policy developments in NTB, such as strengthening religious education, developing infrastructure based on sharia, and maintaining values, are influenced by his preaching principles.

As the Governor of West Nusa Tenggara (NTB) and a cleric, he has had a significant influence in aligning policy politics with Islamic teachings. The preaching delivered by TGB not only functions to introduce and teach religious teachings but also plays a role as moral and ethical guidelines that influence political decisions. TGB's preaching provides a spiritual and moral basis for designing policies related to the public's interest in the social, economic, and cultural aspects of NTB.

Following are several aspects that describe the influence of TGB's preaching towards policy politics:

1. Integration of Islamic Values in Policy Public

One of the biggest influences TGB's preaching towards policy politics is How Islamic values are integrated into his government's policy. TGB tried to make the principles of religion a runway for formulating policies related to life in society. For example, policies related to education, the development of the economy, and the empowerment of the public often reflect Islamic teachings that emphasize justice, the welfare of people, and management's source of power in charge of answering the question.

- a. Education: TGB strongly encourages improving religious education in NTB, reflecting his commitment to Islamic teachings that emphasize knowledge's importance. He also founded various educational institutions, including Islamic boarding schools, to increase the quality of the Power Man based on religious values.
- b. Empowerment Economy: In the field of economy, TGB's preaching often put forward principles of economy sharia , which focuses on justice and sustainability. TGB supports policies prioritizing the public's welfare through programs based on Islamic principles, such as empowering micro and small businesses and giving access to poor society.

2. Development Policy-Based Islamic Morality

TGB many to hook policy his politics with morality taught in Islam. For example, in the management budget area, TGB prioritizes principle transparency and accountability, as appropriate with Islamic teachings about honesty and trustworthiness. This is also reflected in various policies that aim to increase social welfare and reduce inequality in the NTB economy.

- a. Infrastructure Development: In developing infrastructure, TGB prioritizes projects that can increase access to public facilities, such as roads, housing, illness, and education. All policies Are based on Islamic principles that emphasize equalization of welfare.
- b. Countermeasures Poverty: One important aspect of TGB's preaching is overcoming social problems, especially poverty. Policy politics empowers poor communities through assistance programs and a social and development economy based on a community that reflects Islamic values about justice, social responsibility, and answering to fellows.

3. Formation Character: A Trustworthy Leader

Preaching also influences political policy by forming the character of a leader who is trustworthy, honest, and responsible. In many opportunities, TGB often emphasizes moral values in leadership, which aligns with Islamic teachings prioritizing honesty, integrity, and fairness.

- a. Integrity in Government: In practice, TGB tries To apply the principles of his preaching in leadership politics. For example, policies To create a clean and free government corruption are rooted in Islamic teachings that emphasize the importance of guarding honesty in all aspects of life, including in public administration.
- b. Morality in Decision Making: Every policy taken by TGB considers the impact on society and is based on Islamic moral values, such as justice, the welfare of people, and a balance between rights and obligations.

4. Encourage Equitable Development

Preaching also plays a role in pushing policy politics that focuses on equality development and reducing social inequality. In various speeches And preachings, TGB often conveys the message that actual development is the one that can benefit society all over the layers, not only groups.

- a. Policy Inclusive: Policy development implemented During TGB's leadership, there was a tendency to be inclusive, paying attention to the public from various layers, including those who live in the area remotely or are less lucky. This is in line with Islamic teachings about the obligation To pay attention and help people who are less fortunate, capable, or marginalized.
- b. Sustainable Development: TGB also emphasized the importance of development, which prioritizes progress in the short term, is sustainable and has a positive impact on future generations. This reflects Islamic teachings that wise-minded people must maintain and manage everything.

5. Approach Da'wah To Build Solidarity Social

TGB's preaching focuses on religious aspects and social solidarity. In this context, TGB's preaching provides a basis for policy politics that aims to build unity and oneness in society. For example, in a situation with social challenges, TGB's preaching invites the public to unite, have mutual respect, and work together for progress.

- a. Policy Humanitarian Oriented Social: Policy TGB social often focuses on interests together, like providing facility health, education and needs of all layers of society, with a priority-oriented approach to mark universal humanity.
- b. From influence preaching to policy, TGB's politics significantly align policy with Islamic teachings. Through his preaching, TGB made Islamic moral and ethical principles based on decision, welfare-oriented politics people, equality development, and strengthening the character of trustworthy leaders. TGB Da'wah not only influences aspects of religion but also provides guidelines for managing a fair, transparent and just government that impacts the development of NTB.

c) Politics Identity and Religion

This study also found that TGB adapts draft political identity, where the preaching is Not only related to religious teachings but also to an identity that the majority of the NTB community is Muslim. This allows TGB to obtain legitimacy from circles of Muslims while strengthening the support base politics among the public.

Political identity is an approach to politics that prioritizes identity groups specifically as a base For building support or legitimacy in politics. Identity This Can shape ethnicity, religion, culture, or even gender. In the Tuan Guru Bajang (TGB) context, politics, identity, and religion can effectively strengthen its support base in West Nusa Tenggara (NTB), a predominantly Muslim population.

This research finds that TGB uses political identity based on the religious identity of NTB society, especially Muslims, to strengthen position politics, good in election general and also in operating policy as governor. TGB adapts draft political identity very subtly and strategically through his preaching. The following are several explanations of how TGB combines religion and political identity in its political career.

1. Religious Identity as a Basis for Legitimacy Political

NTB is a province with the majority of its population being Muslim, and this religious identity is powerful in daily life in society. TGB, who is also a cleric, took advantage of the fact to hook himself and his policies with the teachings of Islam. Through his preaching, TGB gave religious teachings and made himself a moral and spiritual representation trusted by Muslims in NTB.

Putting Islamic values forward in every policy and action, TGB builds more relationships with society. His frequent preaching lifts religious themes and makes the public feel that TGB is a leader who cares not only about physical and spiritual development. This strengthens religious identity as a base for legitimacy politics.

2. Linking Da'wah with Issues Social and Political

In addition to conveying religious teachings, TGB also uses his preaching To connect religion with issues relevant to social and political issues needed in NTB society. In his preaching, TGB often emphasizes Islamic principles of social welfare, justice, economy, and clean government from corruption. For example, TGB links Islamic teachings about social justice with policies his government aimed at Reducing poverty, increasing access to education, and improving infrastructure. Thus, his preaching teaches religion and strengthens political identity based on relevant Islamic values in the life of the NTB community.

3. Utilization of Religious Symbols in Political

In the context of political identity, TGB also often uses symbols of religions highly recognized by society, such as the Islamic language, religious events, and Islamic boarding school institutions. For example, he attended and participated in activity religion in mosques, held recitation events, and established schools based on religion. All this strengthens TGB's image as a leader who speaks about political practicality and plays a role in the spiritual development of society.

Use religious symbols. This allows TGB to achieve more support from the people who see it as a scholar who understands and fights for their religious interests in realm politics. This creates a firm emotional attachment between TGB and voters, some of whom feel that politics is in line with Islamic teachings.

4. The Influence of Religion in Formation Policy

TGB also uses political and religious identity to form more inclusive policies appropriate to Islamic values. For example, he put forward supportive policies on religious education and empowerment of people and introduced policies that prioritize social justice and poverty alleviation poverty. Based on Islamic teachings, this creates the impression that TGB does not

only side with physical development but also with strengthening spirituality and morality in the public.

For example, in matters of education, TGB supports establishing Islamic boarding schools and institutions of religious education to give the public more access to education based on quality religion. In this case, in the empowerment economy, TGB promotes programs that help Muslims manage source power more efficiently, for example, through development economy sharia and small business medium (SME).

5. Growing Solidarity Social Based on Religion

TGB takes advantage of political and religious identity To grow solidarity among the NTB community. By putting forward Islamic values in policy socially, he succeeds in creating a sense of unity and oneness among NTB residents, even though there is diversity in tribes and cultures. His preaching often emphasizes togetherness, cooperation, and social concern, which are core values in Islamic teachings.

Solidarity is built through preaching. This plays a role in building more politically broad support because the public feels that TGB policy reflects interest groups' specificity and fights for welfare together based on religious principles.

Conclusion TGB strategically uses political and religious identity to build and strengthen its position as a leader of politics in NTB. Through his preaching, he connects the majority religious identity of NTB society (Islam) with the policies of his government. Da'wah Not only functions to teach religion but also to strengthen political identity, whereas TGB utilizes symbols of religion and Islamic values to support society. With this method, TGB succeeded in integrating religion and politics in one unity that can be accepted by the majority NTB community, creating solidarity and strong social, and strengthening its politics' legitimacy.

d) Conflicts and Challenges

Although it succeeded in merging preaching and politics, TGB also faced several challenges, especially in guarding the distance between the role of religion and politics. Some parties criticize his involvement in political practicals because it can reduce the authority of his religious beliefs. However, TGB succeeded in guarding the balance between them, emphasizing morality and integrity in politics.

He faced challenges by TGB, such as political national dynamics that influenced stability area, criticism of the duality of his role as a cleric and politician, and resistance from different groups' ideologies. Thus, TGB can show that preaching and politics are not two contradictory interdependent entities but can synergize in building a better society.

This research concludes that TGB's preaching has enormously contributed to face politics in NTB from 2013-2018. TGB succeeded in adequately integrating preaching and politics, which is a profitable career in politics and positively impacts social and economic development in NTB. Although there was a challenge in separating the roles of religion and politics, TGB succeeded in guarding the balance needed so that society still accepted him as a clean, fair leader who fought for the people 's interests.

Overall, the study discloses that the involvement of scholars in politics, as TGB did, can be an effective model in strengthening the development of an area based on religious and moral values.

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