



THE MODEL OF POLITICAL DA'WAH EXPRESSION OF NU MUSLIMAT IN EAST JAVA



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ABSTRACT

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In preaching Islam and political propaganda, there are various ways that are carried out by each group in the organization. Every Islamic organization such as Muhammadiyah, Nahdlatul Ulama (NU), etc., has a different style of da'wah. Muhammadiyah in its political mission used high political methods, not the party, while NU in its history through practical political channels. Although initially the methods carried out did not directly use political parties, which were packaged through recitations and routine activities, but in its development he established political parties. The same is true of the NU women's organization, Muslimat NU. The mission of this organization is to build community and Muslim faith. But in practice he entered practical territory as a form of translation of his mission. From the aforementioned phenomena, the purpose of this research is to understand the expression model of political underwriting carried out by Muslimat NU. This research was conducted using a qualitative approach. Data collection uses observation, interviews, and documentaries. The data analysis was carried out using the Interactive analysis model of Miles, Huberman, Saldana.

Contribution/ Originality: This research is one of the many studies on NU in Indonesia. However, the advantage of this research is reviewing the NU da'wah, specifically followers of the NU Muslimat group in carrying out political propaganda in East Java. The results of this study contributed knowledge to Islamic organizations in Indonesia.

1. INTRODUCTION

The number of NU residents in East Java is considered the most compared to other provinces in Indonesia. Indeed there is no concrete number of NU members based on statistics. Even when asked about the number of NU citizens in Indonesia, the Executive Board does not have the right data. The answer is often an estimate. But by looking at the activities carried out by NU residents and the number of regions and branches throughout Indonesia, the number of NU residents is considered the majority of the population who are Muslim.

In East Java the number of administrators in the NU area is more than the total districts or cities in the entire province of Indonesia. In East Java, NU has 38 administrators in the administrative area, namely 29 Regencies and 9 Cities. Whereas for Muslimat NU has 42 branches. The number of Muslims is the same as the NU people themselves. Besides that it is not only superior to branch quantity, but also the variety of activities carried out. Muslimat NU in East Java has over 10,000 *taklim* assemblies and holds about 7,000 MTQs. In addition, routine recitations at the branch level were attended by 7000-10000 residents. According to Masruroh, one of the

administrators of the NU branch of East Java Muslimat, "Even without the choice of regional heads, we have many routine activities that have been planned and patterned as an effective media for communication. The activities are in the form of social gathering, thanksgiving, tour, *tahlilan*, recitation of mothers who are quite strategic can influence the Islamic community in the villages and in the villages".

2. LITERATURE REVIEW

The main mission of NU's struggle in the 1926 decision was as a social-religious movement. However, in a long period of time the dynamics of NU continued to develop along with social, cultural, and political developments to be dragged into practical politics. NU has experience in practical politics. Support groups "*Jam'iyah*" in 1960 used the media or the *Syuriyah* newsletter to voice the need for NU to return to *khittah*. Not only that the idea that NU returned to *khittah* was also voiced back at the 23rd NU Congress in 1962 held in Solo (Aboebakar, 1957; Ridwan, 2008) however, many of these ideas were also opposed by conference participants who won NU as a political party.

It seems that the group wishing to restore purification of the struggle was not desperate, this was proven in the 25th NU Congress in Surabaya in 1971, the desire and idea of returning NU to *khittah* was reiterated in the opening sermon by Rais Am, KH. Abdul Wahab Hasbullah. He invited muktamirin to return to the 1926 NU *Khittah* as a social-religious movement, but the intention of the congress participants, again and again, to maintain NU as a political party (Fadeli and Mohammad, 2007). The idea of returning the *khittah* in 1926 received a place in the 26th NU Congress in Semarang on June 5-11, 1979. Although the Conference participants still retained NU's position as part of the political party in the PPP, the conference participants agreed to a program aimed at living up to the meaning and the call to return to *khittah* in 1926. At the Congress the writings of KH. Achmad Shidiq regarding *Khittah Nahdliyah* was read by NU activists and joined in popularizing the word *khittah*.

The formulation of the NU *Khittah* in Situbondo is very monumental because it confirms the return of NU as *jam'iyah diniyah-ijtima'iyah*. This formula contains, among other things, the understanding of the NU *Khittah*, the basics of NU's religious understanding, NU's social attitudes, behaviors formed by religious foundations and NU's social attitudes, efforts made by NU, ulama functions within *jam'iyah*, and NU's relationship with the nation (Muktamar, 1952).

In the formulation it also emphasizes that *jam'iyah* is organistically not tied to any political organization and community organization. In religious understanding, NU asserted as adherents of *Ahlussunnah wal-jama'ah* by basing its understanding on the sources of the *Qur'an*, *as-sunnah*, *ijma'* and *qiyas*. In interpreting these sources, NU adheres to the *madzhab* approach by participating in the *Ahlussunnah waljama'ah* (*Aswaja*) school in the fields of aqeedah, jurisprudence and Sufism.

In the field of aqeedah, *Jam'iyah* NU followed and acknowledged Aswaja's ideology spearheaded by Imam Abu Hasan al-Asy'ari and Imam Abu Manshur al-Maturidi. In the field of jurisprudence, NU recognizes the four schools of thought as Aswaja's ideology which still persists to this day. In the field of Sufism, NU followed Imam al-Ghazali, Junaid al-Baghdadi, and other priests. In applying the values of Aswaja, the NU *Khittah* explained that the notion of diversity in NU was perfect for existing good values. NU explicitly states that it is not intended to erase these values. NU's locality aspect is very clear and emphasized (Zuhri, 1979).

Regarding its relationship with the community, the NU *khittah* explained four Aswaja principles: *tawasut* (middle attitude) and *i'tidal* (doing justice), *tasamuh* (tolerant of different views), *tawazun* (balanced in worshipping God, society, and fellow human beings), and *amar ma'ruf nahi munkar* (invites to goodness and prevents evil).

The function and role of the *ulama* was also reaffirmed by the NU *Khittah* as a chain of bearers of Islamic ideology *Ahlussunnah Waljama'ah*. *Ulama* as the religious manager, supervisor, and main supervisor of the organization. The function and role of scholars is not intended as a barrier to creativity, but rather the opposite is to guard creativity.

In relation to creativity, NU's *khittah* states that *jam'iyah* NU must always be ready to adjust to any changes that bring benefits, uphold the leadership in an effort to encourage, spur and accelerate the development of society, uphold community togetherness and uphold science and the experts. The NU *Khittah* also emphasized important aspects of its relationship with the nation. In this context, every NU citizen was asked to become a citizen who always upheld the *Pancasila* and the 1945 Constitution. As part of Indonesian Muslims, the NU community was asked to always strive to uphold the principle of brotherhood, tolerance, togetherness and coexistence. This is realized because Indonesia and Indonesian Muslims themselves are very diverse.

Even though he has returned to his *khittah*, the dynamics of NU citizens and Muslimat continue to occur. Some of the things that have been established in the *khittah*, especially related to practical politics, seem to have differences with *khittah*. It is understandable that the people of NU and Muslim people live in the midst of social, cultural, economic, and political interests interested in contributing to contribute to this nation, especially with regard to politics.

Since the NU Muslimat was born, in almost all the archipelago has the same activities which are called religious and religious activities, among others: *manaqiban*, *reboan*, memorizing the Qur'an, (3) Muslim Hajj Association (IHM), in the form of salvation activities, *tahlilan*, and recitations with themes around the pillars of Islam. But there is a phenomenon of shifting the understanding of the elite and Muslimat members to the themes of recitation and the movement of *da'wah*, especially at the place where this research was conducted and the shift began to appear in the last ten years (Zuhri, 1979).

Understanding this kind of phenomenon, empirically the condition of Muslimat NU people in the present era no longer concentrates solely on issues of social and religious interests narrowly, but also the interests of NU, Muslimat citizens can also enter the practical political areas of parties to occupy the legislature or executive. On the basis of this phenomenon, it is necessary to conduct research related to the model of political propaganda in Muslimat NU citizens. Based on the above phenomenon, the purpose of this study is to understand the model of political propaganda carried out by NU Muslimat citizens.

3. METHOD

In accordance with the objectives and unit of analysis, this study uses the social definition paradigm. Exemplar of this paradigm is Weber's work on social action and Talcott Parsons regarding social action. Weber's work helps direct attention to social definitions in the way that social actors define their social situations and the effects of social definitions in maintaining actions and interactions (Ritzer, 1988;1992;2014). In studies that use this paradigm, they prefer to use in-depth interviews, observations. Observation is a typical method of the social definition paradigm. The social definition paradigm according to Soeprapto (2002) emphasizes the nature or substance of social reality, which is more subjective and individual.

This study uses a qualitative approach. The qualitative approach is more concerned with the "process" aspect than "results". This is due to the relationship of the parts being studied will be much clearer if observed in the process. The main characteristics of this approach are (a) prioritizing the emic's meaning, context, and perspective, (b) the research process is more cyclical than linear, where data collection and analysis takes place simultaneously, (c) prioritizes depth rather than the breadth of research d) in-depth observations and interviews are very important in the process of collecting data; and (e) the researcher itself is the main instrument. In its implementation, this research uses field research. The distinctive features of the field research method are its holistic-integrative nature, thick description, and qualitative analysis in order to get native's point of view.

The data obtained are primary and secondary data obtained by using interview guideline instruments prepared for informants that are relevant to the data needs, namely, first, Muslimat who are active in the NU Muslimat organization and are also party administrators. Secondly, the NU Muslimat organizers who became legislators both

at the district and provincial levels came in East Java. While secondary data is data in the form of documents or information written or printed.

This research was conducted on NU Muslimat residents or members in East Java especially in Pasuruan Regency has the highest number of NU Muslimat residents, which is around 80 percent of the number of its Muslim population. In collecting data used the technique, first, observation. As stated by Guba and Lincoln (1985), Denzin and Lincoln (1994) namely first, observation techniques are based on direct experience. Direct experience is a very powerful tool to test a truth. If the data obtained is not objective, but because he wants to get confidence about the validity of the data, the path he takes is directly observing the event itself. Second, see and observe themselves, then record behaviors and events as they did in the actual situation. Third, record events in situations related to propositional knowledge, as well as knowledge directly obtained from the data. Fourth, checking the trust of the data is by way of observation. Fifth, it allows researchers to feel what is felt and lived by the subject so as to enable researchers to become sources of data; observation allows the formation of knowledge that is known to be shared, both from his side and from the subject.

The second technique is the Deep Interview. Interview is a conversation, oral question and answer between two or more people who sit face to face physically and directed to a particular problem. The purpose of the interview (Sonhadji, 1996) to obtain the construction that is happening now about people, events, activities, feelings, motivation, recognition, concerns and so on. The interview technique used is in-depth interview. With this technique, it is possible for researchers to develop interviews by digging complete data and are considered important to be collected, where researchers ask questions, ask for information and explanations while assessing (analyzing) answers while holding paraphrases (expressing the contents with other words), remember and record the answer.

Stages of interviews (Sonhadji, 1996) namely; first, the researcher determines where and from whom the data will be collected and the identification of informant materials needed in the interview. Second, it includes an introduction from the informant, in addition the researcher prepares a sequence of questions, roles, level of formality and confirms time and place. Against the initial movement, here the researcher conducted a kind of warming up, namely asking questions that were of a grand tour, so as to provide the opportunity for informants to answer with a relaxed and free atmosphere and obtain valuable information. The third stage, the questions posed by researchers are increasingly specific and lead to the focus of research, here the researcher seeks that the conversation is always oriented to extracting as much information as possible and as widely as possible, so that researchers must avoid domination of the conversation, the fourth in which researchers have obtaining good information needs to end the interview and at this time the researcher summarizes and re-checks what has been revealed by informant.

According to Patton (1980) the method of distributing types of interviews is; first, informal conversation interviews namely the questions asked are very dependent on the interviewer itself, so it depends on the spontaneity in asking questions to the interviewee. The interviewer's relationship with the interviewee is in a normal, reasonable atmosphere, while the questions and answers run like ordinary talk in everyday life. When the conversation goes, the interview may not even know or is aware that he is being interviewed. Second, the approach uses general interview instructions, namely requiring the interviewer to make the framework and outline the points formulated that do not need to be asked sequentially. Similarly, the use of words for interviews in certain cases does not need to be done before. The instructions for the interview are only outline instructions about the process and content of the interview to keep the planned points entirely covered. The instructions are based on the assumption that there are answers that generally will be the same given by the informants, but clearly there is no set of standard questions prepared in advance. The implementation of the interview and sorting the questions are adjusted to the situation of the informant in the context of the actual interview Third, open interview is an interview that uses a standard set of questions. The order of the questions, the words, and the way they are presented are the same

for each informant. Flexibility holds limited probing questions, and that depends on the interview situation and the interviewer's skills. Such an interview is used if it is deemed necessary to reduce as much as possible the variation that can occur between an interviewee and another. The purpose of implementation is nothing but an attempt to eliminate the possibility of mistakes.

The third technique is document. Documentation is any written material or film, other than a record, which is not prepared because of the request of an investigator. This study leads to the use of documents rather than records, but does not rule out the possibility that records are also used as long as the researcher finds them. The documents used by researchers in this matter include personal documents and official documents obtained from the NU Muslimat office in the District. In addition, researchers also searched for secondary data by conducting study decisions and data accessed through the internet. Using this documentation technique aims to complete the data needed.

This research is qualitative analytical in nature which means using thorough and thorough analysis of the social phenomena of the community in choosing basic educational institutions through inductive and deductive logic. In the natural paradigm, according to Guba and Lincoln (1985) researchers begin with the assumption that the context is critical so that each context is handled in terms of its own context. Likewise in qualitative research it is closely related to contextual factors. So sampling in this case is to capture as much information as possible from various types of sources and constructions. Thus the aim of this first study is to specify the specificity in the unique context ingredients. Second, is to dig up information that is the basis of the design and theory that emerges. Therefore in this study there were no random samples, but the sample was aimed at (purposive sampling), and the theoretical sampling namely the subject and informants were selected according to the theoretically required criteria.

The process of analysis is carried out since the data search process starts until it finally feels enough. Therefore, the approach also uses a qualitative approach, where this research seeks and analyzes data without having to wait until all data is collected (Creswell, 2009). So the process of data analysis is done since when collecting data and after completing collecting data obtained from various sources through observation, interviews, and document studies.

The first part of the analysis is carried out by applying an analytical method commonly used in field research. In this case the researcher agrees with the steps written by Babbie (1975) as follows: (a) Analysis of data in field research is conducted intertwined with the process of observation, (b) Trying to find similarities and differences with social symptoms observed, namely finding the behavior of parents/guardians of students or normative standards that apply universally in the broader scope of social systems, (c) Forming taxonomy of behavior with respect to observed social phenomena, (d) Arranging tentatively theoretical propositions, with regard to relationships between categories developed or produced conclusions, (e) Conduct further observations of behavior related to temporary theoretical propositions to produce conclusions, (f) Evaluate temporary theoretical propositions to produce conclusions, (g) To prevent subjective drawing of conclusions, efforts are made to develop intersubject through discussion with others and maintaining social sensitivity and awareness as a researcher.

The collected data was analyzed using interactive model analysis of Miles *et al.* (2014). This model looks at analysis as three concurrent activities: (1) condensation of data, (2) display (skill) data, and (3) conclusion drawing / verification. In this way, explore each of these components more deeply when the researcher reads the data.

3.1. Data Condensation

Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and/or transforming data that appears in the full body (body) of written field notes, interview transcripts, documents, and other empirical material. With condensation, researchers get stronger data. (researchers move away from data reduction as a term because it implies and weakens or loses something in the process). As we have seen, condensation of data occurs

continuously throughout the life of a qualitative-oriented project. Even before data is actually collected, condensation of anticipatory data occurs when the researcher decides (often without full awareness) the conceptual framework, which cases, which research questions, and which data collection approach to choose. When data collection continues, subsequent episodes of data condensation occur: summary writing, coding, theme development, category creation, and analytic memo writing. The process of data condensation / transformation continues after the work is complete, until the final report is complete.

Data condensation is not something separate from analysis. That is part of the analysis. Researcher's decision - which data is encoded and which must be revoked, which category summarizes a number of pieces, which are all analytic choices. Condensation data form analysis that sharpens, sorts, focuses, discards, and arranges data in a way that "final" can be made and verified conclusions. By condensing data, researchers do not mean qualifications, qualitative data can be changed in many ways: through summaries or paraphrases. In this way a larger pattern can be included, and so on. Sometimes, it might be useful to disguise data to be large (for example, analysts decide that programs are seen as having a "high" or "low" effectiveness), but this is not always necessary.

3.2. Data Display

The second main flow of analysis activity is data display. In general, data displays are organized and compressed information that allows drawing and action conclusions. In everyday life, the display varies from gasoline to newspapers to Facebook status updates. Help us view displays understand what is happening and do something - either analyzing it further or taking action - based on that understanding.

The most common form of display for qualitative data is that we note later, the text (in the form of, say, 1,000 pages of field notes) is very complicated. These are scattered, sequential rather than simultaneous, unstructured, and very large. By only using expanded text, a researcher can easily jump to conclusions that are rushed, partially, and unfounded. Humans are not as strong as information processors in large numbers. The expanded text covers our information processing capabilities and our tendency to find patterns of simplification. Or information from researchers who are overweight is drastic, like an interesting event that comes out of the field notes after a long "boring" journey.

In the course of this work, researchers became convinced that good displays were the main way for strong qualitative analysis. The views discussed and illustrated in this article include many types of matrices, graphs, charts, and networks. Information technology is organized into an easily accessible and concise form so that analysts can see what is happening and draw justified conclusions or move to the next step that might be useful.

As with data condensation, the display and use are not separate from analysis - this is part of the analysis. Designing the view - deciding the rows and columns for qualitative data and deciding which data, which must be included in the cell - is analytic activity. (designing the display also has clear data condensation implications).

3.3. Drawing and Verifying Conclusions

The third activity is drawing conclusions and verification. From the beginning of data collection, qualitative analysts interpret what is meant by recording patterns, explanations, flow of cause and effect, and propositions. Competent researchers make this conclusion lightly, maintain openness and skepticism, but conclusions are still there, not clear at first, then increasingly explicit and confusing. "Final" conclusions may not appear until data collection is complete, depending on the size of the body of the record fields, coding, storage, and retrieval methods used; sophistication of researchers; and deadlines that must be met. Conclusions drawing, in view of researchers, is only half of the gemini configuration. Conclusions are also verified when analysts continue. Verification may be as short as the second thought that comes to the analyst's mind during writing with a short visit back to the field notes; or perhaps through and outlining, with lengthy arguments and reviews among workers to develop intersubjective consensus or with extensive efforts to replicate findings in other data sets.

The meaning that emerges from the data must be tested for its feasibility, its strength, its validity - that is its validity. Otherwise, it is left with interesting stories about what happened but truth and useful unknowns. These three lines are presented - data condensation, data dislocation, and conclusions/verification - as established before, during, and after collecting data in parallel, to form a general domain called "analysis" also presented as shown in the following figure below. In this view, three types of analysis activities and data collection activities themselves form an interactive cycle process. The researcher continues to move between the four codes during data collection and then closes between condensing displays, and conclusions/verification for the remainder of the study.

Data coding, for example (condensation of data), leads to new ideas about what must be included in the matrix (data display). Entering data requires further data condensation. When the matrix is filled, the initial conclusions are drawn, but they lead to decisions, for example, to add another column to the matrix to test conclusions.

In this view, qualitative data analysis is a company that is continuous and repetitive. Data condensation issues, display, and conclusions/verification play a role as episode analysis follows each other. Such a process is actually no more complex, conceptually, than the analytical mode used by quantitative researchers. Like their qualitative counterparts, they must be preoccupied with data condensation (how to calculate, standard deviation), with displays (correlation tables, regression prints), and by verification conclusions (level of significance, differences in experimental/control groups). But such activities are carried out through clear and well-known methods; guided by canon; and is usually more sequential than repetitive or cycle. Qualitative researchers are in a more fluid and more human position.

4. RESULTS AND DISCUSSION

Whatever the conditions of NU, its activists were declared a dynamic organization. In fact, NU is indeed a dynamic and actual organization because it strives to continuously keep abreast of the times in various aspects of life without leaving its character to be "*ahlussunnah Waljamaah*". The religious and religious movement within the Muslim community as an element of NU cannot be separated from the dynamic policies carried out by NU.

4.1. Islamic Da'wah through Practical Politics

The aim of NU in general is to maintain and develop Islamic teachings on NU followers, including Muslims. This does not mean that the teachings of Islam in the main movement in the field of social and religious affairs can be understood in accordance with the conditions and needs of the NU congregation, including plunging into politics or other fields. This kind of movement is meant by the process of shifting or change. Human resources in the Muslim NU body are increasingly smart, independent and intelligent, so it is understandable that with existing human resources, NU Muslimat has undergone a change in the understanding of Islam from a narrow understanding to a more complex understanding. That is a process phenomenon that occurs in the body of NU and Muslimat.

NU Muslimat as an element of Nahdlatul Ulama *sami'na waatho'na* in the NU movement which is controlled by ulama and kyai. NU is indeed a dynamic and actual organization because it strives to continuously keep abreast of the times in various aspects of life without leaving the main mission of being *ahlussunnah waljamaah*. The religious and religious movement within the Muslim community as an element of NU cannot be separated from the dynamic policies carried out by NU. So, the aim of NU in general is to maintain and develop Islamic teachings on followers. This does not mean a change in religious and Muslim movements to the political or other fields. NU Muslimat has become smarter and smarter, because it understands Islam if it has begun to change from a narrow understanding to a more complex understanding. That's a phenomenon that occurs in the body of NU and Muslimat. The struggle to maintain NU's mission and Islam in general must do politics and even party politics or practical politics.

4.2. *Nu was Established not to be Separated from the Political Atmosphere at that Time*

It is realized that sometimes understanding the dynamics within NU deviates from its *khittah*, but if it has been discussed by the *ulama* and *kyai* who are followed, Muslimat considers it to be a truth that must be followed. The principle of the *ulama* is the inheritor of the Prophet is a very important slogan in the Muslim body of NU. So any decisions and policies made by the clerics must be obeyed by the people of *Nahdhiyin*.

Since NU was founded in 1926, the concentration of this organization is to maintain the *ummah* (ummah Islam). Of course not only the *ulama* or *kyai*, but also all the exponents of NU, namely organizations under NU's guidance. NU Muslimat as an organization wing that is very important for NU has a very urgent role which is to mobilize and maintain an organizational base in villages or villages by conducting routine activities in the form of recitations, recitation, *tahlilan*, *yasinan*, *manaqiban*, *hafalan al-Qur'an* and so on. This is where the two terms that seem to be different between religion and Muslimism are essentially the same, namely Muslims who take shelter under the NU organization. Even more important is that when NU and NU Muslimats want to respond to existing social developments and changes, including national leadership or political leadership, activities and activities are often inserted into political issues. So NU Muslims do not feel at all the difference in mission from religious and Muslim to political mission. Because so often the activities carried out by the *Nahdhiyin* discuss the actual problems that occur today, especially if they touch on the issue of national leadership. This is where the internal dynamics that occur in NU's body. It is realized that sometimes understanding the dynamics within NU deviates from its *khittah*, but if it has been discussed by the *ulama* and *kyai* that we follow then it is rightly assumed. *Ulama* are heirs of the Prophet. So any decisions and policies made by the clerics must be obeyed by the people of *Nahdhiyin*.

The conclusion is that there is actually no shift in mission to Muslim NU citizens from religious and Muslim missions to practical political missions. But it is natural that the largest Islamic organization in Indonesia is very concerned about national development and national and regional leadership. NU must be directly involved in the command of the clerics and clerics to play a role in managing this nation. Of course through the party's container or facilities because the rules are indeed like that. Without the party, the role of NU will not be direct. So it is not a shift that has taken place but is following the flow of social change and political changes that have taken place without leaving the breath of Islamic *Ahlussunnah waljamaah* which characterizes NU and the Muslim community of NU.

4.3. *Islamic Da'wah is Carried Out Continuously through Politics*

The process of change is temporary not continuous. If the conditions are stable then it will again be focused on fostering the *ummah* and Muslim followers. This condition of NU is commonplace and always follows the times to serve the demands of its followers. So nothing extraordinary happened in NU regarding politics and practical politics. The scholars and clerics used to do such things because the history of NU in its struggle was full of political experiences. The PKB was established not something extraordinary and its position was not contrary to *khittah* 1926. Because every struggle must adjust to existing conditions. It is considered dangerous if Islamic organizations do not play a role in practicing this strategy practically in Indonesia. This is if things happen that are not desirable and happen to Muslims in Indonesia, then he must also take responsibility. So, the dynamics of NU in any field, including political life, is a must.

If in the past there were no challenges or problems regarding Muslim community members and the living community felt calm and serene on a regular basis, the activity carried out was a routine tradition in the form of recitations aimed at refreshing and encouraging the Muslim community with "light-hearted" recitation themes. Lightly "like the problems of everyday life, the duty of humans in living together and so on. This means that there is no shift in understanding of the Muslim community of NU. But when the NU Muslimat community was confronted with problems involving shared life and gave rise to unrest and tranquility in life which led to insecurity, the themes of activities in the recitations changed, which were related to political issues. So, according to

my understanding, the process of changing the mission of religion and Muslims to practical political or political missions is not directly, or not felt for the Muslim community. Changes are temporary. One day it will return to stability again focused on fostering the people and the Muslim community. This condition of NU is commonplace and always follows the times. So nothing extraordinary happened in NU regarding politics and practical politics. The scholars and clerics used to do such things because the history of NU in its struggle was full of political experiences.

PKB was established not something extraordinary and in my opinion did not conflict with *khittah* 1926. Because every struggle must adjust to the existing conditions. It is very dangerous if Islamic organizations do not play a role in carrying out this practical strategy in Indonesia. This is if things happen that are not desirable and happen to Muslims in Indonesia, then he must also take responsibility. Other Islamic organizations that do not directly maintain the existence of Muslims in Indonesia mean they do not care about the fate of Muslims that will occur in the future. From this explanation, it is quite understandable that the change in social and Muslim mission to the realm of practical politics is actually a demand for Muslim community of NU to respond to changes and developments that have befallen Muslims in general in Indonesia.

5. CONCLUSION

The model of Islamic *da'wah* in the political sphere of NU Muslimat is to carry out a mission of faith and devotion to practical politics. This can be said as follows, although some residents have shown a shift in mission, but the shift lies in the understanding and thinking as well as the methods used by NU Muslim people in delivering material or messages in routine activities carried out by NU Muslimat. In situations and conditions that require NU Muslim to participate in the success of regional head or legislative candidates, the activity material is linked to leadership themes and so on. So the point lies in the interpretation and method of delivery. This way is what is meant by the model of Islamic *da'wah* expressions by interpreting religious and Muslim missions to the activities of the material associated with political themes (such as: leadership, representation, deliberation, the role of Muslimat for the country, etc.).

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