

The Da'wa of Kiai Ahmad Dahlan in East Java (1916 – 1922)



Dakwah Kiai Haji Ahmad Dahlan di Jawa Timur (1916-1922)

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Abstract

The existence of Muhammadiyah in East Java was vastly commenced by its founder, Kiai Dahlan as he himself disseminated da'wa of Muhammadiyah in the province. However, to this day, there has been no historical record discussing the da'wa journey of Kiai Dahlan in East Java. Hence, The current generation is increasingly disconnected from the legacy of a prominent figure who was not only a central leader of Muhammadiyah but also a national figure in Indonesia. This study used historical research methodology with historical explanation as analytical tool and historiography (historical writing). Distinguished from other types of study, this is instigated from historical sources such as historical writing, inscription, cultural products, fossil, building remnants, and other oral historical records. The study concluded that Kiai Dahlan arrived in East Java during 1916-1922 AD. The note was proved through 3 activities. First, Kiai Dahlan convened several leaders in Surabaya, Malang, Ponorogo, Madiun, Pasuruan, and Banyuwangi. Secondly, he traded sarung (Islamic sheath) and batik in every city he visited. Third, he performed da'wa, established musholla (small prayer room), and built Muhammadiyah branch and school.

Keywords:

Ahmad Dahlan, da'wa, Muhammadiyah, East Java.

Received: 2025-05-11

Revised: 2025-06-07

Accepted: 2025-07-25

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Introduction

Muhammadiyah becomes one of monumental organizations in Indonesia recently due to its founder, Kiai Haji Ahmad Dahlan, who played a significant role. In East Java, for instance, he visited several cities to perform da'wa and

establish *musholla* (prayer room), school, and invite the local society to be part of Muhammadiyah. However, historical notes in forms of archives, books, artefacts, and physical building, are not everywhere to be discovered. There are merely sporadic and unidentified documents. (Tim Penulis, 2005)

According to the Muhammadiyah's *Hoofdbestuur* published around 1930 AD, Kiai Dahlan visited Surabaya, Malang, Ponorogo, Madiun, Pasuruan, Banyuwangi to be a merchant, discuss with several key figures to invite them to be part of Muhammadiyah, and perform da'wa.

Initially, Kiai Dahlan travelled to Surabaya in 1916 and convened H.O.S. Tjokroaminoto (Manan, 2016), young Soekarno (Irfan Syah Amin, 2016), and Mas Mansur (Syaifullah, 2005). In Surabaya, he performed da'wa from one mosque to another and efficaciously invited Mas Mansur to join the organization. The embryo of compassion was vigorously spread to several cities in East Java.

The presence of Muhammadiyah in Malang was directly commenced by Kiai Dahlan as he was formerly known as a *batik* merchant selling the products across cities in East Java. He then met Saeroji in Kepanjen and Aspari in Sumberpucung. As a result, the development of Muhammadiyah was notably escalated (Hadikusuma, n.d.).

In Ponorogo, he performed da'wa and prayers in *Langgar Wetan Pasar* (Prayer Room of Market's East). The families of Kasan Muhammad, Karso Diwirjo, and Ali Diwirjo witnessed Kiai Dahlan in person, as informed to the researcher. In a night da'wa agenda in Kauman, Pemuda Wetan Pasar (the Youth of Market's East) were present, so were the Muslims of Ponorogo. After participating in the night da'wa in Kauman, Kasan Muhammad met Kiai Dahlan and discussed the situation of Ponorogo's communities. He shared his intention to establish Muhammadiyah.

As his story in Ponorogo, Kiai Dahlan in Madiun experienced relatively similar occurrence. He performed da'wa in a *tabligh akbar* (great Islamic lecture) in Madiun. The event was conducted in the city hall, and took format as an open forum for public. Many were impressed and finally joined Muhammadiyah.

Kiai Dahlan also visited Banyuwangi twice, which were in 1919 and 1922. While conducting da'wa, he traded batik and stayed in his extended family's or local citizen's houses. During a *khutbah* in 1919, many were attracted to his da'wa, yet some people despised him. "If you come again, I will kill you," he said through a short explanation (Djailani, 2023). Kiai Dahlan was not intimidated and revisited Banyuwangi in 1922. He performed da'wa there once and even brought his wife. The accused person was becoming more curious regarding his da'wa and decided to come to Kiai Dahlan's lecture. Upon Allah

SWT's will, hatred did not fill his heart, yet he even pledged to join Muhammadiyah and initiate the organization of Muhammadiyah in Banyuwangi (Faizin Karimi, 2021).

Several months before his eternal rest, Kiai Dahlan *tetirah* (respired) in Pasuruan (Wahyudi, 2023). He put his da'wa activities on pause on doctor's recommendation due to his deteriorating health condition. He began to postpone his da'wa on November 29, 1922 and passed away on February 23, 1923. However, Kiai Dahlan remained spreading compassion. In Tosari, Kiai Dahlan performed his da'wa actively despite his physical condition. He acknowledged that the place was a red-light district designed by the Dutch and local people had been incensed at the area. Then he, with the local communities, built up a *musholla* (it was named Kiai Dahlan's prayer room, now is renamed) and voraciously taught Islamic values (Febrianti, 2020).

The aforementioned travels were a small part of Kiai Dahlan's entire journey discovered through several books discussing about his activities in East Java during 1916-1922 AD. In fact, there are many other untold and undocumented stories, footnotes, and artefacts from local figures who convened Kiai Dahlan in person. For instance, in Banyuwangi, there is a chair used by Kiai Dahlan in a local police's house where he temporarily resided during his visit.

There are several factors on why Kiai Dahlan's vestige was difficult to be followed. First, lack of literacy skills and cultures of Muhammadiyah members. They preferred performing da'wa and establishing AUM to writing and collecting data related to Muhammadiyah. Secondly: they assumed that every object in relations to antiques was religiously deviant (*shirk*), hence they lost and even burnt some artefacts due to their later potential to defy Muslims from Allah *Subhanahu wa ta'ala*. Third: they kept the historical objects by themselves. If the owners passed away, the objects were neglected and lack of proper care.

The previous studies related to Kiai Dahlan were inclined to his thoughts (Joni Helandri, 2022), social movement (Wasno, 2022), and his ideas related to education (Irawan, 2018). There has not been any deeper research regarding the vestige of Kiai Dahlan in any historical context, particularly regarding his roles in East Java. Thus, the researchers urge to transform Kiai Dahlan's journey in East Java as a research topic. East Java and its local communities are the basis for *Nahdlatul Ulama*, another Islamic public organization. Meanwhile, Muhammadiyah could be accepted and socially co-existed with the local citizens. This research aims to deeply observe Kiai Dahlan's contribution to Muhammadiyah and Indonesia in general.

Method

Methods is a framework to understand objects of research. In using historical methods, we do not only critically analyze the theoretical knowledge, but also synthesize existing data to maintain the reliability of the study presented.

Kuntowijoyo, in his books entitled Introduction of Historical Science, explained that historical research consists of four steps: topic determination, sources finding (heuristic), source critics, interpretation or selecting significant points of the sources, and historiography or historical research (Kuntowijoyo, 2018). The steps are:

1. Topic Determination

Da'wa of Kiai Dahlan in East Java during 1916-1922 AD is the topic discussed in this article. It is selected because the nation's figure who contributed in education, religion, and nation's movement progress has not been written properly. This research is expected to act as an intellectual work to preserve the significant roles of Kiai Dahlan in religious historical landscape in Indonesia. Moreover, the years of 1916-1922 were when he travelled across East Java. Even several months before he passed away, he visited Pasuruan, East Java. In other words, the province is authentically significant for Kiai Dahlan's da'wa journey.

2. Heuristic

After determining the topic, we are urged to find the sources. In historical research setting, this process is called heuristic. A number of sources acquired were varied, including primary and secondary sources. One of the primary sources is an interview with the great-great grand daughter of Kiai Dahlan, and children of figures living in the same era with him. For the secondary sources, we visited several cities in East Java that were being visited by Kiai Dahlan. The researchers also scrutinized historical artefacts in a form of *musholla*, school, dan the hostel house of Kiai Dahlan, both in Banyuwangi and in Surabaya

3. Critics of Resources (Verification)

After collecting the historical sources, we did the verification or sources critics. It aims to prove the originality of the sources and its alignment with the true historical events. There are two types of critics: internal and external critics. The first type requires the researchers to ensure the originality and credibility of the historical sources. In the other hand, the external critics is a crosscheck of source validity based on other sources, or a physical examination toward a historical source.

4. Interpretation

It is a data interpretation process through analysis by the researcher. This highly depends on the ability of researcher to analyze acquired historical sources. After performing both internal and external critics on the sources, the researchers combined them through interpretation process. The analysis by the researchers was conducted through deciphering acquired sources and combining it with selected theme, which was Da'wa of Kiai Dahlan in East Java in 1916-1922 AD.

5. Historiography

Historiography is the concluding procedure in historical research. In this part, history would be written, elaborated, and explained in a form of historical research report. After performing each step of research, the researchers eventually wrote this article.

Result and Discussion

Da'wa of Kiai Dahlan in Surabaya

The first location visited by Kiai Dahlan in East Java is Surabaya. He travelled there to sell batik, as well as discussed with the nation's figures.

Kiai Dahlan has truly assertive character in building his organization. Before Muhammadiyah, Kiai Dahlan had participated in Budi Utomo movement. He visited Surabaya to specifically set up a meeting with Haji Oemar Said (HOS) Cokroaminoto, who lived in *Kampong Peneleh*.

The arrival of Kiai Dahlan in Surabaya was also to fulfill Cokroaminoto's invitation to lecture in a *musholla* in his neighborhood. As the freedom fighters, Cokroaminoto has similar mindset with Kiai Dahlan. They aimed for the raise of Muslim society to learn to fight the Dutch's colonialism and occupation.

In an archive, entitled "*Statuten Perhimpunan Centraal Sarekat Islam*" written in Surabaya on July 26, 1915, Kiai Dahlan was included as the board member of Sarekat Islam as an advisor. This archive demonstrated that Kiai Dahlan played a significant role during the development phase of Sarekat Islam.

Beside meeting HOS Cokroaminoto, the first arrival of Kiai Dahlan in Surabaya also brought him to several notable figures of national movement such as Sukarno, Ruslan Abdulghani, and KH Mas Mansyur.

When he was in Surabaya, he performed da'wa at several places such as *musholla* of Cokroaminoto, *musholla* of Ruslan Abdulghani, and *musholla* of KH. Mas Mansyur.

During Kiai Dahlan's da'wa, the young Sukarno regularly tailed him everywhere to listen to his lecture. It was because Sukarno alleged that Kiai

Dahlan's mindset and his teaching were corresponding to him, particularly regarding the raise of Muslim to fight the colonizers, and a campaign of being educated Muslims (Hasan et al., 2024).

Around 1920, Kiai Dahlan revisited Surabaya to lecture in Mosque Taqwa, Peneleh. On his second arrival, he brought important mission for Islamic da'wa and expanding Muhammadiyah. There was also other mission, which was to discuss with Mas Mansyur and invite him to partake in Muhammadiyah. The third travel plan of Kiai Dahlan was documented in an archive of Muhammadiyah *Hoofdbestur* letter.



Figure 1 The Letter of Kiai Dahlan to Mas Mansyur

The letter contained an application of Muhammadiyah's *Hoofdbestur* to Kiai Mas Mansyur to ensure the travel schedule and accommodation of Kiai Dahlan during his stay in Surabaya. On this visit, Kiai Dahlan would stay in Surabaya for three days.

As his previous arrival, the third visit of Kiai Dahlan was highly anticipated by Surabaya citizens. His lecture in the mosque was entirely booked by the congregations who intended to learn new knowledge. Besides, several participants from outside of Surabaya, such as Gresik, Mojokerto, Sidoarjo, even came, sat, and listen to an extensive Islamic knowledge of Kiai Dahlan (Syaifullah, 2005).

The Closeness of Kiai Dahlan with Sarekat Islam, Soekarno, and Mas Mansyur

The close relationship between Kiai Dahlan and Sarekat Islam, aside from name's listing as a board member, was also demonstrated through his visit to several Sarekat Islam's central figures in Pasuruan to teach in a Aisyiah's mothers' forum in Yogyakarta.

In 1918, organizational relationship between Muhammadiyah and

Sarekat Islam was distant from each other after the harassment of Prophet Muhammad SAW by Martodharsono and Djokdikoro.

Mitigating the case, Kiai Misbach, who was both Muhammadiyah and Sarekat Islam's member, successfully conducted a rally to defend the Prophet with thousand hundreds people participated. The funding for this rally was approximately 10,000 *gulden*. However, due to mismanagement issue, the wrath of Kiai Misbach was pointed to Cokroaminoto.

In Takashi Shiraishi's book entitled *Zaman Bergerak: Radikalisme Rakyat di Jawa 1912-1926* (An Age in Motion: Popular Radicalism in Java, 1912-1926), Kiai Misbach also condemned Kiai Ahmad Dahlan who had been like his mentor. He stated his condemnation in Medan Moeslimin newspaper vol. 24 Year 1922. In his writing, Kiai Misbach mentioned that Muhammadiyah was capitalist agent and it was involved in the rally's fund mismanagement.

Fast forward to 1919, Muhammadiyah, particularly Kiai Ahmad Dahlan guaranteed Kiai Misbach during his captivation by the Dutch in May 1919 because he drew cartoon character in *Islam Bergerak* (Islam On the Move) newspaper, attacking the government and Sultan Pakubuwana X. Muhammadiyah delivered a telegram to the Governor of Dutch East Indies to release Kiai Misbach, and he was eventually released in 1919.

The first president of Republic of Indonesia, Ir. Sukarno, admitted that he frequently listened to Kiai Dahlan's lectures when he visited Surabaya. It was because Kiai Dahlan's perspectives were aligned to his.

Sukarno expressed his astonishment towards Islam taught by Kiai Dahlan around 1916. He claimed that the socialization of Islamic values were not any influence from his parents, but from the founder of Muhammadiyah, Kiai Dahlan, who frequently visited Surabaya to provide some lectures about Islam. Sukarno also stated that his understanding regarding Islam were equivocal, and the founder Muhammadiyah enlightened him about Islamic movement (Irfan Syah Amin, 2016).

Kiai Dahlan demonstrated close relations with Kiai Haji (KH) Mas Mansyur. Before he travelled to Surabaya, he had met KH Mas Mansyur in Yogyakarta who just returned from Mesir and been involved in a profound dialogue. Since they accentuated similar perspectives through the conversation, they formed a close bond immediately.

In Surabaya, Kiai Dahlan taught in a lecture until late at night. Mas Mansyur knowing this condition, requested Kiai Dahlan to stay overnight at his house because he thought that it was not feasible for an Islamic preacher (Kiai) to stay in the hotel.

During his stay, Kiai Dahlan had some dialogue to the home owner as a

guest and a host. Through this conversation, he also asked Kiai Hasyim Asy'ari who was Mas Mansyur's teacher during his study at an Islamic boarding school in Jombang. Responding to the Kiai Dahlan's question, Mas Mansyur answered, "*Insyah Allah Kiai, we have not meet for a long time. But, our friends said, he is healthy.*"

Kiai Dahlan then continued the conversation by telling his friendship with Kiai Hasyim Asy'ari, his objectives in establishing Muhammadiyah, and his success, challenges, as well as his hopes with Muhammadiyah in the future (Syaifullah, 2005).

Da'wa of Kiai Dahlan in Malang

The other regions in East Java visited by Kiai Dahlan were Kepanjen and Sumberpucung, both were included into Malang Regency administratively. Kiai Dahlan travelled to these locations by train on the southern railway track.

His visit in 1920 to Kepanjen was to converse with *batik* merchant, Saeroji, from Kotagede, Yogyakarta, who at that time had lived in the district. Kiai Dahlan genuinely built friendship with Saeroji, which later attracted him to Muhammadiyah and Kiai Dahlan with modern thoughts in fighting oppression by Dutch East-Indies toward Muslim communities.

Saeroji then contacted Haji Akoewan and Haji Sidik to unite other notable figures in establishing Muhammadiyah Branch in Kepanjen.

The Muhammadiyah's Kepanjen Branch was officially launched in 1921 after the release of Decree from *Hoofdbestuur Muhammadiyah* Number 7/1921.

Another area of Malang Regency visited by Kiai Dahlan was Sumberpucung where a railway station with a downstream railway from/to Bangil, Pasuruan, was located. He was initially in Sumberpucung because he ran out of return train ticket to Yogyakarta. After failing to find available hotel, he accidentally came upon the head of railway station, Aspari. The officer then offered Kiai Dahlan to stay overnight at his house.

After welcoming Kiai Dahlan at his house, Aspari admired the characters and physical appearance of his guest. His admiration led him to visit Kiai Dahlan's house in Kampong Kauman, Yogyakarta. Kiai Dahlan was even more admirable to Aspari when he was allowed to borrow Islamic sheath by choosing it himself inside Kiai Dahlan's private room.

Aspari's appreciation then inspired him to establish Muhammadiyah branch in Sumberpucung. Officially, at least the Muhammadiyah's Sumberpucung Branch has been established since 1921 according to the Decree of *Hoofdbestuur Muhammadiyah* Number 62/VII, dated October 17, 1921 (Hasan et al., 2024).

Da'wa of Kiai Dahlan in Ponorogo

The following regency visited by Kiai Dahlan was Ponorogo. His travel to the small town was not related to his organization, Muhammadiyah, but Sarekat Islam. As aforementioned before, Kiai Dahlan was one of the board members of Sarekat Islam.

Islamic teaching has been rooted in Ponorogo before the 20th century, which was proved through activities by Raden Patah. However, on its early semination, Islam did not strongly influence the communities, as the presence of the *Molimo* culture had robustly existed in the society.

In the midst of communal identity crisis, some people appeared to be concerning of their future. As a preventive stage, the communities around Pasar Wetan (East Market) sent their children to be educated in Kauman Ponorogo and Duri Sawo.

The arrival of Kiai Dahlan in the town in 1922 was because Sarekat Islam Ponorogo invited him to lecture in one of their forums. Yet, his visit under Sarekat Islam then turned into Muhammadiyah branch formation moment because of a request of the youth in East Market (now is Hayam Wuruk street) to Kiai Dahlan.

A pressing cause to establish Muhammadiyah branch in Ponorogo was distraction of ingrained *Molimo* culture towards Islamic practices.

Kiai Dahlan then discussed with several key leaders who concerned in improving the lives of Ponorogo's citizens that had been severely affected by the *molimo*. Those leaders were Mr. and Mrs. Karso Diwirjo, Mr. and Mrs. Ali Diwirjo, Mr. and Mrs. Kasan Kaselar, as well as Somo Diwirjo.

The establishment of Muhammadiyah in Ponorogo took a longer duration due to the minimum board members of Muhammadiyah *Group Bestuur* (Subbranch Board) that required 7 committees and 20 members. After a long process, the Muhammadiyah's Ponorogo Branch was officially launched on February 22, 1922.

Da'wa of Kiai Dahlan in Madiun

Kiai Dahlan arrived in Madiun on October 1, 1921, when he received an invitation from the Madiun citizens to lecture on the *tabligh akbar* (Great Islamic Lecture). The *Hoofdbestur* (Central Board) of Muhammadiyah approved the invitation by sending Kiai Dahlan who was both the Chairman of the *Pimpinan Pusat Muhammadiyah* (Central Board of Muhammadiyah) and the central board member of Sarekat Islam. In addition, PP Muhammadiyah also sent Muhammad Koesni to accompany Kiai Dahlan.

The *Tabligh Akbar* was held at the *Pendopo* (City Hall) of Madiun Regency with an open public discussion format. The community was amazed at the

charismatic figure of Kiai Dahlan who brought innovative, foreign ideas for them.

As the result, the local Madiun communities were inspired to establish Muhammadiyah in Madiun. However, Kiai Dahlan rejected this because he thought to establish a school in Madiun preceding the branch (Penulis, 2005).

The Establishment of Islamjiah School

In the data by Fauzan Anwar Sandiah, a Doctoral Candidate of the UIN Sunan Kalijaga Yogyakarta', two months after the Tabligh Akbar, the *voorlopig bestuur* or temporary secretary conducted another meeting. Kiai Dahlan who was present at the meeting, decided to establish an Islamic school at Hadji Dimjati's place.

The establishment of the school was entirely supported by the Regent of Madiun, Raden T. Tjokroadisoerjo and it would receive support for fundraising. The school establishment committee also performed a puppet and gamelan performance to raise sufficient funds.

For two nights, the puppet show was attended by dignitaries in Madiun: the regent, assistant-resident, *controleur*, and *wedono* as well as the *priyayi* (noblemen). Most of them deliberately bought first class tickets as their donation for the school construction. After final calculation, the proceeds were sufficient to finance the construction of the school (Hasan et al., 2024).

Da'wa of Kiai Dahlan in Banyuwangi

At the end of 1921, Kiai Dahlan visited the eastern-most region of East Java, Banyuwangi. Kiai Dahlan arrived in Banyuwangi twice, the first was in 1919, and the second was between December 1921 and January 1922.

Kiai Dahlan's first visit to Banyuwangi was to trade *batik*. In Banyuwangi, his train stopped at the old Banyuwangi Station which is currently a shopping area. The center of Banyuwangi government was indeed close to the Kauman area and Kampong Pecinan, a suitable location for trading.

During his first visit to Banyuwangi, Kiai Dahlan met a fellow trader and businessman, Haji Saleh Idris. After discussing with him, Saleh Idris felt a unique connection to Kiai Dahlan and invited him to lecture at a mosque around the neighborhood.

Kiai Dahlan's flexible and easy-to-understand communication style attracted the sympathy of the community, so that many of them participated in the event. Kiai Dahlan then returned home and did not discuss the Muhammadiyah movement at that time.

Kiai Dahlan's second visit to Banyuwangi was in December 1921 upon the request of H Saleh Idris who had missed him.

Kiai Dahlan also left with Siti Walidah for Banyuwangi. However, when he arrived at Rogodjampi station, he was halted by a policeman, Atmo Sumarto, who apparently had a message from H Saleh Idris that Kiai Dahlan should not visit Banyuwangi yet, concerning his safety. There was a letter threatening Kiai Dahlan not to travel to Banyuwangi. The threats upon Kiai Dahlan contained in the letter itself remained unknown. Some said that it was a death threat, while others said it was merely a threat not to hold religious studies in Banyuwangi.

The request from Atmo Sumarto was actually answered with a reprimand from Kiai Dahlan. He said that the police's job was to protect the community, so the one who should be reprimanded was the bully who threatened Kiai Dahlan, not Kiai Dahlan himself. Receiving such an argument, the police did not immediately reject his arrival in Banyuwangi. Finally, Atmo told him about a market in Rogodjampi that was suitable for selling *batik* cloth, so Kiai Dahlan could sell the cloth in the market first. Kiai Dahlan was also offered to stay at Mr. Atmo Sumarto's house at Kauman Street Number 28 RT 01 RW 01, Rogojampi District, Banyuwangi for several days.

The police's request was allowed by Kiai Dahlan, he stayed at the police's house for several days, before eventually continuing his journey to Banyuwangi. The house where Kiai Dahlan stayed remains in a good condition, and is a property owned by the family of Mr. Hari Wahyudi, one of the administrators of the Banyuwangi Muhammadiyah Regional Board (PDM).

After staying in Rogodjampi for several days, Kiai Dahlan continued his travel in Banyuwangi with the police's escort. Kiai Dahlan put his trust in Allah for everything he would face in the future. Upon arriving in Banyuwangi and meeting with Haji Saleh Idris, Kiai Dahlan continued to teach the religious studies.

This second visit was between the end of 1921 or the beginning of 1922. Several sources stated that Kiai Dahlan's visit to Rogojampi or Banyuwangi occurred up to three times. However, by comparing several sources, the authors concluded that Kiai Dahlan's visit to Banyuwangi occurred at most twice due to his health deterioration. Moreover, the location of Banyuwangi was far from his residence.

Kiai Dahlan's arrival in Banyuwangi raised the embryo of Muhammadiyah, which was later officially established in 1933. The figure who first welcomed Kiai Dahlan in Banyuwangi, Haji Saleh Idris, also played a role as the first board member of Muhammadiyah Banyuwangi (Hasan et al., 2024).

Da'wa of Kiai Dahlan in Pasuruan

The arrival of Kiai Dahlan to Pasuruan was documented by Haji

Muhammad Syoedja' in his notes. He said that in the 1922s, Kiai Dahlan's health condition declined and it frequently disrupted his activities. The peak tragedy occurred at a night while leading the annual meeting, Kiai Dahlan had to leave the meeting table. According to the doctor, Kiai Dahlan was suffering from a rather serious illness and was required to rest. However, Kiai Dahlan continued to oversee the journey of the movement that he pioneered with a compassionate soul and undying spirit.

Approaching the 1923 annual meeting, the *Hoofdbestuur* (HB-Now the Central Board) of Muhammadiyah held a special meeting to discuss Kiai Dahlan's health. As a result, the Central Board strongly requested that Kiai Dahlan unwinded (*tetirah*) in a rather breezy place to calm himself, to not feeling disturbed by the organization, and to rest peacefully. Kiai Dahlan agreed, and after discussions with the team of doctors, he chose an area around the slopes of Mount Bromo or in the Tosari area, Pasuruan. Kiai Dahlan came to Tosari with Nyai Walidah, his wife.

Kiai Dahlan was escorted by two people (Haji Fakhruddin and M. Abdullah) from the members of Muhammadiyah Central Board under his approval in advance. After acquiring a decent residence in Tretes, Kiai Dahlan rested peacefully. After two nights, the escort asked permission to return to Yogyakarta first. According to reports from the two escorts, Kiai Dahlan was able to rest tranquilly because the service was also excellent.

Days were lived by Kiai Dahlan with better health, eventually he began to socialize and preach to the people around the residence. Although he remained sick, it did not dampen his spirit to invite people to act upright. Kiai Dahlan could not bear to witness the conditions around him that were rarely touched by Islamic values. Then, Kiai Dahlan preached and built a prayer room there. Recently, the prayer room exists and has been renovated into the Al-Hikmah Al-Hidayah mosque.

After two months in Tosari and near the annual meeting period of Muhammadiyah in 1923, Kiai Dahlan was fetched by two members of *Hoofdbestuur* of Muhammadiyah to Tosari. Rather than witnessing Kiai Dahlan's improved wellbeing, they saw Kiai Dahlan's weakened physical condition, skinnier body, and swollen feet. Only his facial expression was brighter, most likely because his mission of preaching was more impeccable and he succeeded in saving the community to understand and convert to Islam.

Some time after returning from Pasuruan, Kiai Dahlan attended the Muhammadiyah annual meeting in 1923 and stated his last will to the audiences. Kiai Dahlan was a human figure who prioritized good deeds for other human beings, a human being who was selfless and productive. A human being with a great soul, whose chest was full of noble ideals and full of fighting

spirit and sacrifice for the glory of Islam. Most of his life was devoted for the struggle of the revival of Islam in this country (Tim Penulis, 2005).

Table 1 Travel Roadmap of Kiai Dahlan in East Java

1916	Kiai Dahlan visited Surabaya for the first time	Meeting with HOS Ckokroaminoto, Sukarno, KH Mas Mansyur, Hasan Abdulghani
1919	The First Arrival of Kiai Dahlan in Banyuwangi	Trading batik and first meeting with H Saleh Idris
1920	Kiai Dahlan Visited Kepanjen and Sumberpucung	Meeting with Aspari dan Saeroji, trading batik, and helping to organize Muhammadiyah Kepanjen and Sumberpucung Branches
1921	Kiai Dahlan Visited Madiun	Lecturing at <i>Tabligh Akbar</i> (Great Islamic Lecture) as representative of Sarekat Islam and successfully instigating the establishment of Islamjiah School, Madiun
1921	The Second Visit of Kiai Dahlan in Surabaya	Appointing KH Mas Mansyur as the Head of Surabaya Branch of Muhammadiyah
1921-1922	Second visit of Kiai Dahlan in Banyuwangi	Revisiting H Saleh Idris, instigating the main pillar of the establishment of Muhammadiyah in Banyuwangi
1922	Kiai Dahlan Visited Ponorogo	Accepting Sarekat Islam's invitation to lecture in an event, helping the establishment of Muhammadiyah Ponorogo's Unit
1922	Kiai Dahlan Visited Pasuruan	Kiai Dahlan treated

		himself while performing da'wa, and assisted to convert local communities of Tosari, Pasuruan to be Muslims
1924	KH Mas Mansyur, as the Head of Surabaya Branch of Muhammadiyah collaborated with dr. Soetomo to build Muhammadiyah polyclinic in Surabaya	The polyclinic was the root of PKU Muhammadiyah Surabaya

Conclusion

Kiai Dahlan's journeys to East Java (between 1915 and 1922) were not solely intended for the propagation of Muhammadiyah's da'wa. He also had other primary purposes, such as meeting with influential figures, trading batik, and seeking medical treatment. All the places he visited in East Java – namely Surabaya, Pasuruan, Malang (Sumberpucung and Kepanjen), Ponorogo, Madiun, and Banyuwangi – were accessible by railway. While visiting these areas, Kiai Dahlan also took the opportunity to preach and share his ideas, which resonated with and attracted the sympathy of local communities. These visits later became the foundation for the establishment of Muhammadiyah in those regions, marked by the founding of schools, hospitals, and musholla.

Pernyataan Kontribusi Penulis

Penulis setuju bertanggung jawab atas semua aspek dalam artikel ini.

Pernyataan Konflik Kepentingan

Penulis menyatakan tidak memiliki konflik kepentingan.

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