

Research Article

Political Strategy of the K.H. Hosamuddin in Developing a Civilized Community in the Timur Daya

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ABSTRACT

The research highlights the inclusive approach implemented by K.H. Hosamuddin, which respects local traditions while promoting positive change through community involvement in decision-making. By emphasizing the importance of good social relationships and effective communication, he successfully strengthened social networks within the community. Additionally, local wisdom became a primary focus in development programs, enhancing social and educational effectiveness. Although there is no quantitative data showing a significant increase in income, the positive impact of his leadership is reflected in the more productive and future-oriented behavior of the community. This journal provides insights and recommendations for leaders and community figures in efforts to create an inclusive and competitive society in the modern era, while also affirming K.H. Hosamuddin's success in fostering an environment that supports social and spiritual growth.

Keywords: K.H. Hosamuddin; Political Strategies; Inclusive Approach; Local Wisdom; Community Involvement

1. INTRODUCTION

Southeast is a nomenclature that refers to the area located east of the city of Sumenep, Madura, which includes four sub-districts: Gapura, Batang-Batang, Batuputih, and Dungkek. The people in this area are known for their polite and open character, reflecting cultural values that have been passed down from generation to generation. This rich local culture has become the identity of the people of the Southeast, and its existence can still be witnessed today. One of the most striking traditions is Pojhian, a ritual involving the salvation of the earth and the environment, performed by a group of people chanting songs and dhikr from various languages, including Madura, Javanese, and Arabic, accompanied by circular movements. In addition, the frequency of the cow, which is a speed fight between two pairs of bulls, and the sono' or lotrengan cow, which displays the beauty of the female cow, is also an integral part of the local culture that is still preserved. K.H. Hosamuddin, an important figure in the history of the Southeast, was born in 1918 A.D./1336 H. in the hamlet of Pangabasen, East Gapura village, to K. Qasim and Nyai Mutammimah. His father was a charismatic kiai who had students from various sub-districts, especially from Gapura and Batang-Batang. The presence of K.H. Hosamuddin in the village of East Gate, which is located about 17 kilometers from the center of Sumenep with an area of about 263.2794 ha, became the starting point for social and cultural changes in the area.

History records that a new civilization in the Southeast began around 1940, where its society was still strongly influenced by the culture of syncreticism, which is a blend of various religious traditions. At that time, there was a discrepancy between the teachings of Islam and the practices of ancestral culture that were still preserved by the daily community. The community in that period did not fully implement the teachings of Islam correctly, such as not carrying out the obligation to pray and fast, as well as the lack of use of mosques. In addition, there are activities that are contrary to Islamic values, such as performances of female singers without hijab, cockfighting, and buffalo races involving the rough treatment of animals. The crime rate, such as theft and robbery, is also quite high. People still believe in religious practices such as the use of amulets, rituals to exorcise bad luck, as well as worship of spirits and other practices that are not in line with Islamic teachings. The education level of the community was low, and the generation of the time also faced similar challenges in terms of adherence to religious teachings and Islamic values.

K.H. Hosamuddin realizes that to build a civilized society, collaborative efforts involving all elements of society are needed, including religious leaders, youth, and the general public. With a political strategy through dialogue and open

communication, he tries to create understanding and agreement in carrying out religious values that are in accordance with local culture. K.H. Hosamuddin's political strategy in building a civilized society in the Southeast is greatly influenced by the existing social and cultural context. He strives to integrate religious values with local culture, so that people can live a harmonious and balanced life between religious traditions and teachings without contradicting Islam. KH. Hosa may not want to maintain his tradition, but focus on how to change its values and enrich local wisdom with the introduction of religious values. This approach focuses not only on the spiritual aspect, but also on the social and economic development of the community. Through this research, it is hoped that it can make a significant contribution to the understanding of KH's political strategy. Hosamuddin in the interaction between local culture and religious teachings to create a harmonious and civilized society. In addition, this research is also expected to provide in-depth insights into the importance of charismatic leadership in the process of social change. Thus, it is hoped that effective strategies will be found that can maintain the sustainability of local culture while still strengthening religious values. This is expected to allow the people of the Southeast to continue to develop and adapt to the changing times. In addition, this research is also expected to provide valuable recommendations for leaders and community leaders in an effort to build a civilized, inclusive, and competitive society in the modern era.

Cultural hybridity is a concept that refers to the process of mixing and interacting between different cultures, resulting in new forms that reflect elements of these different cultures of origin. In the context of increasing globalization, cultural hybridity is becoming an increasingly common phenomenon, where individuals and communities adopt and adapt different cultural elements to form new, more complex and dynamic identities (Karpava, 2022)(Lee et al., 2020). One important aspect of cultural hybridity is how the cultural identities of individuals and groups are formed through interaction with other cultures. In research conducted by Karpava, it was found that linguistic, cultural, and social identities are intertwined in multilingual contexts, where individuals often have hybrid identities that are reflected in their language use and attitudes (Karpava, 2022). This suggests that cultural hybridity occurs not only at the macro level, but also at the individual level, where the experience of migration and intercultural interaction shapes the way people understand themselves and the world around them.

In addition, the concept of hybridity can also be seen through the lens of diverse cultural practices. For example, in the context of mental health, Marshall explains that a hybrid therapy approach that integrates traditional cultural practices with Western therapeutic interventions can provide more effective solutions for traumatized refugee populations (Marshall, 2021). This approach suggests that cultural hybridity can create space for innovation and adaptation in various fields, including health, education, and the arts. Cultural hybridity is also often associated with the process of globalization, where cultural exchange occurs intensively. Kraidy argues that cultural hybridity is a transnational cultural dynamic that involves disjuncture and mixing of existing cultures, creating rich and diverse cultures in recipient countries (Lee et al., 2020). This process, known as glocalization, involves a combination of local and global cultures that result in new cultural forms that reflect multiple or even more identities.

In the context of organizations, Marchant shows that cultural hybridity can emerge in the nonprofit and for-profit sectors, where the cultural influences of both types of organizations create unique and adaptive organizational models (Marchant, 2016). This shows that cultural hybridity is not only limited to individuals or communities, but can also affect organizational structure and dynamics. Then, the Communicative Action Theory, developed by Jürgen Habermas, is an approach that focuses on social interaction and communication as a means to achieve common understanding and consensus in society. This theory is rooted in critical philosophy and sociological thought, and emphasizes the importance of dialogue in building a democratic and just society Martin et al. (2008). In this context, Habermas identifies two types of actions: strategic actions and communicative actions. Strategic actions focus on achieving individual goals, while communicative actions aim to achieve mutual understanding and build better social relationships (Supriatna, 2022).

One of the key concepts in Communicative Action Theory is the "public space," which refers to an arena in which individuals can discuss and debate social, political, and cultural issues. This public space is important in the democratization process, where active participation of the community in public discussions can result in a more inclusive and representative consensus (Saputra, 2020). In this context, Habermas emphasized that effective communication must be based on the principles of rationality, honesty, and equality, so that all parties have an equal opportunity to contribute to dialogue (Hidayatullah, 2024). The Communicative Action Theory also underlines the importance of "claim validity" in communication. Habermas identifies three types of validity that must be considered in the communication process: the validity of truth (whether the statement is true), the validity of goodness (whether the statement is good or ethical), and the validity of beauty (whether the statement is aesthetic) (Purnomo & Puspitaloka, 2020). By considering these three aspects, individuals can achieve a deeper and more comprehensive understanding of the issues facing society.

In social and political contexts, Communicative Action Theory provides a framework for analyzing power dynamics and

influence in communication. Habermas argues that unfair social structures can hinder effective communication and lead to the dominance of one group over another (Kusumasanthi et al., 2023). Therefore, it is important to create conditions that allow for free and open communication, where all voices can be heard and appreciated. This theory is also relevant in the context of education and learning, where dialogue and social interaction are key to an effective learning process. In education, the application of the principles of Communicative Action Theory can help create an inclusive learning environment, where students are encouraged to actively participate in discussions and share their perspectives (Putra, 2023). Thus, education not only serves as a transfer of knowledge, but also as a social process that builds communication and collaboration skills.

In addition, Charismatic Theory, first introduced by Max Weber, focuses on the understanding of leadership that is based on the personal attractiveness of a leader. Charisma, in this context, is defined as an extraordinary quality possessed by an individual, which makes him able to influence and motivate others to follow the vision and goals that he carries out Sosik (2000). Weber classified charismatic leadership as a form of authority, alongside traditional and rational-legal authority. In his view, charismatic leaders emerge in situations of crisis or change, where they can offer innovative solutions and inspire their followers to act (Davis & Gardner, 2012). One important aspect of Charismatic Theory is how charismatic leaders are able to create strong emotional connections with their followers. This often involves the effective use of rhetoric and the ability to build trust (Wieser et al., 2021). Charismatic leaders not only rely on formal power, but also leverage personal appeal and communication skills to build influence. In this context, research shows that charismatic leaders tend to be more successful in motivating and mobilizing their followers, especially in situations that demand change (Davis & Gardner, 2012).

Charismatic theory also highlights the importance of social and cultural context in the formation of charisma. According to Smith, charisma attributes depend not only on individual characteristics, but also on existing social structures and cultural narratives (Smith, 2000). In this case, charisma can be understood as the result of interaction between the leader and his social environment. Leaders who are able to relate their vision to the values and expectations of society will be more likely to be perceived as charismatic. Therefore, the understanding of charisma must consider contextual factors that affect people's perception of leaders.

In the context of organizations, research shows that charismatic leadership can contribute to organizational performance and success. For example, in the manufacturing industry, charismatic leadership can create a dynamic work environment and motivate employees to achieve organizational goals (Akbar, 2024). This shows that charisma not only serves as a tool to influence individuals, but can also have an impact on collective performance in an organizational context. Charismatic theory is also relevant in leadership analysis in a variety of fields, including politics, business, and education. In the context of politics, charismatic leaders often emerge in crisis situations, where they can offer a strong vision and motivate society to act (Davis & Gardner, 2012). In the business field, charismatic leaders can create a positive and innovative organizational culture, which in turn can improve employee satisfaction and company performance (Akbar, 2024). In education, charismatic leaders can inspire teachers and students to achieve higher academic goals (Elias & Akintayo, 2018).

2. RESEARCH METHOD

This research method uses a qualitative approach with the type of library research to understand K.H. Hosamuddin's political strategy in building a civilized society in the Southeast Asia. The research will be carried out with a focus on the analysis of the book entitled "Kyai Ceret" as a primary source, as well as other relevant literature to support the understanding of the social and cultural context of Southeast society. The research procedure consisted of data collection, which included a documentation study of the book "Kyai Ceret" and other secondary sources, such as articles, journals, and historical documents related to K.H. Hosamuddin and the people of the region. Data collection techniques will be carried out by reading, recording, and analyzing information contained in books and other sources. For data analysis, a thematic analysis approach will be applied, where the information obtained will be categorized into key themes relevant to K.H. Hosamuddin's strategy. With this procedure, it is hoped that the research can provide a deep understanding of K.H. Hosamuddin's contribution in building a civilized society in the Southeast Asia.

3. RESULTS AND DISCUSSION

Prior to the presence of K.H. Hosamuddin, people in four sub-districts in the Southeast region (Gapura, Batang-Batang, Batuputih, and Dungkek) showed a high dependence on the agricultural sector. The hereditary system of agricultural land

ownership ("Sangkat Land") shows a strong social structure, but also shows limited socioeconomic mobility. The dependence on moorland which is more flexible than rice paddies, which are generally located in mountainous areas and depend on rainfall, indicates limited access and agricultural productivity. Despite the diversification of livelihoods, such as palm sugar trade, handicrafts, and small-scale livestock, the community's economy is still dominated by subsistence agriculture. This indicates a relatively low level of welfare and limited access to education and technology. The influence of K.H. Hosamuddin on the socio-economic conditions of the Southeast community is indirect and long-term. His efforts in increasing religious and moral awareness of the community indirectly contribute to the improvement of work and business ethic. This can be seen from more dynamic economic development, including the development of frequency cattle and sono' cattle farms which have high economic and cultural value. Although there is no quantitative data showing a significant increase in income, a change in the behavior of a more productive and future-oriented society can be considered a positive impact of K.H. Hosamuddin's leadership. Furthermore, increasing access to education and information, which is also influenced by the efforts of K.H. Hosamuddin, contributes to diversifying livelihoods and improving the quality of life of the community.

Before the era of K.H. Hosamuddin, the Southeasterners showed a complex practice of syncretism between Islamic teachings and animism-dynamism beliefs. Cultural practices such as incense burning, pesugihan rituals, and belief in amulets show a mixture of beliefs that are still strong. Cultural traditions such as cow frequency and Tandha', although they have high cultural value, also contain elements that are less in accordance with stricter Islamic teachings. Cow dance, for example, often involves practices that are considered cruel to animals, while Tandha' involves female dancers without hijab and the practice of sawer-menyawer which is considered contrary to the norms of decency in Islam. This controversy creates a dilemma between cultural preservation and the practice of religious teachings. K.H. Hosamuddin faced a great challenge in balancing the preservation of culture and the practice of more devout Islamic teachings. He did not necessarily reject cultural traditions, but tried to reform and adapt gradually. His strategy does not only focus on the direct delivery of religious teachings, but also involves a persuasive and dialogical approach. He emphasized the importance of understanding the true teachings of Islam and setting an example in daily life. His efforts in explaining the meaning and values behind cultural traditions, as well as offering alternative practices that are more in line with Islamic teachings, demonstrate wisdom and high social sensitivity. As a result, changes in people's behavior can be seen from the reduction of controversial cultural practices and the increase in the understanding and practice of more moderate Islamic teachings.

K.H. Hosamuddin's success in shaping the civilization of the Southeast community is inseparable from his strong identity. He is not only a scholar who masters religious science, but also a leader who has charisma and effective communication skills. His leadership is characterized by wisdom, patience, and high empathy. He not only gave lectures and fatwas, but was also actively involved in the daily life of the community. His closeness to the community, seen from his willingness to help various needs of the community, from building houses to burying corpses, shows leadership based on human values. K.H. Hosamuddin's da'wah strategy is inclusive and avoids a rigid and dogmatic approach. He emphasized the importance of understanding and dialogue, as well as avoiding confrontation that could cause division. His ability to connect religious teachings with people's daily lives makes his da'wah easier to accept and practice. His strong identity, combined with wisdom and leadership based on religious and humanitarian values, is the key to his success in shaping the civilization of Southeast society. He is a real figure of how a religious leader can play an active role in the development of society holistically.

Cultural hybridity is a very important concept in understanding social dynamics, especially in the Southeast region. Cultural hybridity can be understood as the process of interaction between different cultures that generates new identities, which often creates a third space in which those identities are formed. Homi K. Bhabha, in his work, explains that hybridity is the result of the encounter between different cultures, which creates new forms of identity that are not tied to one particular culture (Furqon & Busro, 2020). This process creates a space where identity is not static, but is always in a state of negotiation and re-shaping, as expressed by Stuart Hall (Demartoto, 2020). In the context of a multicultural society, cultural hybridity can occur through various mechanisms such as acculturation, assimilation, and identity negotiation. Cheon and Hong (2020) emphasize that this process allows individuals to adopt elements from other cultures while still retaining their home cultural identity. For example, at Al-Fatah Islamic Boarding School in Yogyakarta, Indonesia, there is a negotiation room that allows transgender students to form their hybrid identity, where they can integrate religious teachings with local culture (Demartoto, 2020). This shows that hybridity is not just a cultural merger, but also a dynamic and sustainable process that involves complex social interactions.

K.H. Hosamuddin plays an important role in this context as a mediator who bridges the differences between religious teachings and local culture. With an inclusive approach, it helps communities to adopt religious values without losing their cultural identity. This process reflects how individuals and communities can adapt and negotiate with the various cultural

influences that exist around them, thus creating a richer and more complex identity (Fajar, 2024). The Theory of Communicative Action put forward by Jürgen Habermas in 1981 provides a relevant framework for understanding social interaction in the context of Southeast societies. This theory emphasizes that reason is not only instrumental or objectiveistic, but must also be understood in the context of emancipatory communicative action. In a diverse society, interaction and communication are important means of reaching agreement through the act of language, which creates space for dialogue and mutual understanding (Azwar, 2022). This is in line with Habermas' view that free, rational, and not dominated by power is the key to building a just and harmonious society (Maruhun & Asmony, 2019).

In this context, K.H. Hosamuddin plays the role of a mediator who applies the principles of communicative action in his leadership. He encouraged people to engage in constructive dialogue and mutual respect, which is at the heart of communicative action. By encouraging open and inclusive communication, Hosamuddin contributes to the creation of a healthy public space, where various views can be expressed and considered (Kusumasanthi et al., 2023). This creates an environment where individuals feel valued and heard, thereby strengthening social cohesion and reducing the potential for conflict that may arise due to differences in culture and views. Furthermore, Habermas also relates the theory of communicative action to the concept of the world of life and systems. The world of life includes the cultural background and values that shape the way individuals interact, while the system refers to the social and institutional structures that affect communication (Irfaan, 2015). In the context of Southeast societies, this understanding is crucial because they often operate within complex frameworks, where local values and global norms interact with each other. By understanding these dynamics, people can better negotiate and adapt to the changes that occur around them (Samallo, 2021).

KH. Hosa, as a well-known religious figure in the Southeast region, has demonstrated a unique and effective political strategy in building relationships with the community. This strategy not only focuses on religious aspects, but also involves a deep social and cultural approach. One of the distinctive features of the KH. Hosa is his ability to communicate with the community. He did not show his *kiai*, but mingled with the community in a very familiar and friendly way. In the world of psychology, this approach is known as mirroring, where a person adjusts their behavior and communication style with their interlocutor. KH. Hosa applies this method very well, so that it is able to lead and pacing, which is to invite the community to abandon bad habits in a subtle and non-intimidating way. In the context of political communication, the approach used by KH. Hosa reflects a deep understanding of the social dynamics of society. Religious leaders often have a high status in society, which allows them to influence people's behavior and attitudes in a political context (Pradana, 2020). This is in line with research that shows that good interaction between religious leaders and the community can increase the effectiveness of political communication (Raihanun, 2022). KH. Hosa took advantage of this position to build closer relationships with the community, so that his messages could be well received.

In addition, conflict management is also an important aspect of KH's strategy. Hosa. In situations where there are differences of views or conflicts, he uses a dialogical approach to solve problems. Ulama often act as mediators in social conflicts, demonstrating the importance of their role in maintaining social harmony (Muslim et al., 2015). With an inclusive and dialogical approach, KH. Hosa was able to relieve tension and create a conducive atmosphere for discussion and problem solving.

Cultural influence is also very visible in the interaction of KH. Hosa with the community. He understands that local culture plays an important role in shaping people's identities and values. Therefore, in every interaction, KH. Hosa strives to respect and integrate local cultural values into its messages. This is in line with findings that show that understanding local culture can increase the effectiveness of communication and build trust among the community (Arniti, 2020). Thus, KH. Hosa not only serves as a spiritual leader, but also as an agent of social change who understands and appreciates the cultural context of the communities he leads. Pendekatan KH. Hosa who is not confrontational is very effective in building good relations with the community. He did not directly prohibit or reprimand people who are contrary to morals and religious teachings. For example, KH. Hosa succeeded in changing the habits of people who like chicken complaints to become chicken farmers. In this way, he not only invites the community to do good, but also provides more productive and useful alternatives. This shows that KH. Hosa understands the importance of an inclusive and non-judgmental approach in building relationships with the community.

The non-confrontational approach applied by KH. Hosa reflects the principles of effective communication in leadership. In this context, empathetic and inclusive communication is essential to build trust and good relationships with followers of Jamal & Bakar (2015). Research shows that leaders who are able to communicate well, by showing empathy and understanding the needs of the community, can create strong bonds and increase community participation in positive activities (Islam et al., 2021). By not judging and providing constructive alternatives, KH. Hosa has succeeded in motivating people to switch from negative habits to more productive practices. In addition, KH. Hosa's ability to change people's habits also reflects good conflict management skills. In situations where there are differences of views or customs

that are not in accordance with religious values, the dialogical approach used by KH. Hosa allows for constructive discussion and problem-solving without creating tension (Kakhki, 2024). In this way, he not only conveyed a moral message, but also created a space for the community to participate in the process of change.

Cultural influence is also very visible in the approach of KH. Hosa. He understands that every society has values and traditions that need to be respected. By respecting local culture and integrating it into its messages, KH. Hosa can reach the community more effectively (Zhang et al., 2021). This shows that an understanding of cultural context is essential in building good relationships and creating sustainable social change. KH. Hosa is known as a figure who has extraordinary listening skills, which is one of the important aspects in building social relationships in society. In his interaction with the community, he does not judge anyone who comes to him, but creates a safe space to share complaints and get support. This is in line with the concept of effective communication in building a community, where positive interactions can strengthen social bonds between individuals in society (Chaerowati, 2023). Pendekatan KH. Hosa in communicating reflects the importance of listening as a tool to understand the needs and problems of the community, which can also be seen in the context of community development through local media such as community radio which plays a role in environmental rehabilitation (Chaerowati, 2023). In addition, KH. Hosa is also active in discussions on various issues, including agriculture and daily life. These discussions are not only limited to religious lectures, but also cover practical topics that are relevant to people's lives. In the context of agriculture, for example, modern technologies such as artificial intelligence-based applications can provide important information for farmers, such as monitoring land conditions and recommendations to address pest problems (Widjanarko et al., 2023). Thus, KH. Hosa is not only a good listener, but also a driving force that encourages the community to engage in constructive and solution-oriented discussions.

Tindakan nyata KH. Hosa's ability to help the community is also one of his characteristics. He prefers to answer the needs of the community with actions rather than just words. For example, KH. Hosa does not hesitate to jump directly into helping community work, such as participating in the work or providing the needed agricultural tools. This approach demonstrates his commitment to the well-being of society, where he not only talks about goodness, but also strives to embody it in concrete actions. This reflects the principles of effective leadership, where real actions are more influential than just words (Yaacob & Yeon, 2012). By providing assistance without collecting deposits until the community feels able, KH. Hosa showed empathy and deep understanding of the economic conditions of the community, which is an important element in building trust and social solidarity. In the context of conflict management, KH. Hosa showed great calm and wisdom. Despite facing threats from enemies who wanted to deter him, he remained calm and did not care about the threat. This approach reflects the principle of conflict management that emphasizes the importance of calmness in dealing with stressful situations (Ensari et al., 2016). In conflict situations in the community, such as disputes over the boundaries of rice fields, KH. Hosa did not directly use religious postulates. On the contrary, he prefers a local wisdom approach that is more acceptable to the community. This approach is in line with research that shows that conflict resolution involving local values can create more constructive agreements and reduce tensions between the warring parties (Listyani, 2023). In this way, KH. Hosa managed to ease tensions and create a more harmonious atmosphere among residents.

Pendekatan KH. Hosa that does not create enemies is essential in complex social contexts. Even though there were people who didn't like him, he still considered them friends. This shows that KH. Hosa has the ability to build bridges between different groups in society, thus creating stronger social bonds. Research shows that the ability to build positive relationships in the midst of conflict is key in creating a harmonious environment (Mukhlis & Rusli, 2023). By prioritizing an inclusive approach and respecting differences, KH. Hosa is able to create an atmosphere of mutual respect and understanding among residents. Furthermore, KH. Hosa also utilizes culture in his political strategy. He understood that the people of the Southeast have strong habits and traditions, including their love for cockfighting. Instead of banning the practice directly, KH. Hosa uses a cultural approach to invite the community in a better direction. By buying chickens from owners who love cockfighting and inviting them to eat together, he not only respects the existing traditions, but also tries to straighten out those that are not in accordance with the teachings of Islam. This approach reflects the importance of integrating local values in social change efforts, where respecting traditions can be a bridge to direct society towards more positive practices (Imron et al., 2023). In this way, KH. Hosa points out that effective social change can be achieved through dialogue and appreciation of local cultures.

The cultural approach applied by KH. Hosa in the context of a society that has a strong cultural background is very effective. He did not destroy existing traditions, but slowly tried to dive into and straighten out practices that were not in accordance with religious teachings. For example, when reprimanding people who like cockfighting, KH. Hosa offers to buy chickens at very high prices, even above average. This approach not only provides a better alternative, but also creates a sense of pride for chicken owners because they can sell their pet chickens at a high price. This strategy reflects the importance of respecting local cultures while fostering positive change, which is in line with the principles of inclusive and

community-based conflict management (Köhrsen, 2020; Zanfrini, 2023). Furthermore, the political strategy of KH. Hosa is also seen in his efforts to build public awareness of the importance of worship. Through an inclusive and non-intimidating approach, he succeeded in establishing several mosques in the Southeast region. These mosques, such as the Bance Mosque, Sellop Mosque, and Nurul Yaqin Mosque, are the starting point for public awareness of the importance of worshipping and finding God. This approach shows that by building a strong religious institution, KH. Hosa not only strengthens religious practices but also creates social spaces that support positive interactions among citizens (Pauha & Konttori, 2020; Fathimah et al., 2023). Research shows that mosques can serve as centers of social and religious activities, contributing to community strengthening and increasing collective awareness (Wicaksono, 2023).

In this way, KH. Hosa has succeeded in creating an environment that supports the spiritual and social growth of the community. An approach that respects local traditions while encouraging change in accordance with religious values shows that he understands the importance of cultural integration in community development strategies. This is in line with research that emphasizes the need for a culturally context-sensitive approach in social change efforts (Reiss, 2016; Steppacher et al., 2021). Thus, KH. Hosa is not only a spiritual leader, but also an effective agent of change in society. KH. Hosa played an important role in the development of formal education in the community, which was reflected in the establishment of Madrasah Miftahul Huda. This madrasah has grown rapidly from year to year to cover various levels of education, ranging from Early Childhood Education (PAUD) to Madrasah Aliyah (MA). This success cannot be separated from the encouragement of the community who are increasingly aware of the importance of education. In 1975, Madrasah Ibtidaiyah (MI) was established under the auspices of the Miftahul Huda Foundation, which has now become a complete and integrated educational institution (Marasabessy, 2023). The establishment of this educational institution shows that KH. Hosa understands the importance of education as a foundation for improving the quality of life of the community, which is in line with research that shows that formal education can contribute to social and economic development in a community (Kadri et al., 2022).

The presence of KH. Hosa in the community not only has a positive impact in religious aspects, but also in social and educational aspects. An inclusive and non-intimidating approach makes KH. Hosa a beloved and respected figure. This is evidenced by the increase in the number of worshippers in the religious studies that he founded, as well as the increasing number of students who are enrolled in Islamic boarding schools that were once taken care of by his father, K. Qasim. After the death of his father, KH. Hosa was entrusted to be the caretaker of the pesantren, and at that time the number of students from other villages was increasing. Research shows that the presence of leaders who are inclusive and supportive of education can increase community participation in religious and educational activities (Sianipar, 2015; Irwandi, 2023). Madrasah Miftahul Huda not only functions as an educational institution, but also as a center for the development of social and spiritual values in society. By establishing a quality educational institution, KH. Hosa contributes to creating a better generation and is more aware of their social responsibility. This is in line with the concept of education which not only focuses on academic aspects, but also on the formation of character and moral values (Mahaswa, 2023). Thus, KH. Hosa is not only a religious figure, but also a visionary educator, who strives to build a better future for society through education.

In carrying out his mission, KH. Hosa faced a variety of challenges, especially in the context of the approach used to deliver his teachings. He did not solely use the religious approach, especially in terms of halal and haram, because he understood that the society he faced was a common man who was more receptive to his teachings if he used a cultural approach rather than a postulative approach. This approach is very important, given that people often have a strong attachment to their traditions and culture Widyawaty (2023). Therefore, KH. Hosa tried not to undermine the cultural traditions that were already running, but slowly tried to straighten out practices that were not in accordance with Islamic teachings. Strategi KH. Hosa in using a cultural approach shows a deep understanding of the social dynamics of society. By respecting existing traditions, he creates space for dialogue and more constructive change. Research shows that an approach sensitive to local culture can improve the effectiveness of communication and community acceptance of change (Marasabessy, 2023; Rachim et al., 2022). In this context, KH. Hosa succeeded in building a bridge between religious values and cultural practices, so that the community was more open to accepting the teachings he conveyed.

Another challenge faced by KH. Hosa is the resistance of a section of the public who may feel threatened by the proposed changes. However, with an inclusive and non-intimidating approach, he was able to reduce tensions and create a more harmonious atmosphere. This is in line with leadership principles that emphasize the importance of building positive and respectful relationships between leaders and communities (Ismail & Othman, 2020). Thus, KH. Hosa not only functions as a spiritual leader, but also as an effective mediator in dealing with social conflicts. The political strategy of KH. Hosa in his struggle to build a civilized society ultimately yielded significant results. Through an inclusive and non-intimidating approach, he succeeded in creating public awareness of the importance of worship and education. This can be seen from the establishment of mosques and educational institutions which are now an integral part of people's lives in the Southeast region.

In an increasingly complex and diverse world, the strategy implemented by KH. Hosa can be an inspiration to all of us. He pointed out that positive social change can be achieved through approaches that respect traditions, build good

relationships, and involve the community in the decision-making process. This approach is particularly relevant in the context of community development, where the active participation of community members is key to achieving the common goals of Bülbül (2017). By involving the community in the decision-making process, KH. Hosa not only creates a sense of belonging, but also increases collective awareness of the importance of positive change.

KH. Hosa also understands that to achieve sustainable change, it is important to build good relationships with various elements of society. This is in line with research that shows that effective communication and collaboration between organizations can strengthen social networks and improve collective performance in achieving development goals (Koehnen, 2019). In this way, KH. Hosa is not only a religious figure, but also a visionary and inspirational leader for his community. Strategi KH. Hosa in respecting tradition while encouraging change also reflects the importance of local wisdom in the development process. A culturally sensitive approach can improve the effectiveness of social and educational programs, as well as strengthen social bonds among community members (Puroila & Johansson, 2018). Thus, KH. Hosa manages to create an environment that supports social and spiritual growth, which in turn strengthens the community's commitment to the desired change.

4. CONCLUSION

The conclusion of this journal highlights K.H. Hosamuddin's political strategy in building a civilized society in the Southeast region. It implements an inclusive approach that respects local traditions while encouraging positive change, by involving communities in the decision-making process. This creates a sense of belonging and increases collective awareness among citizens. K.H. Hosamuddin also understands the importance of good social relations with various elements of society to achieve sustainable change. Effective communication and collaboration between organizations are key in strengthening social networks. In addition, he emphasized local wisdom in development, where a sensitive approach to local culture can increase the effectiveness of social and educational programs. Although there is no quantitative data showing a significant increase in income, his contribution to improving the work ethic and community effort is considered a positive impact of his leadership. This journal is expected to provide insights and recommendations for leaders and community leaders in an effort to build a civilized, inclusive, and competitive society in the modern era.

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