

DA'WAH NAHDLATUL ULAMA IN INCREASING TOLERANCE BETWEEN RELIGIOUS COMMUNITIES

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Abstract: *Inter-religious tolerance is essential in maintaining social harmony and harmony in society. In Indonesia, Nahdlatul Ulama (NU) is an Islamic organization that has a major role in advocating the values of tolerance and diversity. In the context of Wana Village, Melinting Subdistrict, East Lampung Regency, the role of NU in strengthening interfaith tolerance is the main focus of this research. This research uses a qualitative approach with data collection techniques that include direct observation in the field, face-to-face interviews with informants, and documentation. Primary data was obtained directly from informants regarding NU's da'wah methods in improving interfaith tolerance in Wana Village, while secondary data included books, journals, scientific papers, and other online sources. The results showed that in Wana Village, the role of the Nahdlatul Ulama community in improving interfaith harmony is very important. As the religious majority and the largest group of religious adherents in the village, the NU community has a great responsibility in maintaining existing pluralism. Not only that, the role of the NU community also includes various efforts that must be carried out to maintain inter-religious harmony. In a life of tolerance, an attitude of openness, acceptance, and respect for differences is very important to maintain.*

Keywords: *Concept of Da'wah, Interfaith Tolerance, Religious Communities*

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INTRODUCTION

Indonesia has experienced rapid development in various ways. Tolerance between religious communities, which is the key to maintaining harmony and peace in society, is one of the most important aspects. With the majority of its population being Muslim, Indonesia has a long history of religious tolerance.¹ Indonesia, which has a diverse population and a majority of Muslims, is known for its plurality, which includes various ethnicities, races, and traditions. Although diversity is a strength, if not managed properly, it can lead to unclear and prolonged conflicts. Disparity and disagreements, especially in terms of ideology and religion, can lead to conflict. Since Indonesia is one of the countries with the largest multicultural population in the world, it is important for every member of society to maintain this diversity.² It is

¹ Subekti Masri, *Multicultural Awareness, Teknik Cinemedication, Dan Bibliotherapy* (Gowa: Aksara Timur, 2020).

² Baharudin Pasaribu and Soiman Soiman, "Strategi Dakwah Nahdlatul Ulama Dalam Membentengi Nahdliyin Dari Radikalisme Di Kota Subulussalam," *Ranah Research: Journal of*

undeniable that conflicts can occur at any time. Therefore, religious awareness about tolerance must be increased to build stronger social injunctions among these groups. It is not enough to just understand tolerance in mind, but there needs to be action to prevent conflicts from becoming more severe.³

Indonesia and other countries around the world have faced significant religious developments in recent years. These developments include issues such as radicalisation, extremism, and intolerance. As a moderate Islamic da'wah organization, Nahdlatul Ulama (NU) plays an important role in promoting an inclusive understanding of Islam and combating extremism and intolerance in this context.⁴ Believe it or not, Indonesia's strength as a country with various aspects of culture, ethnicity, and different beliefs, especially the six legally recognized religions, is due to the Islamic organization Nahdlatul Ulama (NU), which since its birth has maintained its teaching purpose of uniting Indonesia.⁵

Talking about young people in the midst of social change includes how young people are evolving in response to current problems, as well as how their religious beliefs and practices are evolving with the times. The insight and reality of Islam in Indonesia refers to how Islamic concepts and practices are understood and applied in daily life in Indonesia, including how Nahdlatul Ulama (NU) as an Islamic organization significantly contributes to promoting and shaping diverse Islamic perspectives in society.⁶

Tolerance between members of the community is needed to realize a harmonious religious community. Therefore, it is very important to understand tolerance because it is the foundation needed to foster a sense of mutual understanding and respect for existing differences.⁷ With extensive religious knowledge, moderate attitudes in religion always choose the middle way. For this reason, wisdom, sincerity, and courage must be the basis of balance and justice. In all aspects of religious life, moderation is used as a perspective. To encourage religious

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³ Ali Topan, "Toleransi Antar Umat Beragama; Studi Kasus Network Gusdurian Pamekasan Madura," *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial* 5, no. 1 (2023): 105–22, <https://doi.org/10.19105/ejpis.v5i1.6881>.

⁴ Suadi Asyari, *Nalar Politik NU-Muhammadiyah* (Yogyakarta: Lkis Yogyakarta, 2009).

⁵ ST Sariroh et al., "Doktrin Keagamaan Nahdlatul Ulama Sebagai Role Model Toleransi Umat," *POROS ONIM: Jurnal Sosial Keagamaan* 3, no. 2 (2022): 102–13, <https://doi.org/10.53491/porosnim.v3i2.358>.

⁶ Habibah Indah Ratnasari, Muh Nur, and Rochim Maksum, "Peran Nahdlatul Ulama Dalam Menjaga Ukhuwah Islamiyah Pada Bidang Sosial-Agama," *Jurnal Ilmiah Multidisiplin* 1, no. 6 (2024): 15–24.

⁷ Ariq Malik, "Membangun Nilai-Nilai Toleransi Antar Umat Beragama Dan Pluralisme Dalam Film Aisyah Biarkan Kami Bersaudara," *Jurnal Cipi Susu* 3, no. 2 (2021): 4.

moderation and spread ideas, knowledge, and understanding throughout society, action is needed.⁸

This research aims to explore the application of NU da'wah in increasing tolerance in Wana Village. The main focus of this research is to understand the strategies and approaches used by NU in dealing with and resolving religious conflicts, as well as how NU's da'wah principles are applied in this complex social context. With this research, it is hoped that it can provide a clear picture of the role of NU da'wah in promoting tolerance between religious communities in Wana Village. In addition, the results of this research are expected to be a reference for other religious organizations in an effort to build harmony in a diverse society. This research also aims to provide practical recommendations for NU in optimizing its role as an agent of peace and tolerance in society.

RESEARCH METHODS

In this study, a descriptive qualitative type of research was used. This type of research is used to analyze in depth and find reasons or solutions for a particular action.⁹ Qualitative research, based on the philosophy of post-positivism, is used to investigate the conditions of natural objects (as opposed to experiments). The researcher used qualitative research as the main tool, and sampling of data sources was carried out by purposive and snowball, triangulation (combined) data collection techniques, and this analysis emphasized the importance of generalization rather than generalization.¹⁰ This research is a type of Field Research, which is research whose main source of data comes from the field. Qualitative research does not involve the calculation of numbers, but aims to provide a factual and systematic picture of conditions, factors, properties, and relationships between phenomena. This research focuses on gathering fundamental information to understand the phenomenon.¹¹

The object of this research is related to NU's da'wah method in increasing religious tolerance in Wana village, Melinting district, East Lampung regency. The informants are as follows. 1) 2 dai people who played a role in delivering material related to tolerance between religious communities in all events carried out by NU 2) 3 Jama'ah active as mad'u in events carried out by NU and 2 non-Muslim religious

⁸ Aninda Muliani et al., "Moderasi Beragama Sebagai Landasan Dalam Membangun Masyarakat Harmonis: Analisis Kasus Pada Desa Simpang Empat," *Community Development Journal: Jurnal Pengabdian Masyarakat* 4, no. 4 (2023): 8311–19, <https://doi.org/10.31004/jh.v4i5.1628>.

⁹ Adiva Khafifati and Angga Hadiapurwa, "Strategi Pengembangan Koleksi Peprustakaan Smp Negeri 45 Bandung," *BIBLIOTIKA: Jurnal Kajian Perpustakaan Dan Informasi* 7, no. 1 (2023): 97, <https://doi.org/10.17977/um008v7i12023p97-103>.

¹⁰ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan RND* (Bandung: Alfabeta, 2013).

¹¹ M. Ahmad Anwar, *Prinsip Metodologi Dakwah Research* (Yogyakarta: Sumbangsih, 1975).

leaders, namely the community in Wana Village, Melinting District, East Lampung Regency.

RESULTS AND DISCUSSION

Da'wah is an effort that is carried out consciously and planned to convey Islamic teachings in certain ways, aiming to influence others to follow the goal of da'wah without coercion. Da'wah is not just conveying information, but requires several conditions, namely understanding the condition of the da'wah object, choosing the appropriate da'wah material, and compiling the right concept in the da'wah process.¹² Da'wah strategy is a planning that includes a series of activities that are arranged to achieve certain da'wah goals. The success of the da'wah strategy can be seen from how well the preparation is carried out in order to achieve the desired results. In carrying out its da'wah, NU applies various concepts of communication strategies by making the main communicator as an attraction for communicators who are the target audience.¹³ Tolerance between religious people means the freedom to carry out worship in accordance with their respective religions and beliefs, without any prohibitions or obstacles in carrying out the worship they believe. Tolerance is an attitude of respect, acceptance, and appreciation for the cultural diversity of our world, as a form of self-expression and a way of human life. This is maintained through knowledge, openness, communication, and freedom. An attitude of tolerance that includes values of appreciation, respect for rights and differences, and the diversity of others.¹⁴

In the context of NU's da'wah to increase tolerance between religious communities in Wana Village, Melinting District, East Lampung Regency, the author found that NU applies several techniques, namely Tawasuth (moderate attitude), Tasamuh (tolerance), I'tidal (fairness), Tawazun (balance), and Amar Ma'ruf Nahi Munkar (inviting goodness and preventing evil). Analysis of NU's Da'wah in Increasing Tolerance Between Religious Communities in Wana Village, Melinting District, East Lampung Regency.

Tawasuth

Tawassuth is a moderate attitude or an intermediary that is in the middle between two extremes, namely not too strict (fundamental) or too loose (liberal). This

¹² La Adi, "Konsep Dakwah Dalam Islam," *Jurnal Pendidikan Ar-Rasyid* 7, no. 1 (2022): 1–23.

¹³ Widi Artika Basri and Soiman, "Strategi Dakwah Nahdlatul Ulama (Nu) Pada Masyarakat Pesisir Di Kecamatan Pantai Cermin Serdang Begadai," *Ilmu Komunikasi UHO* 9, no. 3 (2024): 531–42, <https://doi.org/10.52423/jikuho.v9i3.233>.

¹⁴ Dinie Anggraeni Dewi and Sofian Abdulatif, "Peranan Pendidikan Kewarganegaraan Dalam Membina Toleransi Antar Siswa," *Jurnal Pendidikan Dan Pengajaran Guru Sekolah Dasar (JPPGuseda)* 04, no. 02 (2021): 103–9.

attitude can also be interpreted as a balanced, not excessive, and acceptable approach in responding to various things, without showing fanaticism or extremism. Tawassuth reflects the principles of life that emphasize balance, justice, and a fair attitude in society.¹⁵

One of NU's efforts to instill the value of tolerance through the tawassuth method is to show an attitude of not making certain religions the most correct, but understanding that all religions—both Islam, Christianity, and Buddhism—teach goodness. NU emphasizes that there is no bad religion, because every religion teaches the values of goodness, comfort, and harmony in relationships between fellow humans. Therefore, NU encourages the understanding that it is not wise to divide people based on the religion they follow.

Tasamuh

Tolerance, or tasamuh, is one of the main factors that maintain the continuity of unity and unity to this day. Without tolerance, the Indonesian nation and state are likely to be divided into small and separate countries.¹⁶ The effectiveness of tasamuh in instilling the values of tolerance is very important to create an inclusive and harmonious society. When the values of tolerance are instilled through the right tasamuh approach, it can strengthen relationships between individuals, groups, and communities as a whole. In addition, the use of real examples or concrete evidence also has an important role in supporting the spread of tolerance values. Through stories, experiences, or cases that demonstrate the benefits and importance of tolerance, the message becomes more relevant and convincing to the audience. By demonstrating the positive impact of the implementation of tolerance, this value can be more easily accepted and understood by the community.

I'tidal

I'tidal, or justice, is a fundamental concept in religious moderation. In the context of religion, i'tidal reflects a fair and balanced attitude in applying religious teachings. This concept prioritizes balance in various aspects of life, such as relationships with God, relationships with fellow humans, and relationships with oneself. The attitude of i'tidal encourages every individual not to lean towards certain extremes, but to stay on the middle path of harmony and justice.¹⁷ The principle of

¹⁵ Yesi Arikarani et al., "Konsep Pendidikan Islam Dalam Penguatan Moderasi Beragama," *Edification Journal: Pendidikan Agama Islam* 7, no. 1 (2024): 1–23, <https://doi.org/10.37092/ej.v7i1.840>.

¹⁶ Moh. Irmawan Jauhari, "Pembudayaan Tasamuh Melalui Pendidikan Islam Multikultural," *Kartika: Jurnal Studi Keislaman* 1, no. 2 (2021): 10–21, <https://doi.org/10.59240/kjsk.v1i2.27>.

¹⁷ Nurul Hasanah, "Implementasi Konsep Dan Nilai-Nilai Tawasuth, Tawazun, I'tidal, Dan Tasammuh Pada Mata Pelajaran Al-Qur'an Hadits Dalam Meningkatkan Nilai-Nilai Moderasi Beragama Bagi Siswa Kelas VIII Madrasah Tsanawiyah Negeri 01 Kota Bengkulu Tahun Akademik 2023-2024,"

i'tidal is reflected in NU's commitment to uphold social justice in society. Based on data from interviews and observations, NU ensures that every villager gets the same rights regardless of religious background. For example, in distributing social assistance, NU ensures that all religious groups receive their fair share. This step not only creates a sense of justice, but also contributes to reducing the potential for social tension in society.

Tawazun

The concept of tawazun in Islam, which refers to the principles of balance, moderation, and middle ground, is very relevant in the context of Indonesia with a large Muslim population. Although there is no specific religious source that directly connects tawazun with Islam in Indonesia, these principles of balance and moderation are reflected in the practices and values of Islam embraced by the Indonesian Muslim community. This concept supports social harmony by encouraging a tolerant, prudent, and non-extreme attitude in living a religious life.¹⁸

NU in Wana Village applies the principle of balance between rights and obligations, as well as between the interests of individuals and the community. Based on observations, social activities involving cooperation between religious communities, such as mutual cooperation and other community activities, are going well. NU encourages the active participation of all religious groups, which contributes to strengthening solidarity and creating social balance in society.

Amar Ma'ruf Nahi Munkar

In terminology, ma'rūf refers to everything that is recognized and commanded by the Shari'ah, which, if done by a person, will bring praise. Meanwhile, munkar etymologically means things that are not recognized by society and are denied existence. The upright implementation of amar ma'rūf nahi munkar will ensure the continuity of Islamic teachings and goodness in society. On the other hand, if amar ma'rūf nahi munkar is ignored, then the evil will be more rampant.¹⁹

This principle is applied wisely by NU by prioritizing an educative approach rather than a confrontational approach. Based on interview data, NU often uses lectures and religious activities as a means to invite the public to goodness and prevent evil in a way that does not offend other groups. This approach has proven effective in

QIYAS: *JURNAL HUKUM ISLAM DAN PERADILAN* 9, no. 1 (2024): 148–59, <https://doi.org/10.29300/qys.v9i1.4819>.

¹⁸ Muhammad Taufiq Ridlo Maghriza, Irwan Ledang, and Uci Purnama Sari, "Tawazun Sebagai Prinsip Wasathiyah Dalam Kehidupan Muslim Kontemporer," *INSANI: Jurnal Ilmu Agama Dan Pendidikan* 1, no. 2 (2023): 164–82, <https://doi.org/10.70424/insani.v1i2.164-182>.

¹⁹ Syamsul Bahri and Besse Hadijah Abbas, "Kedudukan Dakwah Dan Amar Ma'ruf Nahi Munkar," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 1, no. 2 (2020): 17–22, <https://doi.org/10.55623/au.v1i2.9>.

building awareness and commitment of the village community to the values of kindness.

Based on the results of interviews and observations conducted by the author, it can be concluded that NU, through MWCNU in Wana Village, has made various efforts to increase tolerance between religious communities. The concept of "Lakum Dinukum Waliyadin" is applied as a step to prevent disputes between religious communities. However, this is not interpreted as an indifferent attitude, but rather as an invitation to socialize, discuss, and protect each other between religious people. The method of conveying the message of tolerance is carried out with a gentle and understanding approach, through study, recitation, and interaction in daily life. NU realized that imposing an attitude would only cause resistance, so it chose a more subtle approach in conveying a message of tolerance.

The process of instilling the value of tolerance takes a long time to be firmly embedded in society. NU is also active in displaying tolerance in daily life practices, such as in mutual cooperation, religious activities, and in holiday celebrations. The main goal of NU's efforts is to create a safe, peaceful, and comfortable environment for all religious people. This also received support from non-Muslims who felt the positive impact of NU's efforts in instilling the value of tolerance.

CONCLUSIONS

This study shows that NU's da'wah, which implements the principles of Tasamuh, Tasawuth, I'tidal, Tawazun, and Amar Ma'ruf Nahi Munkar, has succeeded in increasing tolerance between religious communities in Wana Village. Despite the challenges of reaching out to some community groups, such as newcomers and individuals outside the NU network, NU's consistent and inclusive efforts have resulted in positive changes in the attitudes and behaviors of rural communities. In conclusion, NU's da'wah in Wana Village proves that the application of these principles can significantly increase tolerance between religious communities. This approach not only creates peace and harmony, but also strengthens social bonds and solidarity among villagers. NU's efforts are a good example to be applied in other diverse communities, in order to create a more tolerant and harmonious society.

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