RELIGIOUS TOLERANCE AS A DA'WAH MOVEMENT PLURALIST SOCIETY IN INDONESIA

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Abstract

Indonesian Muslims are faced with the emergence of a small number of intolerant, exclusive, rigid Islamic groups and other groups that easily express hostility and carry out conflicts. On the other hand, Muslims are also faced with the emergence of an Islamic community that tends to be liberal and permissive. The two groups are classified as the extreme right (tatorruf yamini) and the extreme left (tatorruf yasari), which are against the ideal form of implementing Islamic teachings in Indonesia and even the world. In fact, Islam has very clearly taught about tolerance in religion, especially since Indonesia is a pluralist country that adheres to many religions. This study uses qualitative method. While the data collection is using literature study information. This research obtained several important findings that da'wah is an obligation that every Muslim should carry and convey in wise and wise ways. In the implementation of da'wah in a pluralist society, the method of da'wah bi al-hikmah must be put forward. The diversity or plurality of human life in various ways is *sunnatullah*. Living in a pluralistic society will exist if everyone understands each other, respects each other, and accepts each other.

Keywords: *Da'wah, Tolerance, Pluralist*

A. Introduction

Islam as *rahmatan lil alamin* religion, is a conceptual axiomatic which provides reinforcement of belief for its adherents (the Islamic community). However, at the level of social reality, the conceptualism of Islam *rahmatan lil alamin* requires a comprehensive and inclusive understanding of Islamic teachings because at the level of reality there are various kinds and kinds, namely various ethnicities, cultures, languages and religions. This is known as religious pluralism in Islam. Diversity is a difference that must be recognized by Muslims. In the context of the cultural culture of the Muslim community, differences are found in the respective areas where Muslims live.

According to KH. Abdrurrahman Wahid and NU Tradition, named for local wisdom. In the perspective of da'wah which is concentrated on the development of Islamic society, that cultural culture (*al-Urf*) according to Abu al-Fatah al-Bayanuni is called *da'wah* material as a source of change in Islamic society. The problem is how to empower local wisdom in an Islamic community that is able to create a comprehensive understanding and be accommodating (tolerance) towards differences in religion, ethnicity, culture, and language in the community.

Recently, Indonesian Muslims have been faced with the emergence of a small number of intolerant, exclusive, easily *kafir* people, rigid, and other groups that easily express hostility and conflict. On the other hand, Muslims are also faced with the emergence of an Islamic community that tends to be liberal and permissive. The two groups are classified as the extreme right (*tatorruf yamini*) and the extreme left (*tatorruf yasari*), which are against the ideal form of implementing Islamic teachings in Indonesia and even the world.

As medieval people and living in Indonesia, They reject religious thoughts or understandings and ideology as well as the movements of the two groups, because they are not in accordance with and even contrary to the values and principles adopted and developed by the Indonesian nation. Islam *wasatiyah* is actually the teachings of the archipelago ulama that have been adhered to and practiced by Muslims in Indonesia.

The Prophet Muhammad SAW as the central axis of diversity has taught his followers to respect differences in beliefs and beliefs as many of the verses of the Al-Qur'an and the Prophet's hadiths have alluded to. Respecting the beliefs of others does not categorize following their understandings and teachings, nor is it interpreted as a form of acknowledging the truth of these teachings. Because all religions are exclusive, meaning that every adherent of a certain religion must think that their religion is the most correct one. Likewise with Islam, if the Prophet Muhammad SAW considered other religions to be true after the arrival of Islam, of course the Prophet SAW did not preach to humans to invite people to embrace Islam only.

Respect for the beliefs and beliefs of others in the context of social plurality, it is important to always be instilled, considering that Islam itself teaches this in order to maintain the stability of social plurality. In the context of prophetic history, when the Prophet SAW was in Medina, the people were not only inhabited by the majority of Muslims in the early era of Islam, but also non-Muslim people. The Prophet SAW actually taught his followers to still respect them and consider them part of the population of Medina who must be respected for their beliefs. Pluralism literally means plural, several, various things, various or many. Therefore, something that is said to be plural must consist of many types, various viewpoints and backgrounds.[1]

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[1] Syafa'atun Elmirzanah, et. al., *Pluralisme, Konflik dan Perdamaian Studi Bersama Antar Iman,* (Yogyakarta: Pustaka Pelajar, 2002), h. 7.

B.   Discussion

The term pluralism itself is actually an old term which is getting the full attention of everyone these days. The old term said because the discussion about plurality has been further elaborated by Greek philosophical thinkers conceptually with a variety of alternatives to solve it. These thinkers define plurality differently, complete with a variety of solutions to deal with plurality. Permenides offers a different solution to Heraclitos, so Plato's opinion is not the same as what Aristotle put forward.[2] This means that the issue of plurality is actually as old as humans.

Before political, ideological and economic considerations or interests accompany a person's life, in daily practical life, mankind has lived a pluralistic life in a natural and just way. Life flows as it is without any prejudice and other, more complicated calculations. Problems arise when various interests and considerations stick to the patterns of interaction between humans. Moreover, if the above interests mentioned are more prominent, then friction and conflict are inevitable.

The Indonesian nation itself is a nation that is often referred to as the most diverse nation in the world. In a country with a population of more than 200 million people, there are no less than 300 ethnic groups with their respective cultural identities, more than 250 languages spoken, various customs and various religions. Yet life goes on as it is for years. People with different tribes can live in harmony with other tribes with different customs, languages, religions and beliefs. Friction and conflict often occur because they are part of the dynamics of society, but all existing friction is still under control. The situation changes when the supporting community is unable to respond to and manage all the differences and conflicts that exist to become "social energy" for the fulfillment of common interests.

Therefore, in a pluralist society, the harmony of living together must always be maintained and maintained. To maintain harmony in life in a pluralistic society, it is necessary to take the following steps:

a. Mutual acceptance, here each subject sees and accepts other subjects with all their existence, and not according to the will and will of the first subject. In other words, each religious group accepts other religious groups, regardless of differences, strengths or weaknesses.

b. Mutual trust is a reality and a statement of mutual acceptance. The main obstacle in maintaining social harmony is the loss of mutual trust and mutual prejudice and mutual suspicion. Therefore, lasting or not, cracking or not a good relationship between individuals and between groups is largely determined by the persistence or failure of mutual trust. Thus harmony in social life between religious people will be maintained by giving mutual trust between one religious group and another.

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[2] Perbincangan pluralisme menurut Amin Abdullah sesungguhnya tak lebih seperti *put a new wine in the old bottle* (memasukkan minuman anggur baru dalam kemasan lama). Baca M. Amin Abdullah, *Dinamika Islam Kultural: Pemetaan Atas Wacana Islam Kontemporer*, (Bandung: Mizan, 2000), h. 68.

c. The principle of positive thinking. Functional harmony between religious communities as a regulator of external relations in a social manner that manifests with cooperation in social processes. Therefore, each party must strive so that every problem that arises, is faced, is resolved and resolved objectively in a positive way of thinking.[3]

This broad grounding of the plurality of various layers of religious society will lead to pluralist attitudes for the wider religious community as well. This awareness can be socialized nationally, starting with religious leaders from each religion. The pastor or pastor in Christianity is the most strategic figure in bringing his congregation to realize the urgency of the existence of plurality for the Christian community. Ustadz or muballigh is the most important figure in Islam to teach the Muslims in his environment. The monk or priest is the most influential figure in providing a spirit of plurality for Buddhism and Hinduism.[4]

The relationship between Muslims on the one hand, and Christians and Jews on the other, always illustrates the tensions generated not solely by religious factors, but also by factors outside of religion, especially economic and political factors.[5]

M. Quraish Shihab, commented that the relationship between humans is a brotherly relationship, not a "take and give" relationship. Treat others as brothers, aren't we all from one mother and father. Aren't we are all sick when pinched and happy to be comforted. This brotherhood demands a harmonious relationship and a relationship of "visit, exchange gifts". Religion does not prohibit the acceptance or giving of gifts from and to anyone as long as it does not cause defamation of aqidah.[6] Thus it is understood that in Islam it is not prohibited to accept and give assistance or gifts even though different religions or beliefs.

C.   Research Methodology

According to Mardalis, the method can be interpreted as a way to do a technical thing by using thought carefully to achieve the goal, while research itself is an effort in the field of science that is carried out to obtain facts systematically to realize the truth.[7] According to Kartini Kartono, the research method is a way of thinking and doing that is well prepared to conduct research and to achieve research objectives.[8] Based on this opinion, it can be concluded that what is meant by research methods is one of the branches of science in which it discusses the methods used by researchers to conduct research which has a function as a reference or a method used to obtain information about a data

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[3] Husain al Munawar, H.Said Agil, *Fihih: Hubungan Antar Agama,* Cet. II; (Jakarta: Ciputat Press, 2003), h. 11.

[4] *Ibid.*

[5] Nasution, Harun, *Islam Rasional: Gagasan dan Pemikiran,* Cet. III; (Bandung: Mizan, 1995) h. 269.

[6] Shihab, M.Quraish. *Lentera Hati,* Cet. XIII; (Bandung: Mizan, 1998) h. 445-447

[7] Mardalis, *Metode Penelitian Suatu Pendekatan Proposal*, (Jakarta: Bumi Aksara,2004), Cet. Ke-7, h. 24.

[8] Kartini Kartono, *Pengantar Metodologi Riset Sosial,* (Bandung: Mandar Maju, 1996), Cet. Ke-7, h. 20.

accurate. To achieve correct knowledge, a method is needed that is able to deliver researchers to valid and authentic data.

This study uses a qualitative method. While the data collection is through literature study information. The purpose of this research is to interpret and describe the data related to the current situation, attitudes or views that occur in society, contradictions of circumstances or more, the influence of a condition and others. In research, researchers seek information through books, magazines, newspapers, and other literature to form a theoretical basis.[9] This research is also to examine written sources such as scientific journals, reference books, literature, encyclopedias, scientific essays, scientific works and other sources either in written form or in digital format that are relevant and related to the object being studied. As for the object of this research study is in the form of texts or writings that describe and explain about religious tolerance as a movement to preach a pluralist society in Indonesia.

D. Dakwa To The Pluralist Community Of Indonesia

When living and interacting with other people from different countries with different cultures, all yearn for peace and happiness. Only prejudice and ethnocentrism make people feel and behave as if they are better than others.

Al-Qur'ān gives advice that in carrying out and maintaining Islamic brotherhood an open attitude is needed, namely the attitude of being willing to admit the truth of others if it is true and admit one's own mistakes if it turns out to be wrong. This is not easy to do, because it requires a very, very high level of sincerity and honesty, so you don't feel right yourself.

Understanding, appreciating and practicing the teachings and systems of spreading religion or what in Islam is known as "al-da'wah". Correct understanding of all problems in turn will be very useful in responding to the problem of plurality of the ummah in various aspects which have recently been torn apart.

Facing mad'u with various educational levels, social strata, and cultural backgrounds, the da'i need wisdom, so that the teachings of Islam are able to enter the inner space of the mad'u appropriately. Therefore, the da'i are required to be able to understand and understand at the same time take advantage of their backgrounds, so that the ideas received are felt as something that touches and soothes their hearts.[10]

Da'i and muballigh in conveying religious messages to the community will face a pluralistic society. Thus, the da'i and muballigh must be able to accommodate the overall target of the da'wah (mad'u). So that in the implementation of da'wah the preachers and muballigh are required to understand the object of the da'wah from various aspects.

Muslims are commanded to always affirm that all of us, adherents of these different scriptures, both worship the One and Only God, and are equally submissive (muslimūn) to Him. Even if we know for sure that someone else is

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[9] Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2006), h. 72.

[10] Munir, M. dkk., *Metode Dakwah*, Edisi I, (Jakarta: Kencana, 2003), h. 11-12.

worshiping an object of worship that is not Almighty Allah, we are still prohibited from being disrespectful towards that person. According to the al-Qur'ān, such an attitude will turn them against and commit the same act of disrespect towards Allah Almighty, as a result of an impulse of hostility without adequate knowledge. Even against those who commit attacks and immodesty, good worldly associations must still be guarded.[11]

All nations are equal and equal in their imperfection. However, they have advantages over the others, it is solely because of their potential, coupled with the choices and efforts they face, so that plurality, plurality and differences are the sunnah of Allah for humans, as well as the existence of pairs.

How did the prophets and Muslims from time to time apply divine principles and values in creating a peaceful life in the midst of a society of different religions, cultures, races, ethnicities and nations. The principle of Muslim relations with other people is explained by Allah SWT. in al-Qur'an and through his messenger the prophet Muhammad. where it must be established on the basis of the values of equality, tolerance, justice, independence, and human brotherhood (al-ikhwah al-insaniyah). These Qur'anic values are recommended by Islam as the main basis for human relations with a background of differences in race, ethnicity, religion, language and culture. Religious tolerance as a propagation movement for Pluralist society in Indonesia can be done by the following methods:

1. Wise and Transformative Da'wah

Real perspective in the field show that knitting the ropes of harmony and tolerance amidst religious plurality is not an easy matter. The following factors are clearly a threat to tolerance. First, the aggressive attitude of religious followers in preaching their religion. Second, there are religious organizations that tend to be oriented towards increasing the number of members quantitatively rather than improving the quality of the faith of their followers. Third, economic disparities between adherents of different religions. In order to minimize threats like this (especially the first and second threats), inevitably Muslims, as well as other people, are required to organize activities of spreading or preaching religion in a more proportionate and mature manner.[12]

This maturity needs the attention of all parties because efforts to foster religious harmony are often hampered by the fact that the socialization of religious teachings at the grassroots level is dominated by preachers who are less sensitive to religious harmony. The high spirit of preaching from these proselytizing activists is often tainted by vilifying the property (religion) of others.

In connection with this, the following points seem to be fundamental issues that must always be pursued, if Islam is to be a blessing for all nature. The three things are (1), the preparation of a da'i that is wise at the same time has an inclusive, not exclusive, attitude; (2), choosing material that is soothing to

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[11] Madjid, Nurcholis, *Kehampaan Spiritual Masyarakat Modern*, (Jakarta: Mediacita, 2000), h. 4.

[12] Burhanuddin, Jajat dan Arif Subhan, eds., *Sistem Siaga Dini terhadap Kerusuhan Sosial,* (Jakarta: Balitbang Agama Depag RI dan PPIM, 2000), h. 28.

preaching and (3), preaching with a transformative paradigm as a capital towards cooperation between religious communities. First, it is closely related to the preparation of a preacher's personal competence, while the remaining supporting competencies must be a concern for a preacher or preacher.

2.   Da'i which is Arif again Inclusive

It is the duty of every Muslim to not only carry out his religious teachings, but also preach the condition of himself and others wherever and whenever. Da'wah as an effort to spread Islamic teachings is a sacred mission as a form of faith for every Muslim in the truth of his religion. Al-Qur'an surah al-Nahl (16): 125 explicitly states, "Call (people) to the way of your Lord with good wisdom and lessons and argue with those who are good (too). Indeed, it is your Lord who knows best who has strayed from His ways and He is the one who knows better those who are guided ". Likewise, a hadith that we often hear explicitly calls for us to convey the truth from the prophet even though one verse (a little) and several other propositions are compatible with the suggestion of preaching.

From the above verse, one thing that is certain and must be underlined is that the preaching should be done wisely and with maturity. Maturity as a ummah that will deliver the nobility of Islam in the eyes of other groups and make others feel safe (secure) and not threatened by Islam. In order for such a noble goal to be achieved, the following things should be owned by a preacher in preaching to a plural society.

First, realizing the heterogeneity of the target community for the da'wah (mad'u) it faces. The diversity of the target audience for da'wah demands various methods and materials as well as da'wah strategies according to their needs. The Prophet himself through his hadith advised us to give advice, information to others according to the level of cognitive ability ('uqulihim).

Second, preaching should be done by denying the elements of hatred. The essence of da'wah must involve meaningful dialogue full of wisdom, care, patience and compassion. Only in this way will the audience consciously accept a preacher's invitation. It must be realized by a preacher that the truth he is conveying is not the only single truth, the only most valid truth. Because, although the truth of religious revelation is absolute, human involvement in understanding and interpreting religious messages is always overshadowed by the subjectivity or human horizon of each person.

Third, da'wah should be done persuasively, far from coercive attitudes because such an attitude in addition to being ignorant will also result in people's reluctance to follow the call of the da'i which will ultimately make the holy mission of da'wah fail. "And say, the truth comes from your Lord. So, please (voluntarily) whoever wants to believe believe and whoever disbelieves please (QS. Al-Kahfi (18): 29); There is no compulsion in embracing the religion (Islam), indeed there is a clear difference between the true and the false. (QS. Al-Baqarah (2); 256).

Fourth, avoid thoughts and attitudes that insult and denigrate religion or blaspheme God which is the belief of other religions. In surat al-An'am (6); 108, Allah said, "And do not eat the gods they worship, because they will later eat God by transgressing without knowledge". There is nothing wrong if the ethics

of preaching slightly mimics the ethics of advertising. One of the ethics that is widely agreed in the activity of offering a product is in addition to not forcing consumers to buy a particular product, also the prohibition of insulting or disparaging other products. If that is done, of course, the aggrieved parties will conduct a summons, protest and may result in complaints of defamation.

Fifth, tolerate differences and stay away from extremism in religion. The principle of Islam in religion is the attitude of the middle way, moderate (umatan wasathon). A number of verses of the Qur'an and Hadith strongly encourage Muslims to take the middle path, stay away from extremism, avoid rigidity or rigidity in religion. Extremism will usually lead to intolerance, claiming one's own opinion as the most valid and true (truth claim) while others are wrong, misguided, heretical (heterodox). Alwi Shihab expressed the statement of Abû Ishaq Al-Syatibi who stated, "Lack of religious knowledge and arrogance are the roots of heresy and division of the people, and can eventually lead to internal strife and division slowly".[13]

The things above and of course coupled with the personal competences that a preacher must have, if carried out seriously it will be very useful for efforts to maintain harmony among all religious adherents. In addition, the personal competence that a preacher must have can only be achieved if the da'i not only has a lot of knowledge about his religion, but also has the correct understanding in translating Islamic moral messages.

In addition, of course the Islamic principles of pluralism and respect for it must be well internalized in every preacher. The Islamic principle of pluralism is reflected both in the ethical-normative foundations documented in the Koran and al-Hadith as well as historical records of the Prophet Muhammad's experiences when he encountered other religions.[14]

Examples of verses from the Qur'an that can be used as a basis for respect and correct attitude towards pluralism, for example, QS. al-Baqarah (2); 62 and 148; These two verses in addition contain the fact that plurality is part of Sunnatullâh and also through plurality we are required to compete in goodness. (fastabiq al-khairât). Pluralism is also God's policy that applies in history (Surah al-Rum (30): 22 and al-Baqarah (2): 213.

This means that the fact of such plurality is God's own desire, because if Allah willed, He certainly created humans in one community only. Ideas such as this are repeated in many places in the Qur'an with different emphases such as testing the quality of the servant against His gift (QS.al-Ma'idah (5): 48); a warning that they like to disagree (QS. Hûd (11): 118); giving instructions for those who want to follow God (Surah al-Nahl (16): 93) and enter the desired person into His mercy (Surah Al-Syrâ (42): 8).

Al-Qur'an also explicitly teaches that basically mankind is single (Surah al-Baqarah (2): 213; Yusnus (10): 19). Religion is 'one' in its substantive and esoteric dimensions. However, it is important to note that "unity" does not mean "uniformity". Even though it looks different from the outside, in every religion

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[13] *Ibid.*, h. 257.

[14] Coward, *Pluralisme, Tantangan Agama-agama*, (Yogyakarta: Kanisius, 1989), h. 89.

there is a similarity, namely the highest reality that is the ultimate goal (al-gardh) of each religion. Because of this similarity, the al-Qur'an invites all religious communities to look for common ground or commonly known as the sentence-un sawâ'itu.[15]

"Say by you (Muhammad): O Ahl al-Kitâb! Come to the point of meeting (sentence un sawâ ') between us and you: namely that we do not worship other than Allah and do not associate Him with anything, and that some of us do not appoint some of the others as "Gods" apart from Allah " .

The invitation to find common ground among adherents of religions outside of Islam, often referred to as Ahl al-Kitab,[16] has further implications in the form of the belief that: anyone can get "salvation" as long as he believes in Allah, on the Day of Judgment and does good. . Because for all of them, Allah has provided their respective rewards, there is no worry for them, nor is they sad. (Surah Al-Baqoroh (2); 62 and a verse similar to this (Surah al-Mâi'idah (5); 69).

It is interesting to mention that the attention and recognition of Islam to other religions as above is actually a part and at the same time an imperative for the perfection of a Muslim's faith. [17]This means that if someone wants his faith to be perfect, it is obligatory for him to acknowledge and respect other religions. It is not surprising that such a high tolerance is a separate note for Islamic observers such as Cyril Glasse who stated; "The fact that one revelation (Islam) calls other revelations as abash is an extraordinary occurrence in the history of religions."[18]

It is clear that the attention of the Koran to the existence of plurality is not only limited to recognition or accommodation of its existence, but also closeness and mutual respect (Surah al-Ma'idah (5): 82-83). More than that, the respect of the Koran for other religions, other prophets and their holy books, is also not only a respect for formality, but an acknowledgment of their truth as well. In fact, Islam views it not as "another religion" that must be tolerated but as a religion that really exists by law and is truly a revealed religion from God.[19]

Departing from the distinctive view of the Koran on pluralism, we can actually draw `ibrah that the understanding of pluralism is not enough by saying that our society is plural, diverse, of different ethnic groups and religions, which in fact seems to imply fragmentation. not pluralism. Pluralism must be understood as "a genuine engagement of diversity within the bonds of civility).

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[15] Rahman, Fazlur. *Major Themes of the Qur'an,* (Chicago: Bibliotheca Islamica, 1980), h. 21.

[16] Madjid, Nurcholis., *Op.cit,* h. 52.

[17] Azra, Azumardi. "Bingkai Teologi Kerukunan: Perspektif Islam" dalam *Konteks Berteologi di Indonesia: Pengalaman Islam* (Jakarta: Paramadina, 1999), h. 34

[18] Glasse, Cyril. "Ahl al-Kitab", dalam *The Concise Enciclopaedia of Islam,* (San Francisco: Harper, 1991), h. 27.

[19] Al-Faruqi, "The Role of Islam in Global Interreligious Dependence" dalam *Toward a Global Conggress of the World an Religions,* ed. Waren Lewis, (New York: Bary Town, Univication Theological Seminary), P. 22-23

[20]In short, pluralism cannot be understood simply as a "negative good" (negative good). Where pluralism is only used to eliminate fanaticism (ta'âshû-biyah).[21]

3.   Soothing Da'wah Materials

After having personal competence (or rather basic ethics) and internalizing the values or principles of plurality in a preacher, the next step that a preacher must pay attention to is to choose da'wah material. Choosing the da'wah material referred to here is to put forward religious messages that provide coolness and avoid the provocation of the masses in a destructive direction.

In addition to being determined by positive appreciation to 'others', to choose the material of preaching as referred to above, the most important thing is the maturity of the preachers in understanding Islamic messages or moral ideas as a whole. Just a simple illustration, why do we like to highlight verses such as "The Jews and Christians will not be willing (towards you) until you follow their religion" without being accompanied by an explanation of the context of the verse, while there are many other (pluralist) verses that respect other religions. as revealed above. Or another example, why the hadith of the Prophet which means, "Say greetings to other people, both those you know and those you do not know (man arofta wa man lam ta'rif)"[22] are instead pressed by the prohibition or fatwa that prohibits Muslims from greeting people. other (religion).[23]

The phenomenon of diversity, which better describes the tangled face of inter -religious relations, is not only due to the preacher's choice of da'wah material, but also by other factors. One of them is the lack of understanding of the dialectic of the text and the context that results in errors in practice as well as the spread of Islamic law. If this error is still limited to individual practice of course there is no problem. The question becomes complex when these misunderstandings are communicated and preached to the general public. The reason is clear, Islamic law which is rich in values and principles for the benefit of mankind will be reduced to the point of disappearing altogether.

Benefit is the essence of Islamic law. Al-Syatibi very well describes this. According to him, religion not only contains teachings that emphasize aspects of worship or ritual (ta'âbudiyah) alone, but also brings benefits for human beings (al-maslahah al-'âmmah).

The da'wah orientation, which is more focused on improving the quality of individual faith with emphasis only on obedience to religious rituals, has neglected an important dimension in da'wah. The neglected dimension of da'wah is the development and empowerment of the Muslim community as a whole. The backwardness, backwardness and marginalization of Muslims from today's global chess (civilization) are some of the realities that are less touched in the material of da'wah.

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[20] Rahman, Fazlur. *Op.cit.*, h. 21

[21] *Ibid.*, h. 31

[22] Musa Syahin Lasyin. *Fath al-Mu'im: Syarh Shahih Muslim,* Bagian I, (Kairo: Maktabah al-Jâmiat al-Azhârîyah, 1970), h. 233-237.

[23] Madjid, Nurcholis., *Op.cit*, h. 66-78.

It is no exaggeration to say that the activity and movement of da'wah (in all its ways, forms, and manifestations) is like a backbone of Islamic survival. Without an activity and a da'wah movement, Islam is of course something that is difficult and cannot even develop. That is why, the Prophet Muhammad SAW in a hadith emphasized, "convey anything that comes from me even one verse". This means that da'wah is an important task or a fundamental obligation that must be carried out by every Muslim and Muslimah in accordance with their respective abilities.

Looking at the current situation in modern society that has a more complex, comprehensive building social structure, patterns and movements of da'wah requires organizations that apply modern management principles, such as program preparation and evaluation of the implementation of the program. By using these modern management principles, the da'wah programs that have not been realized will be able to be evaluated and for the future can also be realized.

Da'wah programs that have been implemented can still be maintained and the intensity of their implementation increased. On that basis, the da'wah program can be arranged based on a scale of priorities by considering the need for da'wah for the short and long term. By using adequate funds and applying the principles of modern management in the implementation of da'wah and also supported by quality human resources, it is expected to achieve the goals of da'wah that have been programmed.

4. Da'wah of Islam and Religious Freedom

As discussed above, da'wah is basically an invitation, not coercion (either overtly or in a covert and covert way). Allah forbids forcing Islam to be embraced by non-Muslims. The duty of Muslims is simply to preach, and not to force everyone to embrace Islam. God says in Q.S. Jonah verse 99: "And if your Lord willed, surely all the people of the earth would have believed. So do you want to force people so that they become believers all? ".

The affirmation of God also teaches and acknowledges the existence of the principle of religious freedom for human beings. Man is free to choose and practice a religion that he believes is true. Of course, every choice of a person and his or her adherence to or belief in a particular religion (as well as choosing something) is accompanied by an ethical and theological consideration, awareness and responsibility. In this connection, every believer of a particular religion has a right to respect and honor the followers of other religions who choose and practice a religion different from his or her religion.

By using and developing such a mindset, freedom of religion will remain upheld in line with the principle that freedom of religion is one of the most fundamental human rights, the realization of which in the country is strongly emphasized and guaranteed by the 1945 Constitution article 29. Therefore we as a nation are very much in love with the homeland even if there is pluralism or pluralism in religion, that does not make us divided and hate each other. Let us apply the principle of Bhinneka Tunggal Ika, although different but still one.

E. Conclusion

From the description presented above, some conclusions can be drawn as follows:

1. Da'wah is an obligation that is borne by every Muslim and conveyed in wise and prudent ways.
2. In the implementation of da'wah in a pluralist society, the method of da'wah bi al-hikmah must be given priority.
3. The diversity or pluralism of human life in various ways is a sunnatullah.
4. Recognizing and accepting diversity in all aspects is something that is natural.
5. Life in a plural society will exist if everyone understands each other, understands each other, respects each other, accepts each other and understands each other.
6. Dakwah Islamiah will be more meaningful if done by involving cooperation with all parties, including those who are outside Islam.

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