Inclusive *da'wa* on Indonesian people: The role of people in the view of Auguste Comte

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Abstract

Purpose - The purpose of this research is to find out the reasons why inclusive *da'wa* is needed in Indonesian society, to find out the impact of inclusive *da'wa* material on the Indonesian's lives, and to find out the opportunities and obstacles for implementing inclusive da'wah in Indonesia.

Method - The research's type is qualitative research with a multidisciplinary approach, so the data collection use observation method and documentation with Auguste Comte's positivism theory is then analyzed and a conclusion is drawn.

Result - The results showed that inclusive *da'wa* is required in Indonesian society because Indonesian society is plural, and consisting of diversity so in spreading friendly Islamic teachings it is not only possible to implement it in theory which is based on Alquran and Hadith. On the other hand, knowledge is required as an approach to seeing Indonesian society.

Implication - The impact of inclusive *da'wa* material on the people's lives in Indonesia has influenced changing people's mindsets. Significantly, now society, in general, can understand differences as a necessity that their existence must be respected.

Originality – This article examines inclusive *Da'wa* referring to Auguste Comte.

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Abstrak

Tujuan – Tujuan dari penelitian ini adalah untuk mengetahui alasan mengapa da'wa inklusif diperlukan dalam masyarakat Indonesia, untuk mengetahui dampak materi da'wa inklusif terhadap kehidupan bangsa Indonesia , dan untuk mengetahui peluang dan hambatan pelaksanaannya . da'wa inklusif di Indonesia.

Metode - Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan multidisiplin, sehingga pengumpulan data menggunakan metode observasi dan dokumentasi dengan teori positivisme Auguste Comte kemudian dianalisis dan ditarik suatu kesimpulan.

Hasil - Hasil penelitian menunjukkan bahwa da'wa inklusif diperlukan dalam masyarakat Indonesia karena masyarakat Indonesia adalah plural, terdiri dari keragaman sehingga dalam menyebarkan ajaran Islam ramah tidak hanya mungkin untuk menerapkannya dalam teori yang didasarkan pada al-quran dan hadits. . Namun di sisi lain, pengetahuan dibutuhkan sebagai pendekatan dalam melihat masyarakat Indonesia.

Implikasi - Dampak materi da'wa inklusif terhadap kehidupan masyarakat di Indonesia telah membawa pengaruh terhadap perubahan pola pikir masyarakat. Secara signifikan, kini masyarakat pada umumnya mampu memahami perbedaan sebagai keniscayaan yang harus dihormati keberadaannya.

Orisinalitas – Artikel ini mengkaji da'wa inklusif yang mengacu pada Auguste Comte.

Introduction

As a social creature, human regardless of the religion embraced has similarities in spreading Islam in a friendly way and understood by all. The process of Islam spreading is then called *da'wa* which essentially is for all mankind. It means that *da'wa* disregards the religion, but for all people both Moslem and non-Moslem. *Da'wa* practice is clearly demonstrated by Rasulullah SAW who brought a message from Allah to change the life order from the *Jahiliyah* era to the new era that we as Moslems have to continue (Asmar, 2018).

Historically, Indonesian is known for its hospitality culture towards other cultures with an open-minded mindset toward foreign people outside of Indonesia. It is clarified with diversity existing in Indonesia in terms of language, custom, tribe, nature, as well as religion. If it is seen more closely from almost all aspects, Indonesia is highly complex, it is the home for many religions such as Islam, Christian, Catholic, Hindu, and Buddhism, despite a majority of its people embracing Islam (Anas & Adinugraha, 2017)

Discourse about the relationship between religious people, has been a monumental phenomenon (topic of the day), either in official forums or in the academic world. It makes either printed or electronic media become more productive in spreading issues about religion. All layers of people show their care for religion, which could be seen in the change of the world nowadays, which is not only dominated by the advance of science and technology but also by the development and the improvement of awareness and the implementation of religious teaching (Rahman, 2016).

A long dynamic faced during the *da'wa* faced by the *ulama* in this country becomes the measurement that the difference between a *dai* and *mad'u* clearly still has a great gap. It is because the breakthrough and the method used were old-fashioned. a model that could answer the challenge in this modern era is required. Even though we could not deny the role and the service of *ulama* (Moslem scholars) in this nation was very huge in spreading the *da'wa* in a peaceful way that made the face of *da'wa* not only belong to one group but accepted by all groups within the nation. Therefore, *da'wa* becomes a way to still be able to answer the challenges, so that new methods are always required to keep *da'wa* on its main objective along with the changes occurring surrounding it. (Khotimah, 2017).

Religion is crucial in life. The study of *da'wa* science is part of Islam as written in Quran and Hadith. Study on *da'wa* almost does not encounter differences from another Islamic study, so *da'wa* as a science is a part of Islam in terms of teaching as well as science (Basit, 2013) producing a *da'wa* behavior identifying *mad'u* from the point of view of cases, credibility, theory, background, as well as accuracy that was done gradually with *da'wa* as its framework. This is where a model of *da'wa* development with inclusive insight and tolerance is required to be actualized in life and becomes the duty of the current *dai*.

Research Methods

This research is categorized into descriptive qualitative research that tries to produce descriptive data, systematic, factual as well as accurate descriptions of facts, characteristics, as well as relationships among the occurring phenomena which are then analyzed through a repeated approach. The approach does not overlap with Islam as its theoretical framework within Indonesian people towards the importance, the effect as well as opportunities, and obstacle of inclusive *da'wa*

in Indonesia. The research used in this article is known as naturalistic inquiry; research conducted naturally based on reality (Moleong, 2007). Where the real condition is made as to the part that is concluded on its bases (Moleong, 2007). According to some references, we could identify that qualitative research is an approach applied in identifying an argument obtained in the field (Sukardi, 2007). Therefore, when we explain the objective of this article, the author tries to explain how inclusive *da'wa* especially on Indonesian people in the study of Auguste Comte, is obtained from the data sampling in the field, especially on *da'wa* study.

Result and Discussion

The development related to the inclusiveness and the tolerance of *da'wa* is still not attractive. Therefore, the current figures, groups, countries of Islam or other religion do not understand that it produces riots from the behavior of religious exclusiveness, chauvinism, moreover if it is seen through "*monism*" on various understandings. While seeing the history of human development, the role of *da'wa* and Islam cannot be separated as Islam's slogan that it is kind and accepted by all mankind. If everyone wants a common objective, it is clear that a method that could be accepted and implemented is required. A method based on inclusive *da'wa* of Islam that could understand the difference with tolerance that could accommodate the religious behavior.

Inclusive *da'wa* in the contemporary era has become a reference along with the current development in terms of Indonesian people that have plural diversity. A plural community means that Indonesian people tolerate the difference that they could grow and could not be avoided (Khotimah, 2017)(Karim et al., 2021). Therefore, an inclusive method that could be accepted and implemented in daily life is required. We cannot avoid our destiny that it makes us aware that differences exist. We hold onto this to determine our behavior as well as thoughts so that we could accept the difference existing in our community. Therefore, a *dai* has to provide understanding to Indonesian people in the middle of the development era that we cannot escape from. It aims to create a community that realizes that different is a must, but still respects each other, and unites within the nation without forgetting our identity that in diversity we have the common objective to keep Indonesia safe. (Anshory et al., 2020).

Study of religion is closely related to the complex mindset of its community. Such complexity makes religion have the power to unite the community with the diverse social context. Social context related to the community has become an obligation in implementing the life that guarantees each individual to be able to do their activities safely and peacefully. Therefore, an inclusive concept is required as a way to respond to differences within the community. That each individual and religion has its own truth even though there are thoughts that the one's belief is not as perfect as ours (Rasyid, 2016).

Da'wa of Islam Becomes the Solution for the People

A Moslem fully understands and obeys all sources of Islam based on Quran and Hadith, yet in a community, a Moslem has a challenge where s/he must really understand religious teaching and the rules of living as a citizen. We can see this in each community that has had its own customs and habits for centuries. We identify this as a part of the culture that makes it as a certain identity of a community, even an individual, or nation and country. Such culture can become acculturation that

causes each individual to reflect on themselves. Such reflection then produces discussion between a Moslem towards the culture in their community. Therefore, a study of culture cannot be separated from the religion producing spiritualism realized in politeness, respect, helpfulness, as well as tolerance towards other cultures. This is the form where Islam and culture become a science underlying the presence of Islam within a Moslem not as an enemy but as a blessing for the universe (Abadi, 2012).

Islam presents as an information and a way appointed to all people in the world disregarding physical, social status, education, and economy. Islam is a religion that could be accepted and able to give a solution. The presence of Islam is not as a separator or emphasizes more on difference but as a blessing to all mankind. As we could found it in Quran surah Alanbiya article 107 explaining that "and we dot not instruct you except to become a blessing for the universe". Therefore, we could understand the scope of Islam is spacious and edge-less since Islam is not only for people, but also for animals, plants, and all creatures living on earth. Hence, a Moslem must respect Islam by implementing the command from Allah SWT as a part that must be carried out and stay away from all His prohibitions. To see a flexible Moslem and not trapped in its religious context is part of Islam ideals. Therefore, the end of a journey of a Moslem in implementing Islam is something that is certainly a mystery. This is the reason why a Moslem never stops worshiping to find happiness either in the world or the afterlife (Sahed & Musari, 2016).

The presence of Islam is not only desired by Moslems but also required by all mankind to answer all problems. Therefore, it is not wrong when it is said that the presence of Islam in the world is to answer various problems faced by mankind, either by the people of Arab Quraisy or all people as a whole. Therefore, in the efforts to make Islam a solution in responding to many problems, the urgency of the implementation of *da'wa* is explained comprehensively (Nurdin & Naqqiyah, 2019). Dialogue among religions is required which without it, conflict is impossible to avoid. The effectiveness of dialogue among religious communities occurs in each collaboration emphasizing the inclusive thought that could respect each other. In the end, the dialogue will create complete peace and emphasize open, honest, and respectful commitment (Sulthon, 2003).

The appreciation of social life, Islam commits to: first, love all mankind; second, know each other; third, respect all the living creatures; fourth, be helpful to each other (Bostami, 2016). Furthermore, Islam does not suggest each look down on others, or make war without clear reason, especially when it comes to killing. This is because Islam respects all rights of the people in the world. It is clearly stated in Quran that when one kills a person, it means that s/he kills all mankind. Therefore, Indonesia should have a method related to the rules in implementing inclusive life to make Indonesia a safe and peaceful place in performing each activity.

Observing the four contexts of the above social pluralism, it could be suggested that in spreading Islam teaching, the process should go through a dynamic stage. It means that a *dai* cannot force *mad'u* to receive Islam teaching by force and spontaneous. What *dai* wants and what *mad'u* needs should be compromised. To compromise this, a good and accurate strategy is required to understand the need not to be forceful in implementing the *da'wa* movement.

Islam is *da'wa* religion, which means that religion in its efforts to spread truth and invite people to embrace Islam is considered a sacred charge by the founders or successors (Hasanah, 2019). *Da'wa* contains a concrete problem, not only as God's command. Until today, *da'wa* experts, in

general, emphasize attention on the *da'wa* as Allah's command, but they do not see it as a concrete, and real problem that demands further operational solving (Astuti, 2018). *Da'wa* is not only a command from Allah SWT to each Moslem, but its presence is a religious need for all mankind. As common people, periodically, we must break Allah's rules, therefore, *da'wa* is required. Hence, in the process of *da'wa*, a *da'wa* mapping is required. This area mapping includes actual and factual problems faced by the people.

Regarding this issue, it has been mentioned previously that the *da'wa* message consists of Islam teaching conveyed by Rasulullah SAW to its ummah, either from Quran or Hadith. For understand both sources of *da'wa* message, it requires deep methodology. *First,* it originally comes from Allah SWT, namely Islam *da'wa* is truly coming from Allah SWT. He had sent messages through the angel Gabriel to Prophet Mohammed SAW. Further, he spread the messages to guide the people in the way of truth. *Second,* Easy, it means that all commands of Islam could be tolerated and there would be dispensation should there be difficulties in its implementation. *Third,* Complete, means that Islam teaches rules and regulates human life from the tiniest issue to the biggest ones. *Fourth,* Balance, when people are owned by greediness, there must be other humans who suffer and Islam rules this by the obligation to pay alms. *Fifth,* Universal, it covers all fields of life with noble values and is accepted by civilized people. *Sixth,* make sense, it means all the things taught in Islam could be accepted by common sense. *Seventh,* Bringing Goodness, it means that Islam teaches human equality disregarding race, skin color, hard work, etc. (Hardian, 2018).

The social reality above does not fit with the ideal Islam idea, therefore, it needs to change through Islam *da'wa*. Recalling such social realities, there have been many Islam communities with their own differences, a new paradigm is required to perform Islam *da'wa* considering the type and quality of the issues faced by the ummah. Hence, *da'wa* institutions are demanded to perform systematic and professional da'wa efforts through strategic steps (Musyirifin & Basri, 2018).

In this context, *da'wa* is very relevant to be said as the solution for ummah's problem since it is full of advice, religious and social messages as well as a reference inviting people to avoid people negativity and perform positiveness under the pleasure of Allah. Such relevancy is getting more significant should the *da'wa* is performed professionally, it could reach all layers of people as well as touch the aspect of wisdom and spirituality. A professional capability in performing *da'wa* is demanded since people are getting more and more critical but also having complex problems as the result of the development of education, economy, and the rapid influence of global information and full of values that could influence the community's live style (Daulay, 2019).

Auguste Comte and the Thought of Da'wa

Islam is a religion that upholds a moral and good approach in conveying *da'wa*, so that *da'wa* is a noble activity and a part of self-protect in internalizing religious values presented. *Da'wa* could be running effectively and efficiently if the *da'wa* activity tries to be conducted by disregarding certain individuals and particular groups so that all communities (*mad'u*) could accept it (Asmar, 2020b).

Islam in its development could be understood strictly, which means that it could be practiced in such a manner, but it could also be implemented softly and inclusively. Inclusiveness has facilitated the contrasting understanding. *Da'wa* is a process of inviting, invoking, and guiding people to do good and following the command of Allah and His messenger. Different understanding influence

the communication manner of its *dai* in explaining to his ummah. Holy book readers of scriptural style and substantial style must be different. The difference in text reading and understanding would produce different communication messages. Both styles are considered legitimate and required in religious thinking (Hasanah, 2014).

In its development, the science era related to *da'wa* and the da'wa development era, *da'wa* journey had been changing since the era of the prophet. In the early period of the 19th century, science related to *da'wa* had not been understood by ummah in the world. What they knew was limited to the definition that *da'wa* is still in the activity of introducing religion, war, and politics blurry. The *da'wa* science, which does not stand alone, is influenced by other sciences that have been known, even though in matters of size is still far from systematized order (Idris & Zubair, 2019).

As the first religious activity, *Da'wa* cannot be separated from science, which become part of Moslem life towards the needs of humans in understanding Islam in the spread of its mission. Many methods have become part of identifying *da'wa* so that *da'wa* mission could be accomplished. Therefore, *da'wa* requires a clear method that could be understood by people, which makes *da'wa* inclusive and not rigid which then turned and blend itself with specific science which is systematic, based on certain science, and the truth could be measured (Musytansyir, 2014).

Discussion on the nature studied is called *ontology*. Revealing how to obtain knowledge is called *epistemology*. Revealing the value of the use of science is *axiology* (Hasanah, 2019). The concept of Islam on *da'wa* currently needs to be inserted and integrated into any form of national life. This is then becoming the foundation to embrace and face various problems in Indonesia that form modernization that brings people in the process of life aesthetic, namely strengthening the life tendency as a process of arts, a product consumed is no longer seen from the function but the symbol related to identity and status. In this case, something that initially had ethical value would tend to shift to have aesthetic value. Currently, Georg Simmel as cited by Abdullah considers religion as a work of art, it become a private business. Then this becomes the peak of the formation of an inclusive attitude, part of Islam spirituality since it is the actualization of Islamic values. Inclusive *da'wa* display the face of *da'wa* that is more friendly in responding to different opinion in religious lives so that *da'wa* no longer aims to bring people to become Muslim in quantity but to change and invite people to actualize the spirituality they believe. (Haryanto, 2014).

Positivism is very empirical. The similarity between positivism and empiricism as appeared in England is that both prioritize experience. While the difference between both is that positivism limits itself only to objective experience, while empiricism also accepts spiritual experience or subjective experience. Shortly, positivism does not accept spirituality as a source of knowledge (it rejects metaphysics). According to positivism, true knowledge is only objective experience, that could be tested sensory and could be proven through observation. In its development, positivism is widely used in the science of Islam, including the science of *da'wa* (Alifuddin, 2015). In another context, *da'wa* should come first as a social and cultural phenomenon. Those perspectives could be made as *da'wa* method, approach, dimension, material, or even *da'wa* objective. From a social perspective, *da'wa* tends to be direct to the sociological dimension and objective. *Da'wa* activity from a social perspective must be able to dialogue with individual/group, principles, ideology, or interaction point of view psychologically. In the level urban community for example, *da'wa* activity

performed is practical in general. It, of course, demands the importance of *dai* to have observatory and research capability, so that what is conveyed hit the target and fit with the need of the urban community. Besides, methodologically, among the urban community, *dai* must follow the rapid development of technology to be able to adapt to the progressive and massive system and culture of the urban community (Asmar, 2020a).

Therefore, in its development, *da'i* can implement the religious demand related to sustainable development towards what is based on knowledge. A *da'i* is considered to have an advantage that could become the standard by the ummah in taking action. When a *dai* promotes disunity, then it is not good that *da'wa* is performed without any issue and science, it is not in line with the *da'wa* principles, that emphasize *bil hikmah wa maudzhah al hasanah. Dai* is expected to be able to place himself as a facilitator that could facilitate communities' interests (Masturi, 2017).

Therefore, re-understanding and reconstruction of the *da'wa* concept or sacred ideals of each religion are highly required, adjusted to the context of pluralistic Indonesia, so that they could identify "free space" and "limited space" of each religion spreading. Hence, it is expected conflicts caused by the religion spreading could be avoided. (Sahed & Musari, 2016).

Strategy and Instrument of Inclusive Da'wa to Mad'u

Da'wa is the duty of all ummah, not only the duty of a group called *ulama'* (religious leader) or scholars. In performing *da'wa,* the *da'wa* actor is demanded to perform his *da'wa* activity politely, civilized, and uphold human dignity as Allah's creature. Becoming a Moslem means having the awareness to obey all Islam teaching as written in Quran and As-Sunnah. For this question, the author is certain that all Moslems agreed. A problem appears when someone realizes himself as a Moslem on one side, and at the same time as a member of the community and nation. As a member of a community living in a certain location with a certain ethnicity and culture, a Moslem should always ask themselves between their faith and their religious values with their community's socio-cultural reality. Therefore, someone's religious praxis always reflects its cultural demonstration. This becomes the foundation of why studying about culture always means readiness to open toward religious-spiritual values since culture in its deeper layer always becomes the focus for someone's spiritual demonstration together with its community. Likewise, in each study about religion, someone must be open to the cultural dimension accompanying all religious praxis (Arifin & Zaini, 2018).

Islam is beyond every era that does not collide with the development, tribe, and religion, but clearly is in line with life changes that always unite, by prioritizing politeness, peace, and respect. KH. Hasyim Muzadi conveys that the core of each religion is happiness, respect for each religion, unity, and help. But, there is someone or a group that does not want peace rejects tolerance and supports violence. The most important thing is that we have to understand or even explain that such action only sells religion for their own interest. Any religion do not let destruction among people or life order in the economic order. So all of us need to keep religion, especially Islam, that Islam does not teach violence. Yet, Islam is a polite religion and full of respect. However, when it comes a time our Moslem brothers /sisters are attacked, then we must help. (Rasyid, 2016).

In another view, Islam and *da'wa* need to reorder the communication pattern of *da'wa* as delivered by the Inclusiveness of *da'wa* Communication by KH. Jalal, started by appearing to have a long dialogue by establishing brotherhood through various forms of planned and focused activities, through the

development of polite and respectful attitude, namely: first, the development of inclusive religious life through the development of the insights ummah's religious thoughts by providing 'new' knowledge. In this domain, the expression given is more doctrinal; second, the development of inclusive religious life through concrete actions (Ma'arif, 2011).

From the above concept, principally, *da'wa* is a conscious effort oriented to the development of mental attitude both individually or in a community. In the above context and definition, *da'wa* presupposes a huge responsibility, either socially, culturally, or politically. From the social side, *da'wa* is truly a source of legitimacy for the strengthening community's social binds and it aims to create a full, harmonious, and integrated understanding situation. While from the perspective of culture, *da'wa* can form a tradition or mindset of the community that is not only creative but also able to respect the diverse reality. From the perspective of politics, *da'wa* is demanded to strengthen social and political integration within the framework of *Negara Kesatuan Republik Indonesia* over the strong foundation of unity in diversity (Wahyudi, 2014).

Various paradigms as described above are a demand that is not only obligatory but also urgent to be realized. This assumption starts from the reality of the current national social politic that start to direct the disintegration of society and politics, and it is marked by the conflict of religion, tribe, and culture at least for the last decade. Therefore, the implementation of *da'wa* oriented on the inclusiveness values for the context of diverse Indonesian people becomes an obligation that could not be avoided.

Da'wa or the socialization of religious values principally is the consequence and implication of one's faith or groups of believers. In such a context, the missionary characteristics of each religion sometimes are hard to tell. Believing in the religion takes the actor and his/her followers to defend themselves, double the quantity plus improve the quality of their followers. Such encouragement is implemented through *da'wa,* either orally, in writing, or in real action in implementing the religious values among the community.

The fact of the community pluralism faced by Moslems principally is not a new reality, this phenomenon is actually a condition and history of Islam since the beginning, especially in Madinah period. Referring to the history of the prophet's *da'wa* in Madinah, it shows that the social reality the prophet faced on the period after He moved referred to the space of ethnic and religious diversity. There were not only Moslems who live in Madina, but there was also Jews and Christian besides different religion, the condition of Madinah has also been described as a multicultural social system or there had been various ethnic within.

The phenomenon of Madinah is that the fact shows the Moslems that living together with other cultures cohesively is not a complicated issue that should be solved (Nadhira & Rosyida, 2018). The questions are; what if social and cultural segregation was inherited from generation and events in the past. If in a monoculture community, and in the community that lives cohesively in the framework of cultural diversity, the problem and the method or pattern of *da'wa* do not have a problem, then the other way around happens and the situation is different in an environment where it is culturally segregated (Huriyah et al., 2020).

Exclusiveness is an attitude or an opinion embraced by a social group meaning "separated from others, special and not included". When it becomes an opinion it is called exclusivism, an opinion that tends to separate from the community that tends to see their community as the only community that exists. The exclusive religious community sees that only their religion is the best for all, so the other is wrong. Other religious followers are sometimes seen as religions they have to fight against (Fikri Zuhriyah, 2012).

Conclusion

Some of the explanation above shows that the success of Islam *da'wa* was determined by their role in the transformation process of cultural values. Such a transformation process becomes the midway in the efforts to uphold Islam values and keeping cultural sustainability at the same time. In such a framework, inclusive *da'wa* becomes one of the crucial options. It stands on the jurisprudence of Islam 'keeping the good old values and taking the good new values'. Therefore, it does not collide Islamic values and traditional or cultural values with each other but communicates both so that it produces a synthesis of special diversity. Inclusive *da'wa,* therefore, enables the creation of a conducive climate for the establishment of social equilibrium.

Community harmony is meant to be a condition where the community's institution really functions and fills each other. In such conditions, the psychology of each individual feels peace since there is no contrary in the norms and values. For *da'wa* communicators who tried to obtain an understanding of the vast ummah, it is suggested to prioritize moral messages, tolerance among religions, and collaboration with many parties. The use of communication media on *da'wa* with the characteristics of practical and solutive could develop the ummah to look for a constructive life pattern. An inclusive point of view on the *da'wa* communication could provide a new dimension to the social life. This is suitable for plural community, to appreciate diversity as the concrete embodiment of multicultural. The inclusiveness of *da'wa* communication facilitates difference and promotes dialogue which according to the author's point of view inclusive *da'wa* is no different than the Islam approach that emphasizes more on the culture of each region in Indonesia or recognized more with the slogan of Cultured Islam sourced from Nusantara Islam which is the blessing for all the universe.

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