



## Contextualization of Abdurrahman Wahid's humanistic da'wah in cases of violation of human rights in Indonesia

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### Abstract

**Purpose** - Two things become the purpose of this paper. First, to describe Abdurrahman Wahid's humanistic da'wah. Second, to read the contextualization of humanistic da'wah on Human Rights Abuse.

**Method** - This paper applied Creswell's phenomenology in seeing the phenomena of Human Rights abuse. The data was taken from documents with humanistic da'wah and Abdurrahman Wahid's humanistic da'wah, along with human rights abuse cases that occurred, either from books, journals, news, or relevant online sources. The data was then analyzed descriptively.

**Results** - The research results show that: first, based on the reading of Abdurrahman Wahid's humanistic da'wah, humanization was performed based on its role as a *da'i*, author, activist, or nationalist. Humanization was visible from the writings published in books or printed media, the attitude of being aligned to the oppressed through speeches as his plea towards the oppressed, and the policy issued through revocation of President Instruction number 14 of 1967 replaced by President Decree Number 6 of 2000. Second, in the context of human rights abuse, humanistic da'wah could be performed through 4 (four) aspects: *da'i*, material, method, and *mad'u*. From the aspect of *da'i*, humanistic da'wah could be achieved by anyone. However, people with power and authority will have a more significant impact. The material in humanistic da'wah should be about pluralism, justice, equality, and affection (anti-violence). The methods used were policy advocacy, assistance for the victims, and a massive community awareness movement. While *mad'u* from humanistic da'wah means everyone, disregarding their sex, social class, race, religion, age, and disabilities.

**Implication** - This result suggests improving the skills performance in da'wah strategy, messages, and methods related to social problems.

**Originality** - This research is a complementary study of the previous works, which focus on Abdurrahman Wahid's role in performing da'wah based on his authority. This study emphasizes the four aspects of humanity which could be applied for *da'i* to accomplish the humanitarian phenomena.

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**Kata kunci:**

Pelanggaran hak asasi manusia, Gus Dur, dakwah humanistik, kontekstualisasi.

**Abstrak**

**Tujuan** - Dua hal yang menjadi tujuan dari tulisan ini. Pertama, untuk mendeskripsikan dakwah humanistik Abdurrahman Wahid. Kedua, membaca kontekstualisasi dakwah humanistik tentang Pelanggaran HAM.

**Metode** - Artikel ini menerapkan fenomenologi Creswell dalam melihat fenomena pelanggaran HAM. Data diambil dari dokumen dakwah humanistik dan dakwah humanistik Abdurrahman Wahid, beserta kasus-kasus pelanggaran HAM yang terjadi, baik dari buku, jurnal, berita, maupun sumber online yang relevan. Data kemudian dianalisis secara deskriptif.

**Hasil** - Hasil penelitian menunjukkan bahwa: pertama, berdasarkan pembacaan dakwah humanistik Abdurrahman Wahid, humanisasi dilakukan berdasarkan perannya sebagai *da'i*, penulis, aktivis, atau nasionalis. Humanisasi itu terlihat dari tulisan-tulisan yang dimuat dalam buku atau media cetak, sikap berpihak kepada yang tertindas melalui pidato-pidato sebagai pembelaannya terhadap yang tertindas, dan kebijakan yang dikeluarkan melalui pencabutan Instruksi Presiden nomor 14 tahun 1967 diganti dengan Keppres Nomor 6 Tahun 2000. Kedua, dalam konteks pelanggaran HAM, dakwah humanistik dapat dilakukan melalui 4 (empat) aspek: *da'i*, materi, metode, dan *mad'u*. Dari aspek *da'i*, dakwah humanistik dapat dilakukan oleh siapa saja. Namun, orang dengan kekuasaan dan otoritas akan memiliki dampak yang lebih signifikan. Materi dakwah humanistik harus tentang pluralisme, keadilan, kesetaraan, dan kasih sayang (anti kekerasan). Metode yang digunakan adalah advokasi kebijakan, pendampingan korban, dan gerakan penyadaran masyarakat secara masif. Sedangkan *mad'u* dari dakwah humanistik berarti semua orang, tidak memandang jenis kelamin, kelas sosial, ras, agama, usia, dan kecacatan.

**Implikasi** - Hasil ini menyarankan peningkatan kinerja keterampilan dalam strategi dakwah, pesan, dan metode yang berkaitan dengan masalah sosial.

**Orisinalitas** - Penelitian ini merupakan studi pelengkap dari karya-karya sebelumnya, yang berfokus pada peran Abdurrahman Wahid dalam melakukan dakwah berdasarkan otoritasnya. Kajian ini menekankan pada empat aspek kemanusiaan yang dapat diterapkan *da'i* untuk menyelesaikan fenomena kemanusiaan.

## Introduction

JID | 80 Social conflicts, such as poverty, violence, intolerance, and radicalism, are still issues in Indonesia, so humanistic da'wah is still required today. Discussing humanistic da'wah cannot be separated from Abdurrahman Wahid with his role as a nationalist, humanistic, or *da'i*. Da'wah is the effort to deliver Islam religious messages so that the Muslim community has their hearts moved to perform spiritual practices. It is the core of Islam as a religion, for Islam grows and develops through da'wah (Aziz, 2016).

People who are called *da'i* play an essential role in social engineering. Even though da'wah has different challenges and problems, each *da'i* has a different approach and method based on the challenges they face at their time. Da'wah, performed by Abdurrahman Wahid (also known as Gus Dur), met an uneasy reality. Gus Dur lived when da'wah and community activities were ruled tightly by the government. They issued a Jointed Decree Number 1 of 1969, providing a mandate to the regional heads to guide and monitor the spread of the religions so that it did not cause conflict, intimidation, persuasion, coercion, and law and security abuse.

The Jointed Decree (SKB) issuance between the Minister of Domestic Affairs and the Religion Affair had a good intention to avoid a conflict of interest in spreading religions, especially in establishing places of worship. On the other hand, SKB had been made as the tool instead by the authority to oppress those with different political views from the government, in this case, Soeharto. Consequently, many *da'is* were forbidden to perform their da'wah. Some even had to face the law and ended up in jail. At that very time (New Order), freedom restrain in embracing religions by the state (Baso, 2006). The establishment of PAKEM (Pengawas Aliran Kepercayaan Masyarakat) Supervisor of Community Beliefs) had become a part of the state's restraint towards practicing religious life in the community.

Hence, is the humanistic da'wah performed by Gus Dur still relevant to this post-reformation time? In terms of government, New Order collapsed in 1998 after Soeharto officially stepped down. However, the manners used in New Order are still there. One of them is the high number of human rights abuse in Indonesia which, in some cases, is seen to awaken the New Order with the government's restriction of the people's rights. Therefore, humanistic da'wah, as the concept performed by Gus Dur, is still relevant and needs to be adjusted to the current condition.

The existing research on humanistic da'wah and Abdurrahman Wahid's da'wah has been discussed in a more normative way (Muhyiddin, 2019; Rosidi, 2013; Syabibi *et al.*, 2021). Either Muhyiddin, Rosidi, or Syabibi *et al.* only read the thoughts and paper, attitudes or actions, and policies, were taken by Gus Dur in a concept called humanistic da'wah. Whereas contextualization of thoughts and ideas of Gusdur about humanistic da'wah needs to be performed to always be relevant with the time. This paper aims to answer such challenges by reading about the phenomena of justice and oppression that occurred using Gus Dur's ideas. Therefore, an offer over the humanistic da'wah concept appeared as a solution to the occurring issues, one of which was human rights abuse.

## Research Methods

This paper used a phenomenology approach. It is an effort to understand the meaning of a phenomenon experienced by the community (Cresswell, 2015). The phenomenon meant by this paper was the high number of human rights abuse in Indonesia that the government would legalize. The data in this paper was obtained from secondary data in the form of books, journals, news, or relevant online sources, which correlated to the theme of human rights abuse in Indonesia and Abdurrahman Wahid's humanistic da'wah. The data obtained was reduced to the theme, and the result was presented to be analyzed. Data analysis was performed by categorizing the data (coding), then the reading and interpretation over the category used simple analysis of 5 W 1 H (what, why, where, when, who, and how).

## Results and Discussion

### *Reading over the Abdurrahman Wahid Humanistic Da'wah*

Humanization in da'wah, frequently called humanistic da'wah, is a concept to free the *jahiliyyah* life into a better life (Ismanto, 2017). This concept was introduced by Kuntowijoyo (2001) about humanization, which means "humanizing humans," objecting to violence and hatred towards humans. Mulkan (Mulkan, 1999, 1) described the humanization of da'wah as not merely the "worship to God" but broader to free humans from the issues of poverty, social conflicts, religious conflicts, oppression on behalf of the state, ideology, politic, and even on behalf of a particular religion. Unsurprisingly, humanistic da'wah is frequently used to prevent radicalism and intolerance (Nida, 2016: 119). Hence, this kind of da'wah is currently needed by the community. (Qomariyah, 2019: 183).

Holy text, even though it talks about the transcendent, is directed for humans' sake on earth. Therefore, terms that initially were understood in theocentric and transcendent way should be landed to humanity or be humanized to overcome issues of humanity (Khudori, 2003). There are three readings of Abdurrahman Wahid's humanistic da'wah, based on his thoughts and writings, attitude and action, and policies. Those three are cultural and structural methods (Rosidi, 2013; Muhyiddin, 2019; Nurhidayatullah, 2020). Culturally, the humanistic da'wah performed by Gus Dur was realized in his thought, writings, and attitude. While structurally, Gus Dur's humanistic da'wah was written in the form of policies, either policy as the head of the country (president) or as the chief of a religious organization (NU). Those three forms will be discussed in the following sub-chapters.

First, Gus Dur's humanistic da'wah is written on his thoughts and writings. It could be found in 493 titles of writing in books, articles, etc. (Ahmad, 2014). Greg Barton (2004) recorded Gus Dur's reports produced in the form of paper, and he reviewed them and published them in table 1.

**Table 1. The works of Abdurrahman Wahid collected in books**

	Book Title	Year Published
	Bunga Rampai Pesantren	1979
	Muslim di Tengah Pergumulan	1981
JID   82	Kiai Nyentrik Membela Pemerintah	1997
	Tabayyun Gus Dur: Pribumisasi Islam, Hak Minoritas, Reformasi Kultural	1998
	Prisma Pemikiran Gus Dur	1999
	Membangun Demokrasi	1999
	Menjawab Perubahan Zaman	1999
	Islam, Negara, dan Demokrasi	1999
	Tuhan Tidak Perlu Dibela	1999
	Mengurai Hubungan Agama dan Negara	1999
	Pergulatan Negara, Agama, dan Kebudayaan	2001
	Menggerakkan Tradisi	2001
	Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi	2006
	Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi	2007
	Islam Kosmopolitan: Nilai-Nilai Indonesia dan Transformasi Kebudayaan	2007

Second, Gus Dur's humanistic da'wah could also be seen in his attitude and actions. As a leader of pesantren (religious school) and the chief of *Tanfidziyah* Nahdlatul Ulama for three periods (1985-1989, 1989-1994, 1994-1999), Gus Dur frequently gave speeches, *tausiyah* in various religious activities in many regions in Indonesia. Even though he was not a prominent orator, Gus Dur's speeches were famous, and his diction was understandable by his audience. As a *da'i* born from a religious family in Jombang, East Java, and studied in the Islamic boarding school Tegalrejo Magelang, his speeches frequently contained jokes as a trademark of *kyai pesantren* (leader of Islamic boarding school). Among his trademark quotes was "*gitu aja kok repot*" (freely translated as "take it easy")

Besides, Gus Dur frequently became a speaker in seminar forums, domestically or abroad. His presence in seminar forums frequently attracted the audience's attention for the brilliant ideas he brought. According to Nur Alam Bahtiar (2008), Gus Dur was an orator who hypnotized thousands of people through his beautiful, firm, and systematic words. Moreover, in his speeches, he always made the audience feel involved and fresh with his funny jokes. When he was invited by McGill University in Canada, for instance, he explained Islam's condition in Indonesia in front of lecturers, guests, Professors, and all academic society in fluent English.

As a *da'i*, Gus Dur's humanity could be seen in his patience and humbleness. There were many criticisms and slander he received for his controversial speeches. Over those critics and defamation, he never took it personally as he understood and applied the verse of Al-Qur'an surah Al-Ashr [103]: 1-3, which means: "*For the sake of time, human is in a loss, except those who do a good deed, give good advice to each other in surrender, as well as always be patient.*" Gus Dur understood this verse as an instruction to always tell the truth without losing patience. In other words, the truth is nothing without us being patient (Wahid, 2006).

As important as patience, being humble was also believed by Gus Dur as a sign of goodness of a Moslem, as written in Al-Qur'an surah Al-Syura [42]: 30. which means: "What comes to you (a lot) the disasters, (not other) are the consequences of what you have done. And (despite all that) Allah forgives (most of) them. (Q.S. al-Syura [42]: 30). Over this verse, Gus Dur emphasized the importance of forgiveness to anyone, so forgiving has become inherent in Moslems. Gus Dur took Mahatma Gandhi as an example, for during his life, he refused violence (ahimsa) as well as the Priest Martin Luther King Junior (1029-1968), who fought for political rights for the black in the United States so that they had rights to join the general election (Wahid, 2006).

One of Gus Dur's commitments in da'wah of Islam that should be a blessing for the universe was defending minority groups. Gus Dur was a *da'i* who always gave "his body as a shield" over discrimination actions towards the Chinese race, Ahmadiyah, Syi'ah, as well as other minority and non-Moslem communities performed by Islamic communities themselves or by the New Order regime. Gus Dur was the defender of marginalized groups. Today, after Gus Dur was gone, minority groups such as Syi'ah and Ahmadiyah received pressure and discriminating actions again.

Third, Gus Dur's humanistic da'wah was written in the policy as the president of RI or as the chief of *Tanfidziyah* PBNU. Some policy issued by Gus Dur during his period as the President of the Republic of Indonesia was the revocation of President's Instruction Number 14 of 1967 and replaced it with Presidential Decree Number 6 of 2000. This policy enabled Chinese ethnicity to perform their religious practice and freely express their faith and culture without asking for permission from the government. The revocation of President's Instruction Number 14 of 1967 was considered the greatest humanity present by Chinese ethnicity. Therefore, Gus Dur received his title as the "Indonesian Father of Humanism."

Through a presidential agency, Gus Dur has performed desacralization of power. For the first time, the presidential palace was turned into a people's house where everyone could go in and out to enjoy the beauty of the National Palace, where the president works and receives essential guests. Since then, there has been no more terror of power (Rumadi, 2010: 73). Another thing that Gus Dur did as a president was to provide freedom for the Chinese community to display their Barongsai art. Since then, Barongsai has been freely performed on festival occasions together with other Indonesian arts. A view that had never been seen before. Similarly, the freedom of Chinese ethnicity to celebrate Chinese New Year is also set as a national holiday.

As admitted by Jaya Suprana (2010: 391), the revocation of the prohibition of Chinese culture, from the use of Chinese letters to the celebration of Chinese New Year in Indonesia, was all from Gus Dur, who returned to Indonesia to the philosophy of Bhineke Tunggal Ika as the interpretation of pluralism. The revocation of the prohibition of Chinese New Year was not the fight of the Chinese breed in Indonesia; it was a cultural and humanity gift from Gus Dur. It proved that Gus Dur had performed a real action to provide acknowledgment and cultural rights belonging to Chinese ethnicity to freely express their culture and develop it openly as other communities.

As the chief of *Tanfidziyah* PBNU, Gus Dur also played an essential role in establishing the awareness of the Nahdlatul Ulama community, who mostly lived in villages and were left behind economically, educationally, technologically, and had minimum access to power. Under Gus Dur's authority, many young people grew and developed out of exclusiveness, obsolete, and in line with the advance of the current world—the birth of young figures on the national stage, such as Said Aqil

Syiraj, AS. Hikam, Syaifullah Yusuf, Mahfud MD, Hanif Dhakiri, Khofifah Indar Parawangsa, Muhaimin Iskandar, Maman Imanul Faqih and others cannot be separated from the role of Gus Dur (Bakhtiar, 2008). Even in the Gus Dur era, NU which was not taken into account, played a significant role and became the actor of national development. Moreover, NU, under the leadership of Gus Dur, went global. All that was because of the influence of Gus Dur.

In terms of people empowerment, Gus Dur, with the youth from NU, established an institution called Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M) *Moslem School and Community Development Association*, Lembaga Pengembangan Sumber Daya Manusia (Lakpesdam), Lembaga Kajian Islam dan Sosial (LKIS). Elsad was real work where Gus Dur also encouraged and actively monitored the birth of those institutions as places to empower NU youth. Besides, along with communities across religions, Gus Dur also established institutions and organizations fighting for democracy, such as Forum Demokrasi (Fordem) and the like.

### *Human Rights Abuse is Contrary to Humanistic Da'wah*

There were 1.278 cases of human rights abuse in Indonesia in 2022 (RI, 2022). In the performance accountability report written by National Committee of Human Rights of the Republic of Indonesia, it was mentioned that among the most prominent human rights abuse in 2021 occurred was the suspect of human rights abuse in the assessment process of testing of concept of nationalism for KPK employees to become the National Civil Service with 75 victims; 4 (four) deaths from FPI in Karawang on 7 December 2020; suspect of human rights abuse in terms of bullying and sexual abuse in Komisi Penyiaran Indonesia (KPI Pusat); as well as the process of permit and establishment of Pondok Pesantren (Islamic boarding school) by Yayasan Daar Al Fawwaz in Pekalongan (Komnas HAM, 2022). In the meantime, Kompas launched some heavy human rights abuse cases in 2022, some of which were: the discovery of a human cage in the house of Langkat's District Head, North Sumatera; violence by officers in Wadas, Purworejo, Central Java, Torturing by Polri-TNI; mutilation of four civilians in Mimika, Papua; and the shooting of Brigadier J conducted by Irjen Ferdy Sambo (Harruma, 2022).

Azharghani (2020) even emphasized that human rights abuse did not only focus on significant scaled cases that people talk about, such as homicide, massive damage, and genocide. According to him, any racial, sexual, or ability discrimination should also be considered severe abuse. Human rights cases should also not be considered solely on their quantity. No matter the number, they are still considerable, for it means that humanity has been abused.

Any forms of human rights abuse above contradict the da'wah principles or humanization. In da'wah, there has been a principle of *amar ma'ruf nahi munkar*. Syeikh (2018) considered that it is not solely trying to make efforts for themselves but others. In applying *amar ma'ruf nahi munkar*, Syeikh suggested that *hikmah* method needs to be applied by someone to do da'wah. It requires harmonization of ways and techniques used in da'wah in *mad'u* conditions.

From the explanation above, it could be understood that in spreading good deeds, a *da'i* is expected to be able to do it using good manners and not destructing. Therefore, destructing people, such as being racist, committing sexual abuse, murdering, and any actions that are harmful to other people, are indeed forbidden by religion.

Gus Dur's da'wah messages about the use of violence, moreover on behalf of religion, are clearly against Islam as the religion of the savior. According to him, using religion would give a bad name to the religion itself. Gus Dur disagreed with sweeping as performed by Fron Pembela Islam to put immoral actions in order. Our country is based on the law, where officers handle issues that are considered disturbing community interests. According to Hanif Dhakhiri, Gus Dur's anti-violence attitude was inspired by Mahatma Gandhi, an Indian charismatic figure, a warrior of justice without committing violence or also widely known as ahimsa (Dzakiri, 2013).

According to Gus Dur, Islam teaches life without violence. The only reason to use violence is if the Moslems were forced to move out of their place (*idza ukrija min diyarihin*). However, this is still debatable, can a Muslim kill someone if their own life is not threatened? Thus, Islam has been developed without violence for centuries. It includes its spread in this country (Wahid, 2006). Gus Dur commented on the attitude of some Muslims who wanted to force their will by being fundamentalists/terrorists, as what happened in Poso, Central Sulawesi, Ambon, etc, where they reason to fight for Islam sharia. Likewise, those extremists brought bombs, sickles, swords, grenades, and weapons. What they did violated the law, and weirdly the police officers took no action against it. Even in some regions in Jakarta, there have been movements to clean and introduce Islam Sharia by sweeping cafes and entertainment venues.

Gus Dur, as a Muslim, provided an example of fighting for minority rights and the victims of human rights abuse. One of the unpopular human rights abuse in the community that became Gus Dur's example was the case of injustice experienced by Inul Daratista, who was judged by the King of Dangdut Rhoma Irama, who saw Inul had given dangdut music a bad name with her twerking. She was banned from singing his songs. In this case, Gus Dur defended Inul by making a statement in the mass media that what Inul did was solely a profession. If what Inul did was considered immoral and forbidden to sing, she would not have an opportunity to work. Thus, it means that we kill someone's chance to work legally.

Another defense by Gus Dur to fight for Human Rights was also shown to the Dewa band led by Ahmad Dhani, who was persecuted by FPI, claiming that they violated Islam teachings by using the calligraphy on the cover design of their album. Again, Gus Dur emerged to defend the leader of the band Dewa. Gus Dur saw that they always processed and dynamic what was related to human actions. It only requires guidance and an approach reflecting the values of brotherhoods and humanity that uphold peace (Bakhtiar, 2008).

Gus Dur agreed with the opinion of K.H. Achmad Sidiq, who said that Indonesian Muslims should maintain harmony so that they are far from conflict, which leads to damage to the life of the nation and state. The testament said that: Muslims should maintain three bonds of brotherhood: *ukhuwwah Islamiyah* (brotherhood in Islam), *ukhuwwah wataniyah* (brotherhood as a nation), and *ukhuwwah basyariyah* (brotherhood in humanity). If Indonesian Moslem managed to maintain the three *ukhuwwah*, Islam would become a blessing for the universe (Fatoni and Wijdan, 2014).

Correlated to the efforts made by the government in establishing harmonious religious life in Indonesia, what had been contributed by Gus Dur was very relevant, harmonious, and synchronous with the policies made by the government, in this case, the Ministry of Religions of the Republic of Indonesia one of the mission was to strengthen the religious modernization and harmony among religious communities. To make



Indonesia a country that stands based on Pancasila and the 1945 Constitution, where everyone should live in harmony, respect each other, appreciate, embrace any religion, and practice their religion or belief. Therefore, all religious leaders, including *da'is*, in carrying out their job of spreading the faith, should be done with peace, politeness, persuasion, and moderation (*wasathiyah*), and avoiding provocative ways, creating conflict. It was based on the reality that Indonesia was born as a multicultural and multi-religion nation. This diversity obliges everyone in Indonesia to have moderate characteristics, understand other communities, and not force their will so that social conflict on behalf of different tribes, religions, and races would carry a significant impact on the sake of the unity of the Republic of Indonesia. To maintain the state of the Republic of Indonesia, Pancasila and the 1945 constitution for Gus Dur were part of religious demand.

### *Abdurrahman Wahid's Humanistic Da'wah Contextualization*

Based on the three readings over Gus Dur's humanistic da'wah above, it could be understood that da'wah, by considering the honor and dignity, *mad'u* is required to gain people's sympathy so that the implementation of Islam teaching *rahmatan lil a'lamin* could be realized in real life (Qamariyah, 2019). Gus Dur's da'wah approach not only presents Islam as introducing humans to their God and serving their prophet, but Islam is wrapped in caring for humanity, such as poverty, injustice, social conflict, ignorance, and oppression from the majority to the minority. This had become the concern for Gus Dur's da'wah activity fought in terms of ideas, writing, attitude, and policies.

The interpretation of humanistic da'wah carried out by Gus Dur could be done in four aspects. First, the *da'i*; second, the material; third, the da'wah method; and fourth, the *mad'u* da'wah. Considering the aspect of *da'i*, humanistic da'wah, in the case of human rights abuse, could be carried out by everyone. However, people with power and authority could carry out humanistic da'wah more accurately because Islam sharia could be performed during the prophet's time by issuing policies. The development of Islam was faster spread out of the Arab peninsula thanks to the guidelines issued by the Prophet as the people who have power and authority (Mastori, Maggalatung, and Arifin, 2021).

In such a situation and condition, a *da'i* who brings peace has a nationalist mindset, humanistic and multicultural is required, respectful of differences, and acceptable by many. It is understood that harmonization among religious communities is the power of a nation to become a great nation, advance, and in justice.

Humanistic da'wah contextualization in material aspect, as in Siregar (2015) finding, humanistic da'wah requires material contextualization based on community development. Humanistic da'wah is also in the circle of single truth from the understanding of religious people. Humanistic da'wah becomes an absolute demand, especially seeing the dynamic human life phenomenon, which almost puts aside the values of humanity. If not said, modern people moved towards materialism and hedonism and ignored religious values. Such a tendency of the contemporary community certainly should be responded to immediately as a new problem threatening humanity's values because da'wah is a help given to prepare the mundane wealthy community and have religious morality at the same time.

Some material exists in humanistic da'wah: diversity, justice and equality, and love (anti-violence). Diversity or multiculturalism in Indonesia must be one of the materials in da'wah (Rosidi,

2013). Understanding diversity will cause respect for diversity. The said diversity is not solely in terms of tribe, race, language, and custom but also in terms of understanding diversity. By respecting cultural values and having no excessive fanaticism in believing something, Da'wah is part of accepting diversity.

As da'wah was performed in Langsa City, Aceh, with a plural community, da'wah was performed by fostering a respectful attitude. The community diversity of Langsa from the religious side makes *da'i* could not necessarily perform da'wah by solely divine material. However, general da'wah themes such as humanity and nationalism were chosen so that they could be accepted. Likewise, in responding to social issues, a *da'i*, as the one who is responsible for da'wah, is demanded to respond wisely and contextually. In solving problems, they do not only prioritize delivering Al-Qur'an postulates and hadith but also the values applied for all (Siregar, 2015)

One of the crucial materials in da'wah is the one about violence, including sexual abuse. Da'wah about a war on sexual abuse is widely sounded by online media such as mubadalah.id (Siswanti, 2022). It is massive that makes sexual abuse issue da'wah material regarding the rise in the number of sexual abuse in Indonesia every year.

On the aspect of the method, in the da'wah context, in the case of human rights abuse, humanistic da'wah could be performed by giving massive awareness in the community, policy advocacy, as well as victim assistance. Massive awareness is the action that could be done through writing (da'wah *bi al qalam*) or socialization (da'wah *bi al lisan*). One of the forms of such self-awareness is through dialogue among religious communities. Aqil (2020) highlighted that Gus Dur, during his lifetime, conducted dialogue and met religious people to solve humanity issues. The discussion focused on brotherhood, humanity, freedom, equality, and justice.

Human rights abuse, moreover, in heavy cases, could not be overcome only by da'wah *bil qalam* and da'wah *bil lisan*. The scale of effect caused by serious human rights abuse requires policy advocacy and victim assistance, which are parts of the da'wah *bil hal*, da'wah performed by action. Policy advocacy is efforts or activities aiming to reach policy action related to collective interest (Simamora, 2017). Policy advocacy is interrelated with efforts to increase people's awareness through media, campaigns (education and mobilization), lobby, research, and policy analysis (Casey, 2011). For example, policy advocacy is conducted to fight for the right of disabled people to receive proper and adequate education (Rizky, 2015).

While in the aspect of *mad'u*, *mad'u* from humanistic da'wah is the entire people, disregarding their sex, social class, race, religion, age, including disability. Rosidi (2013) confirmed that humanistic da'wah places minorities in the community as the da'wah target, similar to familiar people. Minority in this case, according to Rosidi, including transgender. The existence of transgender cannot be separated from the category of da'wah *mad'u*. If the da'wah ignored transgender, it means that the da'wah is not humanistic to *mad'u*.

Hakim and Fadillah (2020) also researched autistic children as da'wah *mad'u*. In their research, it could be concluded that autistic children are frequently considered 'weird' in the community, so their presence becomes a minority and is ignored in terms of da'wah. The characteristic of autism, which is different from non-autism, requires special treatment to interact with them. Performing

communication that is suitable to the need and conditions of autistic children in delivering da'wah messages is the realization of humanistic da'wah.

## Conclusion

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The finding in this research confirms that Abdurrahman Wahid's humanistic da'wah is still relevant to be applied in the current condition, moreover in responding to various cases of human rights abuse in Indonesia. Humanization performed by Gus Dur has been based on his role as someone who had power and authority, either as a *da'i*, writer, activist, or nationalist. The writings published in books, the alignment addressed to the oppressed, and the policies taken by Gus Dur have become evidence that humanization has been carried out. Meanwhile, humanistic da'wah on human rights abuse cases needs to widen the understanding of *da'i*, material, method, and *mad'u* to apply contextualization over humanistic da'wah.

Disregarding the limitation of the study, either in terms of them or discussion, the result of this research is expected to contribute to the knowledge of da'wah in general and to the da'wah actors especially. Da'wah, either in the form of science or practically, requires adaptation and development to respond to the challenges.

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