

Model of Islam Nusantara da'wah based on multiculturalism

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Abstract

Purpose - This study aims to develop a model of Islamic da'wah based on religious and cultural multiculturalism in Indonesia as a response to religious violence.

Method - This research was conducted through a literature review (library research) with a philosophical hermeneutic approach in which data related to da'wah scholarship, the term Islam Nusantara, and multiculturalism were analyzed using descriptive-holistic-heuristic elements.

Result - The results of the study show that: 1). Islam Nusantara da'wah necessitates the presence of Islam, which is constantly in dialectics with the culture of the people of the Archipelago. In this dialectical process of Islam and culture, it is not uncommon for "Islam Nusantara" to succeed in creating new Islamic symbols that do not exist in the Middle East region. Therefore, several models of da'wa are obtained, including deculturative dialogue da'wah/taghayyur, additive acculturation dialogue da'wah/takammul, considerate acculturation dialogue da'wah/tahammul and inclusive-institutional acculturation dialogue da'wah/tasallum. The da'wah approach used is a structural-formalistic, cultural-naturalistic, and spiritual-intuitive approach. This da'wah approach is applied through dakwah bi al-lisan, dakwah bi al-qalam, and dakwah bi al-hal. 2). The characteristics of Islam Nusantara da'wah based on multiculturalism include: acknowledging and appreciating the uniqueness and diversity of cultures and beliefs, as well as the existence of points of similarity in this diversity, viewing the phenomenon of religion as a culture, and understanding religion in a progressive, dynamic manner and without "sacredism." 3). Da'wah's models in responding to religious violence differ depending on the typologies of causative factors.

Implication - This article suggests the development of da'wah scholarship, namely the Islam Nusantara da'wah based on multiculturalism, which allows for corrections, additions, and improvements to developing new knowledge.

Originality - This article is a study that shows the formulation of Islam Nusantara da'wah model with a multiculturalism perspective.

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Kata kunci:

Dakwah Islam
Nusantara,
multikulturalisme,
kekerasan beragama.

Abstrak

Tujuan - Penelitian ini bertujuan untuk mengembangkan model dakwah Islam yang berbasis pada multikulturalitas agama dan budaya di Indonesia sebagai respon terhadap kekerasan beragama.

Metode - Penelitian ini dilakukan melalui studi kepustakaan dengan pendekatan hermeneutika filosofis di mana data yang berkaitan dengan keilmuan dakwah, Islam nusantara dan multikulturalisme di analisa dengan menggunakan unsur deskriptif-holistik-heuristik.

Hasil - Hasil penelitian menunjukkan bahwa: 1). dakwah Islam Nusantara meniscayakan kehadiran Islam yang terus-menerus berdialektika dengan budaya masyarakat Nusantara. Dalam proses dialektika Islam dan budaya ini, tidak jarang Islam Nusantara berhasil menciptakan simbol-simbol Islam baru yang tidak ada di kawasan Timur Tengah. Oleh karena itu didapatkan beberapa model dakwah, antara lain: dakwah dialog dekulturatif/taghayyur, dakwah dialog akulturasi aditif/takammul, dakwah dialog akulturasi konsideratif/tahammul dan dakwah dialog akulturasi inklusif-institutif/tasallum. Pendekatan dakwah yang digunakan adalah pendekatan struktural-formalistik, kultural-naturalistik dan spiritual-intuitif. Pendekatan dakwah ini diterapkan melalui metode dakwah bi al-lisān, dakwah bi al-qalam dan dakwah bi al-hāl. 2). Karakteristik dakwah Islam Nusantara berbasis multikulturalisme antara lain: mengakui dan menghargai keunikan dan keragaman budaya dan keyakinan, serta adanya titik kesamaan dalam keragaman tersebut, memandang fenomena keberagamaan sebagai kultur, dan memahami agama secara progresiv, dinamis dan tidak ada "pensakralan". 3). model dakwah dalam merespon fenomena kekerasan beragama berbeda-beda tergantung dari perbedaan tipologi faktor penyebabnya.

Implikasi - Artikel ini menyarankan pengembangan keilmuan dakwah, yaitu dakwah Islam Nusantara berbasis multikulturalisme, yang memungkinkan adanya koreksi, penambahan dan penyempurnaan pengembangan ilmu baru.

Orisinalitas - Artikel ini merupakan kajian yang menunjukkan formulasi model dakwah Islam Nusantara dengan perspektif multikulturalisme.

Introduction

Socio-historically, the presence of Islam in the archipelago cannot be separated from the context of the struggle between Islam and multiculturalism. Islam as Shari'a is preached in a dialogical and harmonious manner with the local culture of the archipelago, which is multicultural, even completely different from Arabic culture (Luthfi, 2016). Likewise, Islam has a peaceful dialogue with religions that developed earlier in the archipelago (Rosidi, 2017; Simanjuntak, 2018).

This peaceful dialogue can occur because the Islam preached by Walisongo is an Islam that has a harmonious face, is moderate, tolerant, loves peace, and accepts and even respects multiculturalism (Achmad, 2016; Akhmad, 2020; Kasdi, 2017; Syalafiyah & Harianto, 2020), which is the inevitability that cannot be separated from the life of the Indonesian people. A nation with a population of more than 245 million people with a total of 17,504 islands, of which around 11 thousand islands are inhabited by people with 359 tribes and 726 languages; this was built with various religious backgrounds, customs, and cultures. Therefore, this nation binds itself with the motto *Bhineka Tunggal Ika*, which means diversity in one bond (Mubarok et al., 2021).

With such diverse conditions, they are coupled with the historical fact of the presence of Islam in Indonesia, which embraces diversity in harmony. Ideally, da'wah activities in a multicultural society can generate mutual respect and respect, by avoiding perspectives that always place things in *black and white* or *wrong and true (binary opposition)* while also not placing himself as the owner of truth (*truth claim*) (Marfu'ah, 2018; Nahara & Nurcholis, 2022; Zaprulkhan, 2017). This is because every individual and ethnic group, when they meet in a place or region, must bring their behavior in a distinctive way and become a habit and characteristic of the individual or group (Fahrurrozi, 2017; Umar, 2017).

But the facts on the ground, da'wah activities in post-independence Indonesia still reveal personal and group egoism. In the name of truth and religion, they attack other groups or congregations. What happened recently that the Ahmadiyya community was despised and hurt; their homes were destroyed, and their mosque was burned (Halimatusa'diah, 2017; Mundzir, 2012; Ummah, 2016). In Sampang, Madura, under the pretext of "heretical," a Shiite Islamic Boarding School was burnt down by a group of Muslims from different streams (Latif, 2017; Muhammad, 2017; Rozak, 2019).

The problem of da'wah involving differences in faith is also still visible; even to a certain extent, it can cause social vulnerability. Various cases of tension, such as raids and the destruction of several churches that occurred in the cities of Bandung, West Java, Temanggung, Bantul, and Sukoharjo, Central Java, are undeniable facts (Ajiyastuti, 2018; Azhar, 2018). The reasons for the raids and destruction stem from the same problem, namely allegations of misuse of residential houses for worship services and alleged practices of apostasy (*proselytism*) accused by Christians (Perkasa, 2016; Baidhawiy, 2011).

All the facts of religious violence above are caused by the fact that there are still many da'wah indoctrinations with extreme and exclusive ideologies in the name of *al-jihād fi sabilillāh* (Pransiska, 2017; Suriati, 2019). Many Indonesian people are so indoctrinated that they feel uncomfortable living side by side with neighbors who are different, be it different sects, races, or different ethnicities. As many as 15.1% of Muslims said they were uncomfortable living with

neighbors of different streams, races, and ethnicities. The number of intolerance towards sects that are considered deviant is even higher. About 41.8% said they were uncomfortable with the Shia sect's neighbors. Meanwhile, 46.6% said they were uncomfortable with Ahmadiyah (Iqbal, 2014; Sinaga, 2021).

JID | 52 If this condition continues, it will be difficult for justice and harmony in the midst of diversity to materialize. Ultimately, Islam that is *rahmatan lil ālamīn* only exists in concepts and will not be born in reality in this multicultural Indonesia, even though historical facts record, as mentioned above, that the arrival of Islam in the archipelago was carried out harmoniously and persuasively by preachers, not because of military force or government support. This differs from Christianity or Catholicism, which came with the Dutch colonialists (Masturi, 2019; Masykur, 2019; Syafrizal, 2015). The main factor determining the success of Islamic da'wah in the archipelago is the use of local arts, customs, and cultural traditions, as exemplified by the early Islamic preachers of the Islamic period in the archipelago (Green, 2003; Lukens-Bull & Woodward, 2021).

The next thing that requires further study is the issues and challenges related to the scientific treasures of da'wah. One of these issues is doubt about the success of da'wah in finding new formulas that follow the conditions of Indonesia, which is rich in tradition and culture and inhabited by various kinds of different religions. The absence of a new formula in da'wah that is unique to the archipelago is a challenge for da'wah researchers. Therefore a new model approach is needed for da'wah that is typical of the archipelago, which is a response to multiculturalism.

Related to previous research, Pongpindan (2019) in his study concluded that in order to introduce Islam in the archipelago, it should be preached by introducing Islamic teachings that are indeed down to earth in accordance with the culture of the archipelago, which is very rich and diverse. Moreover, humans cannot be separated from their culture, while at that time, the archipelago was already rich in cultural diversity. Therefore, the preachers, when introducing Islam for the first time in the archipelago, used the method of da'wah through building art, music, dance, rituals, games, and performances that are unique to the culture of the archipelago. This was also stated by Syalafiyah & Harianto (2020), Masykur (2019), dan Zuhdi (2017) that da'wah strategies in the archipelago are required always to be packaged in packaging that attracts the indigenous people of the archipelago.

Universal Islamic values such as goodness, compassion, humanity, justice, and equality, as Wangsa's research (2019), were applied in dealing with all kinds of diversity in the archipelago in the early days of its development by adapting and even symbiotic mutualism with the local culture of the archipelago, so that Islam accepted by the indigenous people of the archipelago. In fact, according to Muqoyyidin (2012), the face of Islam in Java is the result of dialogue and dialectics between Islam and local culture, which then displays a face of Islam that is unique to Java.

One factor that shapes this reality is the strong understanding of Sufism introduced by his predecessors on an ongoing basis with the Sufistic approach introduced by Walisongo in preaching Islam in the archipelago (Mustopa, 2019). This was also reinforced by Ahmad, Yusoff, and Sintok (S. Ahmad et al., 2011) in their research, which resulted in the attitude of Sufistic preachers in exemplary, as well as a persuasive approach by respecting cultural values and customs in introducing Islam to be the determining factor the success of da'wah in the archipelago.

The emphasis point in the previous research above is the paradigm of humanist preaching amid multiculturalism with a cultural approach. However, several studies that have been conducted have not used multiculturalism as a perspective in determining the suitable da'wah model to respond to the phenomenon of religious violence. One of the factors that pose a threat to the achievement of tolerance, based on the results of Dahlan's research (2014), is the aggressive attitude of the preachers in preaching their religion, as well as the lack of improvement in the quality of the faith of the adherents so that symptoms of apocalypticism appear which plagues religious communities who eventually eventually gave birth to the phenomenon of religious violence.

Therefore, based on this preliminary study, this study intends to develop a typical archipelago Islamic da'wah model amid multiculturalism as a response to religious violence. This research is focused on the formulation of the *Islam Nusantara* da'wah model as a differentiating point from previous studies.

Research Methods

The research in this article uses a method based on literature research (*library research*) which is carried out by studying and exploring information through literature starting from books, scientific journals, dissertations, e-books, the internet, and various data and facts that exist in society, especially concerning da'wah, multiculturalism and the phenomenon of religious violence which are then used to construct a model of Islam Nusantara da'wah.

Various literature data on preaching, multiculturalism, and religious violence are collected and classified into primary and secondary data. Some elements of the method used in this paper are description, holistic, and heuristic with a philosophical hermeneutic approach. The description describes typical *Islam Nusantara* da'wah, multiculturalism, and religious violence. Holistic is used to systematize da'wah, *Islam Nusantara*, and multiculturalism. Heuristics is used to find new ideas in the form of a model formula for *Islam Nusantara* da'wah from a multiculturalism perspective. While philosophical hermeneutics in this study is to provide a solid basis for understanding the subject that is the focus of research more fully (Bleicher, 2018; Vandermause & Fleming, 2011; Bakker & Zubair, 1990; Kaelan, 2005).

Results and Discussion

Philosophical Multiculturalism; Dialectics in Diversity

Philosophical multiculturalism is one of several dimensions in the discourse of multiculturalism which is included in the category of ideological multiculturalism or public philosophy (Mukalam & Murtiningsih, 2021). The term multiculturalism itself is not an easy definition to formulate because it contains two very complex meanings, namely "*multi*" which means plural (*diverse*), and "*culturalism*" which means culture or culture. Moreover, in Indonesia, according to Soejatmoko, Indonesian culture is not only very religious but also a culture in the process of becoming. That is, always in process, moving and changing according to the time (Soedjatmoko, 1996; Ichsan, 2019).

Therefore, multiculturalism is often a land of debate in this dimension due to its ideological-philosophical nature. This dimension eliminates objectivism in understanding because, for this theory, no single meaning and no neutral meaning produce an understanding (McCormack, 2014).

This means that readers are always bound by different historical contexts or social conditions, so they already have prejudices or pre-understanding before reading and interpreting. Therefore, there is only one and complete understanding (Mukalam & Murtiningsih, 2021).

JID | 54 When referring to philosophical hermeneutics, multiculturalism necessitates the existence of diverse cross-cultural dialogues because just as the subject of hermeneutics is a dialogic subject, so too the subject of culture in multiculturalism must be understood as the result of a combination of horizons from various cultural and cross-cultural participants. Horizon is the range of views a person has when he sees the world of objects from a particular perspective that has been and is always influenced by his impressions, perceptions, and experiences. It is formed by understanding the existence of cultural subjects who are not isolated, connected to other cultures, and are always in dialectic conditions (Gazali, 2012; Managheb & Mehrabi, 2013).

Mukalam & Murtiningsih (2021) call it dialogical multiculturalism in their study of the ontology of multiculturalism. Dialogical multiculturalism requires that there is "*cultural equality*," which continues to be in dialectics with one another. It does not only stop at "*cultural encounters*" that are very diverse but is required to "*listen and pay attention to*" other cultures (*other*) because this cultural encounter inequality is characterized by listening, conversation, dialogue, and dialectics. This is like the vision of philosophical hermeneutic ontology, which emphasizes the meeting between the reader and the text, where the reader listens to the text in conversation. Thus, the key to dialogical multiculturalism lies in the cultural subject that listening to other cultures. In listening, the cultural subject is in a "*status of equality*" that is "*in the conversational situation*." It does not "*lead*" the conversation or "*dominate*" other cultures. Because just as text can speak, other cultures also have the right to speak and be heard.

Even so, it does not mean that the "*status of equality in dialogue*" results in "*cultural fusion*" in which the cultural subject loses its identity because it loses its cultural community roots. However, this "*status of equality in dialogue*" is more about the process of "*encountering*" and "*listening*" to culture to produce a cultural "*agreement*" that is guided by the subject matter or the theme and will of the cultural subject, not "*melting*" of culture which ends in "*disappearance*" of culture towards a whole new cultural identity (Connor & Weinsheimer, 1987; Schmidt & Weinsheimer, 1989).

Then, to reach a cultural "*agreement*," a process of "*understanding*" is needed in which understanding activities always experience historical impacts because cultural subjects have always been in historical reality, even said to have always been under the influence of the past that is present in the present (Schmidt, 2009). Thus, the subject of multiculturalism has always been in a historical context, such as cultural traditions. This cultural tradition is called the fusion horizon of each cultural subject. Therefore, in multiculturalism, tradition is not interpreted negatively, but is interpreted more productively because it can bridge the dividing wall between itself and other cultures (Mukalam & Murtiningsih, 2021). In the end, the process of "*understanding*" other cultures in new encounters as a hermeneutical experience leads to "*understanding oneself*" (Lawn, 1996).

Model of Islam Nusantara Da'wah

Da'wah, linguistically, is rooted in the word "*da'ā-yad'ū-da'watan*," which has the meaning of call, invitation, and invitation (*al-da'wah wa al-munādah*), request, and motivation (*al-ṭalab wa*

al-ḥaṣṣu), and sincerity (*al-juḥdu*) in doing good (*al-khair*) and following instructions (*al-hudā*) (al-Badawiy, 1987; Muhyiddin, 2022), in order to achieve a goal of obtaining happiness (*sa'ādah*) in the world (*'ājil*) and in the hereafter (*ājil*) (Maḥfūz, 1979; Muhyiddin, 2022; Muhyiddin, 2019a).

Then, the da'wah model referred to in this study is the da'wah design that represents the actual social reality. According to Rakhmat (2014), Bachtiar & Nazir (2011), dan Hj Don & Gade (2015), a model is defined as an image designed to represent actual reality. The da'wah model is a da'wah pattern that includes a da'wah approach, da'wah methods, and strategies in conveying or implementing da'wah messages (*Islamic values*) from preachers to the community (*man's*) who have different ethnicities, cultures, languages, and occupations among Islamic communities (Bachtiar & Nazir, 2011; Na, 2020; Pimay & Savitri, 2021).

The pattern of da'wah is a form of da'wah that includes the methods of *da'wah bi al-lisān*, *dakwah bi al-qalam*, and *dakwah bi al-ḥāl*. The form of *da'wah bi al-lisān* includes *tabligh* and *taklim* to broaden the Islamic perspective of Muslims regarding the reality of people's lives from various ethnicities, cultures, languages, and occupations. Then the form of *da'wah bi al-qalam* includes writing that respects religious and cultural diversity. Likewise, the form of *da'wah bi al-ḥāl* is an effort to implement Islamic values in social reality that adheres to their respective cultures from their regional origins, such as Javanese, Sundanese, Madurese and so on in heterogeneous societies in Indonesia (Burhanuddin, 2019; Syamsuri, 2017; Husna & Aziz, 2021). This da'wah pattern is then applied by using da'wah strategies or tactics to make it easier to convey or implement da'wah messages from preachers to multicultural made to develop togetherness, unity, and brotherhood with Islamic ties that radiate from cultural values (*local wisdom*) from various ethnicities, cultures, languages, and occupations in order to realize chair ummah, namely ideals for da'wah followers which can be realized in the form of harmony, tolerance, harmony, and brotherhood in social life (Arif, 2014; Mubasyaroh, 2017; Sakdiah, 2017).

Moreover, the da'wah of *Islam Nusantara* has two main functions: the treatise function and the function of mercy. Da'wah, with the function of treatises, is a process of development and social change toward a better life. Meanwhile, with the function of mercy, da'wah is an attempt to make Islam a concept for humans in carrying out their lives (Siregar, 2015). To realize these two functions, preachers must realize that da'wah is present amid a dynamic society that continues to experience development and change (Ridhwan & Bukhari, 2018).

The target community of da'wah is also not a monocultural society but a multicultural society consisting of various ethnicities, religions, races, and cultures. In this dynamic and multiculturalism, da'wah is demanded to be able to reach anyone who becomes the target of da'wah because the Islamic teachings brought by the Prophet Muhammad Saw. are universal. The universality of Islamic teachings teaches its adherents to uphold tolerance, respect differences, and uphold human rights (Madjid, 2005; Nasrullah, 2019; Sulbi, 2021; Zainuddin, 2008).

A dynamic and multicultural society that continues to experience development requires da'wah, which leads to saving the existence, dignity, and dignity of humanity. Thus, understanding the diversity of the target community of da'wah, along with their tendencies or tendencies, is one of the determining factors for the success of da'wah objectives. Likewise, the patterns and models of da'wah are required to adapt to all societal changes and developments (Muhyiddin, 2019a). Quoting

Amrullah Achmad's explanation (1983), *the existence of Islamic da'wah always touches and struggles with the reality surrounding it* (Imran, 2012).

JID | 56 This is exemplified by Walisongo when he brought Islam to the archipelago by not destroying all indigenous cultures. Walisongo does not frontally reject and abolish community traditions that are considered inconsistent with Islam, even in worship of ancestral spirits, because direct rejection will only alienate the community. Even in some ways, Walisongo accommodates the culture currently running in society as a strategy and method of da'wah and can build a positive image so that people can accept the presence of Islam voluntarily (*legowo*). The people of the Archipelago at that time had embraced and had various beliefs and religions, both of which had even taken root and became customs that were impossible to abandon (Falakhudin, 2017; Syalafiyah & Harianto, 2020; Tarwilah, 2006).

However, these da'i-Sufis were able to embrace the phenomenon of society where at that time, many adhered to Javanese beliefs and Hindu-Buddhist religions, which, of course, also had socio-cultural conditions according to their religion and beliefs (Masturi, 2019). As a result, Walisongo was able to color various aspects of life in the fields of society, culture, education (Islamic boarding schools), and even government until finally, Islam became the majority religion in the archipelago (Tajuddin, 2014; Syalafiyah & Harianto, 2020).

The success of Walisongo's da'wah is following the da'wah pattern of the Prophet Muhammad Saw, following the gradual descent of revelation (*tadarruj*), where Islam is spread with grace and love. Islam is taught gradually (*al-tadrīj fi al-tasyrī*), not to complicate things (*'adam al-ḥaraj*), and not too much burden (*taqlīl al-takālīf*). Problem-solving is done by avoiding extreme methods (*taṭarruf*) and prioritizing dialogue over confrontation.

Dialogue is conducted with several models, among others; *First*, the dialectic between Islam and culture in which elements of the old culture are replaced by a new culture that is better according to its users (declarative dialogue/*taghayyur*). *Second*, the dialectic of Islam and local culture in which elements of the old culture experience gradual changes and improvements to the new culture (additive acculturation dialogue/*takammul*). *Third* is the dialectic of Islam and local culture in which elements of old and new cultures greet and tolerate each other without changing the essence of each existing culture, even though the change occurs in symbolic accessory matters (consideration acculturation dialogue/*tahammul*). *Fourth* is the dialectic of Islam with local culture in which each existing cultural element, both old and new, is open to accepting and filling each other. This is because any existing external cultural values have universal values that are in common (inclusive-institutional acculturation dialogue/*tasallum*). (Roibin et al., 2021; Roibin, 2010, 2012, 2013, 2020).

Through this dialogue, indigenous peoples can carry out their ancestral traditions by gradually incorporating the teachings of monotheism into them. People who have just converted to Islam are also not forced to implement the Shari'a immediately fully. Islamic Sharia is implemented in stages following the level of community readiness while respecting and embracing differences and diversity of religions, cultures, and customs, as well as protecting the human rights of the community as *mad'u* (Moqsith, 2016; Astuti, 2018; Syafrizal, 2015). This kind of da'wah, later by some researchers is referred to as This kind of da'wah later by some researchers is referred to as the *Islam Nusantara* da'wah (Pongpindan, 2019).

So, the *Islam Nusantara* da'wah necessitates the presence of Islam, which is constantly in dialectics with the culture of the people of the archipelago. Culture is used as a method, tool, approach, and strategy in accordance with the conditions of the target of da'wah (*mad'u*). Islam which is dialectical to this culture, is introduced to society through formal (*structural*) religious institutions such as madrasas and Islamic boarding schools, or non-formal (*cultural*) institutions such as gatherings at mosques and mingling discussions with the general public, as well as through religious activities that are acculturated with culture (*intuitive*), such as tahlilan, yasinan, and dziba'an (Roibin et al., 2021; Roibin, 2010, 2012, 2013, 2020).

In this dialectical process of Islam and culture, it is not uncommon for *Islam Nusantara* to succeed in creating new Islamic symbols that do not exist in the Middle East region. As a result, the *Islam Nusantara* da'wah, by borrowing the term Azyumardi Azra (Hakim et al., 2019; Mudzakkir, 2020; Setiyawan, 2013), is a process of actualization of Islam that is empirical and distinctive as a result of interaction, contextualization, nativeization, translation and vernacularization of Islam universal with socio-cultural realities in the archipelago, resulting in several different characters from the character of da'wah in general.

The description of the *Islam Nusantara* da'wah model above can be described in the following table 1.

Table 1. Model of Islam Nusantara Da'wah

Model of <i>Islam Nusantara</i> Da'wah		
Da'wah Pattern	Da'wah Approach	Da'wah Method
<ul style="list-style-type: none"> Deculturative dialogue da'wah pattern/<i>taghayyur</i> additive acculturation dialogue da'wah pattern/<i>takammul</i> consideration acculturation dialogue da'wah pattern/<i>tahammul</i> inclusive-institutional acculturation dialogue da'wah pattern/<i>tasallum</i> 	<ul style="list-style-type: none"> Structural-Formalistic Cultural-Naturalistic Spiritual-Intuitive 	<ul style="list-style-type: none"> Dakwah <i>bi al-lisān</i> Dakwah <i>bi al-qalam</i> Dakwah <i>bi al-ḥāl</i>

Religious Violence

Discussing religious violence seems to be no longer a new thing in many parts of the world, and Indonesia is no exception. The painful facts of the Crusades (1096-1291) (Sukarwo, 2020), plus the collapse of the Ottoman Turkish caliphate system, which later changed to a secular system (Jannah, 2019; Muhyiddin, 2019b), to the suicide bombings at three churches in Surabaya, East Java which involved a woman and her two children in 2018 (Tamawiyw, 2019) became an unavoidably sad reality, even further confirming a view that religious facial expressions are fierce and frightening (Isnaini, 2017; Jalil, 2021; Kurnia Y, 2017). Even more worrying, Hans Kung and Stave Bruce unwittingly helped strengthen this view with their statement that religion, especially major world religions, became the embryo of radicalism which became a significant element in various cases of violence, riots, and terrorism (Roibin, 2020).

None of the religious teachings teaches violence, not only to followers of the same religion but also across religions and beliefs (Duryadi, 2017; S., 2016; Yasin, 2011). Even religion rejects violence as a principle in carrying out an action because violence is an inhumane act that always prioritizes coercion against others (Azizah, 2020; Hambali, 2018). On the contrary, religious doctrine always teaches universal values that emphasize the practice of peace, kindness, safety, love, equality, and justice for fellow human beings (Nasir, 2020; Teddy, 2020).

The problem is that teachings or doctrines do not always dominate religion. More than that, religion requires its adherents to live and practice its teachings in the form of social practices. Because a person's piety and faith cannot be judged perfectly before they are manifested through individual worship practices and social worship practices in the reality of life (Muttaqien, 2012; Roibin, 2020). Thus, religion does not only contain aspects of teachings that are normative-doctrinal but also a socio-cultural reality with several variables of adherents, understanding of teachings, religious institutions, holy places, and ideological buildings that adherents defend. So that when there is a conflict in the name of religion, several variables must be involved and mutually reinforcing one another (Hanafi, 2018; Isnaini, 2017).

Regardless of the pros and cons, in social reality, it is undeniable that religion can be an integrative factor for its adherents as well as a disintegrative factor between followers of other different religions if it is understood exclusively. Because an exclusive understanding tends to reject pluralism and only views one's own religion as the most correct. This thesis is reinforced by Juergensmeyer (2017), Ineichen (2016) dan Bruinessen (2013) in their research that the behavior of religious violence inherent in major world religions is generally based on *theological-normative-conservative* roots (Fata, 2014; Roibin, 2020)., although it is still supported by other factors which are based on *sociological-religious ethics-exclusive* roots such as extreme environmental influences, radical-exclusive public figure doctrine and low respect for differences. It is also based on *sociological-pragmatic-political-economic* roots such as practical political interests, power and economic wealth under the pretext of upholding the Islamic State (Rokhmad, 2014; Syamsudin, 2021).

Al-Luwaihiq (1992) classifies the factors that cause religious violence into three main causes; *First*, the causes related to scientific aspects and scientific methodology (*al-asbāb al-'ilmīyah al-manhajīyah*), which include commonness in religious knowledge and blind fanaticism. *Second*, psychological and educational aspects (*al-asbāb an-nafsīyah wa al-tarbawīyah*) cover character, religion morals, and a harsh social environment. *Third*, social, economic, political and world problems (*al-asbāb al-ijtimā'iyah wa al-'ālamīyah*). However, religious violence is often caused by someone who is too passionate about practicing religious teachings but lacks knowledge. Islamic teachings are only partially studied. Determining the law directly from the text with a rigid method of understanding the text, not even understanding the contents of the text at all, not understanding Shari'a goals, literal understanding, and not caring about the context of the text, the human condition and changing times. This is coupled with a fanatical attitude towards their group, which tends to be rigid and exclusive so that they feel they are the most righteous and find it difficult to accept the truth from other groups (Afroni, 2016).

Some of the factors causing religious violence above and their typologies can be described in the following Table 2.

Table 2 Factors Causing Religious Violence

No	Causative Factor	Causes of Religious Violence	Typology
1	al-asbāb al-'ilmiyah al-manhajiyah	The shallow, exclusive, textual, normative understanding of religion; High religious enthusiasm but weak religious knowledge base; Closed attitude, truth claim of the truest religion or blind fanaticism.	theological-normative-conservative
2	al-asbāb an-nafsiyah wa al-tarbawiyah	Labile emotionality and search for identity; Violent and extreme environment and social groups; Less and less tolerance, compassion, like conflict, and extreme public figures.	sociological-religious ethics - exclusive
3	al-asbāb al-ijtimā'iyah wa al-'ālamiyah	Social jealousy, political power, transnational political influence, injustice in power, Economic disparities, geographical conditions, disconnection of social communication, jealousy, and envy of the ruling elite.	sociological-pragmatic-political-economic

Multiculturalism Perspective on Islam Nusantara Da'wah

The existence of diverse traditions in the archipelago, when viewed through the lens of multiculturalism, is a treasure trove of Islamic civilization whose position is equal and equal, so that each of these local traditions is in a valid position to be recognized as part of Islam (Abidin, 2009; Wahid, 2001). Equality between the universality of Islamic teachings and the diversity of local cultures is realized with one another not sacrificing but complementing each other and is very beneficial for the world of humanity. The two cannot be contradicted because universal Islamic values are open in that they are flexible and can accommodate a wide variety of local values (Schaefer, 2021; Nasr, 1966).

Furthermore, two things must be done to maintain the synergy between Islam and the diversity of local traditions; *First*, there is a need for a reinterpretation of orthodox religious doctrines, which are currently being used as an excuse to be exclusive and oppressive so that Islam can be more receptive to the wisdom of the archipelago's local traditions. Therefore, an approach is needed that is not only theological (*normative approach*), which is exclusive, emphasizing the finality and absoluteness of religious teaching, but also a historical approach, which is a posteriori, empirical, open, dialogic, and tolerant without abandoning the normativity of religious teachings which are embraced by himself (Abidin, 2009).

This is because local traditions can only partially be completely eliminated. There are parts of local traditions that continue to survive and are not replaced by universal teachings. Because of the universality of Islamic values, although, in essence, it is capable of providing a leap of awareness that was originally limited to the local area towards universal awareness, it cannot guide in dealing with local problems. The universal Islamic history related to their respective localities makes the

universality of Islam in several ways still the property of their respective regions of origin (Hidayatullah, 2020; Lutfi, 2017; Permana, 2020; Susanto, 2008).

JID | 60 *Second*, the need to continue to dialogue between Islam and the ideas and challenges of modernity. Especially now that people are faced with a new world where they must adapt to globalization, which is full of secular ideas and theories that cannot be avoided and ignored. Therefore, an adaptive attitude becomes a necessity for Islam towards modernism (Abidin, 2009; Akmalia et al., 2021; Samsudin, 2015).

In response to these two things, a new discourse emerged in the thought of da'wah. This new paradigm of da'wah is primarily motivated by a new postmodern phenomenon, namely globalization and practical political developments. Both the phenomenon of globalization and practical political developments in the world recently, of them confronts the problem of contemporary da'wah to the form of a multicultural and multi ethnoreligious plural society (Kelly, 2002).

From the point of view of globalization, da'wah is faced with the problem of conveying Islamic messages in the context of a global society marked by increasingly narrow boundaries between culture and ethnoreligious society. In the past, it was possible for da'wah to ignore developments occurring outside the Islamic world, but in the present era, where the term Islamic world itself seems to have its boundaries blurred by the phenomenon of globalization, da'wah cannot but respond, and is forced to be actively involved in dealing with all the phenomena that occur in all parts of the world. Then as an implication of democratic political demands that cannot be rejected, da'wah is also faced with issues surrounding human rights (HAM), as well as recognition of the existence of minority groups, which have never been touched upon in the history of da'wah (Effendy, 2001; Muhyiddin & Badi'ati, 2020; Supriyadi, 2018).

To this purpose, Muslims cannot work alone but need to carry out more intense and persuasive interactions with many diverse communities worldwide. Muslims must start preaching to various communities in the world that Islam is a universal religion that manifests itself in various manifestations of its teachings, such as *tauhid*, *fiqh*, and *tasawuf*. Where the three of them display great concern for humans, call it, for example, the principle of equality, protecting citizens from tyranny, safeguarding the rights of the weak, and limiting the authority of those in power. Everything shows that Islam is a religion that cares about humans (Masturin, 2017; Wahid, 2007).

The principle of Islamic universalism, which is still theoretical, needs to be balanced with an attitude of openness and dialogue towards other civilizations. This attitude of openness was exemplified by the Prophet Muhammad when preaching Islam in Makkah and organizing the people of Medina. The Prophet Muhammad did not come to eradicate Arab culture in totality after he was appointed directly by Allah to be a Prophet and Apostle. However, the Prophet Muhammad still allowed the daily activities of the Arabs, even to maintain the Arab culture as long as it was still in the corridors and principles of morality following the Qur'an and not against humanity. What the Prophet exemplified at least provided a lesson on how to adapt universal Islamic teaching concepts to local cultural values that grow in society. An understanding of Islam is based on dialogue between Islam and cultural reality. This dialogue provides space for the growth of various interpretations in religious life (Islam) in each region.

In the end, even though Islam is believed to be the truth of God as a universal, unseen revelation of God, in the end it is perceived by adherents according to experiences, problems, intellectual capacities, cultural systems, and all the diversity of each adherent in their community (Achmad, 2016; F. Ahmad, 2018; Dwijayanto, 2020; Masaaki, 2020; Wahid, 1989). Therefore, the *Islam Nusantara* da'wah the perspective of multiculturalism, has several characteristics, including:

First, recognizing and appreciating the uniqueness and diversity of cultures and beliefs. *Islam Nusantara* da'wah highly respects and appreciates the uniqueness of each culture or belief. The diversity of cultures and beliefs is considered a fact and not a problem, so it must be accepted. People may choose one of many beliefs for themselves without the need to judge that the one they don't choose is lower in value than the belief they choose. Instead, each faith and culture should be seen as unique and a traveling partner (*fellow traveler*) (Anwar, 2016; Pongpindan, 2019; Zuhdi, 2017).

Second, recognizing that there are common points in the diversity of cultures and beliefs (Nilawati et al., 2021). *Islam Nusantara* da'wah acknowledges that there are points of similarity between various beliefs and diverse cultures while also not necessitating the existence of aspects that are impossible to compromise (*uncompromisable*). These differences are formed by situations and contexts that are always evolving. Therefore, in the diversity of cultures and beliefs, shared values always become common ground in building social relations (Marfu'ah, 2018; Turhamun, 2017). If there are disagreements on matters that are private and cannot be compromised, then the mission of Islam Nusantara has an interest in managing conflicts over differences and learning to live in them. These differences must be acknowledged and appreciated without the need to make them a distraction or the opposite of harmony (Masroer, 2016; Thoyib, 2020).

Third, viewing the phenomenon of religion as a culture (Kasdi, 2012; Yuwanamu, 2016). *Islam Nusantara* da'wah tries to understand the behavior of religious people as a cultural phenomenon, although it cannot be denied that religion originates from the sacred, is sacred, cuttable, and ahistorical so that it cannot be equated with culture originating from the human mind which is not sacred and historical. However, what is considered divine and holy, is impossible to understand except through the worldly or human (*profane*) and historical or cultural mediation (Arimbawa & Santhyasa, 2010; Pinatik et al., 2021; Wahyudin, 2021). This is confirmed by Naşr Hāmid Abū Zaid (1990) regarding the relationship between culture and the Qur'an in his important book, *Mafhūm an-Naş*:

أن النص في حقيقته وجوهره منتج ثقافي. والمقصود بذلك أنه تشكل في الواقع والثقافة خلال فترة تزيد على العشرين عاما... لكن القول بأن النص منتج ثقافي يمثل بالنسبة للقرآن مرحلة التكون والاكتمال. وهي مرحلة صار النص بعدها منتجا للثقافة، بمعنى أنه صار هو النص المهيمن المسيطر الذي تقاس عليه النصوص الأخرى وتتحدد به مشروعاتها.

Text (*al-naş*) in essence and essence is a product of culture (*muntaj saqāfiy*). That is, it was formed in the world of reality and the world of culture over a period of more than twenty years... However, the expression that text is a product of culture (*muntaj saqāfiy*) is a nisbat in the Qur'an at the stage of formation and completion. A stage where the text then produces culture (*muntijan li al-saqāfah*). In that sense, it has become the dominating text by which other texts are measured, and legitimacy is determined by it.

The statement above provides an understanding that religion is a product of God that can produce human culture, especially Arab society at that time, from what was initially said to be a society that was uncivilized in almost all aspects of life, especially aspects of morality, then became a civilized society until now. However, religion as a "text" that is interpreted by its adherents (humans) has a cultural dimension in which the process of interpretation cannot be separated from culture which is the result of human work (Abū Zaid, 1990). Therefore, no religion is free from culture, and since its inception, culture and religion have always influenced each other (Saefudin et al., 2020). Through this mindset, *Islam Nusantara* da'wah seeks to understand and accommodate these differences in beliefs in concepts and cultural frames that support tolerance, social harmony, and cooperation for good and piety (*al-ta`āwun `ala al-birr wa al-taqwā*) (Fahrurrozi, 2016; Mustaghfiroh & Safe'i, 2021).

Fourth, understand religion in a progressive, dynamic manner, and there is no "sacredism". This is because the *Islam Nusantara* da'wah sees and understands religious behavior as a culture, not religion itself. Every religious culture is basically dynamic-progressive, which means that every religious culture is a process that grows and develops in a sustainable manner, in line with the understanding and appreciation of the religion itself, as well as the interaction of adherents of religions with each other, and in line with the dynamics and developments in the world's time and space dimensions (Rifa'i, 2020; Rosalyn & Kuncoroyakti, 2019; Sujana, 2021).

Therefore, even though the essence of religion is holy and comes from "the holy", the empirical form shown through the behavior of religious people is not holy in the sense that it is absolutely true. Religious behavior is a contextual construction that continuously develops in line with the circumstances and conditions surrounding it. The multiculturalism mindset rejects the view of "exclusive essentialism," which argues that religious understanding is fixed, stable, and unchanging so that those who have different views are seen and punished as a heretical and misleading group (*ahl al-bida` wa al-ziyag*). This self-absolute attitude and understanding is not in line with the spirit of diversity that multiculturalism promotes (Misrawi, 2002; Misrawi, 2007).

Responding to Religious Violence

Based on the description above, religious violence is often more caused by high religious enthusiasm but low basic knowledge of the religion, so religious teachings are only studied partially, laws are determined directly from texts without a comprehensive understanding and rigid methods of understanding texts, even the same do not understand the contents of the text, do not understand the objectives of the Shari'a, and do not care about the context of the text, the human condition and the changing times. The factors that cause religious violence are broadly classified into three types, namely *theological-normative-conservative*, *sociological-religious ethics-exclusive*, and *sociological-pragmatic-political-economic* (Roibin, 2020; Roibin et al., 2021).

Each of the typologies of factors causing religious violence above produces different responses, which are actualized through different models of da'wah. If the cause of religious violence is rooted in *theological-normative-conservative* principles, then the steps taken in response are to instill *wasatiyah* Islamic values or moderate-inclusive Islam. The da'wah pattern used in instilling *wasatiyah* Islamic values is by trying to build, perfect, and develop two religious, cultural entities that have experienced a compromising encounter in ideal, universal, and actual domains, not in the

legal, formal, and artificial realms (Roibin, 2020). This da'wah pattern changes the *radical-extremist* understanding into a *moderate-humanist* understanding, changing *textual-exclusive* interpretations into *contextual-inclusive* interpretations by always taking into account the socio-cultural conditions of the da'wah partners (*mad'u*). This da'wah pattern is known as the *takammul pattern of da'wah* or *additive acculturation dialogue*.

Then, the da'wah approach used in instilling moderate-inclusive Islamic values uses a *structural-formalistic, cultural-naturalistic, and spiritual-intuitive approach*. These three approaches are carried out with the consideration that the system of religious observance and the pattern of religious behavior in society is strongly influenced by the respective religious figures or leaders. Thoughts and examples of religious behavior in society are influenced mainly by each figure who is made a public figure in religion. Through a *structural-formalistic approach*, it is hoped that religious figures or leaders will instill universal, inclusive, and humanist religious messages through formal institutions such as Islamic boarding schools, madrasahs, Islamic religious groups, etc. In addition, the *cultural-naturalistic da'wah approach* is also carried out as an effort to respond to religious violence through non-formal and unstructured channels. This is because anyone can instill universal good values in the community around them, bearing in mind that all people who have the will to build a good mission are the best people (*khaira ummah*) who have the potential to become da'i or preachers. Through this approach, universal good values can be institutionalized in informal places in a compromising nature without being bound by time and place. This *cultural-naturalistic approach* has more substantial adhesive power because none of them feel taught, fostered, guided, or directed, but on the contrary, naturally, their encounters give rise to a very memorable and binding emotional compatibility and cohesiveness (Roibin, 2020, 2012; Roibin et al., 2021).

Complementing the two previous approaches is the spiritual-intuitive approach. That is an approach to minimize community violence by touching the spiritual dimension through the maturation of its intuitive aspects. The inner and spiritual aspects are used as objects of change. If the human heart and spirit mention, remember, praise, and acknowledge Allah, His power, and His greatness a lot, then the human heart will be peaceful, calm, not upset, soft, not hard, and not arrogant. The violent behavior of a society that appears with various violent motives, in essence, is not solely due to problems in the way of understanding textual religion, exclusive, closed, shallow, artificial, fanatical, and truth claims. Nor is it solely due to economic and political factors, but it is due to the arrogance and heart pride of the people because their hearts have never been introduced to the existence of Allah through the attributes of the greatness of Allah's noble names. Through a spiritual-intuitive approach, people are brought closer to God in the hope of having a high awareness, both individual awareness of God and social-horizontal awareness of fellow human beings. Such a society can live in its environment in peace and harmony and move and act according to divine messages universally (Roibin, 2020, 2012; Roibin et al., 2021).

The three da'wah approaches above are also used on the causes of religious violence, which are rooted in the *sociological-religious ethics-exclusive* and *sociological-pragmatic-political-economic* principles. The difference is only in the da'wah pattern that is carried out, whereas in the second and third typologies, the da'wah pattern that is carried out is a combination of *additive acculturation dialogue, considerate acculturation dialogue, and inclusive-institutional acculturation dialogue*. The considerate acculturation model recognizes and is fully aware of the

differences and variants between religions and within religions. At this level, da'wah is required to recognize and be aware of these differences even though they cannot yet recognize equality and similarity, both within religions, more so between religions. The attitude of truth claims is still the personality of this religious ideology, but the actions of truth claims are directed inward to legitimize the beliefs of each religion and religious understanding, and not outward (Roibin, 2020, 2012; Roibin et al., 2021; Wekke, 2013).

Therefore, the pattern of inclusive-institutional dialogue is important to perfect the dialogue model in da'wah. This latter pattern is a model of acculturation by way of absorption as well as the institutionalization of universal values. These values are absorbed from the universal value system that exists in each religious ideology, then institutionalized through the process of creating new cross-faith myths using the media of local cultural space. Religion and culture become a structure in social law. Religious values have metamorphosed into local cultural values. Not infrequently, local cultural values, which are familiar with myths, have subdued the symbolic beliefs of religions attached to the identity of each religion. (Roibin, 2020, 2012; Roibin et al., 2021; Wekke, 2013). This latter da'wah pattern is more active in responding to the universal values of truth and goodness inherent in various religious ideologies, both between religions and within religions. Being active in responding means efforts to develop and perfect a religious, ideological community by actively seeking, selecting, discovering, in turn adopting, and internalizing these universal values with the aim of perfecting an inclusive-humanist religious ideology and paying attention to the welfare of society. (Roibin, 2020).

Table 3 Factors, Solutive and Islam Nusantara Da'wah Model

Factors causing religious violence	Solutive measures as a response to religious violence	Islam Nusantara da'wah model
Theological-Normative-Conservative	Instill an understanding of universal good values and inclusive moderate Islamic theology, such as (a). <i>Tawassuṭ</i> , taking the middle way in understanding and implementing Islam. Not exaggerating (<i>ifrāt</i>) and not reducing (<i>tafrīt</i>); (b). <i>Tawāzun</i> , balance in carrying out religion in the aspects of the world and the hereafter; (c). <i>I'tidāl</i> , upright, straight, and proportional in carrying out rights and obligations; (d). <i>Tasāmuḥ</i> , acknowledging and tolerant of plurality; (e). <i>Syurā</i> , prioritizing consensus deliberations based on the common good; (f). <i>Iṣlāḥ</i> , prioritizing a reformative attitude in achieving a better situation by considering changes that are based on the common good; (g). <i>Awlawiyyah</i> , identifying priority matters to be implemented; (h). <i>Tatawwur wa ibtikār</i> has a progressive	<ul style="list-style-type: none"> • Da'wah pattern: additive acculturation dialogue/<i>takammul</i>. • Da'wah approach: structural-formalistic, cultural-naturalistic, and spiritual-intuitive. • Da'wah methods: <i>dakwah bi al-lisān</i> through lectures and religious discussions, <i>dakwah bi al-qalam</i> through inclusive writings, and <i>dakwah bi al-ḥāl</i> through local wisdom.

Factors causing religious violence	Solutive measures as a response to religious violence	Islam Nusantara da'wah model
Sociological-Religious Ethics-Exclusive	<p>spirit; (i). <i>Tahaḍḍur</i> upholds ethics in life and civilization by continuously teaching and coaching the community through formal institutions such as Islamic boarding schools, schools, and madrasas, or non-formal institutions such as mosques, Islamic boarding schools, <i>zawiyah</i>, dialogue, and study forums.</p> <p>Building cultural communication between religions and internal religions, building solidarity and togetherness among people across religions and cultures, minimizing group ritual egos, renewing commitments to harmony between religious communities, getting used to being different and open, and tolerant of those who are not the same. All of this is done through communication, dialogue, and activities of local wisdom traditions such as <i>nyadran</i> traditions, <i>merti Dusun</i>, <i>wayang</i>, and so on, even through activities to build community morality and religious wisdom through <i>riyadhah</i> and <i>mujahadah</i></p>	<ul style="list-style-type: none"> • Da'wah pattern: additive acculturation dialogue/<i>takammul</i>, considerational acculturation dialogue/<i>tahammul</i> and inclusive-institutional acculturation dialogue/<i>tasallum</i>. • Da'wah approach: structural-formalistic, cultural-naturalistic and spiritual-intuitive. • Da'wah methods: <i>dakwah bi al-lisān</i> through lectures and religious discussions, as well as <i>dakwah bi al-ḥāl</i> through activities of local wisdom traditions.
Sociological-Pragmatic-Political-Economics	<p>Instilling the spirit of love for the Motherland, empowering the community's economy through cultural activities, building vertical communication between the ruling elite and society in general, getting used to a harmonious attitude in diversity, and building solidarity and community togetherness through traditional activities that involve inter-religious mutual respect and even mutual fill in. All of these activities are carried out through formal and non-formal institutions, customary activities, and culture.</p>	<ul style="list-style-type: none"> • Da'wah pattern: additive acculturation dialogue/<i>takammul</i>, considerational acculturation dialogue/<i>tahammul</i> and inclusive-institutional acculturation dialogue/<i>tasallum</i>. • Da'wah approach: structural-formalistic, cultural-naturalistic and spiritual-intuitive. • Da'wah methods: <i>dakwah bi al-lisān</i> through lectures and religious discussions and <i>dakwah bi al-ḥāl</i> through activities of local wisdom traditions and community development.

Conclusion

JID | 66 The findings of this study include: *First*, the research results show that the *Islam Nusantara* da'wah necessitates the presence of Islam, which is constantly in dialectics with the culture of the people of the Archipelago. In this dialectical process of Islam and culture, it is not uncommon for *Islam Nusantara* to succeed in creating new Islamic symbols that do not exist in the Middle East region. So that the model of *Islam Nusantara* da'wah is also different from the model of da'wah in general; based on the literature review, the *Islam Nusantara* da'wah model can be classified into several patterns as follows: *deculturative dialogue da'wah pattern/taghayyur*, *additive acculturation dialogue/takammul*, *consideration acculturation dialogue/tahammul* and *inclusive-institutional acculturation dialogue/tasallum*. Then the da'wah approach used is a *structural-formalistic*, *cultural-naturalistic* and *spiritual-intuitive approach*. This da'wah approach is applied through *dakwah bi al-lisān*, *dakwah bi al-qalam* and *dakwah bi al-ḥāl*. *Second*, the *Islam Nusantara* da'wah in the perspective of multiculturalism has several characteristics, including: 1) recognizing and appreciating the uniqueness and diversity of cultures and beliefs. 2) acknowledge the existence of common points in the diversity of cultures and beliefs. 3) viewing the phenomenon of religion as a culture. 4) understand religion progressively and dynamically; there is no "sacred." *Third*, the researcher found several typologies of causal factors related to religious violence, including *theological-normative-conservative* factors, *sociological-religious ethics-exclusive* factors, and *sociological-pragmatic-political-economic* factors. Finally, the model of da'wah in response to the phenomenon of religious violence varies depending on the different typologies of causative factors. If the cause is rooted in *theological-normative-conservative* principles, then the da'wah model is in the form of *additive acculturation dialogue/takammul*; If the causes are rooted in *sociological-religious ethics-exclusive* and *sociological-pragmatic-political-economic* principles, then the da'wah models are both *additive acculturation dialogue/takammul*, *considerate acculturation dialogue/tahammul* and *inclusive-institutional acculturation dialogue/tasallum*. All of the da'wah models above are carried out through *structural-formalistic*, *cultural-naturalistic*, and *spiritual-intuitive* da'wah approaches with the *bi al-lisān da'wah method* through religious lectures and discussions, *bi al-qalam da'wah method* through moderate-inclusive writings, and *bi al-ḥāl da'wah method* through local wisdom tradition activities and community development dakwah.

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