

**FRIENDLY ISLAMIC PREACHING THROUGH LITERARY
WORKS: STUDY OF *LUKISAN KALIGRAFI* SHORT STORY
COLLECTION BY A. MUSTOFA BISRI**

Abdul Karim Wirawan
Universitas Negeri Malang
abdulkarimwira@gmail.com

Khumaidi Abdillah
Universitas Billfath Lamongan
abemaidi80@gmail.com

Abstract:

This paper dedicated to examine and explore the model of dakwah found in the collection of short stories Lukisan Kaligrafi by A. Mustofa Bisri. The dakwah model examined in this paper is a friendly Islamic dakwah model. Friendly Islam is the face of Islam that is full of politeness and tolerance, not the face of Islam which is hard and full of anger. The collection of short stories Lukisan Kaligrafi is suitable as a medium to preach this friendly Islam because the short stories in this collection of short stories tell the twists and turns of the Islamic religious life experienced by the characters in each of the short stories. Therefore, this paper will try to identify (1) the proselytizing politeness in a collection of short stories Lukisan Kaligrafi and (2) the portrait of religious tolerance in a collection of short stories Lukisan Kaligrafi. Accentuating the friendly face of Islam is important because today the face of Islam is heavily tarnished by the actions of some groups acting in the name of Islam by acting outside the meaning of Islam which is rahmatan lil 'ālamīn.

Keywords: *Dakwah; Islam; Friendly; Short Story; Lukisan kaligrafi*

A. Introduction

Indonesia is a country with the largest Muslim population in the world. The number of pilgrims from Indonesia is also the largest in the world. Indonesia also has a variety of Islamic organizations with many extraordinary members as well. Call it Nahdlatul Ulama, which claims to have between 60 million and 143 million members.¹ Coupled with Muhammadiyah with 22 million members.² This Indonesia's position makes the Islamic aspect in the area will always be in the spotlight of the world.

¹ A Z Hamdi, "Berebut Identitas Nahdliyin," 2017, <https://www.nu.or.id/post/read/84341/berebut-identitas-nahdliyin>, accessed 30 October 2019.

Lately, the face of Indonesian Islam tends to be viewed negatively by both outsiders and within Indonesia itself. Call it the Church bombing in Surabaya on May 13, 2018.³ The bombers are in the name of jihad when acting. This is certainly sad when acts of terror and fear spread are considered acts of jihad. Of course, this is tarnishing and far from the true meaning of jihad. In the eyes of the wider community, this behavior tarnished the face of Islam itself. Islam is associated with a religion of terror. This is what is currently happening in Europe. There, Islam phobia syndrome appears. This happens because of the many terrorist's acts carried out by people in the name of Islam.

One more problem that makes the face of Islam increasingly unfriendly is the method of *dakwah* carried out by several preachers. The preachers preached in a fiery way, hard, not even reluctant to denounce the followers of other religions. This certainly does not reflect the propaganda of Islam that *rahmatan lil 'alamin*. Different things can be seen in *Lukisan Kaligrafi* short story collection. In the *C Lukisan Kaligrafi* short story collection, preaching is conveyed by *uswatun hasanah* or good example. *Dakwah* also invites, embraces, not threatens and terrorizes.

This condition is certainly different from the initial spread of Islam in Indonesia. Islam in Indonesia was first spread by saints who came to be known as *Wali Sanga* or nine *Wali*'s. *Dakwah* by *Wali Sanga* is estimated to begin in the middle of the fifteenth century.⁴ At this time, Islam was quickly absorbed into the assimilation and syncretism of the archipelago. The rapid development of Islamic teachings brought by *Wali Sanga* cannot be separated from the way they preach. The main characteristic of the spread of Islam by *Wali Sanga* is gradual and not hurtful. Gradually, meaning that the teachings are applied little by little and with various adjustments to local traditions. The saints did not completely eradicate the traditions, beliefs, or arts that already existed in the community, but were slowly rectified and adjusted to Islam. The second is not to hurt. *Dakwah* propaganda does not disturb and abolish traditions - even religions - that already exist in society but strengthen them in an Islamic way.⁵

Effective *dakwah* is done politely. *Wali Sanga's* method of propaganda proved effective in Islamizing Javanese society at that time without conflict. This method of *dakwah* must be emulated by preachers in the current era, namely polite, sympathetic and tolerant preaching. This method of *dakwah* will foster sympathy from the people whom are the target of *dakwah*. Politeness in preaching was also exemplified by the Prophet Muhammad SAW during the *Fathu Makkah* moment. Thanks to the politeness

² H Ali, "Menakar Jumlah Jamaah N U Dan Muhammadiyah," 2017. accessed 31 October 2019.

³ B B C Indonesia, "Serangan Bom Di Tiga Gereja Surabaya: Pelaku Bom Bunuh Diri 'Perempuan Yang Membawa Dua Anak,'" 2018. accessed 30 October 2019.

⁴ A Sunyoto, *Atlas Wali Songo* (Depok: Pustaka IIMaN, 2016), 55.

⁵ Sunyoto, xi—xii.

and love possessed by the Prophet Muhammad, residents of Mecca flocked to Islam. This shows that preaching politely is the best method of preaching. In Indonesian context, Sobirin has been observed and revealed five characters of moderate *dakwah* practiced by a Javanese cleric or Kiai in multicultural milieu, i.e., *first*, moderate *dakwah* must be denying any elements of hatred, *second*, if the *dakwah* is performed verbally, proselytizing must be delivered with polite words and *behavior (bi al-h} ikmah wa al-mauid}ah al-h}asanah)*, does not offend, or quips the beliefs of other people. *Thirdly*, the preaching is carried out persuasively in the context of universal goodness which leads to the creation of harmony not in a partial-specific context. *Fourth*, the *dakwah* is carried out without using words that trigger conflict such as vilifying religion or even insulting "God" which is the belief of other religions. *Fifth*, the *dakwah* is always associated with nationalistic insights such as nationalism and Pancasila.⁶

One way to preach Islam is friendly and polite is with the media literary works. Literary media can be used as a means of *dakwah* because the principle of literature is that literary works are imitations of reality.⁷ Literature and Islam are two different subjects who have touched each other. Islam has a very big influence on the treasures of Indonesian literature. The influence of literature in this aspect of religion can be seen in the contents of the Holy Qur'an. The Koran contains the teachings of Islam, as well as guidance and prohibitions for Muslims. However, the commands and prohibitions in the Qur'an are not explained immediately, but instead, use the style of storytelling.⁸ The use of this narrative style is related to the conveyance of intent. The Koran was first revealed when the Arab population did not embrace Islam so that soft ways to invite them to embrace Islam can be accepted by the community. The narrative style found in the Qur'an is essentially a literary form.

Nowadays literature and religion intersect when religious themes are increasingly adopted as literary themes by writers, including writers in Indonesia. The use of religious themes is heavily influenced by the daily lives of writers who cannot be separated from religious aspects. This is then poured into their literary works. Also, some writers make literature as media propaganda. Da'wah by adopting this literary approach, for example, was carried out by Mohammad Nizam As-shofa, with the *syi'ir* which was known as the "Syi'ir Tanpa Waton Gus Dur,"⁹ as well as the "*singiran*" for millennial audiences which was derived from classical *shalawat* but with composed

⁶ Mohamad Sobirin, "Kiai Muhaimin and His Outreach Activity of Dakwah for Promoting Moderation and Preventing Conflict: Seeding Pluralism Vis-a-Vis Preaching Religion," *RELIGIA*, Vol. 21, No. 2 (2018): 125–140, <https://doi.org/10.28918/religia.v21i2.1505>.

⁷ A Teeuw, *Sastra Dan Ilmu Sastra* (Bandung: Pustaka Jaya, 1984), 222.

⁸ A Hanafi, *Segi-Segi Kesusastraan Pada Kisah-Kisah Al Quran* (Jakarta: Pustaka Alhusna, 1984), 20.

⁹ Siti Maslahah, "THE SPIRITUAL MEANING OF SULUK IN SYI'IR TANPA WATON," *Teosofia: Indonesian Journal of Islamic Mysticism*, Vol. 7, No. 2 (2018): 115--136, <https://doi.org/10.21580/TOS.V7I2.4405>.

additional lyrics and rearranged nodes in a sense of contemporary music.¹⁰ That is, through these literary works the writer tries to invite, and remind the reader to be more serious in carrying out religious life.

One of the writers who made literary works as propaganda media was A. Mustofa Bisri or more familiarly called Gus Mus. In his works, Gus Mus raised many religious issues related to daily life. *Lukisan Kaligrafi* short story collection is one of Gus Mus' works that emphasizes many religious problems that occur every day. This collection of short stories is also an effective propaganda media because it can reach a wide range of readers. The *Lukisan Kaligrafi* short story collection highlight the glory of Islam, the message of peace, tolerance, and other positive nuanced messages. Some short stories in this collection of short stories also criticize the rigid and hard propaganda style.

This paper is studying a friendly Islamic *dakwah* in *Lukisan Kaligrafi* short story collection. This friendly Islamic *dakwah* is divided into two discussions, namely aspects 1) politeness and 2) tolerance found in a *Lukisan Kaligrafi* short story collection. Data analysis in this paper has detailed stages of adapting data analysis steps according to Creswell which are divided into 6 specific stages, namely preparing data, finding general meaning, starting codification, describing, describing data, and making interpretations. 11 Efforts to maintain the validity of the findings in the study are carried out with trustworthiness which consists of 4 steps, namely 1) credibility, 2) transferability, 3) dependability, and 4) conformability. 12 Credibility is the effort of researchers to maintain the compatibility of research results with facts in the field. This effort can be done with member checks, extension of research time, discussions with peers, and optimizing raw data collection. Transferability relates to the responsibility of the researcher to the reader that the collection of information - in the case under study - can be applied in the same case. Dependability is the responsibility of researchers for the reliability of research results. Conformability is the development of facts, data processing, and interpretation of data by researchers. The whole process must be presented descriptively and in accordance with facts, not just a researcher's opinion.

¹⁰ Mohamad Sobirin, "NEGOTIATING TRADITION AND INNOVATION UPON THE CROSS-GENERATIONAL ART OF SINGIRAN (IMPROVISATION, CULTURAL IDENTITY AND MILLENNIAL COMMUNITY)," *Teosofia: Indonesian Journal of Islamic Mysticism*, Vol. 8, No. 1 (2019): 59–81, <https://doi.org/10.21580/TOS.V8I1.5300>.

¹¹ John W Creswell, *Research Design: Qualitative, Quantitative and Mixed Approaches, Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed., 2009.

¹² Yvonna S Lincoln and Egon G Guba, *Naturalist Inquiry* (Beverly Hills, CA: Sage, 1985.).

B. The Politeness in a *Lukisan Kaligrafi* Short Story Collection

Being polite can be interpreted as smooth and kind, patient, and loving.¹³ The politeness aspect must be possessed in every aspect of life, including religious aspects. The politeness aspect must be the main concern of those who claim to be religious. The success of the *dakwah* carried out by the Prophet Muhammad also cannot be separated from the politeness of the behavior he showed. In a *Lukisan Kaligrafi* short story collection, politeness behavior can be identified by the characters.

*'Ayo, kita pulang!' tiba-tiba Kiai bangkit. 'Sebentar lagi subuh. Setelah sembahyang subuh nanti, kau boleh pulang.' Saya tidak merasa diusir; nyatanya memang saya sudah mendapat banyak dari kiai luar biasa ini'*¹⁴

Excerpts are found in the short story of *Gus Jakfar*. The quote describes the feelings of Gus Jakfar's character towards Kiai Tawakal. Kiai Tawakal gave a lot of knowledge and understanding to Gus Jakfar politely and wisely so that Gus Jakfar who is a preacher did not feel patronized by Kiai Tawakal. Even when Kiai was reluctant to order Gus Jakfar to go home, he did not feel expelled at all. Gus Jakfar felt fortunate to be able to learn from Kiai Tawakal. This shows the polite nature of Kiai Tawakal while with Gus Jakfar so that he was respected.

Courtesy like Kiai Tawakal to Gus Jakfar can also be seen in the following quotation.

*Siapa pun orang itu—atau jangan-jangan malaikat—aku merasa berutang budi. Sebagai mubalig, pekerjaanku hanya memberi nasihat. Aku sungguh bersyukur ada yang menasihati dengan cara begitu sehingga, sebagai mubalig, aku tidak perlu kehilangan muka. Aku jadi mengharap mudah-mudahan bisa bertemu lagi dengan lelaki berpakaian hitam-hitam dan berwajah bersih itu di pengajian-pengajian mendatang.*¹⁵

The quote is found in the *Amplop-Amplop Abu-Abu* short story. The quote explained the character's amazement after I got a few gray envelopes after giving a lecture. The envelopes are always identical and are always given by the same person, even in a remote place. I then examined the envelope figure. In it, there are various messages and advice about life aimed at the character Me. Figure I feel grateful to be advised in this way so that he doesn't have to feel ashamed. This is because the character Aku is a speaker whose job is to advise. This polite way of advising makes a character I hope to meet again with the gray envelope giver. This shows that if the advice is done thoughtfully, then the consoled person will not feel offended or

¹³ Kamus Bahasa Indonesia App.

¹⁴ A. Mustofa Bisri, *Lukisan Kaligrafi* (Jakarta: Kompas, 2009), 12.

¹⁵ A. Mustofa Bisri. 26—27

patronized. They will instead feel grateful. This is the importance of courtesy in giving advice, reprimands, and warnings.

Good manners are also needed in preaching. People who are the target of *dakwah* will be more devastated when meeting with preachers who show politeness rather than violence, as in the following quote.

Ketika beberapa lama kemudian dia menjadi istri kawanku, Mas Danu, ketaatannya kian bertambah, tapi kelugasan dan kebiasaannya menegur terang-terangan agak berkurang. Mungkin ini disebabkan karena Mas Danu orangnya juga taat namun sabar dan lemah lembut. Mungkin dia melihat bagaimana Mas Danu, dengan kesabaran dan kelembutannya, justru lebih sering berhasil dalam melakukan amar makruf nahi munkar.¹⁶

The quote above is part of the *Bidadari itu Dibawa Jibril* short story. The quote above describes the husband and wife, Danu and Hindun. Hindun is a strict and strict Muslim woman. She did not hesitate to rebuke openly about anything that he considered violating religious rules. While Danu, her husband, is a typically polite and gentle person. The polite and gentle attitude of the Danu character was ultimately more successful in getting people to do good than the harsh Hindun attitude. This shows that politeness more respected and valued than violence. People will sympathize with others who show this courtesy. The polite attitude possessed by this Danu figure eventually also softened the hard attitude possessed by his wife. The wife understands when her husband's attitude is more effective as a method of *dakwah* than her attitude.

The quote below also shows that patience in *dakwah* is indeed more fruitful than hard *dakwah*.

Mbok Yem dulunya adalah WTS—sekarang “diperhalus” lagi istilahnya menjadi PSK (Pekerja Sex Komersial)—dan Mbah Joyo adalah “langganan”-nya yang dengan sabar membuatnya sadar, mengentaskannya dari kehidupan mesum itu, dan mengawininya.¹⁷

The above quote is contained in the short story *Mbok Yem*. The quote above explains the patience and politeness of Mbah Joyo in preaching. He tried to make Mbok Yem's figure who was a commercial sex worker back to the right path. The method used by Mbah Joyo is to be patient and polite, not pushy. This method does require a long time, but effective. Mbok Yem realizes her mistake and wants to be guided by Mbah Joyo to return to the right path. Courtesy must be possessed by everyone, moreover preachers or scholars. This is because a kiai is a role model for the people. Every action and words of the kiai will be imitated by the people, so it is important for the kiai to have a polite attitude.

¹⁶ A. Mustofa Bisri. 31

¹⁷ A. Mustofa Bisri. 129

Agak terkejut-kejut juga aku mendengarkan ceramah dua mubalig sebelum aku. Mereka menghantam kanan-kiri seperti tanpa beban. Aku teringat apa yang pernah kubaca tentang tablig Rasulullah SAW yang santun dan lembut. Benar-benar mengajak. Tak pernah Rasulullah tunjuk hidung. Jangan-jangan dalam bertablig panutan mubalig-mubalig itu bukan Rasulullah, pikirku. Lalu siapa?¹⁸

The quote above is part of the *Iseng* Short story. In the quote explained that the *Aku* character was shocked by the lectures delivered by preachers. This is because the preachers are filled with elements of violence, hitting right and left as without burden. This is certainly very unfortunate because the main purpose of the bond is to invite others to the good. If inviting the goodness is done with emotion and violence, then the results of the *tablig* will also be full of violence. In fact, the Prophet Muhammad has exemplified the way of bonding or preaching, namely with full politeness and gentleness. This attitude is emphasized by the Prophet in preaching, and should be emulated by all preachers. In preaching, the Prophet never "pointed the nose" or accused someone with a bad designation. Therefore, in this quote, *Aku* character suspect that the emotion-filled preachers are full of emotion and are not imitating the Prophet Muhammad in preaching. *Aku* character also questions who the role models of the missionaries are.

The examples above show how important it is to have a polite attitude in us. Politeness is an attitude exemplified by the Prophet Muhammad and highly recommended to be owned by Muslims. Politeness must also be showed when preaching. A polite *dakwah* will be more moving than *dakwah* delivered loudly and forcefully. The message of propaganda politely became one of the main messages that Gus Mus wanted to convey in the *Lukisan Kaligrafi* short stories collection.

Acting politely is a reflection of the attitude of the Prophet Muhammad. Rasulullah is famous as a figure with a gentle and polite mannerism. This is evident in the events of *Fathu Makkah*. The Prophet and his Companions at that time planned to attack the city of Mecca because the *Quraysh* infidels were constantly opposing the Prophet's propaganda. When was asked by Abu Sufyan, the Prophet replied that that day was a day of love, the day when God glorified *Quraysh*.¹⁹ And the Prophet's words were proven. On the occasion of *Fathu Makkah*, the Prophet forgave all his opponents. There were no major battles during the event. The Prophet and the Companions came to Mecca with complete weapons. But the love and compassion beyond hatred made that day no fighting. The fruit of this courtesy is also very large, namely the inhabitants of Mecca who flocked to embrace Islam.

¹⁸ A. Mustofa Bisri. 55

¹⁹ Martin Lings, *Muhammad, Kisah Hidup Nabi Berdasarkan Sumber Klasik* (Jakarta: Serambi, 2013), 566.

C. Portrait of Tolerance in a *Lukisan Kaligrafi* Short Story Collection

Tolerance is to build a peaceful life among various groups of people from different historical, cultural and identity backgrounds.²⁰ In tolerating, humans must put aside differences inherent in each individual. The main concept of tolerance is mutual consent or mutual convenience. The use of the word mutual to the concept confirms that the tolerance relationship is reciprocal. Tolerance is not only done by one party, but it is needed for both parties.²¹ The term tolerance in this concept adapts the term in the Qur'an, namely *tasa>muh*. The adaptation of the Qur'an makes this concept in harmony with the Islamic concept. The Islamic religion emphasizes non-discriminatory behavior, acts fairly and understands among humans. This is because according to the Qur'an, humans are created by different tribes, nationalities, races, skin colors, so humans understand and know each other. The principle of tolerance is also an appreciation of pluralism.²²

Portrait of tolerance in the *Lukisan Kaligrafi* short stories collection can be seen in the following quote.

*Sebagai kiai, apakah kau berani menjamin amalmu pasti mengantarkanmu ke sorga kelak? Atau kau berani mengatakan bahwa orang-orang di warung yang tadi kaupandang sebelah mata itu pasti masuk neraka? Kita berbuat baik karena ingin dipandang baik oleh-Nya, kita ingin berdekatan dengan-Nya, tapi kita tidak berhak menuntut balasan kebaikan kita.*²³

The quote above is in the short story of *Gus Jakfar*. The quote explains when Gus Jakfar was advised by Kiai Tawakal. As a Kiai, Gus Jakfar was advised not to be arrogant and to look at the eyes of those who were deemed not to be pious. This advice was expressed by Kiai Tawakal so that Gus Jakfar could tolerate all levels of society. Gus Jakfar was not allowed to brag about his many good deeds and to underestimate the people whose charity was still small. Kiai Tawakal wants to teach Gus Jakfar to be able to respect and respect everyone regardless of the person's condition. The attitude of mutual respect should not look at caste, like the principle of tolerance. To be tolerant, humans must get rid of and set aside the differences inherent in themselves.

²⁰ Z Misrawi, *Toleransi versus Intoleransi* (Jakarta: Harian KOMPAS, 2006). Juny 16, 2006, 6.

²¹ The concept of mutual tolerance within the social life of multicultural Javanese communities, in the environment where A. Mustofa Bisri lives, can be seen in Mohamad Sobirin's research findings, that stated 6 determinants of mutual tolerance: (1) historical relationships between communities, (2) intermarriage culture and ethnicity, (3) ownership of the region (4) socio-cultural forum, (5) education process and (6) capital distribution. Mohamad Sobirin, "Portraying Peaceful Coexistence and Mutual Tolerance Between Santri and Chinese Community in Lasem," *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Vol 25, No. 2 (2017): 361–382, <https://doi.org/10.21580/ws.25.2.1860>.

²² D Efendi, "Kemusliman Dan Kemajemukan," in *Dialog: Kritik Dan Identitas Agama*, ed. Sumatrana (Yogyakarta: Dian-Interfidel, 1994), 50.

²³ A. Mustofa Bisri, *Lukisan Kaligrafi*. 11

Being tolerant must also be applied in religious matters. Tolerance in religious matters is such one of which is the attitude towards tradition, as in the following quotation.

Kelompok tua yang tidak menyetujui Gus Muslih memang serba salah menghadapinya. Soalnya, Gus Muslih memang tidak seperti sementara ustadz muda lain yang asal membasmi tradisi, yang mengecam selamatan dan tahlilan, misalnya.²⁴

The quote above is found in the short story of *Gus Muslih*. The quote above explains that there is a dichotomy in Islamic life, namely traditional Islam and reformist Islam. Renewable Islamic activists usually do not like things related to tradition in religious rites. But not so with the figure Gus Muslih. He does think forward but also does not forget traditional things. Bad tradition that leads to an error is left behind, but the good tradition is accepted, even preserved by him. This attitude is important for religious people, especially Kiai. In the history of the spread of Islam in Indonesia, it cannot be separated from the role of tradition. Tolerance towards this tradition has made Islam in Indonesia develop very rapidly. Besides, thanks to this tradition that Indonesian Islam has a unique Islamic style and features. However, this tolerance must still have limits. Things that are contrary to the creed must be removed.

The tolerance of Gus Muslih's character is not only limited to the matter of tradition and worship but is related to relations with fellow human beings and fellow creatures of God. This can be seen in the following quotation.

Gus Muslih berhenti lagi sejenak, menarik nafas panjang, kemudian seperti teringat sesuatu, meneruskan bicaranya, "Alhamdulillah, setelah aku rawat beberapa hari, anak anjing itu sembuh dan sehat. Beberapa hari kemudian Babah Ong, tetanggaku, memintanya dan aku berikan dengan pesan agar dia merawatnya dengan baik."²⁵

The above quotation contains two forms of tolerance practiced by the figure of Gus Muslih. First, Gus Muslih tolerates fellow creatures of God, namely dogs. He took care of a puppy that was injured in a car hit. He knew clearly that dogs were unclean animals because Gus Muslih was a Kiai. But he continued to treat the young Anjong until healed. This is a form of tolerance for fellow creatures of God. The next tolerance that is carried out by Gus Muslih is tolerance among humans. This happened when the puppy he was caring for had recovered, he then gave it to his non-Muslim neighbor, Babah Ong. The form of tolerance that is carried out by Gus Muslih is that although each one has a different belief, a friendship between humans must still be maintained. When associating with fellow human beings, the differences are put aside. There is only humanity.

²⁴ A. Mustofa Bisri. 14

²⁵ A. Mustofa Bisri. 19-20

Tolerance has many virtues. This is what causes tolerance is highly recommended by the Prophet. The Prophet himself was a very tolerant person, both to fellow Muslims, to non-Muslims, even to other living creatures.

Ayah pernah menasihati: menghormati tamu itu merupakan anjuran Rasulullah; jadi siapa pun tamu kita, mesti kita hormati. Muslim yang baik ialah yang dapat menundukkan rasa suka dan tidak sukanya demi melaksanakan ajaran Rasulnya.²⁶

The above quote is contained in the short story *Ndara Mat Amit*. The quote above is a form of tolerance towards guests. The Prophet taught that we always respect guests, whomever the guests are. This is a form of tolerance taught by the Prophet Muhammad. It also shows that tolerance should be a part of a Muslim's life, and in various aspects of life. A good Muslim must tolerate both fellow Muslims, followers of other religions, and fellow living beings.

The Prophet once gave an example of tolerance, even the most extreme ones. The Prophet forbade Muslims to insult the worship of unbelievers.²⁷ Meccan infidels are idolaters. By the Prophet, even Muslims are obliged to be tolerant of them. However, this tolerance must also have limits. When it comes to relationships with humans, Muslims must be tolerant. However, when it comes to creed, each has its principles, although they must respect each other, or *lakum di>nukum waliyadin*.

D. Conclusion

Islam is a noble, peaceful religion that is a mercy for all nature. *Rahmatan lil alamin*. Therefore, Islamic *Dakwah* must also reflect these attitudes. The friendly Islamic *Dakwah* must at least pay attention to politeness and tolerance. Friendly Islamic *Dakwah* can be done by utilizing a variety of media, one of which is a media literary work. One of the literary works that can be used as a medium for friendly Islamic preaching is the *Lukisan Kaligrafi* short stories collection. This collection of short stories contains the glory of Islam, messages of peace, tolerance, and other positive nuanced messages. The polite and tolerant attitude in the *Lukisan Kaligrafi* short stories collection is done by the characters in the short story. This polite and tolerant attitude is reflected in the interaction of figures both with fellow Muslims, followers of other religions, and even animals. Politeness and tolerance must be possessed when preaching. Propagation that is polite and tolerant will be more moving than *dakwah* delivered loudly and forcefully. The message of propaganda with courtesy and tolerance is one of the main messages to be conveyed by Gus Mus in the *Lukisan Kaligrafi* short stories collection.

²⁶ A. Mustofa Bisri. 88

²⁷ N Hosen, *Tafsir Al Quran Di Medsos* (Yogyakarta: Benteng Pustaka, 2019), 87.

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