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Harmonization of Religion and State: Mainstreaming the

Harmonization of Religion and State : Mainstreaming the Values of Religious Moderation in Indonesian Da'wah Orientation

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Abstract

The problem of the ideological motif or pattern of da'wah that is scattered, both in the real and virtual world requires a shared role and responsibility, both the government through its political policy instruments and the community through awareness of social and religious norms. In response to this, the Indonesian Ulema Council (MUI) in 2017 set guidelines for preachers in Indonesia. These guidelines are intended to be a code of ethics for da'i who carry out da'wah activities in Indonesia. This qualitative research in the form of a literature study intends to identify the dimensions of mainstreaming religious moderation values in the orientation of da'wah in Indonesia as formulated by the MUI. This study uses a normative-philosophical approach. The analytical theory used, namely four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia in the form of anti-radicalism values, national commitment, tolerance, and accommodative to local culture. The results of the study conclude that there are dimensions of mainstreaming religious moderation values in da'wah orientation in Indonesia which were formulated by the Indonesian Ulema Council. First, the value of anti-radicalism in the orientation of religious-humanist Islamic religious character formation. Second, the value of national commitment and tolerance in the orientation of forming a nationalist and pluralist Islamic religious character. Third, the accommodative value of culture in the orientation of forming an innovative and harmonious Islamic religious character. The theoretical implication of this research shows that the prophetic Islamic social values contained in the da'wah orientation can be objectified in the life of a country that has a pluralistic social and religious background.

Keywords: Mainstreaming; Religious Moderation; Da'wah Orientation,

Abstrak

Problem motif atau corak ideologis dakwah yang bertebaran, baik di dunia nyata maupun maya membutuhkan peran dan tanggung jawab bersama, baik pemerintah melalui instrumen kebijakan politiknya maupun masyarakat melalui kesadaran norma sosial dan agamanya. Merespons hal tersebut, Majelis Ulama Indonesia (MUI) pada tahun 2017 menetapkan pedoman bagi para pendakwah di Indonesia. Pedoman tersebut dimaksudkan agar dapat menjadi kode etik para da'i yang menjalankan kegiatan aktifitas dakwah di Indonesia. Penelitian kualitatif berupa studi pustaka ini bermaksud untuk mengidentifikasi dimensi pengarusutamaan nilai-nilai moderasi beragama dalam orientasi dakwah di Indonesia yang dirumuskan MUI. Penelitian ini menggunakan pendekatan normatif-filosofis. Teori analisis yang digunakan, yakni empat indikator moderasi beragama yang dirumuskan oleh Kementerian Agama Republik Indonesia berupa nilai anti radikalisme, komitmen kebangsaan, toleransi, dan akomodatif terhadap budaya lokal. Hasil penelitian menyimpulkan terdapat dimensi pengarusutamaan nilai moderasi beragama dalam orientasi dakwah di Indonesia yang dirumuskan oleh Majelis Ulama Indonesia. Pertama, nilai anti radikalisme dalam orientasi pembentukan karakter keberagamaan Islam yang religus-humanis. Kedua, nilai komitmen kebangsaan dan toleransi dalam orientasi pembentukan karakter keberagamaan Islam yang nasionalis dan pluralis. Ketiga, nilai akomodatif terhadap kebudayaan dalam orientasi pembentukan karakter keberagamaan Islam yang inovatif dan harmonis. Implikasi teoritik penelitian ini menunjukkan nilai-nilai sosial profetik Islam yang termuat dalam orientasi dakwah dapat diobjektifikasikan dalam kehidupan Negara yang memiliki latar belakang sosial dan keberagamaan warganya yang majemuk

Kata Kunci : Pengarusutamaan; Moderasi Beragama, Orientasi Dakwah

A. Introduction

It is undeniable that the development of online (internet)-based social media applications makes it easier for preachers (da'i) to carry out their activities in the current digital era.¹ This phenomenon occurs in many countries, Indonesia

¹ Ahmed Shan-A-Alahi and Muhammad Nazmul Huda, "Role of Information Technology on Preaching Islam (Da'wah)," *American International Journal of Research in Humanities, Arts and Social Sciences* 17, no. 1 (2016): 1.



is no exception.² However, in practical terms, the existence of social media is sometimes used by them not only to broadcast the teachings of Islam, but also to convey the socio-political mission that is inserted in the content of their da'wah material. In this context, da'wah content scattered on social media often has a variety of ideological patterns (motifs), not even a few of them da'i have disagreements and even ideological conflicts conveyed in their respective da'wah content.³ On this basis, it is not an exaggeration to say that the existence of social media for da'wah activities in the current digital era does not always have a positive impact, but also leaves new problems and challenges.⁴

The problem of motives or ideologies of the da'i above parallels the results of the research presented by Erwin Jusuf Talib. According to him, there are two factors that often trigger problems in da'wah activities on social media. First, the da'wah material is inconsistent and is intervened by various motives outside of da'wah. Second, the da'i figure does not have good Islamic knowledge competence. Not a few of them are found to have paradigms and attitudes of exclusive social diversity, intolerance, and even radicals. This has an impact on da'wah material that has the potential to trigger a variety of social conflicts in the community.⁵ Such problems necessitate the importance of awareness of all elements of intelligent and selective society in order to choose da'wah content that shows moderate Islamic teachings and spreads love for the life of the universe (rahaman lil alamin).

In the midst of the polemic of da'wah through social media in Indonesia, the Indonesian Ulema Council (MUI) actually in 2017 ratified da'wah guidelines for

² Nurdin Rusli, "Spiritualising New Media: The Use of Social Media for Da'wah Purposes within Indonesian Muslim Scholars," *Jurnal Komunikasi Islam* 3, no. 1 (2013): 1.

³ L. Rudy Rustandi, "Disrupsi Nilai Keagamaan Dalam Dakwah Virtual Di Media Sosial Sebagai Komodifikasi Agama Di Era Digital," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 3, no. 1 (2020): 26.

⁴ Mastori Mastori and Athoillah Islamy, "Menggagas Etika Dakwah Di Ruang Media Sosial," *KOMUNIKASIA: Journal of Islamic Communication and Broadcasting* 1, no. 1 (2021): 2.

⁵ Erwin Jusuf Thaib, "Problems of Da'wah in Social Media in Gorontalo City Communities," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 38.

preachers in Indonesia. The guidelines are intended to be a code of ethics for the da'i who carry out their da'wah activities, both in the online and offline media space. The da'wah guidelines are also intended so that they can be signs for various forms of ideological motifs in the da'wah content that is conveyed to the public. Through these da'wah guidelines, MUI emphasizes the importance of delivering Islamic da'wah content with wasathiyah (moderate) insight, not exclusive, intolerant, provocative da'wah, especially leading to the delivery of doctrines that lead to radicalism in the name of Islamic teachings.⁶

The Indonesian Ulema Council's emphasis on the importance of realizing a moderate da'wah orientation in Indonesia has relevance to the mainstreaming of religious moderation promoted by the Ministry of Religion of the Republic of Indonesia (Kemenag RI). In 2019, through a book entitled "Religious Moderation", the Ministry of Religion of the Republic of Indonesia explained that there are four indicators that can be used as benchmarks in determining moderate religious mindsets and attitudes in Indonesia, including national commitment, tolerance, anti-radicalism, and being accommodative to local traditions.⁷

This qualitative research intends to identify the religious moderation values in the orientation of da'wah in Indonesia which is contained in the MUI Da'wah Guidelines. This research uses a philosophical normative approach. The theory used as an analytical theory, namely the four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia in the form of tolerance, national commitment, anti-radicalism, accommodating to local culture. The results of this study are expected to find objectification on the mainstreaming of religious moderation values in Indonesia in the orientation of da'wah in the Da'wah Guidelines formulated by the MUI. Given the reality in the midst of Indonesian society today there are still models of da'wah which are actually

⁶ Komisi Dakwah MUI, *Buku Panduan Teknis Penyusunan Peta Dakwah Nasional Majelis Ulama Indonesia* (Majelis Ulama Indonesia, 2017), 2–8.

⁷ Indonesia, ed., *Moderasi beragama*, Cetakan pertama (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019), 42–43.



counter-productive with the spirit of moderate Islamic teachings and the spirit of Indonesianism.⁸

The author realizes that scientific research related to various socio-religious fatwas issued by the Indonesian Ulema Council (MUI) has been carried out with various focuses and perspectives. This is very different from the research that examines the da'wah guidelines formulated by the Indonesian Ulema Council. However, based on the author's search, several previous studies were found that have relevance to the main object of the discussion of this research, among others. The research of Adam Faroqi and Nanang Ismail (2013) states that the role of the MUI da'wah in conveying Islamic symbols to the people in a sustainable manner and carried out at any time is supported by organizational management with the support of technological developments. For example, the existence of the MUI Online Portal application which helps Syiar Islam and optimizes the management of the MUI organization in Ujungberung District. This research focuses on the impact of the MUI Online Portal on the development of Islamic Syiar and the management of the MUI organization.⁹ This research focuses on the impact of the MUI Online Portal on the development of Islamic Syiar and the management of the MUI organization.

Then the research of Asri Wahyuningrum, Anasom, and Thohir Yuli Kusmanto (2015) explains that there are two da'wah strategies used by LPPOM MUI in the Halal Awareness Community Movement program "Gemar HALAL", namely the certification strategy and the socialization and promotion strategy. This study focuses on efforts to determine the supporting and inhibiting factors in the halal certification program as a propaganda strategy for the Central Java MUI. In practice, there are supporting and inhibiting factors. Some of these supporting

⁸ Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 1–2.

⁹ Adam Faroqi and Nanang Ismail, "Portal Mui Online: Optimalisasi Dakwah Islam Melalui Internet (Studi Kasus MUI Kecamatan Ujungberung)," *JURNAL ISTEK* 7, no. 1 (2013): 99.

factors are the availability of adequate facilities and infrastructure, fostered good cooperation internally and externally, the participation of the people and competent members in each program. Meanwhile, the inhibiting factors are the dual positions of members in the institution, minimal availability of funds, indiscipline of members in working and not being responsible for the work assigned..¹⁰ This research focuses on efforts to determine the supporting and inhibiting factors in the halal certification program as a propaganda strategy for the Central Java MUI

Next, Abdurrahman Hilabi's research (2020) said in the context of climate change in Indonesia, that based on the collaboration carried out by the MUI with various parties including the government, six fatwas have been issued concerning the environment and natural resources. The fatwa was issued as an effort to provide a foundation for the people of Indonesia and the world according to sharia. In addition, this fatwa is also one of the Muslim campaigns against the world, that the Muslim community of Indonesia and the world are part of the world community that participates in maintaining environmental sustainability and world climate change.¹¹ The research focuses on how the MUI steps through its fatwa authority to respond to the dynamics of climate change and the environment. Then the latest research that the author managed to find, namely research written by Abdul Aziz Harahap and Muhammad Ali Yunus (2021). Their research states that there is a dimension of Pancasila values in the orientation of da'wah in Indonesia formulated by the MUI.¹² The research succeeded in finding

¹⁰ Asri Wahyuningrum, Anasom, Dan Thohir Yuli Kusmanto, "Strategi Dakwah Mui (Majelis Ulama Indonesia) Jawa Tengah Melalui Sertifikasi Halal," *Jurnal Ilmu Dakwah*, Vol 35, No 2 (2015): 204-205.

¹¹ Abd Hilabi, "Dakwah Majelis Ulama Indonesia Dan Perubahan Iklim," *Thawalib | Jurnal Kependidikan Islam* 1, no. 1 (April 5, 2020): 53, <https://doi.org/10.54150/thawalib.v1i1.8>.

¹² Abdul Aziz Harahap dan Muhammad Ali Yunus, "Nilai-nilai Pancasila dalam Orientasi Dakwah di Indonesia," *Transformasi : Jurnal Ilmiah Pendidikan dan Keagamaan*, Vol.3, No.2 (2021): 56-57.



the dimensions of Pancasila values in the orientation of da'wah in Indonesia formulated by the MUI.

In contrast to the various existing studies as above, this research focuses on identifying the dimensions of the value of religious moderation in Indonesia on the orientation of the organization of da'wah in Indonesia as set out in the MUI da'wah guidelines. This focus is the distinction as well as the novelty of this research from several previous studies.

B. Research Methods

The research is included in the category of qualitative research in the form of library research. The primary data that is the object of research focus is the 2017 da'wah guideline document formulated by the Indonesian Ulema Council (MUI). Meanwhile, secondary data is in the form of various scientific studies related to the main object of research, both books and scientific journals. This type of normative-philosophical research uses a theory whose analytical theory is in the form of four indicator values of religious moderation proposed by the Ministry of Religion of the Republic of Indonesia, including the values of national commitment, tolerance, anti-radicalism, and being accommodative to local traditions. These four values will be used to identify the dimensions of mainstreaming the value of religious moderation in the da'wah orientation formulated by the MUI. The nature of this research approach is descriptive-analytic.

C. Discussion

1. Four Indicators of Religious Moderation in Indonesia

The mission of Islamic teachings for human life and all life in the universe is to manifest love. Therefore, anyone who preaches the teachings of Islam must have the spirit and principles of spreading peace. On this basis, the importance of

awareness of Muslims to be able to socialize the paradigm as well as a moderate Islamic attitude (not extreme left or right), friendly, tolerant, and soothing.¹³ This is because the attitude of religious moderation in each individual will always be able to contest the various values that exist, both on the right and on the left.¹⁴

The concept of religious moderation in Islam can be found in the explanation of the Koran as the main source of Islamic teachings. Religious moderation which is understood as a model of religious attitudes by taking a middle and balanced position, not being extreme and not exaggerating, has been offered by the Koran. The term religious moderation in the Koran is called *wasathan*. This word is then expanded with various meanings and contexts. There are explanations of several verses related to the meaning of the context of the word *wasatan*, among others, religious moderation means the chosen people (al-Baqarah verse 143), religious moderation in the balance of natural phenomena (al-Mulk verse 3), religious moderation means fair (An-Nisa' verse 58) religious moderation means balance in lifestyle (al-Qashash verse 77), religious moderation in attitude (Luqman verse 19), religious moderation in morality (Asy-Shams verses 7-9), and religious moderation in the nation and state (al-Hujurat verse 13).¹⁵

It is important to realize that the concept of moderate Islam is a necessary and very necessary thing in the era of globalization which has an impact on all aspects of human life, especially in solving various social problems that hit various Islamic countries. In this context, the existence of moderate Islam can be a solution for several Islamic countries in the world that are experiencing various forms of

¹³ Ahmad Faqihuddin, "Islam Moderate In Indonesia," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 1 (2021): 107.

¹⁴ Nunung Hidayati, Siti Maemunah,, Athoillah Islamy, "Transformasi :Journal Of Management, Administration, Education, And Religious Affairs, Vol. 3, No. 2(2021): 7.

¹⁵ Fauziah Nurdin, "Moderasi Beragama menurut Al-Qur'an dan Hadist," *Jurnal Ilmiah Al Mu'Ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*, Vol. 18, No. 1 (2021): 63-64.



social conflict among Muslims themselves.¹⁶ Especially in the context of the life of the Indonesian people who have noble and moderate social values as contained in the Pancasila which is the guideline in the life of the state.¹⁷ Not only as a guide to social values, but Pancasila is also a source of law, the basis of national law, as well as the ideals of the law that applies in Indonesia.¹⁸

In this sub-chapter, four indicators of religious moderation in Indonesia will be described which were formulated by the Ministry of Religion of the Republic of Indonesia. The four indicators include national commitment, tolerance, anti-violence, and being accommodative to local traditions. A more detailed description is as follows: **First**, national commitment. This value is an important indicator to see the implications of a person's religious mindset, attitude, and practice for his loyalty to the basic consensus of the Indonesian nationality. Not only that, the attitude or value of national commitment is also expected to make individuals who have a moderate character in the manifestation of their religious teachings in the context of the norms of social life of the Indonesian people.¹⁹

Second, tolerance. The embodiment of the value of tolerance as part of the indicator of religious moderation emphasizes the paradigm as well as an open attitude in respecting and appreciating as well as accepting differences. On this basis, tolerance is a strong foundation in realizing a democratic society in Indonesia. Considering that a democratic political system can only be realized when individuals (groups) can be tolerant of each other's differences, so it is not

¹⁶ syarif, "Moderate Islam (Wasathiyah) In Indonesia: A Contribution For Islamic Countries In The World |," *International Journal of Advanced Science and Technology* 29, no. 4 (2020): 1615, <http://sersc.org/journals/index.php/IJAST/article/view/6862>.

¹⁷ Donny Khoirul Azis, Made Saihu, Akmal Riski Gunawan Hsb, Athoillah Islamy. (2021). Pancasila Educational Values in Indicators Religious Moderation In Indonesia. *Fitrah : Jurnal Ilmu-Ilmu Keislaman*, 7, (2) (2021), 231.

¹⁸ Eko Siswanto, Athoillah Islamy, "Meninjau Ulang Formalisasi Hukum Islam di Indonesia Perspektif Demokrasi Pancasila : Analisis SWOT," *Miyah : Jurnal Studi Islam*, Volume 18, Nomor 01 (2022): 28

¹⁹ Indonesia, 43–44.

an exaggeration to say that the higher the tolerance for differences within a country (the nation), the more democratic it will be. Vice versa.²⁰

The embodiment of the value of tolerance is also increasingly emphasized in the context of inter-religious relations with one another as well as intra-religious tolerance, both related to aspects of social life or political aspects. The cultivation of the value of tolerance can be realized in the formation of social mindsets and attitudes based on the spirit of religious tolerance. Therefore, through an attitude of tolerance in relations between religious people of different religions, it is hoped that there will be an attitude of mutual dialogue, cooperation between them in the context of social life. Meanwhile, intra-religious (religious) tolerance is expected to respond wisely to various minority sects (schools) that are considered to deviate from the mainstream (large) within a religious community..²¹

Third, anti-violence (radicalism). It is important to understand that radicalism in the realm of religious moderation is an understanding that aims to replace the social system as well as the political system in Indonesia through various forms of violence in the name of religion, both verbal, physical and spiritual violence.²² In general, this understanding and movement of radicalism wants significant changes without a long time even though it must be contrary to a social system that already applies in a country (region). Radicalism is also often identified with terrorism. This is because radical groups can take various forms and ways to make their wishes come true, even though they have to terrorize other parties who are not in line with them. Apart from that, it is also important to understand that radicalism can not only occur for individuals or certain belief groups, but can also occur. in all faiths.²³

Fourth, accommodating to local culture. Indicators of religious moderation in the form of an accommodative attitude towards local culture can be the basis

²⁰ Indonesia, 44.

²¹ Indonesia, 45.

²² Indonesia, 45.

²³ Indonesia, 45–46.



of values for the formation of individual characters in accepting a variety of religious practices that are identical to local culture (traditions) in Indonesia. In this context, an accommodative attitude towards local customs is expected to form a mindset and attitude of religious moderation of individuals who are friendly in responding to local customs in religious behavior as long as they do not conflict with the main teachings of certain beliefs.²⁴

In this study, the four indicators of religious moderation will be used as analytical theories in detailing the dimensions of the value of religious moderation on the orientation of da'wah in Indonesia in the da'wah guidelines formulated by the Indonesian Ulema Council (MUI).

2. Dimensions of Religious Moderation Values in Da'wah Orientation in Indonesia

It is important to realize that da'wah is an activity of conveying messages or values of Islamic teachings that are full of love and spread peace of life, not triggering chaos, unrest, damage, let alone intimidation.²⁵ Responding to this, it is important for the awareness of the preachers to straighten out the main goal in broadcasting Islamic teachings so that they are not polluted by various motives that can damage the main orientation in their da'wah activities, especially da'wah activities on social media that are easily accessible by ordinary people.²⁶ On this basis, da'wah activities must have an orientation as well as a way that is not counter-productive to the spirit of Islamic teachings that spread love and peace of life.

In the context of Indonesia, the Indonesian Ulema Council (MUI) in 2017 has formulated guidelines for da'wah in Indonesia. In the da'wah guidelines it is

²⁴ Indonesia, 46–47.

²⁵ Budi Kisworo, "The Implementation of Islam as Rahmah Li Al-'alamin in Indonesia: Contributions, Challenges and Opportunities," *AJIS* 2, no. 2 (2017): 105.

²⁶ Arifuddin Arifuddin, "Dakwah through Internet: Challenges and Opportunities for Islamic Preachers in Indonesia," *Ar-Raniry, International Journal of Islamic Studies* 3, no. 1 (2020): 161.

stated that it is important for preachers (da'i) to convey Islamic da'wah with wasathiyah (moderate) insight, not da'wah that is exclusive, intolerant, provocative, let alone leads to things radicalism.²⁷ This shows that MUI seeks to provide signs (codes of ethics) for various forms of da'wah activities that are conveyed to the Indonesian people.

In the main sub-chapter of the discussion of this research, an analysis of the dimensions of the values of mainstreaming religious moderation in the orientation of the da'wah which is contained in the da'wah guidelines formulated by the MUI will be described. Further description, as follows.

a) The Value of Anti-Radicalism in the Formation of Religious-Humanist Islamic Religious Characters

It cannot be denied that various forms of radicalism in the name of Islam are deviant activities whose motives cannot be justified. This is because in the context of the psychology of religion itself, it is explained that there are two types of religious orientation. First, the intrinsic religious orientation that makes religion the goal of action because of religion itself. Second, religious extrinsic orientation that makes religion a tool to obtain subjective goals.²⁸ In other words, radicalism in the name of Islam can actually have various motives, not necessarily on the intrinsic basis of the teachings of the religion itself. Responding to this requires intensive efforts, both from the government and civil society through various forms of media or programs, especially through inculcating the values of humanist Islamic teachings. In this context, Islamic da'wah activities have a strategic role in the formation of moderate Islamic religious character, far from da'wah which leads to the formation of radical Islamic religious mindsets and attitudes.

²⁷ MUI, *Buku Panduan Teknis Penyusunan Peta Dakwah Nasional Majelis Ulama Indonesia*, 2–8.

²⁸ Sekar Ayu Aryani, "Orientation of Religiosity and Radicalism: The Dynamic of an Ex-Terrorist's Religiosity," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 298.



In the MUI da'wah guidelines, it is emphasized that the orientation of da'wah, among others, aims to shape the attitudes and personalities of Indonesian Muslims who have a strong commitment to the values of the teachings of *aqidah*, *sharia* and Islamic morals in the teachings of *Ahlussunnah wal Jamaah*.²⁹ MUI's emphasis on the values of the teachings of *Ahlussunnah wal Jama'ah* in the orientation of da'wah in Indonesia is contextual. Considering *Ahlussunnah wal Jama'ah* as a community of adherents of Islamic teachings carried out by the Prophet Muhammad SAW and also agreed upon by the scholars, it is the understanding of the majority of Indonesian Muslims. It is important to know that the understanding of *Ahlussunnah wal Jama'ah* has a paradigm character and moderate Islamic religious attitude (*washatiyah*) both in the concept of belief (*aqidah*), *shari'ah* (law) and moral practice (sufism) which is parallel to the socio-cultural style of Indonesian society.³⁰

It does not stop at the above, in the da'wah guidelines formulated by MUI it is also emphasized that the orientation of da'wah in Indonesia must also instill the values of Islamic teachings that can make the personality of Muslims have resilience in the face of undermining creed, understanding, and wrong thoughts, including attempts at apostasy.³¹ Dalam hal ini, keberadaan MUI juga merupakan instansi keagamaan yang memiliki legalitas formal sekaligus otoritas dalam mengeluarkan fatwa terkait sosial keagamaan yang terjadi di Indonesia.³² Tidak terkecuali terkait identifikasi suatu ajaran atau aliran apakah dinyatakan menyimpang dari ajaran Islam atau tidak.³³

²⁹ MUI, *Buku Panduan Teknis Penyusunan Peta Dakwah Nasional Majelis Ulama Indonesia*, 8.

³⁰ Ahmad Syafi'i Mufid, "Paham Ahlu Sunnah Wal Jama'ah Dan Tantangan Kontemporer Dalam Pemikiran Dan Gerakan Islam Di Indonesia," *Harmoni* 12, no. 3 (2013): 8.

³¹ MUI, *Buku Panduan Teknis Penyusunan Peta Dakwah Nasional Majelis Ulama Indonesia*, 8.

³² Alfitri Alfitri, "Bureaucratizing Fatwā in Indonesia: The Council of Indonesian Ulama and Its Quasi-Legislative Power," *Ulumuna* 24, no. 2 (2020): 367.

³³ Faizah Faizah and Muhammad Thohri, "Strategi Penanganan Paham Keagamaan Menyimpang Dalam Perspektif Dakwah (Studi Pada Kasus-Kasus Yang Ditangani MUI NTB)," *Jurnal Penelitian Keislaman* 14, no. 1 (2018): 14.

The da'wah orientation in the form of the formation of a religious-humanist Islamic religious character above shows that MUI wants to instill the values of religious moderation in various Islamic da'wah activities in Indonesia in the form of an anti-radicalism spirit that is emphasized in all orientations of da'wah activities in Indonesia. This orientation is in line with one of the indicators of religious moderation formulated by the Indonesian Ministry of Religion, namely anti-radicalism (violence).

b) Value of National Commitment and Tolerance in Formation of Nationalist and Pluralist Islamic Religious Characters

Strengthening the character and identity of the Indonesian people in the midst of the current era of globalization is an urgent matter that requires serious handling from both civil society and the government.³⁴ Considering the loss of national identity character can eliminate the spirit of unity and love for the homeland which in the end can have an impact on various social conflicts between fellow nation's children.³⁵ In this context, it is important to have a strategy of inculcating nationalist and pluralist values for the Indonesian people in responding to the various impacts of the existing globalization era.

In the MUI da'wah guidelines, it is emphasized that the orientation of da'wah is to shape the attitudes and personalities of Muslims who have a strong commitment to the existence of Pancasila as an ideology and respect diversity in the frame of life in Indonesia.³⁶ The orientation of da'wah in the formation of a

³⁴ Singgih Tri Sulistiyono, "The Importance of Indonesia's Nationalism Revitalization in the Globalization Era: A Historical Perspective," *Journal of Maritime Studies and National Integration* 2, no. 1 (2018): 1.

³⁵ Muhammad Mona Adha and Erwin Susanto, "Kekuatan Nilai-Nilai Pancasila Dalam Membangun Kepribadian Masyarakat Indonesia," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 15, no. 1 (2020): 24–25.

³⁶ MUI, *Buku Panduan Teknis Penyusunan Peta Dakwah Nasional Majelis Ulama Indonesia*, 8.



commitment to accepting Pancasila as the state ideology is very important and non-negotiable, considering the fact that many transnational Islamic ideologies have spread in Indonesia. This is not surprising, because the current era of globalization has opened a wide way for a group of transnational Muslims to spread their values or beliefs to various parts of the world, including Indonesia. For example ISIS (Islamic State of Iraq and Syria), for example, as a transnational Islamic movement that has a radical mindset and movement, even terrorism in the name of Islam.³⁷ Not only ISIS is carrying out its propaganda through violence in the name of Islam, the existence of transnational Islamic ideological movements that go through soft or persuasive channels, such as Hizb ut-Tahrir Indonesia is also seen. to political and social establishment. A social movement seeks to change the existing situation while a rival movement will try to maintain it. As a result, conflict between the two becomes inevitable where both will compete to win over each other.³⁸

The model of the transnational Islamic movement and understanding above can damage the spirit of integrity, unity and integrity of the Indonesian nation. In this context, the orientation of planting the values of Islamic teachings through da'wah lectures in Indonesian society must be able to be synergistic with the spirit of nationalism.

Meanwhile, the orientation of da'wah in the form of forming attitudes and personalities of Muslims who respect the diversity of Indonesian life is something that should not be ignored. This is due to the empirical social reality, there are various Islamic Community Organizations in Indonesia that have an exclusive and authoritarian social mindset and attitude in expressing their interpretation of Islamic teachings. This pattern of Islamic diversity can have implications for the

³⁷ Ajeng Rizqi Rahmanillah, "Transnational Islam In Southeast Asia: Tantangan Eksistensi Gerakan Islamic States In Iraq And Suriah (ISIS) Terhadap Demokratisasi Dan Human Security Di Kawasan Asia Tenggara," *Syntax Literate; Jurnal Ilmiah Indonesia* 5, no. 9 (2020): 723–25.

³⁸ Hasbi Aswar, Danial Bin Mohd Yusof, and Rohana Binti Abdul Hamid, "Conflict Between Hizb Ut-Tahrir And Islamic Civil Society In Indonesia: A Countermovement Approach," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 5, no. 2 (2020): 183–84.

paradigm of uniformity, so that Muslims who are different from them will be considered wrong and even lost. This is what in the end often triggers noise and even social conflicts among internal Muslims in Indonesia.³⁹ Especially in the current era of digital media, religious authorities through various da'wah activities in the social media space are increasingly plural. Through the digital media space, the contestation of religious authorities, whether from traditionalist, reformist, radicalist, and newcomer Muslim groups compete to achieve public recognition.⁴⁰ In responding to the phenomenon of exclusivity in the mindset and social diversity of Muslims, it is necessary to inculcate the values of Islamic teachings through da'wah materials that form a tolerant mindset and attitude of social diversity, namely respecting and appreciating the different interpretations of Islamic teachings.

In the course of Indonesian history, the importance of objectifying the value of tolerance in Islamic da'wah can also be found in the paradigmatic foundation that was voiced out loud by one of the largest Islamic Community Organizations in Indonesia, namely Nahdlatul Ulama (NU). The importance of realizing a spirit of tolerance in responding to the plurality of Indonesian people's lives was conveyed by KH Ahmad Shiddiq as the General Chair of the Nahdlatul Ulama (PBNU) Executive Board. According to him, to realize the harmonious life of religious people in Indonesia, it is necessary to realize the values of Islamic teachings about brotherhood (*ukhuwah*). He said that the teachings of *ukhuwah* are closely related to the mission of the universal teachings of Islam in the form of the teachings of rahmatan lil'alamin, which is to spread love to all life in the universe.⁴¹ The importance of tolerance in the context of life in Indonesia cannot

³⁹ Eko Sumadi, "Keislaman Dan Kebangsaan: Modal Dasar Pengembangan Organisasi Dakwah," *TADBIR: Jurnal Manajemen Dakwah* 1, no. 1 (2016): 167.

⁴⁰ Zulkifli Zulkifli, "The Ulama in Indonesia: Between Religious Authority and Symbolic Power," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 37, no. 1 (2013): 180.

⁴¹ Ali Ahmad Yenuri, Athoillah Islamy, Muhammad Aziz, Rachmad Surya Muhandy, "Paradigma Toleransi Islam dalam Merespons Kemajemukan Hidup Di Indonesia (Studi Analisis Pemikiran KH. Ahmad Shiddiq)," *POROS ONIM :Jurnal Sosial Keagamaan*, Vol. 2, No. 2 (2021) 143.



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be separated because tolerance is an important element for the realization of democratic life in a pluralistic country. This is because a democratic system can only be realized when every individual citizen has the awareness to respect and appreciate the differences in other individual.⁴²

c) The Accommodative Value of Culture in Formation of Innovative and Harmonious Islamic Religious Characters

The development of technology is increasingly providing information space for the Indonesian people to more easily recognize, understand the paradigms and cultures of other nation.⁴³ However, in practical terms, this phenomenon has many negative implications, such as excessively following foreign thought patterns and cultures, even ignoring one's own culture. Such a mindset and attitude in the end can actually make a sense of love or pride in the nation's own cultural wisdom disappear. In responding to this potential problem, the existence of Pancasila values as the ideology of the life of the nation and state in Indonesia has a set that can be used to overcome them.⁴⁴ Namun sebagai bangsa religius,⁴⁵ It is also important to inculcate values derived from religious teachings, especially the teachings of Islam which are embraced by the majority of the Indonesian population.⁴⁶ It is in this context that it is important to instill the values of Islamic teachings to the community, especially Indonesian Muslims in the formation of

⁴² Wahyudin, Ahmad Taufiq, Athoillah Islamy, "Nilai Sosial Keberagamaan Islam dalam Moderasi Beragama," *Tadbir :Jurnal Manajemen Dakwah*, Vol.3, No.2 (2021): 281.

⁴³ Daryanto Setiawan, "Dampak Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Budaya," *JURNAL SIMBOLIKA: Research and Learning in Communication Study* 4, no. 1 (2018): 62.

⁴⁴ Mulyono Mulyono, "The Problems of Modernity and Identity in Globalization Era," *Journal of Maritime Studies and National Integration* 1, no. 2 (2017): 106.

⁴⁵ Faisal Ismail, "Religion, State, And Ideology In Indonesia:: A Historical Account Of The Acceptance Of Pancasila As The Basis Of Indonesian State," *Indonesian Journal of Interdisciplinary Islamic Studies* 1, no. 2 (2018): 19.

⁴⁶ Aryanta Nugraha, "Moderate Islam as New Identity in Indonesian Foreign Policy: Between Global Role Aspiration and Co-Religious Solidarity," *JICSA (Journal of Islamic Civilization in Southeast Asia)* 1, no. 1 (2012): 12.

individual characters who maintain the local wisdom of their nation's culture well.

In the MUI da'wah guidelines, it is emphasized that the orientation of da'wah, among others, is to shape the attitudes and personalities of Indonesian Muslims who can become pioneers, prosperity, and spreaders of peace and compassion (grace) for the life of the universe.⁴⁷ The da'wah orientation has a meeting point with efforts to inculcate social values that are accommodative to local cultural wisdom. This is not an exaggeration, considering the awareness of the importance of preserving and even developing local wisdom can have a central role in improving the quality of community social life.

The importance of the orientation of da'wah which is emphasized as above is parallel to the spirit of the ancient scholars (preachers) who spread Islamic da'wah in the archipelago. Walisongo's role, for example, is that their da'wah can synergize with the conditions of the socio-cultural reality of the people of the Nusantara (Indonesia). This is because they realize that the existence of Islamic teachings for the Javanese people has been preceded by various local cultural wisdom. The openness of Islamic da'wah that they brought reflects the harmonious formulation of Islamic da'wah in the midst of a variety of local wisdom that already exists in the lives of the people of the Nusantara.⁴⁸ On this basis, the importance of the orientation of da'wah activities in the form of inculcating the values of Islamic teachings that are accommodative to local culture. Therefore, various da'wah activities in Indonesia are expected to form a moderate Islamic religious character in responding to various local wisdoms in Indonesia. This is because Islamic da'wah activities have a strategic role in instilling the values of Islamic teachings that are synergistic and harmonious with efforts to preserve and develop local wisdom in a better direction.

⁴⁷ MUI, *Buku Panduan Teknis Penyusunan Peta Dakwah Nasional Majelis Ulama Indonesia*, 8.

⁴⁸ Mas' udi Mas' udi, "Dakwah Nusantara (Kerangka Harmonis Dakwah Walisongo Dalam Diseminasi Ajaran Islam Di Nusantara)," *AT-TABSYIR STAIN Kudus* 3, no. 2 (2015): 279–80.



The description above shows that there is an indicator value of religious moderation in the orientation of Islamic da'wah which is formulated in the MUI guidelines. This shows that various orientation values in the teachings of Islamic da'wah have a meeting point with various universal values on the four indicators of religious moderation. In other words, the prophetic social values of Islam can be objectified in religious social values that can be embodied in social life and plural diversity. Such a statement. Such a statement is not an exaggeration. Nurcholish Madjid (Cak Nur). Says that Islam is a universal teaching that spreads love to all life in the universe (*ramatan lil alamiin*).⁴⁹ What Cak Nur conveyed parallels the view of Abdurrahman Wahid (Gus Dur) who stated that Islamic universalism does not lie in the detailed aspects of the teachings, but in the principles of teachings that emphasize the value of justice, benefit, and flexibility in responding to the dynamics of the times and its problems.⁵⁰

D. Conclusion

Based on the main description of the discussion of this research, it is concluded that there is a dimension of harmonization of religion and state (politics) in the strategy of mainstreaming the value of religious moderation in the orientation of da'wah in Indonesia which was formulated by the Indonesian Ulema Council. First, the value of anti-radicalism in the orientation of religious-humanist Islamic religious character formation in the form of Islamic da'wah activities that shape individual characters who uphold Islamic religious values and are anti-violence. Second, the value of national commitment and tolerance in the orientation of forming a nationalist and pluralist Islamic religious character in the form of Islamic da'wah activities that shape the character of individuals who love

⁴⁹ Athoillah Islamy, *Pemikiran Hukum Islam Nurcholish Madjid (Disertasi, Pascasarjana Universitas Islam Negeri Walisongo Semarang, 2021)*, 114.

⁵⁰ Athoillah Islamy, "Landasan Filosofis dan Corak Pendekatan Abdurrahman Wahid Tentang Impelementasi Hukum Islam di Indonesia," *Jurnal Al-Adalah : Jurnal Hukum dan Politik Islam*, Vol. 6 No. 1, Januari 2021 (2021):61.

the homeland and respect the diversity of life. Third, the accommodative value to culture in the orientation of the formation of an innovative and harmonious Islamic religious character in the form of Islamic da'wah activities that form a responsive, synergistic and harmonious individual character with the preservation and development of local wisdom in a better direction.

The theoretical implication of this research shows that the prophetic Islamic social values contained in the da'wah orientation can be objectified in the life of a country (politics) which has a pluralistic social and religious background of its citizens. There is a research gap from the main discussion of this research, which is related to the specific forms of political intervention by the Indonesian government in various Islamic da'wah programs carried out by various Islamic Community Organizations in Indonesia.

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