

Harmony in Diversity: A Case Study in Kemanukan Village, Bagelen Sub-District, Purworejo Regency

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ABSTRACT: Radicalism, particularly within multicultural societies, poses a threat not only to national integrity but also to the stability of religious life among adherents of various faiths, especially those of differing religions. The village apparatus, religious leaders, community figures, and traditional leaders in Kemanukan Village, Bagelen Sub-District, Purworejo Regency, have noted the presence of both religious and cultural diversity in their community. This study aims to explore the concept of Islamic da'wah (proselytization) in fostering religious humanism within a multicultural religious context. It seeks to address the question of how a religious humanist-based Islamic da'wah is conceptualized in Kemanukan Village and to examine its relevance to contemporary Islamic da'wah. These issues are investigated through field research, with data collected via interviews concerning religious humanism and direct engagements with stakeholders. All research data were analyzed using a descriptive analytical method. The findings reveal that: (1) Religious humanism is a religious perspective that prioritizes human dignity and seeks to humanize knowledge with full faith, encompassing human relationships with Allah (hablun min Allah) and fellow humans (hablun min al-nas). Its implementation in Islamic da'wah emphasizes rationality, individual autonomy, the pursuit of knowledge, pluralism, functionality over symbolism, and a balance between reward and punishment. (2) In the context of contemporary Islamic da'wah, it should adopt a non-dichotomous educational approach, integrating religious and general sciences seamlessly.

KEYWORDS: Da'wah Methods, Religious Humanism, Multicultural Religions

I. INTRODUCTION

Da'wah, fundamentally, is a divine obligation incumbent upon every Muslim, as ordained by Allah. It is understood within Islamic terminology as an endeavor to call individuals to righteousness and to dissuade them from wrongdoing, as affirmed in the Qur'anic verse: "Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity" (Q.S. Ali Imran: 104).

Contemporary societal perceptions of da'wah have evolved alongside advancements in information technology (IT). This phenomenon, if approached responsibly and effectively, presents opportunities for positive engagement. Historically confined to pulpits and religious gatherings, da'wah is now accessible through television, radio, and the internet, enabling individuals to fulfill their spiritual needs conveniently from home via smartphones and other devices. The efficacy of such media-driven da'wah, however, hinges on the authenticity of its messages, which must be rooted in the Qur'an and Hadith.

Yet, the accessibility of da'wah through modern media has also given rise to irresponsible messaging, often characterized by radical undertones. Radicalism in da'wah, propagated both through digital platforms and by certain individuals or groups claiming religious authority, has become a source of discord, tarnishing the image of Islam and fostering tensions with other faiths.

In multicultural societies, radicalism not only undermines national unity but also destabilizes interfaith coexistence. Radical da'wah practitioners often discriminate against other religions or divergent interpretations within Islam, leading to division and, in extreme cases, violence. Such actions, marked by arrogance and aggression, can escalate into terrorism.

To counter these challenges, da'wah must be grounded in humanistic values, nurtured by practitioners operating under well-managed da'wah organizations. Effective organizational management is critical to fostering a cadre of da'i (preachers) capable of delivering humanistic and contextually relevant da'wah that meets the needs of diverse communities (mad'u).

The case of Kemanukan Village, Bagelen Sub-District, Purworejo Regency, exemplifies such an approach. Home to five religions and various belief systems, the village has seen concerted efforts by its government, religious leaders, community figures, and traditional leaders to foster interfaith harmony. This study investigates the methods employed to achieve religious humanism in this multicultural setting, offering insights into fostering harmonious coexistence amidst religious diversity.

II. RESEARCH METHODOLOGY

This study employs a field research approach, involving direct engagement with the research site. Data were collected through observation, interviews, and documentation. All data were analyzed using a descriptive analytical method. The findings underscore that religious humanism is a perspective that dignifies humanity, humanizing knowledge with faith and fostering relationships with Allah (hablun min Allah) and fellow humans (hablun min al-nas). By employing appropriate da'wah methods and communication strategies aligned with Indonesia's multicultural ethos of *Bhinneka Tunggal Ika* (Unity in Diversity), this approach demonstrates that Islamic teachings promote peace, compassion, and respect for individual rights, irrespective of religious affiliation.

III. RESULT AND DISCUSSION

A. *Methods of Humanistic Religious Da'wah*

Da'wah methods refer to the specific approaches employed by a da'i (communicator) to engage mad'u (the audience) with wisdom and compassion to achieve predefined objectives. Such methods are inherently human-oriented, valuing the dignity of individuals (Saputra, 2012). Al-Bayayuni defines da'wah methods as the strategic approaches adopted by preachers to convey their message effectively (1993: 47).

Each method requires specific techniques for implementation. Techniques are the practical steps taken to operationalize a method (Sanjaya, 2007: 125). Given that da'wah intersects with disciplines such as communication, management, psychology, and sociology, its methods and techniques often draw from these fields with appropriate adaptations (Aziz, 2004).

The concept of humanistic da'wah is rooted in the broader understanding of da'wah itself. Latif defines da'wah as any effort oral, written, or otherwise to invite individuals to embrace faith and adhere to Allah's teachings in accordance with Islamic creed, law, and ethics. Similarly, Helmy describes da'wah as an endeavor to encourage adherence to Islamic teachings, including promoting good and preventing evil, to attain worldly and hereafter happiness (Aziz, 2009: 13).

These definitions collectively suggest that da'wah is a continuous, progressive process aimed at enhancing faith through positive behavioral change. The success of da'wah depends on the interplay of its components: the da'i, the mad'u, the message, the method, the media, and other contributing factors.

B. *Multicultural Religions*

The term "multicultural" combines "multi" (plural) and "cultural" (derived from "culture," meaning *budaya* in Indonesian). Culture, rooted in the Sanskrit terms *budhi* (intellect) and *daya* (power), encompasses the products of human creativity, intent, and sentiment (Koentjaraningrat, 1982: 80). Multiculturalism recognizes the coexistence of diverse cultures within a shared environment, mutually enriching one another, and promotes cultural pluralism (Mahfud, 2006: 75). Suryadinata emphasizes that multiculturalism values and protects cultural diversity (2002). It is not merely a pragmatic political doctrine but a paradigm for understanding human life.

The term "multiculturalism" emerged in Canada in the 1960s, when Prime Minister Pierre Trudeau used it to counter biculturalism, which recognized only English and French ethnicities. Trudeau's multiculturalism acknowledged Canada's diverse ethnic composition, including Indigenous groups and immigrants from various regions (Jamrozik, 2004: 84–85). Will Kymlicka later systematized multiculturalism through works such as *Liberalism, Community and Culture* (1989) and *Multicultural Citizenship* (1995), arguing that minority cultural identities require recognition beyond individual legal rights.

Indonesia's diversity spanning islands, ethnicities, languages, religions, and cultures is undeniable (Geertz, 2001: 11). The challenge lies not in acknowledging this diversity but in managing it effectively. Factors contributing to Indonesia's multicultural society include:

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D. Geographical Conditions

Indonesia's archipelago, comprising over 17,000 islands, has fostered cultural diversity through historical migrations. Austroloid, Melanesian Negroid, and Malayan Mongoloid groups arrived over millennia, shaping distinct ethnic identities through amalgamation and isolation.

E. Strategic Location

Situated between the Indian and Pacific Oceans, Indonesia has been a crossroads for trade, facilitating the influx of cultural and religious influences from India, China, and beyond. This has led to uneven cultural and religious diffusion across regions.

F. Diverse Climatic Conditions

Varied ecological conditions such as wet rice cultivation in Java and Bali versus shifting cultivation elsewhere have shaped distinct social, economic, and cultural systems, further enriching Indonesia's multicultural tapestry.

G. Da'wah Methods in Kemanukan Village

Kemanukan Village, home to five religions and various belief systems, exemplifies interfaith harmony through the concerted efforts of its village apparatus, religious leaders, community figures, and traditional leaders. Interviews with these stakeholders confirm the presence of religious and cultural diversity and their commitment to fostering religious humanism.

The da'wah approach in Kemanukan emphasizes collaboration among religious, community, and traditional leaders to promote mutual support across faiths Islam, Catholicism, Christianity, Hinduism, Buddhism, and local beliefs. This is evident in communal practices, such as interfaith assistance during religious celebrations and collective support for funerals, reflecting a spirit of gotong royong (mutual cooperation).

The community's understanding of religious humanism centers on valuing human dignity, humanizing knowledge with faith, and maintaining balanced relationships with Allah (hablun min Allah) and fellow humans (hablun min al-nas). In practice, Islamic da'wah in Kemanukan prioritizes rationality, individual autonomy, knowledge-seeking, pluralism, functionality, and equitable reward and punishment. In the contemporary context, it advocates for a non-dichotomous education system that integrates religious and general sciences.

IV. CONCLUSION

The success of religious humanism in Kemanukan Village hinges on the active roles of religious, community, and traditional leaders, as well as the village apparatus. The community's interfaith cooperation evident in mutual support during religious festivities and communal mourning exemplifies this approach. Islamic da'wah in the village promotes goodwill toward all, embracing differences to realize religious humanism in a multicultural setting.

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