

# DA'WA IN NATIONAL CONTEXT: Da'wa for a Modern and Peaceful Indonesia

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**Abstract:** The Indonesian nation chooses moderate Islam as the choice in understanding and practicing religion. The choice of moderate Islam is the right choice considering that Indonesia is a pluralistic and multicultural country. By making moderate Islam as a choice in religion, it will provide enormous opportunities for the creation of a harmonious, harmonious and safe society. Therefore, the preaching of Islam must also be appropriate in the corridor of da'wa that develops peace and safety. The propagators of Islam (*da'i*) certainly have to develop their da'wa by using an approach based on the desire to create a society based on Islam, Indonesian and modernity. If the *da'i* can do it, it will be certain that in welcoming the Golden Indonesia, in 2045, Indonesia will become a country that can be used as an example as a country with a high Islamic civilization.

**Keywords:** Da'wa; national context; modern; peaceful Indonesia.

**Abstrak:** Bangsa Indonesia memilih Islam moderat sebagai pilihan dalam pemahaman dan pengamalan beragama. Pemilihan terhadap Islam moderat merupakan pilihan yang sangat tepat mengingat Indonesia adalah negara yang plural dan multicultural. Dengan menjadikan Islam moderat sebagai pilihan dalam beragama, maka akan memberikan peluang yang sangat besar bagi terciptanya masyarakat yang rukun, harmoni dan selamat. Oleh karena itu, dakwah Islam juga harus ditekankan di dalam koridor dakwah yang mengembangkan perdamaian dan keselamatan. Para penyebar Islam (*da'i*) tentu harus mengembangkan dakwahnya dengan menggunakan pendekatan yang berbasis pada keinginan untuk menciptakan masyarakat dengan berbasis pada keislaman, keindonesiaan dan kemodernan. Jika pada *da'i* bisa melakukannya, maka akan dapat dipastikan bahwa di dalam menyongsong Indonesia Emas, tahun 2045, maka Indonesia akan menjadi negara yang dapat dijadikan contoh sebagai negara berperadaban Islam yang tinggi.

**Kata Kunci:** Dakwah; konteks nasional, modern; Indonesia damai.

## A. Preliminary

Religious moderation is the best choice for all nations and religious communities in the world. Religious moderation puts forward the middle way which religious attitude is certainly the right choice for the plural and multicultural society. By the nature and spirit of God Almighty, that humans and society are indeed created in the reality of tribes and nations.<sup>1</sup>

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<sup>1</sup> In the Alqur'an, *inna khalaqnakum min dzakarin wa untsha wa ja'alnakum syu'uban wa qabaila li ta'arafu*, the meaning: "Men, We have created you from a male and female, and made you into nations and tribes that you might get to know one another". See Mahmud T Zayid, Al Quran, (Libanon: dar al Qoura, 1980), p. 384.

The society or nation who does not prioritize religious moderation is certain to experience various problems in social and national relations. Look at some parts of other countries, for example in the Middle East, Africa, and Latin America, where religious moderation is not carried out, there is prolonged conflict. In Iraq, Syria, and Afghanistan, where among their ethnic communities, only one community of society is "right". There will certainly be social conflicts with religious or political nuances.<sup>2</sup>

The Indonesians are still lucky. The empirical reality in Indonesia is not same with Middle East. The majority of Indonesians still have attitudes and actions that prioritize religious moderation as a noble philosophy of religious life. The Indonesians still have the principle of a harmonious and safe life. These two philosophies of life guide Indonesians to continue to foster and maintain harmony to achieve safety.<sup>3</sup>

However, there is actually a struggle for public space that only the interpretation of religion itself is correct and others are wrong in Indonesia. There have been many actions to undermine the togetherness of society. There are many actions deliberately destroying harmony in society. The public space is currently at stake, who will be the ruler. Whether a progressive minority or a moderate majority will dominate the public stage. Social media is one of the actualization instruments of the public stage which is the power struggle.<sup>4</sup>

In this virtual public space, there is a contention between the established communities and the new ones who are trying hard to become the new rulers. In this context, Islamic da'wa must be developed continuously. So, it can continue the tradition of da'wa with a *wasatīyah* style by developing more content and media that is relevant to the changing times.<sup>5</sup>

## B. Religious Moderation in the Changing Times

If Indonesian Muslims choose *wasatīyah* Islam or what is conceived as religious moderation, this is the right one. This choice to build religious moderation a forum for togetherness in religious relations in Indonesia is a very rational choice. It can be a measure of the maturity of Indonesian muslims in the midst of world associations that crave peaceful and soothing religious practice.<sup>6</sup>

Religious maturity is measured by how much the religious community maintains mutual harmony and tolerance. The life of the nation and state can be carried out with full meaning for humanity. Even what we all want is how a world civilization based on peace can be contributed by the Indonesians. From Indonesia to world civilization based on harmony, and safety. According to Ronald Lukens-Bull, it is called "peaceful jihad" or jihad that is serious about realizing world peace.<sup>7</sup>

There were several interesting issues that were found from the presentation of the speakers, both from within the country who revealed Indonesia's experience in managing religious moderation, as well as Malaysia's experience. As we understand from the webinar session organized by the Faculty of Ushuluddin and Philosophy of UIN Sunan Ampel Surabaya, 16/09/2020, with theme "Religious Moderation: The Experience of Indonesia and Malaysia". I will analyse religious moderation in Indonesia in three ways:

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<sup>2</sup> Nur Syam, *Islam Nusantara Berkemajuan, Tantangan dan Upaya Moderasi Agama*, (Semarang: Fatawa Publishing, 2019), p. 98.

<sup>3</sup> Nur Syam, *Menjaga Harmoni Menuai Damai*, (Jakarta: Prenadamedia Grup, 2017).

<sup>4</sup> Nur Syam, "Pengalaman Mengelola Moderasi Beragama, Pengalaman Indonesia, paper presented in the International Seminar of Faculty Ushuluddin and Falsafat, UIN Sunan Ampel Surabaya, 14 September 2020

<sup>5</sup> Nur Syam, "Kekerasan Simbolik Media Sosial" dalam [nursyamcentre.com](https://nursyamcentre.com) diunduh 18/11/2020

<sup>6</sup> Abdurrahman Mas'ud, *Mendakwahkan Smiling Islam, Dialog Kemanusiaan, Islam dan Barat* (Jakarta: Pustaka Kompas, 2019),

<sup>7</sup> Ronald Lukens-Bull, *A Peacefull Jihad, Negotiating Identity and Modernity in Muslim Java* (London: Palgrave Macmillan, 2005).

**The first one**, Indonesia is currently facing a reality that the increasingly strong challenge of the *Salafi Movement* utilizes various media, including social media. They have excellent media and become a connector for religious understanding in relation to the state, the interaction between religious communities, choosing leaders, and differences in religious community. Based on the mapping of the potential for radicalism among young, it is known that 35 percent are classified as potentially very radical, 18 percent are radical, 22 percent are neutral, 10 percent are moderate and 15 percent are very moderate. The PPIM (2018) survey only illustrates the potential for radicalism among secondary education students, but it can be a concern even as a "wake-up call" for religious communities in Indonesia.

This data has relevance to websites that are often read by secondary education students, most are websites that tend to be radical. The data are *hidayatullah.com* as 18,69 percent, *eramuslim.com* as 11,53 percent, *ararhman.com* as 8,10 percent, *nahimungkar.com* as 2,49 percent, and *panjimas.com* as 0,0 percent. Meanwhile, the *wasatīyah* media are *NU Online* as 33,02 percent, *suaramuhammadiyah.com* as 9,35 percent. Compare with data from the Indonesia Muslim Report (2019), it turns out that the online media that is the source of religious knowledge are *Islam.co* as 31,1 percent, *hidayatullah.com* as 22,2 percent, *suara-islam.com* as 17,1 percent, *NU.or.id* as 10,2 percent, *VOA-Islam.com* as 8,9 percent, *Eramuslim.com* as 6,8 percent, *Alif-id* 1,7 as percent, *Arrahman.com* as 1,7 and *nahimungkar.com* as 0,3 percent. Compare again with the source of information from television, like *MUI* as 24,8 percent and *Rodja TV 21* as 21,6 percent, *Aswaja TV* as 17,6 percent, *MQTV* as 11,3 percent, *TV9* as 8,8 percent, *Ummat TV* as 6,6 percent, *Yufid TV* as 4,1 percent, *TV-Mu* as 1,6 percent, *MTA TV* 1,3 as percent, *Wesal TV* as 1,3 percent dan *Insan TV* as 1,3 percent.<sup>8</sup>

**The second one**, among the advantages possessed by the *Salafi Movement* is its courage to raise issues based on Islamic values. For example, the defense of Palestine, Rohingya, and Uighurs in China. This is where the term of "jihad" gained momentum. The term of jihad is interpreted as a war against communities that exercise control and cause suffering for muslims. The term of jihad is used to "fight" against all forms of power that does not use Allah's law. A country whose governmental system is produced from a democratic government system is considered incompatible called the *khilāfah* system. Only with the *khilāfah* system will the state be able to improve the welfare of its society, even though the term of the *khilāfah* it desires is not clear. In the modern government system, it also contains variations. For example, the monarchy system in Saudi Arabia, the *Jumhuriyah* system in Egypt, and Indonesia is using the republic system or democratic system.<sup>9</sup> The offer of the *khilāfah* as a system and form of government seems utopian.

Another interesting topic is the product of the *hijrah* discourse which is interpreted as a transformation in life. *Hijrah* means a behaviour change that is not or less Islamic to become Islamic, such as fashion, lifestyle, and using Islamic products. What becomes a problem is when the *hijrah* is interpreted as a transition of government, from a Pancasila-based government system, the Republic of Indonesia to a *khilāfah* based government system. In fact, it considered the current government to be a secular government that was not Islamic. When the meaning of *hijrah* has political nuances, the opponent is a state that has firmly established a clear foundation and form of the state.

The last one, the Indonesians have solidified the choice that Islam lives and develops in Indonesia is *wasatīyah* Islam. So, the movement defined in the framework of the nation and state is the Religious Moderation Movement. The efforts to moderate religion certainly cannot be done just by the government but also be part of the program of religious organizations and all

<sup>8</sup> The Survey of Alvira Research Center, "Indonesia Muslim Report, 2017.

<sup>9</sup> Nur Syam and Maryam Yusuf, "Islam dan Pancasila dalam Pertarungan Ideologi Dunia, Perspektif Sosiologis", in *Dialogia, Jurnal Studi Islam dan Sosial*, Vol. 18, No. 1, Juni 2020

components of society. The choice to build religious moderation is through "the door" of education and cultural movements.<sup>10</sup>

Education as an effort to transform Islamic, Indonesian and modernity values must be an option in developing a program of religious moderation. Without education based on these three dimensions, it is certain that the Indonesians will be left behind in the midst of an increasingly complex global world. Islamic education or even religious education must contain religious moderation, it is called *wasatīyah* or *rahmatan lil 'alamin*. Both educational institutions under the Ministry of Education and Culture or the Ministry of Religion must make the basis of moderate religious values that teaches. Religious teachers must be taught educational content that brings peaceful not war. In Indonesian-based education, it taught multicultural education that respects diversity as a gift from God. On the other, it also directs education to welcome a better Indonesia by following the developments of the Industrial Revolution 4.0 or the 5.0 Industrial Revolution. Students must be taught that the Indonesians must be modern and not be left behind.

Cultural movements are carried out by raising awareness of the community about the necessity of being *wasatīyah* Islam as a choice for the Indonesians. Cultural movements assume that society has an awareness of the peace meaning, harmony, and safety of all citizens of the nation, even the world, and supposes that social conflict always brings difficulties and harm.

The social conflicts, whether local or regional, will never be profitable. Conflict always destroys not only the infrastructure but also the social system and order. Destruction is everywhere and will create sorrow and misery. There have been too many examples of conflicts or wars that have been destructive rather than saving. The countries of the Middle East are realistic examples of how war can produce long-term suffering, not only physically but also mentally. All that seen is destruction. Therefore, it is very fortunate that the choice of the Indonesians to understand and practice diversity is in *wasatīyah* or moderate style.<sup>11</sup>

### C. Da'wa Standardization in Indonesia

If compared to Malaysia, da'wa in Indonesia has less freedom. In Malaysia, da'wa is "regulated" with state intervention in the form of da'wa material selection, especially in mosques or Friday sermons. Even religious books are also selected before they are published. This is done solely in the framework of regulating the rhythm of the da'wa, in order to do not lead a certain extremity. It is not a kind of government limits the implementation of da'wa, but provides directions in order to da'wa tune with the progress and development of society in Malaysia.

In my opinion, as I conveyed in the Da'wa Standardization dissemination event by the Directorate General of Islamic Community Guidance, 20/09/2020, da'wa must refer to the purpose of da'wa, to invite goodness, progress of an Islamic society within the corridors of the Republic of Indonesia. So, da'wa must still have frames, not without frames, and the framework is Pancasila, NKRI, the 1945 Constitution and diversity. Islamic da'wa must build the community better in terms of thought, attitude and behaviour in accordance with the Prophet Muhammad. It is called *rahmatan lil 'alamin*.

Therefore, there are three things that must always be associated with da'wa. They are developing Islamic, Indonesian and modernity. We are all muslims, as well as Indonesians, and also society who have to think about progress. We are not muslims from Afghanistan, Iraq or Syria, we are still Indonesian and must become modern muslims. The Indonesians are advanced in material and spiritual life, prosperous and happy are based on the application of Islamic teaching that bring blessings to all nature.

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<sup>10</sup> Nur Syam, *Demi Nusa, Bangsa dan Agama, Memaknai Agama, Kerukunan Umat Beragama, Pendidikan dan Wawasan Kebangsaan* (Jakarta: Prenadamedia Grup, 2018)

<sup>11</sup> Nur Syam, *Islam Nusantara Berkemajuan...*

Da'wa as a path guide of truth must be conveyed with the truth. Both methods, media, materials and the impact of da'wa must bring society to goodness. So, if da'wa contains messages to bring society to quarrels, disputes, sharp differences of opinion and even conflicts, it is not da'wa as desired by the Indonesians. We have a principle which is reflected in harmony and safety.

In the context of building based on Islam, Indonesian and modernity, da'wa must be adequately standardized for the purpose of building a safe and peaceful, serene, prosperous and happy of the Indonesians in the world and in the afterlife. Standardization is not meant to limit or curb Islamic da'wa, but to provide clear signs regarding the content of the da'wa which is in line with the da'wa objectives. The state will absolutely not limit the implementation of da'wa. If this is done, the state has made a fundamental mistake. As a country that is "God Almighty", among the targets is how to make religion a pattern for behaviour for all religious communities in Indonesia.

In the regulation, the Indonesians has some rules, namely: Law No. 1 PNPS, 1965, concerning the Prevention of Religious Abuse and/or Blasphemy, Joint Decree of the Minister of Religion and Minister of Home Affairs No. Foreign Affairs To Religious Institutions in Indonesia. Then, Joint Regulation of the Minister of Home Affairs and Minister of Religion, No.8 and 9 of 2006 concerning Guidelines for Implementing the Duties of Regional Heads / Deputy Regional Heads Regional heads in maintaining religious harmony, Empowering the Forum for Religious Harmony, and Establishment Houses of Worship,<sup>12</sup> and Law No.5 of 2018 concerning Terrorism.

All of these regulations are made to "regulate" the dakwah traffic in accordance with the wishes of the society and state. The realization of this regulation can certainly be seen from the pattern of the relationship between religion and state, which is called a symbiotic mutualism. The state needs religion as a guideline for morality, and religion needs the state as a forum for the development of religious communities.

As a consequence, preachers must understand what should be conveyed and not, and what should be done, all must be based on regulations made by the state and the religious community. For example, the Joint Ministerial Regulations (PBM) of the Minister of Religion and the Minister of Home Affairs number 9 and 8 are the result of long discussions conducted by religious leaders. So, this regulation is a common guideline in knitting Islamic and Indonesian da'wa movements.

I would like to remind all of us of the nine guidelines for implementing religious broadcasting, as published by the Directorate General of Islamic Community Guidance, 2018, which contains directions on the implementation of religious broadcasting:

- 1 Have an understanding and commitment to lowering religion,
- 2 Delivered based on adequate religious knowledge and sourced from the main teachings of religion,
- 3 Delivered in kind and polite sentences in terms of appropriateness and appropriateness, no cursing, and hate speech prohibited by any religion,
- 4 Educational nuance and contains enlightenment material which includes spiritual, intellectual, emotional and multicultural enlightenment,
- 5 The material presented did not contradict with four Indonesian national consensus,
- 6 The material presented does not contradict SARA elements which can cause conflict, disturb harmony or damage national ties,
- 7 The material presented does not contain insults, slander and or harassment of views, beliefs and practices of worship among or within religious communities, and does not contain provocation to commit discriminatory, intimidating, anarchic and destructive actions.
- 8 The material presented does not contain practical political campaigns and/or business promotions,

<sup>12</sup> Bahrul Hayat, *Managing Religious Plurality*, (Jakarta: Center for Inter-Religious Harmony Ministry of Religious Affairs Republic of Indonesia, 2012), p. 96-105



- 9 Subject to applicable legal provisions relating to religious broadcasting and use of places of worship.

There are several reasons why standardize da'wa is needed. Da'wa is a religious activity to convey religious truth, and has the principle of conveying the truth that comes from Allah through his-Messenger, Muhammad. The da'wa invites to leading the path of truth, the process of transformation towards Islamic behavior, so da'wa is the creation of a prosperous, happy world and the hereafter. In this context, it is necessary to standardize all the dakwah processes and their products.

If the Ministry of Religion –Ditjen Bimas Islam – has the idea of the importance of standardizing Islamic da'wa, it is not something that violates regulations or community norms. Even if a preacher certification program is needed, it is not an exaggeration, as long as the process is agreed upon with the leaders of Islamic organizations, such as NU, Muhammadiyah, PERSIS, PERTI, Jam'iyatul Washliyah and Nahdlatul Wathon. For this purpose, the conceptions of "general pattern applies fundamentally" and "special pattern applies profoundly". The government with religious organizations determine the general standard and internally followed up by religious organizations to regulate internally. Meanwhile, certification must be passed through an internal organizational process and the Ministry of Religion only provides recommendations based on proposals from religious organizations. The certification style is certainly not mandatory but voluntary. So it is not an inherent obligation as a necessity but a choice.

However, if it is related to its interests, certification is an ijtima'iyah obligation or an obligation based on social interests. So, it seems that a standardization of da'wa is needed in addition to voluntaristic obligations to certify religious preachers or preachers.

#### **D. Islamic Da'wa in the Nation State Era**

Talking about Islamic da'wa is certainly talking about the process of delivering goodness. Da'wa must use methods, media and da'wa messages that based on truth and goodness in accordance with the principles of da'wa to create an Islamic society in the midst of social, national and state life.

Indonesia has determined that the relationship between religion and the state is neither secularistic nor integrated. The secular one is the type of relationship between religion and the state that is separated or what is often called religion in the private sphere, while the state is in the public sphere. Religion is in the domestic sphere or undergoes a process of domestication or privatization. Meanwhile, the integrated pattern is the unified relationship between religion and state, religion and state are not separated. In a symbiotic relationship, the state and religion need each other. Religion needs the state as a place to regulate relations between religious communities and the state requires religion as a basis for morality in state administration.<sup>13</sup>

Indonesia has determined that the choice to make Pancasila the state ideology and not any other ideology. It is certainly based on the basic consideration that Indonesia is a plural country with religious beliefs and multicultural to face and cultural substance. So, when determining what constitutes the basis of the state, the choice fell on establishing Pancasila and overriding the desire to make religion the basis of the state. At this crucial moment, the Islamic leaders who were members of the Preparatory Committee for Indonesian Independence (PPKI) determined on August 18, 1945, that the foundation of the country was Pancasila. An answer that greatly relieves all parties and makes Indonesia a country that respects and makes religion the foundation of life in social life, but at the same time makes Pancasila the basis of the state. That is why the relationship between Pancasila and Religion or Religion and the state is like a coin of currency, on one side is Pancasila and on the other one is religion. Both of them are united in an inseparable state and nationality. Mutual acceptance and giving and mutual need. The two of

<sup>13</sup> Nur Syam and Suko Susilo, *Jejak Politik Lokal Kaum Tarekat*, (Kediri, Jenggala Pustaka Utama, 2020), p. 204-209

them are united in an inseparable state and nationality. Mutual acceptance and giving and mutual need. The two of them are united in an inseparable state and nationality. Mutual acceptance and giving and mutual need.<sup>14</sup>

Then, what is the relevant religion within the Unitary State of the Republic of Indonesia (NKRI) with Pancasila as its basis? So being religious in accordance is when religious followers understand that Pancasila and religion do not contradict each other. Religion supports the harmony between communities and the building of harmony between citizens within the Republic of Indonesia.

Every nation has its own history. Saudi Arabia, which became a royal state, is certainly related to the struggle of the Bani Saud family to release the country from the rule of the Ottoman Empire. Then Malaysia, which also chose a parliamentary monarchy system, is also related to the history of the kingdoms in Malaysia struggle to determine fate collectively under the rule of the parliamentary monarchy system. Then Egypt also became a country with a republican system. It is related to the struggle of the leaders of its nation to determine the most relevant system. Likewise, Indonesia, which later took the form of a unitary state and is based on Pancasila, and also related to the history of this nation.

History is past events and history is certainly not everything. History is also sometimes "pockmarked" and not always as smooth as it would be. Therefore, the nation's successors must be able to choose and sort out which history plays a significant role in the sustainability of the nation and state, and which will destroy the nation state. A positive national history for future generations is a reflection of the struggle of the nation's predecessors and founders who have struggled to fight for this nation from colonization by other nations for hundreds of years. Therefore, the task of the nation successor is to continue the struggle of its predecessors to maintain national unity within the corridors of the Republic of Indonesia.

If we use a benchmark of how the attitudes and views of Indonesian ulama in the past in the principles of religion and state, they are Kyai Wahid Hasyim, Kyai Bagus Hadikusumo, Kasman Singodimedjo and others who are muslims such as Soekarno, Mohammad Hatta, Sajoeti Melik, Mohammad Hasan, AH. Hamidan, Mohammad Amir, and Ki Hajar Dewantoro. They put forward the principle of nationality and statehood in shaping the formation of Indonesia as a new country that must be strong above all groups, ethnicities, races and religions. They do not strictly defend the First Principle of Pancasila in accordance with the Jakarta Charter, Divinity with the Obligation to Implement Islamic Sharia for Adherents. The Jakarta Charter serves as the basis for morality in Pancasila by changing the First Precepts to become the One Godhead.<sup>15</sup> They are moderate and do not use the principle of winning alone. The revision of seven words in the Jakarta Charter so that national unity and maintained. This is done to maintain that the Eastern Indonesia Region does not escape because of the seven words factor.

This glorious history should be used as a reference by educators as well as preachers about how the understanding, attitudes and behaviour of educators and preachers in conveying religious teachings to their followers. The truth of religion is still upheld and conveyed in truth, but at the same time it must be believed that they are citizens who must uphold nationality and statehood as the binding of their nation and country. So, it does not contradict Islam and Pancasila, the form of the Republic of Indonesia and the *Khilāfah*, or the 1945 Constitution and God's law. All are placed in a togetherness frame for national unity and unity.

For a preacher, the choice to become a citizen is clear. The preachers are Indonesians who are territorially and administratively clear, ideologically, and the shape of the state is also very clear. It is the choice and not another. So when a preacher wants to make things that are contrary to Indonesian, his choice is clear and the person concerned does not deserve to be an Indonesians. Once again, all of us are Indonesians Muslims not Muslims of Afghanistan, Saudi

<sup>14</sup> Faisal Ismail, *Islam and Pancasila, Indonesian Politics 1945-1995*, (Jakarta: Badan Litbang dan Diklat Keagamaan Kementerian Agama, 2001), p. 21-69

<sup>15</sup> Faisal Ismail, *Islam and Pancasila...*

Arabia, Iraq, Syria, Lebanon, Malaysia and Egypt. This certainty must be used as the basic capital for preachers in spreading their religious teachings, so that the spread of religion will not interfere with the interests of the nation and state.

### **E. Islamic Da'wa Supports a Golden Indonesia**

Golden Indonesia is the dream of the society to see a better Indonesia in 2045. This is linked to the Demographic Bonus, which is marked by the increasing number of productive generations, and the small number of people categorized as old and young. The Demographic Bonus is a dream that Indonesia will be better in the future, because it is not dependent on the old population and young. A country whose population face consists of a larger productive community can be a sign that the country is lucky.

In economically, based on predictions from Mc-Kinsey that in the 2030s, Indonesia will enter a new era as a country with a G10 ranking. This means, if so far Indonesia has entered the G20, then the opportunity to move up the ranking is very large, based on relatively stable economic growth and tends to increase. Of course, Mc-Kinsey's prediction before the Covid-19 pandemic turned out to have a tremendous impact on economic growth. Even countries in Europe experienced minus growth due to the Covid-19 Pandemic. Indonesia is also forced to revise the 2020 State Budget from over 2200 trillion more than 1700 trillion, with a very large level of budget deficit. However, Mc-Kinsey is of the opinion that Indonesia is among the earliest countries to be able to recover economically from the Covid-19 Pandemic.<sup>16</sup>

Many circles are still optimistic that Indonesia will return to survive economically with a note that the socio-political situation supports the ongoing recovery efforts. For this purpose, one of things should be taken into account is the religious building in Indonesia which must be relevant with the aim of developing harmony, and safety for the nation. The life of the religious community in harmony with peace is certainly one of the triggers for achieving the desire to make Indonesia a better future.

Islamic da'wa is the key word for building a harmonious, and safe religious life. Da'wa as an effort to increase understanding and practice of religion with a *wasatīyah* style is certainly a benchmark for our future diversity. We believe that only with da'wa that is characterized by building harmony can a peaceful life be knitted. I do believe that a peaceful religious life will greatly determine the unity of the nation. If the various society live in harmony and peace, it is believed that national unity can be upheld. If the Indonesians want a peaceful life in the future, then the prerequisite for harmony is urgent. To make it happen, one way is to uphold religious harmony in the society.

Da'wa is an effort to build a religious life based on mutual understanding of each another. In this context, the Ministry of Religion's, Balitbangdiklat has conducted a survey on the religious harmony index and in 2019, the index was 73.83 or an increase of 2.93 compared to 2018 of 70.90. These indicators include: religious tolerance, religious equality and cooperation between religious communities. So far, tolerance is measured by the extent the religious communities aware of the existence of other religious communities or what is known as co-existence. It is an attitude of realizing that there are other people besides himself in life. It can be neighbours, can be friends with each other, can accept the presence of other people of different ethnicity, race and religion. Even can accept other people to be his family. Then the measure of equality is how an individual can realize about equality between himself and others, religious adherents and in the life of the nation and state. Then what is very basic is how they can work together in carrying out a program that is designed and can be done together, which is called pro-existence.

It's just a shame that in religious belief there is only one's own religion true and others wrong. Of course, da'wa is an activity to ensure that the true religion with Allah is Islam, and all religions believe it. Even religions that do not believe that their religion is true will doubt the

<sup>16</sup> Bisnis.com., "McKinsey Prediksi Indonesia Pulih Paling Awal di Asia Tenggara" download, 30 October 2020



truth of their religion. Islamic da'wa certainly has to convince the truest Islam religion, but in the other times it must state that adherents of other religions can live together. So religious truth is absolute, but must be placed in the context of togetherness in life with people of other religions. In order for humans to live in harmony and peace, all religious broadcasters must be in the context of contradiction in agreement. It is the attitude of religious propagators who place contradictory agreements, believe in their own true religion but on the other hand must acknowledge the beliefs and existence of adherents of other religions.<sup>17</sup>

This kind of attitude is demanded in the future in facing the Golden Indonesia era of 2045. Preachers must continue to voice their true religion, but still have to campaign about the existence of other religions and even cooperate with followers of other religions. The preachers who can do this are those who have had a moderate or inclusive view not exclusive. When exclusivism is used as the standard, it is certain that there will be friction and even social conflict with religious nuances.

Fortunately, there are still more preachers who have an inclusive understanding and attitude that promotes religious life that is tolerant, equal and able to work together in Indonesia. The preachers who are referred to as moderate, certainly serve as a foundation of hope for a better future for Indonesia. In addition, moderate preachers always speak out about the symbiotic basis of mutualism between religion and state by prioritizing the importance of Pancasila as a common platform for a plural and multicultural Indonesia.

If the Indonesians want moment of Golden Indonesia to become a better Indonesia, there is no other choice but the society and socio-religious organizations agree that the da'wa of the present and the future is in a *wasatīyah* or *rahmatan lil alamin*. Then, do any of us still think that we want to da'wa with different content with the desire to build a better Indonesia in the future, or do there still want to have an attitude of mutilating, insulting, harassing friends along with building understanding and patterned religious behaviour mutual respect, and we have to choose it.

## E. Conclusion

It could be stated that Indonesians do have challenges in understanding and practicing diversity, especially those disseminated through social media. The challenge is in the form of a religious pattern which only recognizes the truth of its own religious interpretation. In the other, there is also a national challenge which is marked by the strengthening of the desire of a small number of societies who want to apply religious ideology as the state ideology.

Facing this challenge, the da'wa of Islam must be designed as a da'wa that develops a *wasatīyah* style of religious understanding and practice that develops the principles of religious harmony and tolerance. Religious harmony and tolerance are prerequisites for achieving a prosperous society both physically and spiritually.

Islamic da'wa must continue to be developed for the purpose of understanding and practicing moderate or *wasatīyah* religion by making da'wa as an instrument to uphold society, nationality and statehood, which is based on the principle of maintaining the four pillars of national consensus. They are maintaining Pancasila, UUD 1945, NKRI and diversity. Da'wa is carried out so Indonesian muslim becomes a Pancasila society, and has a national perspective and becomes a modern society based on the practice of moderate Islam.

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<sup>17</sup> Lukman Hakim Saifuddin, "Kata Pengantar Menteri Agama Republik Indonesia" dalam Nur Syam, *Islam Nusantara Berkemajuan...* p. ix-xiv

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