

HUMANIST PROSELYTIZING IN DISRUPTIVE ERA

Nur Syam

Professor of Sociology in of Sunan Ampel State Islamic University, Surabaya, Indonesia
nursyam@uinsby.ac.id

Abstract: The disruptive era is happening not only in social and political life but also in religious life. Based on this reality, this study aims to describe humanist proselytizing in disruptive era, whit philosophical perspective of Humanism. The result of this study indicates, that Islam is a religion that prioritizes human dignity as the essence of life. Islam teaches that it should be spread with a humanistic approach that prioritizes the glory of humans as God's creation. Humanist proselytizing presupposes that proselytizing is held to improve religious understanding and action to be in harmony with the Islamic teachings glory. Humanist proselytizing, through populism of religious moderation and strengthening of religious moderation preachers is needed to build a better, prosperous, and happy society. This strategy is chosen amidst the challenges of strengthening lateral religious understanding in the disruptive era. This study argues, through the populism movement of religious moderation and the strengthening of religious moderation preachers, it is hoped that it will be able to strengthen moderate Islam as the message essence of humanist proselytizing.

Keywords: Humanism; proselytizing; disruptive era

Abstrak: Era disruptif terjadi tidak hanya terjadi dalam kehidupan sosial dan politik tetapi juga dalam kehidupan keagamaan. Berdasarkan realitas ini, penelitian ini bertujuan untuk menggambarkan dakwah humanis di era disruptif, dengan perspektif filosofis humanisme. Hasil penelitian ini menunjukkan, bahwa Islam adalah agama yang memprioritaskan martabat manusia sebagai esensi kehidupan. Islam mengajarkan bahwa itu harus disebarakan dengan pendekatan humanistik yang memprioritaskan kemuliaan manusia sebagai ciptaan Tuhan. Proselitisasi humanis mengandaikan bahwa dakwah diadakan untuk meningkatkan pemahaman dan tindakan agama untuk selaras dengan kemuliaan ajaran Islam. Proselitisasi humanis, melalui populisme moderasi beragama agama dan penguatan pendakwah moderasi beragama diperlukan untuk membangun masyarakat yang lebih baik, makmur, dan bahagia. Strategi ini dipilih di tengah tantangan memperkuat pemahaman agama lateral di era disruptif. Studi ini berpendapat, melalui pergerakan populisme moderasi agama dan penguatan pendakwah moderasi beragama, diharapkan bahwa ia akan dapat memperkuat Islam moderat sebagai esensi pesan humanis.

Kata Kunci: Humanisme; dakwah; era disruptif.

A. Introduction

We are currently in an uncertain condition called the disruptive era.¹ It is happening not only in social and political life but also in religious life. In social life, society has to keep social and physical distance due to the Covid-19 pandemic. In addition, in political life, the political behavior of society and elites undergoes rapid changes in response to political phenomena. We are showing the Russia and Ukraine war and the uncertain fate of Palestine, Afghanistan, Iraq, and Syria. Even in Indonesia, political phenomena are also rapidly occurring. For example, the issue of presidential choice, relations between political parties, and relations between religious figures.

Information technology and social media development as derivatives characterize religious life in a disruptive era. Social media influences religious life. "The Death of Expertise" is one of the effects of the disruptive era. One of the characteristics of the disruptive era is the absence of

¹ Nur Syam, *Perjalanan Etnografi Spiritual* (Yogyakarta: Dialektika, 2020)

expertise because social media have taken over many fields, especially google search, which can be a place to ask questions of any kind, social, political, educational, and religious issues. Google search has become the place to ask anything. Google has become one of the instruments of the death of expertise.²

Proselytizing as an effort to increase understanding and practice of religion is also one of the areas affected by the disruptive era. Initially, it is an instrument of change towards behavior goodness and reducing even nullifying behavior ugliness or *Amar Ma'ruf-Nahy Munkar* could change direction.³ It is a contestation to dominate each other and fight for authority as the leader of religious interpretation. It means there is a monopoly on religious interpretation.

Humanistic proselytizing is one of the efforts to dignity increase of human life. It helps to monitor religious authorities. There is a process toward a more monolithic understanding of religion using social media in Indonesia. We can find many attempts to degrade other religious understanding and believe that only theirs is correct on You Tube.

B. Humanist Proselytizing

Proselytizing is an activity to invite people to the path of truth, namely Islam. All efforts made both verbally and in writing contain an invitation for humans to do good in the way of Allah SWT. These efforts use media and methods based on the principles of spreading Islam. Proselytizing can use modern or traditional media. The critical thing in proselytizing is the effort to call to the truth and prohibit evil.

Humanism is a school that aims to revive humanity within the framework of achieving a better life, primarily physical and spiritual prosperity.⁴ It can be expressed as a belief or view that humans are noble creatures of God, so their existence must be glorified. Therefore, having a humanistic nature means having views, attitudes, and behaviors under the dimensions of humanity, which essentially have privileges and nobility. Humanism is related to how someone interprets his life in interacting with others who put forward the understanding that humans must do good for themselves and others. The humanist realized that he could not live alone because he needed other people with almost the same feelings. If someone is hurt, they will feel pain, so do not hurt other humans.⁵

Humanism is derived from Western philosophical thought about human existence concerning social life. The spread of humanism started during the Middle Ages Renaissance period. There are three types of humanism—*firstly*, religious humanism is related to the religious background as the cause. *Secondly*, secular humanism is associated with the emergence of globalization, the rise of technology, and the collapse of religious authority. *Thirdly*, anti-humanism is when there is a rejection of secular humanism, as was done by a group of anti-Western people with their liberal philosophy.⁶

Humanist proselytizing is consisting of two words, namely proselytizing and humanist. The term humanism is not used, which means a view of humanity, or humanism, which refers to people. This paper uses the term humanist to denote the characteristics of proselytizing or the spread of religion to humanity. In general, humanist proselytizing is an effort to spread the religion of Islam that pivots or is based on understanding, attitudes, and actions that aim to elevate human dignity. So humanistic proselytizing is an attempt to spread the concept of religion based on the human dimension. According to Geertz, religion has two patterns in social life: religion as

² Tom Nichols, *The Death of Expertise* (New York: Oxford University Press, 2017).

³ Nur Syam, *Islam Nusantara Berkemajuan: Tantangan dan Upaya Moderasi Agama* (Semarang: Fatawa Publishing, 2018).

⁴ M. Yakub, "Dakwah Humanis dalam Lintasan Sejarah Islam," *Wahdah: Jurnal Dakwah dan Kemanusiaan* 22, no. 1 (2021): 14–38.

⁵ Mulyana, "Humanisme dan Tantangan Kehidupan Beragama Abad Ke 21," *Religion: Jurnal Agama dan Lintas Budaya* 1, no. 1 (2016): 41–51.

⁶ Mulyana.

a pattern for behavior or action, which contains guidelines for action, and a pattern of behavior or action containing actions taken by humans in their lives. All religions teach goodness. As religion teaches about a happy and prosperous life, Islam is related to humanism. It is a guide for humans to do truth and goodness. It contains the teachings of God, worship, ethics, and the "Sacred" and "The Profane" in religion.⁷ The sacred guides the profane to fit the instructions and their reality.⁸

Islamic proselytizing must undoubtedly base on Islamic ethics on how to develop an understanding and practice of religion in its pattern that is relevant to the truth. Precisely the truth comes from the interpretation of Islamic teachings under their respective beliefs. In this context, there is no monopoly of truth on the interpretation of the religious teachings in question. This is because the interpretation of religious teachings comes from human thought, which allows for pluses and minuses to occur. What cannot be changed is Allah's revelation in the Qur'an and the words, decrees, and behavior of the Prophet Muhammad (PBUH) contained in authentic hadiths. However, the interpretation of the hadiths of the Prophet is referred to as a science that can also vary in interpretation.⁹

Proselytizing is a suggestion to someone to do what is right and forbid what is wrong. It is not an invitation to do good by justifying all means, especially the method of delivery. Islam teaches that preaching must use Islamic social ethics, as has been standardized in Islamic teachings. As a preacher, the Qur'an actually explains how social ethics communicate must be done. Islam explains very clearly that communicating both orally and verbally must use six principles. Firstly, *Qawl Sadid*: speaking with firmness and truth. Secondly, *Qawl Baligh*: using words that are effective, easy to understand, clear, and on target. Thirdly, *Qawl Layyin*: gentle words. Words that touch the dimensions of feelings and hearts. Fourth, *Qawl Karim*: noble words filled with mutual respect, full of courtesy and politeness, and respect for human dignity. Fifth, *Qawl Ma'ruf* or words that are appropriate and good. Words that are in accordance with the rules of language with the value of goodness. Sixth, *Qawl Maysur*: words that are easy to understand, easy to understand, and in accordance with the principles and ethics of communication. So, preaching through oral media and social media should not use expressions that hurt other people's hearts. For example, by infidel, heresy, and even attacking the personality in un-Islamic ways.¹⁰

C. Tendency toward Islamism

As part of the Islamic community, there is joy in strengthening religious practice in Indonesia. There are many outward appearances in many moments. For example, the increasing tendency to memorize the Qur'an, the number of women who wear headscarves, and the application of sharia economics in people's lives. However, the Islamic movement that carries the themes of Salafism is also getting stronger. One of its characteristics is not tolerating differences.

There seems to be a grand design to make Indonesia the target of the intolerant movement. On YouTube, it is easy to find content or uploads that reveal attacks against other groups. Based on BNPT records, information related to attacks on religious adherents has a 68 percent. Among the content are attacks on religious understanding and religious practice, for example, about the religious traditions of Indonesian society that have been ingrained. It cannot be found in Saudi Arabia. It is considered not based on true Islam. All traditions, including reciting Al-fatihah after prayer, are also considered *bidh'ah* because the Prophet Muhammad (PBUH) did not do it. Pure Islam at the time of the Prophet, or there was an addition at the time of the *Sahabat*, *Tabi'in*, or *Tabi' al-Tabi'in*. For them, there are only two things in Islam: May and May Not.

⁷ Emile Durkheim, *The Elementary Form of Religious Life* (London: MacMillan, 1990).

⁸ Clifford Geertz, *The Interpretation of Culture* (New York: Basic Books, Inc., Publisher, 1976).

⁹ Nur Syam, *Menjaga Harmoni Menuai Damai* (Jakarta: Prenada Media, 2018).

¹⁰ Nur Syam, "Densus 88 dan Upaya Membangun Moderasi Beragama," Nur Syam Centre, 2022, https://nursyamcentre.com/artikel/informasi/densus_88_dan_upaya_membangun_moderasi_beragama_.

Everything that did not exist at the time of the Prophet Muhammad (PBUH) is considered impure or not under the teachings of Islam. What he does and understands is also based on interpretation and even interpretation of an interpretation. For example, the interpretation of Ibn Taymiyah was reinterpreted by Nasiruddin Al Bani. So, they deify the interpretation of the scholars they believe in, and only their interpretation is considered correct.

Several cases trigger reporting to the police because their proselytizing is disturbing. For example, the case of Mizan Qudsiyah is considered disturbing for preaching by insulting Muslims' religious understanding and practice in Lombok.¹¹ The question is about the sacred grave of *acong dung*. In Indonesian, *tahi acong* means dog droppings. So, the tomb of *dung acong* means the sacred grave of dog feces. Mizan Qudsiyah is a Wahhabi preacher whose outward performance does describe the outer appearance of the Wahhabis in Saudi Arabia.

The facts above show the efforts of the Wahhabi group to carry out "attack after attack," especially against the heart of religious understanding or practice that some Muslims in Indonesia have carried out. This massive movement received powerful support as part of an effort to export Salafi-style religious ideas to the rest of the world. Indonesia, the country with the largest Muslim population in the world, is undoubtedly tempted to be the target of this movement.

This effort also takes advantage of the "kindness" of the Indonesians, who easily accept any understanding that comes from outside. Then developing through You Tube shows and the establishment of *ma'had*, which is happening now, is an intelligent response to take advantage of this "goodness." Nevertheless, what should be considered is the export of Islamist ideology, which carries the system of the Islamic State, caliphate, jihad, and others which in the future will be able to make society segmented and differentiated in a disharmony manner.

It is undeniable that the caliphate is as much a part of Islamic teachings as jihad. However, how the implementation of the caliphate as Islamic teaching to regulate the state and government is a picture of different interpretations among scholars. For the formalist group, applying the teachings of the caliphate is by making Islam the basis of the state and government. In contrast, the substantial group understands that the government or state system does not have to be based on Islam but explicitly that the state or government makes it the basis of morality in governing the state.

The founding fathers were divided in their desire to implement the basis of the state. Some use religion as the basis of the state, and some use others. Several countries in the Middle East, such as Saudi Arabia, UAE, Iran, Egypt, and others, use Islam as the basis of the state. However, the style or form of government also varies. There is a monarchy system, and there is a republic system. Saudi Arabia forms a royal government, while Egypt uses a *jumhuriyah* (republic) system. Malaysia is based on Islam but uses a parliamentary monarchy system, while Indonesia uses a republic system based on the state Pancasila.

Khilafah is Islamic teaching practiced in the government system during the Prophet Muhammad (PBUH) and *Khulafa' Rashidun*. If the Prophet Muhammad (PBUH) automatically became the country's leader because of his revelations, then *Khulafa' Rashidun* was chosen by a team that the Muslims agreed upon at that time. The caliphate system existed in the history of Islam during the reign of the Bani Muawiyah, Umayyads, even the Bani Fathimiyah in Egypt, and the Ottoman. All of this is implementing the caliphate system in various state forms. In principle, some use a deliberation system, and some are in the form of a kingdom. Everything is legal in Islamic history. Everything has happened in the development of Muslims in this world. So, it must be distinguished between the basis of the state with the form of the state. In the caliphate system that has occurred in the history of Muslims, the basis of the state is Islam, but the state's form varies. This socio-political reality has indeed happened in the history of Muslims. *Khilafah* is a reality in Islamic teachings.

¹¹ Hari Kasidi, "Ustaz Mizan Qudsiyah Ditahan Polda NTB Akibat Kasus Penghinaan Umat Muslim di Lombok," Sindo News, 2022, <https://daerah.sindonews.com/read/647529/174/ustaz-mizan-qudsiah-ditahan-polda-ntb-akibat-kasus-penghinaan-umat-muslim-di-lombok-1641290462>.

Islam as the basis of the state is due to the interpretation of the scholars in the country in question. Islam has been interpreted by scholars. Therefore, in Islamic countries, there are various interpretations. For example, the *Ikhwan al-Muslimin* was banned in Egypt because it contradicted the interpretation of the ulama, who supported the government. Even the leader, Hasan al-Banna, was eventually killed. His successor was Sayyid Qutub, who turned out to be more fundamentalist. Sayyid Qutub's doctrine is "Caliphate as a solution." Finally, Sayyid Qutub was sentenced to death.

Indonesia is not based on Islam and form of a republic. Therefore, in the state system, it cannot be formally declared Islam is the basis of the state. However, it also cannot be declared to completely abandon religion in the state administration system. Indonesia is also not a secular country that separates religion and the state because religion is not a private matter but a public affair. Indonesia adheres to a public religion and not a private religion. This is the uniqueness of Indonesia in the relation between religion and state. As a consequence of public religion, there is a Ministry of Religion that has the task and function of regulating inter-religious relations and religious education. Ministry of Religion does not regulate religion which is the domain of scholars or religious experts but regulates relations between religious communities.

Due to this socio-religious reality, Indonesia is referred to as a state with one God. The state makes the belief in God Almighty the basis of morality in governing the state. It is like a coin of currency; on one side, there is a religion, and on the other, there is a state. A relationship cannot be separated because of mutual need or a symbiotic relationship. Unlike the secular system, two coins of different currencies, or the theocratic system, one coin is turned over the same thing.

Then, what about the caliphate in Indonesia? As a country that has chosen the state foundation and the final form of the state, then as citizens, we must believe that the choice of Pancasila and the Unitary State of the Republic of Indonesia is a rational, even spiritual choice. This a rational choice because it is realized that Indonesia is very plural and multicultural, so it cannot make one religion the basis of the state; disharmony will certainly occur between one region and another. There are provinces with the majority of certain religions and others with others.

In the context of the caliphate teachings, it has been a historical reality in Islamic society. Hence, we can't erase the history of the development of Islam and the choice of the state it has set. Therefore, teaching the history of the caliphate is permission. Do not erase the history of Islam. As a historical event, some pockmarks cannot be erased, apart from being smooth and very good. Once again, teaching the history of the caliphate is permissibility.

Then, what cannot? The desire to make the caliphate in a country with a clear basis and form of the state. The dreamers (illusionists) continue to state that "the caliphate is the only solution." Yet they know that imposing this desire will create disharmony. Is it still appropriating for them to shout the slogan, "establish the caliphate"? Let us think again that the founding fathers of this country choose Pancasila, and the Unitary State of the Republic of Indonesia does not only come from the voice of mind but also heart.

D. Humanist Proselytizing: Encouraging Religious Moderation

Why does proselytizing need to be related to humanism? Proselytizing is an effort to invite into the path of goodness or a path pleasing to Allah SWT. That leads to the right path, the straight path that invites goodness in this world and in the hereafter. Therefore, proselytizing is relevant to all good for humanity. Something that is not good for humanity is not a way of proselytizing. According to Sheikh Ali Mahfudz, proselytizing is "inviting people to goodness and guidance, and enjoining *ma'rufan* and preventing all evil." Proselytizing that must be carried out with its process and product is goodness based on Islamic teachings.

1. Humanist Proselytizing Strategy: Populism of Religious Moderation

Initially, moderate Islam was a Ministry of Religion (Kemenag) program, which became the theme in various internal meetings in 2017-2018. Under government policy, Religious Moderation has become a program in the 2020 RPJMN. The religious moderation program is then used as a flagship program by conducting several pieces of training, for example, TOT for officials within the Ministry of Religion, 2020-2022. It is just that this program still seems elitist because it has not touched the wider social dimension of society. It takes quite a long time to become a massive program for the broader community toward a culture of religious moderation. It is necessary to develop a program of religious moderation that needs regulations, support, policies, and programs that are right on target.

For this program to be more massive, it is necessary to have a shared vision and mission in driving religious moderation. Compared to other concepts, such as anti-radicalism or deradicalization, Indonesia's Religious Moderation Movement (GMB) conception is more genuine. The deradicalization movement is seen as a Western project. Even it aims at Islamic boarding schools and other religious organizations. It has received much criticism from Muslims and other religious communities.

GMB areas are all government ministries/agencies. Therefore, efforts are needed to support each other so that GMB can reach its target faster. All government and non-government institutions, such as educational institutions, religious community guidance, social organizations, religious organizations, political organizations, and NGOs, must work together. In addition, community participation must be mobilized. Realistically, it is necessary to support regulations, policies, and programs that are right on target. All elements that support CMB must have the same vision and mission in mobilizing religious moderation.

GMB is relevant to efforts to uphold Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and diversity. Indonesia is a unique country; it does not follow the notion of religious relations, which are secular (separate), and religious relations which are integrated (unified). Indonesia formulates the relationship between religion and the state in a state style based on the One Godhead. A state that makes God Almighty the foundation and substance of the relations of religion, state, and society.

The Indonesian society are lucky to have Pancasila as a common platform used as the basis of the state. Pancasila was established, enforced, and developed to achieve society's welfare. The state regulates relations between religious communities to create harmony, and safety in the nation and state. Under the concept of the relationship between religion and the state in the One Godhead, the state does not interfere in the internal affairs of religion, for example regulating religious teachings. Those who regulate religious affairs are the ulama/religious leaders. They are the ones who can interpret religious teachings.

The ulama and religious leaders are having the authority to keep religious understanding from falling into certain extremities. In running the government, there must be synergy and cooperation between the government and the ulama. As a consequence of public religion, the government and the ulama must be in the public sphere regulating the relationship between religion and society. The government must listen to the voices of the ulama or religious leaders in carrying out government functions. The ulama and religious leaders cannot force their will to apply a single interpretation of religious teachings. The similarity of the vision and mission of the government and scholars in social life is decisive for achieving the GMB program.

There are two stages to presenting GMB as a social movement, namely as an elitist and populist movement. The elite is a group of individuals with ideas and thoughts to make changes. The elites have some authority to take actions that are considered important in the planned social change efforts. The elite has social, political, power, and economic capital. The elite can accelerate social change through these modalities to achieve harmony, and safety.

The elite can accumulate the intended modality to promote religious moderation. GMB will succeed if elites and populists can collaborate and synergize with each other. GMB should not stop at the elite through structured efforts in the form of discussions, seminars, and training. Those trained or have several moderate religious ideas and actions must transform them into society.

It is better not to do GMB through coercion and even hegemony. It is better to build awareness of the importance of religious moderation for the survival of this country. It seems that civilizing efforts are needed so that religious moderation can become a pattern of behavior for the people of Indonesia. Also, continuous efforts to disseminate information about religious moderation to all levels of society. In addition, efforts are necessary to explain challenges in the life of the nation, state, and religion to the public. The elites must explain the occurrence of national disharmony if we ignore moderate religious life. Therefore, synergy and cooperation between the elite and the community are necessary through examples or models of religious moderation actions relevant to the interests of the nation, state, and religion. This synergy and cooperation place "equality" between the elite and society. The agents of religious moderation and society are two entities: one nation, one state, and one language, namely the Unitary State of the Republic of Indonesia (NKRI) based on Pancasila.

2. Humanist Proselytizing Strategy: Strengthening Religious Moderation Preachers

The issue of radicalism is the domain of the state to regulate it. Regarding radical or non-radical understanding, it is the domain of religious institutions. Religious institutions, even the MUI, are more suitable for regulating religious understanding and are not powerful in regulating relations between religious communities. However, the state must prevent radicalism and religious institutions from becoming a supporting system in its implementation system. BNPT, as a government institution, like the Ministry of Religion, is obligated to regulate internal and inter-religious relations, while BNPT has a role in overcoming social and even political impacts on various actions that can harm the state and society. Therefore, BNPT then formulates criteria that are empirically relevant to be put forward during the chaos of people's lives due to the strengthening of social media.

There are five indicators formulated by BNPT, as stated by the Director of Prevention of the National Counter Terrorism Agency (BNPT), Brigadier General Ahmad Nurwakhid, in a press release of the BNPT Peaceful Media Center, regarding religious preachers who can be categorized as radicals. First, teaching anti-Pancasila and pro-transnational caliphate ideology. Second, teaching takfiri ideology that disbelieves in other parties with different understandings or religions. Third, showing an anti-leadership or legitimate government attitude and building public distrust of the government and the state through slanderous propaganda, fighting sheep, hate speech, and spreading hoaxes. Fourth, have an exclusive attitude towards the environment, change, and intolerance to differences and diversity (plurality). Fifth, usually have anti-cultural views and local anti-religious wisdom.¹²

BNPT does have the task of making efforts so that national unity and integrity, as well as radicalism and extremism movements, can be reduced to a lower level, if not nil. Through the role of BNPT, there will be guarantees that radicalism and extremism movements will not get bigger and stronger. So BNPT invites people essential to be involved with this nation's efforts. BNPT does use the deradicalization narrative as a government program to nullify the movement. It is in line with the Ministry of Religion's efforts to use narratives of religious moderation.

If we look closely, formulating the criteria for preachers is an effort so that the public "knows" which preachers are still framed under general religious principles and which ones are off-side. BNPT strives that by providing these general criteria, the community can sort out which dais are still in line with the goals of togetherness and relevant to the national perspective and which ones have deviated from the goals of the state.

¹² Egidius Patnistik, "5 Indikator untuk Tahu Penceramah Radikal menurut BNP," Kompas, 2022, <https://bit.ly/3g85pkA%0AiOS>: <https://apple.co/3hXWJOL>.

Suppose a preacher gives an explanation that is anti-Pancasila and the Unitary State of the Republic of Indonesia. In that case, it is appropriate to be labeled as a preacher who deviates from the goals of the nation and state. When there are people who want to replace Pancasila with another ideology, it means that person has left the rails of nationality. Likewise, if people wish to replace the Unitary State of the Republic of Indonesia with another form of state, such as a caliphate, that person has undoubtedly left the nation's unity and integrity. Explaining that in Islam, there is a concept of the caliphate as a form of state or jihad interpreted as war, it does not become a measure that the person concerned is radical. So, a radical measure is if someone wants to change the state's basis and form.

Then, the lecturers who like to spit out the narration of "infidel" or "heretic" also include religious lecturers who do not respect the understanding of different religions. It can lead to social disharmony, which has the potential to cause horizontal conflict. Do not let the group's beliefs then be used to justify "misguidance" or "unbelief" over other people, even Muslims. So, it should be read that BNPT wants to maintain social harmony among the people anytime and anywhere. Any group can live in Indonesia. Salafi Wahhabis can also live in Indonesia, but that needs to be considered to maintain *ukhuwah Islamiyah*.

Something important is also respect for local wisdom. All nations in the world have their local wisdom. Let the local wisdom and traditions be under their scope. Isn't that local wisdom and local tradition able to negotiate with Islam? Through long dialogues and mutual give and take, these local traditions have been acculturated with Islam. That is why there are local Islamic traditions in Java, local Islamic traditions in Madura, and local Islamic traditions in Sunda. All of them have become an inseparable part of Indonesian people's lives. Do not use the size of other nations' traditions to justify local wisdom and traditions in Indonesia.

Perhaps what needs to be studied more deeply is how as Indonesian citizens should behave toward the government. Perhaps the attitude taken is critical-functional. Do not believe all government policies are wrong; there must be good benefits. If there is an inappropriate policy, efforts are needed to provide constructive input through channels allowed by regulation. So, through a functional-critical attitude, the public can judge which policies are pro-people and which are not. Through such a record, a preacher will not commit any act of self-righteousness and be trapped by the anti-government.

Strengthening extension workers is also crucial in conducting religious counseling based on humanist proselytizing. It considers that extension workers are government officials who have direct contact with the community. So, the public knows firsthand how the service is provided. The community knows firsthand how communication and coordination are carried out. The public knows firsthand the speed or slowness of the services provided. People feel directly satisfied or dissatisfied with the service. People can easily complain about the services provided by government officials. Extension officers are government officials who deal directly with the community.

Society knows firsthand how services are provided and communication and coordination are carried out—furthermore, the speed or slowness of the services provided. People feel directly satisfied or dissatisfied with the service. They can easily complain about the services provided by government officials.

In addition, proselytizing by using the perspective of community empowerment. The preacher should understand how the map of community strength can be approached from an empowerment perspective. The basic principle that everyone has the potential to be developed should be a guide for community empowerment in the humanist proselytizing movement. Community facilitators need to understand local wisdom that should be used as a basis for community empowerment.

Therefore, society empowerment facilitators must understand the principles of empowerment. It needs assessment to understand what they need, their social setting that will be developed, and then choose which alternative will be used as the main in the community empowerment program.

E. Conclusion

Islam is a religion that prioritizes human dignity as the essence of life. Islam teaches that it should be spread with a humanistic approach. An approach that prioritizes the glory of humans as God's creation. Humanist proselytizing presupposes that proselytizing is held to improve religious understanding and action to be in harmony with the glory of Islamic teachings. Humanist proselytizing, through populism of religious moderation and strengthening of religious moderation preachers is needed to build a better, prosperous, and happy society in life. This strategy was chosen amidst the challenges of strengthening lateral religious understanding in the disruptive era. Through the populism movement of religious moderation and the strengthening of religious moderation preachers, it is hoped that it will be able to strengthen *Islam Wasathiyah* (Moderate Islam) as the essence of the message of humanist proselytizing.

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