Da'wah and Religious Harmony, Harmony in the Nation and State

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Abstract
Da'wah normatively has a positive impact on the people, because the da'wah conveyed is a manifestation of God's love and affection for mankind. In its implementation, the preaching delivered by religious figures often raises problems regarding harmony between religious communities and between religions. So it is hoped that da'wah can become a tool for developing the values of tolerance between religious communities and between religions, so that tolerance creates harmony in social life, and upholds the rights of each citizen. The approach used in this research is a qualitative method. This research shows that da'wah delivered properly and correctly in accordance with the demands of Islamic teachings can have a positive impact on life both personally, in the community, in society and in the state. This harmony is created if the values of tolerance and moderation can be developed by involving several elements including, elements of the government, elements of religious figures, systems or regulations that have been established as well as, public trust in the values of truth that are adhered to and the methods of preaching that are used. In creating harmony between religious communities

and between religions, we return to the da'wah methods stated in the Al-Quran and the Sunnah of the Prophet Muhammad.

Key words: *da'wah, tolerance, and harmony*

Introduction

Indonesia is a diverse nation consisting of various tribes, religions and races, but is famous for its friendly and tolerant society, including in terms of religious life. Religious pluralism has existed in Indonesia for a long time, earlier than other countries in the world. However, in recent years (especially before 2014), there have been a number of incidents showing religious intolerant behavior by some Indonesians. (Averoezy, 2021). This issue continues to receive attention from various international organizations such as the United Nations Human Rights Council (UNHRC), the Asian Human Rights Commission (AHRC), and the United States. Commission on International Religious Freedom (USCIRF)(Muda & Suharyanto, 2020).

In responding to the challenges faced by this nation, the process of implementing da'wah must be more humanistic so that da'wah and religious harmony are two important concepts in the context of religious social life in Indonesia. (Rusydi & Zolehah, 2018). Da'wah is the process of conveying religious teachings to other people, while religious harmony refers to peaceful and harmonious coexistence between religious communities. Here are some key points about these concepts based on search results; The aim of preaching religious harmony is to promote peaceful coexistence and harmony between religious communities. (Dodi, 2023). Religious harmony is an important factor in a multicultural society with religious diversity, so it requires recognition and respect for other religions (Fitriana, 2022), Da'wah should be carried out in a good and programmed manner, using various methods to convey Islamic teachings effectively (Rif'at, 2014), challenges of da'wah include the diversity of target audiences, so it requires a variety of methods and strategies to convey religious teachings effectively, da'wah strategies include cultural approaches, inter-religious discussions, and mission approaches. Challenges of religious harmony include political divisions and conflicts that can disrupt coexistence peacefully between religious communities (Muda & Suharyanto, 2020),

Religion plays an important role in promoting interfaith harmony and peaceful coexistence. In this case, the role of religion in creating harmony between religions can be seen from several things including: firstly encouraging attitudes of tolerance and mutual respect between religious believers, secondly building awareness of the importance of inter-religious harmony, thirdly encouraging dialogue between religious believers, fourthly being an integrative factor in a pluralistic society, fifth, encouraging social activities involving various religions. Religion can help encourage social activities involving various religions and help create opportunities for mutual acquaintance and understanding between religious believers (Isputaminingsih, 2014)

In connection with previous research on harmony between religious communities and between religions, it was revealed that religious harmony is a situation where religious communities accept each other, respect each other's beliefs, support each other, and are able to work together to achieve common goals. In the Indonesian context, religious harmony means the unity of religious communities and the government in order to make national development a success and maintain the unitary state of the Republic of Indonesia. (Rusydi & Zolehah, 2018).

The type of research used in this research is a qualitative approach. According to Creswell, this type of research is a situated activity that places the researcher in the world. Qualitative research consists of a set of practices, interpreting materials that make the world more visible. These practices transform the world, they transform the world into a series of representations, which include field notes, interviews, and conversations.

Research Results And Discussion

Philosophical Foundations of Da'wah and Religious Harmony

Humans are creatures who have various potentials, among these potentials are the potential for religion and the potential for reason. These two potentials have a very important role in human life. Religious potential is the basic potential for religious life, but religious potential becomes meaningless if it is not supported by reason. Religious potential requires reason, with the guidance of reason, religious potential develops along with human psycho-physical growth and development (Umar, 2017). Although not everyone uses their intellectual potential to develop their religious potential, if their intellectual potential is used in matters related to religion, their religious potential will develop and they will even be able to internalize religious values into their personal values, so that religious values are realized in everyday human activities. . Religious potential is a human's ability to live religiously, it is said to be potential, because this power is still stored, not yet manifested in religious beliefs and behavior. (Asmuni, 2017). Religious potential requires guidance, namely positive development efforts, otherwise religious potential will develop wildly.(Putra, 2018)

The development of religious potential is very dependent on development efforts. If it is developed optimally, then religious potential will develop along with the efforts made in its development. Basically, religious potential is a human belief in God as the creator (this belief is categorized as Tauhid Rububiyah), if it is developed optimally it will develop into a belief system whose peak is making God the only substance to be worshiped (tauhid Uluhiyyah), but if it is not developed or the development process is not relevant, then religious potential will develop in developments that are not relevant to religion which is in accordance with religious potential (Asmuni, 2017). To prevent persecution and intolerance, each of us needs to understand religious beliefs. Belief is a strong subjective judgment from within, which is considered more than reason or empirical science

Religious potential is the basic capital for religious life, therefore, religious potential needs to be developed in a direction that is in accordance with religious

teachings. One of the tools and ways to develop religious potential is through empowering the potential of the mind, because the mind is a thinking potential that is able to think about various objects, both concrete and abstract, explicit or implied, with the mind capable of thinking causally, so that it is able to gaining knowledge and even discovering new knowledge that was not previously known, however, this does not mean that everything is obtained and known with reason, because reason also has limitations. (Widoyo, 2022). The relationship between reason and religious potential, reason is capable of religious potential becoming a belief in religion, because with reason humans are able to seek and find their God and believe that God is the One who created them. This belief grows in humans through the guidance of reason.

Thus, reason is the potential for human thinking which is able to guide religious potential to achieve belief in religion. Religion consists of various elements, one of which is the element of belief and among these beliefs the most basic is belief in God Almighty, meaning that in preaching, it is necessary to pay attention that reason has an important role in religious potential, because with reason humans are able to seek and found faith in religion, but reason also has limited reach and cannot possibly reach the essence of things, therefore Islam limits the scope of reason according to its capabilities and subordinates reason to the revelation and sunnah of the Prophet Muhammad. Although reason and revelation do not conflict with each other and the two cannot be separated.

Ethics of Persuasion and Limits of Coercion in Da'wah

Da'wah should be delivered without any discrimination between fellow humans or even fellow Muslims themselves. Allah Ta'ala says in the Qur'an Surah al-Hujurat verse 13. This verse is more directed at human reasoning patterns when facing diversity in life. That all aspects of human life are always faced with purality (diversity). In accordance with the verse above, ta'aruf reasoning is reasoning "understanding each other". So, the inevitability of diversity in living life should not be faced with a confrontational attitude towards those who are different, especially if it leads to inappropriate conflict. (Rohmatul Fatihah, 2018). For this reason, the ta'aruf thinking paradigm means trying to always think objectively and not tendentiously, let alone ta'asub, towards different people, groups or circles. On the contrary, we must try to understand their different ways of life and ways of thinking to minimize misunderstandings that can trigger conflict (Abd. Rasyid. M, 2013). The dangers of exclusive attitudes and ta'asub are evident in the history of Muslim life. One example is the killing of Caliph Ali bin Abi Talib by a sword slash from Abdurrahman bin Muljam, leader of the Khawarij sect. It is very surprising because Abdurrahman bin Muljam is known as a devout Muslim, he is also a hafidz of the Qur'an as well as a teacher of the Qur'an. Even Caliph Umar bin al-Khatthab acknowledged his abilities. He was also sent by Caliph Umar to Egypt to teach the Koran there.

So where is the position of da'wah? If all differences must be understood and respected, what about the process of preaching? Who should be accused if all differences have their own truth value? To answer such questions, of course you

have to have a clear and wise mind. Not eliminating da'wah, but da'wah must always be carried out in wise and wise ways. For example, we as Muslims can certainly preach the truth that we believe in to other people who are different. But of course it must be done in a polite and wise manner. Not discriminatory, confrontational, let alone provocative. In fact, it is often found either directly or through social media, invitations that contain discriminatory and confrontational elements, such as condemning people or other groups who are different with the terms "infidels", "heretics", "your sins will not be forgiven by Allah", "Allah will not put you in Heaven" and so on. In fact, it is only because of differences in understanding and interpretation

Excessive ta'asub (fanatic) attitudes like the attitudes and doctrines of the Khawarij are more dominant as the trigger for this heinous act. Starting from a fanatical attitude, it ultimately has an impact on an exclusive attitude in understanding. Feeling that his understanding of Islam was the most correct, he firmly and loudly killed his Muslim brother and legitimate caliph, nephew and son-in-law of the Prophet, Ali bin Abi Talib. Thus, the attitude of ta'aruf (mutual understanding) is the most basic and important thing in maintaining harmony in the lives of fellow human beings, especially fellow Muslims. (Widoyo, 2022). Ta'aruf reasoning (an attitude of mutual understanding) will become more perfect if the role of tasabuq reasoning is added. Tasabuq reason is the reason of "competing with each other", competing in goodness. Reasons competing with each other are in accordance with the words of Allah in Surah Al-Baqarah verse 148

"And for each Ummah there is a Qibla (its own) towards which it faces. So compete (in creating) goodness. Wherever you are, Allah will surely gather you all (on the Day of Resurrection)."

Tasabuq reason means trying to do as much good as possible and optimizing all the resources we have to produce good and virtuous things, lest those who are different do it better. Of course, this competition must be carried out in a sportsmanlike manner and without mutual suspicion or cheating. It is very important to pay attention to the ethics of persuasion in da'wah so that da'wah can be carried out in a wise and prudent manner, not confrontational, discriminatory and provocative. (Asmuni, 2017). So it can be concluded that there are several limits to coercion in preaching that must be taken into account, including: not forcing your will in preaching, not using provocative issues and insults that cause hostility, not insulting or insulting other religions, preaching must be done seriously and correctly through the following rules. correct and wise rules, da'wah must be carried out persuasively, gently and without coercion

The Role of Language and Communication in Da'wah

Language plays a very vital role in human life as social creatures. You can imagine what the fate of humans would be if they did not have language as a medium of communication in all aspects of their lives. Humans are said to be thinking and cultured creatures because they have language. It is with language that humans can think and express things to other people. Furthermore, because humans think and are cultured, humans are different from animals. Animals cannot think

and culture like humans because they do not have language (Hayat & Abidin Riam, 2022).

One aspect of human life that cannot be separated from the role of language is da'wah (preaching activities). Da'wah is a process of conveying messages or information to other people using language as a means of delivery. Many da'wah messages do not reach the audience because of the failure to use language in conveying them (Suheri, 2020). The language used is not communicative so that the message to be conveyed cannot be understood well by the audience. Due to the failure to use language, the da'wah presented feels dry, barren and bland. The importance of language in the development of da'wah is so important that the language used as a means of delivery needs to be carefully considered. (Masmudin, 2018). Especially for da'wah delivered orally, apart from language factors, there are other things that also play an important role in determining the success of da'wah. This is the speaker or person who conveys the sermon.

Language is not the only medium for preaching. But it is the most effective medium for preaching. Preaching is an activity of conveying God's message, and therefore a very noble job. Therefore, preaching must be delivered in a good way (bil hikmah) so that good intentions are not counter-productive (Hasanah, 2021). The Qur'an has several signs for conveying messages through language by using the word qoulan (meaning words), which is juxtaposed with the words layyina (meaning gentle, that preaching must be conveyed in a gentle way). Apart from layyina are makruufa (meaning polite, gentle, kind, respectful, and not condescending), tsaqila (meaning that orders to convey heavy things must choose people who have a strong and sturdy soul or mentality), kariima (meaning noble, noble, and very valuable, that da'wah must be conveyed with nobility of heart and noble morals, sadiida (meaning true, honest, upright, that preaching must be with honesty, words and deeds must be equal), baligha (meaning that the words conveyed in da'wah must reach the person being accused, therefore uses the language of the listener), Although it is an activity to convey religious messages, preaching is not a simple job (Sari, 2019). He needs an effective communication tool, namely language. Therefore, as creatures who use symbols, humans must be grateful because they have been gifted with the ability to communicate, namely language. Language is a clear distinction between God's creatures called humans and others

Philosophical foundations of religious harmony

In the everyday sense of the words harmony and harmony are peace and peace. With this understanding, it is explained that the word harmony is used and applies in the social world. If the word harmony is used in a broader context, such as between groups or between nations, the meaning of harmony or peace is interpreted according to the goals and interests of each individual, so it is called temporary harmony, political harmony and essential harmony. Religious harmony is a social condition when all religious groups can live together without reducing each other's basic rights to religion. Religious harmony has a strong philosophical foundation, namely the principles of togetherness, unity and oneness.

The nature of religious diversity and its relationship to truth

The concept of religious diversity is common in Indonesia, a country with a diverse population. However, this diversity can cause social friction, especially when it comes to differences in religious interpretations. It is important to know that the truth of religious interpretation is subjective and can vary from person to person. Conflicts that arise from differences in religious interpretations can be very detrimental because religion is closely related to a person's deepest emotions and beliefs. Therefore, moderation in religious practices is essential to maintain social harmony and unity. The concept of religious diversity is common in Indonesia, a country with a diverse population. However, this diversity can cause social friction, especially when it comes to differences in religious interpretations. It is important to know that the truth of religious interpretation is subjective and can vary from person to person. Conflicts that arise from differences in religious interpretations can be very detrimental because religion is closely related to a person's deepest emotions and beliefs. Therefore, moderation in religious practices is essential to maintain social harmony and unity.

Syafii Maarif in the 2014 Mahatir Global Peace School (MGPS) Public Lecture, in the Treaty Room, International of Diplomacy and Foreign Affairs, Kuala Lumpur Malaysia, said that all religions agree with several commitments related to religious relations and world ethics. All religions teach their people to avoid violence, no religion teaches their people to kill and injure other people. Then, all religions also teach humans to have solidarity and humanity in all aspects of life. Then, the concept of honesty is also taught by every religion, all religions want their followers to act and speak according to the existing truth.

Lastly, all religions teach the values of equality and tolerance for other human beings. Islam as a religion also teaches these things. However, in reality, many Muslims now abuse religion because of their low religious understanding of the concept of religious tolerance. The aggressive progress of science and technology also fosters differences and gaps between humans which can lead to conflict. So, a Muslim must be open and brave to face existing challenges. "Many Muslims are still trapped in their own thoughts when understanding a religion, mixing their understanding of religion with their own opinions.

The role of culture and traditions in promoting religious harmony

Culture appears as an intermediary that is continuously maintained by its creators and subsequent generations who inherit the culture. Such culture can then also be used to understand religion that exists on the empirical plane or religion that appears in formal form and is a phenomenon in society. The religious experiences found in society are processed by its adherents from religious sources, namely revelation through reasoning. For example, if we read the book of fiqh, then fiqh, which is the implementation of the text of the Qur'an and hadith, already involves elements of reasoning and human abilities. In this way, religion becomes entrenched or grounded in society. Religion that appears in this form is related to the culture that develops in the society where that religion develops. By understanding this

culture, a person will be able to practice religious teachings. For example, humans encounter a culture of clothing, social interaction, and so on. Into these cultural products religious elements are integrated. Hijab, kebaya or other styles of clothing can be found in religious experiences. On the other hand, without cultural elements, religion will be difficult to see clearly.

Apart from developing immaterial culture, religions have also succeeded in developing material culture such as Islamic culture which has inherited the Great Mosque of Demak (1428) in Gelagah Wangi, Central Java. This mosque has a three-tiered roof which is typical of Indonesia, different from Arab mosques in general which have sloping roofs. The three-tiered roof symbolizes Faith, Islam and Ihsan. This mosque is without a dome, truly Indonesian, which prioritizes harmony with nature. The Al-Aqsa Menara Kudus Mosque in Banten is decorated in the form of a combination of Islam and Hinduism. The Rao-rao Mosque in Batu Sangkar is a combination of various artistic styles with decorations close to the Indian style, while the roof is made with Minangkabau house motifs. This fact proves that religions in Indonesia have made humans more cultured, while culture is a human effort to become human.

Mutual influence between religion and culture: 1) Religion influences culture, groups, communities and ethnic groups; 2) Culture tends to change the authenticity of religion, resulting in different interpretations. The main thing for all religions is that religion functions as a regulatory tool and at the same time civilizes it in the sense of expressing what one believes in cultural forms, namely in the form of ethics, building art, community structure, customs and so on. So there is cultural pluralism based on religious criteria. This happens because humans as homoreligiosus are cultivated beings and can be creative with the freedom to create various objects of reality and new values based on religious inspiration. Religion and society have a close relationship. Here it should be noted that this does not necessarily imply the notion of "religion creates society." But this reflects that religion is an implication of societal development.

The relationship between religion and society is seen in ritual matters. Where the unity of traditional society is very dependent on the collective conscience, and religion appears to play this role. Society becomes "society" due to the fact that its members adhere to shared beliefs and opinions. Ritual, manifested in the gathering of people in religious ceremonies, emphasizes their belief in the existing moral order, on which mechanical solidarity depends. Here religion appears as a means of societal integration, and ritual practices continuously emphasize human devotion to religion, which plays a role in strengthening solidarity.

Practical implications of preaching and religious harmony

Opportunities and challenges to increase interfaith harmony and peaceful coexistence in society

To increase interfaith harmony and peaceful coexistence in society, joint efforts are needed from all parties. education, inter-religious dialogue, and inter-religious cooperation can help build trust and promote better understanding

between different religious groups. To implement this there are several factors that support inter-religious harmony, namely: first, strengthening the foundations of internal and inter-religious harmony religion, as well as between religious communities and government. Second, building social harmony and national unity in the form of efforts to encourage and direct all religious communities to live in harmony within the framework of theology and implementation in creating togetherness and an attitude of tolerance. Third, creating a conducive atmosphere for religious life in order to strengthen the deepening and appreciation of religion as well as religious practices that support the development of harmony between religious communities. fourth, carry out a broad exploration of the importance of human values from all of humanity's plural beliefs whose function is to serve as a common guide in implementing political principles and social interactions with each other by showing an exemplary attitude. Fifth, deepen implementation of spiritual values for humanity which directs towards divine values so that there are no deviations from socio-religious values. Sixth, placing love and compassion in the lives of religious communities by eliminating mutual suspicion towards followers of other religions, so that an atmosphere of human harmony will be created without being influenced by certain factors. Seventh, realizing that differences are a reality in social life, therefore this should be made into a mosaic that can beautify religious life (Masmudin, 2018).

According to Zainuddin, other activities that can be carried out are; first, the maximum possible use of technology because technology can help facilitate interfaith dialogue and promote better understanding between different religious groups. Social media and online platforms can be used to promote inter-religious dialogue and cooperation, and secondly, inter-religious cooperation, because inter-religious cooperation can help build trust and promote better understanding between different religious groups. For example, social and humanitarian activities involving various religious groups can help strengthen interfaith relations (Zainuddin, 2019).

Apart from the factors that support activities to create harmony between religions, there are several factors that face challenges in creating this atmosphere, including: first, social injustice, because it can exacerbate tensions between religions, second, identity politics because it can exacerbate tensions between religions, because some political groups may try to exploiting religious differences for their own political interests (Frenki, 2021).

The role of education and the media in promoting da'wah and religious harmony

In relation to education policy, the government has issued Law Number 20 of 2003 concerning the National Education System, Law Number 14 of 2005 concerning Teachers and Lecturers and Government Regulation number 19 of 2005 concerning National Education Standards as well as other regulations which serve as technical guidelines for implementation. education. However, this policy does not explicitly regulate the importance of peace education in realizing national unity and anticipating conflict. The curriculum content for both primary, secondary and

higher education curricula also does not clearly mention the importance of peace education in creating a harmonious life (Umar, 2017)

Some circles think that peace education material can be included in an integrative way in religious education, citizenship education, Pancasila and multicultural education, but in reality these fields of study still operate independently and do not have a unified movement to create a peaceful, heterogeneous society, the educational model needed in Indonesia must pay attention to several things, including that multicultural education must have the dimension of "right to culture" and local identity. Apart from that, normative multicultural education is an educational model that strengthens national identity which continues to be basic without having to eliminate existing local cultural identities and places Indonesian culture as an integral part of the micro-cultural process (Tilaar, 2013). This is the strength of the Indonesian nation as a heterogeneous nation to build a harmonious life together through the education process (Averoezy, 2021). To support activities to socialize religious harmony, of course it cannot be separated from media support, both print and electronic media, especially social media.

The use of social media has a positive impact on religious harmony when interpreted as a unifying medium between religious communities. However, on the contrary, social media can also be the cause of divisions between religious communities. For this reason, social media as a product of civilization must be used in a civilized manner so that its benefits can be felt by the entire community, especially among religious communities. Technological advances should be a solution to difficulties in obtaining information, so that it can be a medium for checking and balancing various problems in religious harmony..(Kahpi, 2008).

Conclusion

Da'wah and religious harmony are closely related in encouraging peaceful coexistence between people of different religions. Here are some important points from the search results: Da'wah is an activity to invite Muslims and can be done through cultural approaches, interfaith discussions, and da'wah. The aim of da'wah for interreligious harmony is to promote peaceful coexistence and harmony between people of different religions. Religious harmony or religious harmony is an important factor in a **multicultural** society with diverse beliefs. Maintaining religious harmony is the responsibility of all elements of Indonesian society. Education plays an important role in promoting peace and tolerance among heterogeneous communities. Providing an understanding of the importance of living together peacefully and respecting differences in beliefs. Survey results show that conditions of religious life in Indonesia are generally harmonious, but there are still challenges that must be overcome. Da'wah can be a tool to encourage interfaith harmony, but it must be done through a cultural approach, interreligious discussions , and missions. This must not be done in a way that damages relations between people of different religions. Internalizing the values of peace through peace education can strengthen character development in a heterogeneous society. In conclusion, da'wah can be a means of increasing harmony between religious communities.

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