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VARIANTS OF MULTICULTURAL DA'WAH: WAYS OF RELIGION IN RURAL COMMUNITIES IN THE MODERN ERA

VARIAN DAKWAH MULTIKULTURAL: CARA BERAGAMA PADA MASYARAKAT PEDESAAN DI ERA MODERN

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ABSTRACT

In the modern era, da'wah is increasingly required to be carried out according to the social changes existing in society. Not only do Mad'u (da'wah audience) nowadays consume da'wah presented directly by the da'i (preacher), but also through social media and the influence of modernism. Interestingly, in Kesamben Village, some mad'u still listen to the da'wah presented culturally. It indicates that there are variants of da'wah that occur in the lives of rural communities. One of them is multicultural da'wah. Multicultural da'wah is an effort to invite mad'u on the right path amid cultural diversity through tolerance, ukhuwah, and many more. So, there are two main problem formulations, namely (1) What are the da'wah criteria needed by the community in Kesamben Village? and (2) What are the ways in practicing religion amidst cultural diversity? To answer the formulation of the problem, researchers used qualitative research methods with a sociological approach. The primary source used was the Muslim community of Kesamben Village, while the secondary sources were books, journals, and articles related to the research objects. The data collection techniques were observation, interview, and documentation. The research results show that rural communities

need da'wah delivered by da'i in a polite, humane, and humorous manner. In addition, village people tend to follow a culture that does not violate Islamic law. Even though the modern era has had a major influence on people's lives, mad'u in Kesamben Village still preserve religious culture by not denying technological developments.

Keywords: *Da'wah; Multiculturalism; Rural Mad'u*

ABSTRAK

Di era modern, dakwah semakin dituntut untuk dilaksanakan sesuai perubahan sosial masyarakat yang ada. Sebab mad'u era sekarang tidak hanya mengkonsumsi dakwah yang disajikan langsung oleh dai, tetapi juga melalui media sosial dan pengaruh modernisme. Menariknya, di Desa Kesamben, terdapat mad'u yang masih memertahankan dakwah yang disajikan secara kultural. Hal ini menandakan terdapat varian dakwah yang terjadi di kehidupan masyarakat pedesaan. Salah satunya adalah dakwah multikultural. Dakwah multikultural adalah upaya untuk mengajak mad'u dijalan yang benar ditengah keberagaman budaya melalui toleransi, ukhuwah dan sebagainya. Maka terdapat dua rumusan masalah utama yaitu: bagaimana kriteria dakwah yang dibutuhkan masyarakat di Desa Kesamben? Bagaimana cara beragama masyarakat desa kesamben? Untuk menjawab rumusan masalah tersebut, peneliti menggunakan metode penelitian kualitatif dengan pendekatan sosiologis. Sumber primer yang digunakan yaitu beberapa masyarakat Muslim Desa Kesamben, sedangkan sumber sekondernya berupa; buku, jurnal dan artikel yang berhubungan dengan objek penelitian. Teknik pengumpulan data yaitu; observasi, interview dan dokumentasi. Hasil penelitian menunjukkan bahwa masyarakat pedesaan membutuhkan dakwah yang disampaikan dai secara santun, humanis dan mempunyai humor. Selain itu, masyarakat desa cenderung masih mengikuti budaya yang tidak melanggar syari'at islam. Meskipun era modern memiliki pengaruh besar dalam kehidupan masyarakat, mad'u di Desa Kesamben tetap melestarikan kultur beragama dengan tidak menafikan perkembangan teknologi.

Kata Kunci: *Dakwah; Multikultural; Mad'u Pedesaan*

1. Introduction

The progress of Islamic propagation is driven by da'wah activities. Da'wah is an activity that must be carried out by Muslims. Something obligatory is closely related to awareness efforts and guidance on understanding, beliefs, and the history of Islamic dogma. So, it can be applied to the reality of life and has a positive impact on

human activities that are even better than before.

As we understand, the meaning of da'wah in the Arabic etymological interpretation is from Masdar's form, namely da'a, yadu, or da'watan which means the activity of calling, inviting, or calling (Saputra 2011). Enjang AS and Aliyuddin (2009) interpret the word da'wah in the book

Fundamentals of Da'wah, five of which are affirmations, calls for, invitations, words, and behavior to invite people to something, asking, and begging. Meanwhile, Professor Toha Yahya Umar in the book "Ilmu Dakwah" defines da'wah as an activity of calling people to the right path and using authoritative methods that are in harmony with God's direction, aiming to gain peace and prosperity (Amin 2009). After hearing the word da'wah, most common people interpret it as a lecturing activity carried out by an ustadz or kyai on the pulpit to bring religious dogma. Da'wah is understood as a form of lecture, leading people to see that the task of preaching is only for ustadz or Islamic religious instructors (Aziz 2015).

In fact, da'wah activities are not only carried out through lectures but many methods can be used for da'wah. Thus, online technology tools, such as the internet, can become a medium of da'wah to Muslims in this modern era. Da'wah activities that have been passed down from the prophetic era to the present time have experienced significant progress, starting from the number of mad'u, strategies, and methods, as well as groups or mad'u who deliver the da'wah themselves. This da'wah development movement is due to progress in the modern era. Technological developments require da'wah activities to be carried out more lightly and efficiently.

The growth of da'wah in Indonesia until now has been decorated by various social conditions and cultural traditions. The occurrence of cultural assimilation and the withdrawal of various cultures

(transculturation) cannot be ignored, especially with the advent of the technological and information revolution. Technological growth has also contributed to stemming a da'wah style that can be applied in today's modern era.

In the modern era, people easily do various things. The busy activities that many people feel make them explore something practically and instantly. The evolution of science and technology in today's modern era provides a very significant contribution to changing the structure of people's lives. Anthony Giddens' view of the emergence of modernity, makes the cubicle split from its container.

Most people are of the view that they are more inclined towards the modern era, namely with the evolution of technology. So, it is better if technology becomes a medium for broadcasting da'wah activities. More precisely, we, as Muslims who have good religious expertise, can broadcast da'wah with the strategy of uploading da'wah videos on social media such as Youtube. With the realization of technology through appropriate social media, it is able to call on goodness and keep away from bad things.

For this reason, an understanding of the meaning of da'wah in the modern era is needed, namely, da'wah broadcasting activities carried out by modern people, both in terms of maddahs or da'wah materials and the media facilities as well as the methods used. Today's modern era is so different from the era when Wali Songo broadcasted their messages. People see that this modern era is a global evolution that has a big impact and position in

attracting traditional behavior, economic behavior, and the direction of the nation toward future evolution. If the nation is not prepared for the coming of the modern era in clever, innovative, creative, and positive ways, then these people will be left behind, just as there is da'wah broadcasting that is used transversely not only as a lecture from the pulpit (Santoso 2019).

There is da'wah in the modern era which has many conveniences in terms of technology, but in rural communities, they only become technology connoisseurs and experience being left behind. This is due to the influence of various backgrounds, namely, being the lowest from social life, educational, and economic aspects as well as a side of belief in religious dogmas which are very ancient, and irrational to the point where rural communities associate myths, delusions, saga or legends, and believe occultism as a bridge to face life. Thus, the role of da'wah here is to inspire village communities to be more literate and understand the era that is undergoing evolution.

Rural communities that have been left behind in the technological era have another side that can accept the presence of the evolution of the modern era, namely the existence of da'i who carry Islamic dogma on the path of truth. A da'i must be able to blend in with rural communities to be determined and willing to give good views and eliminate bad things and establish something true. In responding to the problem of socio-cultural changes in rural areas, the broadcasting of da'wah can change the situation of the people

who were used to glorify Allah with offerings to become the true Oneness of Allah. Even though rural communities are lagging in technology, they have their positive values. These positive values are in the form of rural communities being able to maintain the cultural traditions of their religion, maintain the cultural values of their language, and maintain the values of helping each other.

In this modern era, society needs to increase the value of mutually glorifying and appreciating various kinds of diversity, so as not to cause problems. Various kinds of customs, religious dogmas, tribes and other groups require the right type of management, so that da'wah does not deviate from its main purpose of calling for virtue and getting rid of ugliness. With the evolution of technology, rural communities learn about it and participate in using technology as a provider of information without being present in the local time.

However, this modern era also has a negative value for cultural values in rural communities. Modification of religious and cultural dogma values brings discomfort among the people. Thus, in this modern era all people need da'wah as a way of life, especially in rural communities. Therefore, Islamic da'wah should progress to meet the needs of society. If da'wah broadcasting activities do not keep up with the times, then da'wah broadcasting will be left behind.

To support the discussions and studies carried out, it is necessary to review the relevant previous literature, including:

- a. A study by Nor Muslim, Abdul Aziz, and Siti Zainab (2018) entitled "The Challenge of Da'wah in Multicultural Societies in Central Kalimantan". The purpose of this study is to discuss the challenges of da'wah in multicultural societies and map da'wah with various challenges faced by society. The research method used is qualitative with a descriptive approach. The results of the study explain that the challenges of da'wah in a multicultural society in Central Kalimantan consist of internal factors and external factors. Internal factors come from da'i, mad'u, approaches, methods, and media of da'wah. External factors are in the form of Christianization efforts, the political domination of minorities, and the government's weak alignment with da'wah activities, making the development of da'wah slow and tends to be symbolic. The similarity between this study and the recent study is that both discuss multicultural society. As for the difference, this study explains the challenges of da'wah in a multicultural society in Central Kalimantan, while what the recent researchers discuss is the way of religion in rural communities in the modern era in relation to multicultural da'wah.
- b. A study by Tomi Hendra, Fajriyanti Arsyah, and Siti Saputri in (2020). entitled "Dakwah in Multicultural Societies". The purpose of this research is to find out about Islamic da'wah in a multicultural society and its da'wah strategy. The research method used is qualitative with a descriptive approach. The results of the study explain that da'wah to achieve the mission and the delivery of da'wah messages or materials conveyed by a da'i require a multicultural da'wah strategy. The strategy is that da'i can provide insights about true and moderate Islam, deradicalization, and how to make society more creative. The similarity between this study and the recent study is that both discuss multicultural da'wah. As for the difference, this study discusses da'wah strategies in multicultural societies.
- c. A study by Rahma Mufida and Ahmad Nurcholis in (Mufida and Nurcholis 2021) entitled "Multicultural Da'wah of Rural Kiai in the Modern Era". The purpose of this research is to discuss Kyai Asyhari's da'wah model for rural communities in the modern era. The research method used is qualitative with a sociological approach. The results of the study show that the right model of da'wah in rural communities is multicultural da'wah like that delivered by the Kyai Asyhari, namely through classic books. The similarity between this study and the recent study is that both discuss multicultural preaching in rural communities in the modern era. As for the difference, this study focuses on the da'wah model of Kyai Asyhari, while what the recent researchers discuss is the

way of religion in rural communities in the modern era in relation to multicultural da'wah.

2. Research Methodology

This research uses a qualitative method. Lexy J Moleong (2014) interprets qualitative research as a process in a study that obtains descriptive data in the form of written words as well as conversations of the people being studied. This writing method is a study that examines phenomena regarding daily activities or events. The approach of this research is sociological, which is the interaction between people. This sociological approach relates the presentation or object to the background of the community contained in the study.

This study was conducted in Kesamben Village, precisely in the Kesamben District, Jombang Regency. The primary data source for this research was obtained through dialogue between the people of Kesamben Village. While the secondary data sources in this study are based on literature related to da'wah in rural communities. Researchers collected the data using interviews with the Kesamben village community, direct tracing or observation, and documentation. Then, the next techniques are collecting information and the existing data are handled and analyzed simultaneously.

3. Results and Discussion

3.1 The Religious Dimension of Rural Communities

Talking about religion is something that is important to be a basic principle and a

foothold in the midst of life. Of the various human activities, religion is an important capacity as a manager and controller of community activities to realize something that becomes a belief. The forms of realization mentioned are policies, habits, culture, art, and others.

In life based on religious principles, there is a side of religiosity towards every person who is religious. This person is not only a religious worshiper, but a person who believes in their religion far more and considers it a religion. If a person is valid in his religious dogma beliefs, then diversity is created in the forms of rules, habits, attitudes, and many more.

Glock and Stark's opinion regarding religion is a coordinated system of patterns, beliefs, values, and attitudes, where everything leads to problems that are internalized and give the most meaning (ultimate meaning). Basically in Islamic dogma, religiosity is reflected in the experience of belief (aqidah), shari'ah, and attitude, or with the slogans that are often called: faith, Islam, and ihsan. When all of these aspects already exist in a person, then that person is a true religious being.

The five dimensions of diversity reviewed by Djamaludin Ancok and Fuad Nashori in the formulation of Glock and Stark (Ancok and Suroso 1994) are below:

a. Dimension of Religious Belief

This dimension contains the description of divinity, the universe, and humans that are interrelated. Trust can take the form of a meaning that interprets

God's purpose and human function in achieving that goal. This belief can be in the form of insights about a series of good attitudes expected by religion.

In the realm of Islamic dogma, this dimension relates to belief in the pillars of faith, belief in the legitimacy of one's religion, and belief in supernatural events in religious dogma. The examples in this dimension are the schemes for the creation of the universe, spirit, and human beings, where only Allah is the center of belief and knows all the schemes of creation.

b. Dimension of Religious Practice

This dimension is linked to religious insights that one should know about his religious dogmas. This dimension is an important basis for knowing a person's level in carrying out his religious dogma rituals, for example praying, fasting, zakat, praying, and so on. A person can have a strong belief in religion, if he carries out all religious practices and understands the intent or meaning of his practical activities.

c. The Dimension of Understanding (Religious Experience)

After having high belief and practicing religious dogma in an effective realm, a state of *ihsan* is reached. This dimension of *ihsan* is related to the degree to which a person considers himself close to and seen by Allah in the midst of this life. This dimension includes experience and a sense of closeness to God, a sense of peace and enjoyment in worship, and gratitude for God's grace in the midst of one's activities.

d. Dimension of Religious Insight (Religious Knowledge)

This dimension is related to one's insight and understanding of religious dogmas. This dimension is related to someone who is religious. It is recommended to know the basic insights of religion and the Qur'an, the foundation of life and the root of knowledge. So, this dimension should be understood and studied seriously. The elements in this dimension of religious insight are belief, worship, attitude, the Qur'an, and hadith.

e. Dimension of Practice or Consequences (Religious Consequences)

This dimension is closely linked to identifying the effects of one's religious beliefs, practices, experiences, and insights. This dimension is related to the activities of religious adherents to realize dogmas and more to the realm of human relations with humans in life based on their religious attitudes and spirituality. Supposedly, this consequence dimension is closer to the social realm. This dimension are taking care of the surroundings, helping each other, and being friendly.

Of the five religious dimensions above, what fits the village community is the dimension of religious practice. This dimension is able to understand the intent of the religious practices carried out, for example performing a prayer to reject reinforcements which aim to ask Allah SWT for protection so that they are kept away from reinforcements.

Because of the many cultures or beliefs that exist in the village, it is necessary to give advice and invitation from someone like a da'i so that they are not fanatical about their beliefs which can harm themselves and others. Therefore, da'i must use the right da'wah method for people who are still thick with their culture, namely by multicultural da'wah. According to Acep Aripudin, multicultural da'wah is the activity of calling on the way of Allah through efforts to know the cultural character of a society as the main key to providing understanding and developing da'wah (Aripudin and Sambas 2012).

3.2 Variant Da'wah of Rural Communities

Literally, the meaning of da'wah originates from masdar, namely fi'il (verb) da'a, yad'u, da'watan with the meaning of calling, calling, broadcasting (Saputra 2011). The elements in da'wah are aspects contained in da'wah activities. The elements of da'wah are in the form of da'i (subject of da'wah), mad'u (target of da'wah), maddah (dakwah materials), washilah (means or media of da'wah), thoriqoh (proselytizing methods), and atsar (effect or feedback of da'wah) (Munir and Ilaihi 2006). Thus, the context in this research is more focused on the mad'u in the religious community of the village. Moh. Ali Aziz classifies mad'u into seven types, namely ordinary people, student communities, government officials, non-Muslim groups, group leaders or group heads, groups of wealthy people, scholars, and intellectuals (Aziz 2015). So, the rural community is a class

of common people. As for the da'wah variants of rural communities are:

a. Good Da'wah

Supposedly, Islam, in its fundamental definition, is a way of life that aims at the virtues and nobility of life's behavior (good manners). As a promoter of virtue and global points, Islam has comprehensive (inclusive) ethics and openness. It is also desired to become the property of all human groups in this world. This is the meaning of Islamic globalism that should not only behave outwardly, but also inwardly (Ismail and Hotman 2011). Thus, Islam, which has a global or universal character, should continue to be built and developed whenever and wherever it is, including in the countryside channeled by da'wah.

The definition of da'wah in etymology is "calling" or calling. In its fundamental definition, da'wah is part of all activities that call on humans to carry out virtues. Virtue here is not only the scope of worship activities, but also social activities carried out by those around them. So, this Islamic da'wah is all the activities of Muslims while struggling to reform the right situation in the direction of Allah SWT followed by awareness and understanding starting from oneself, fellow human beings, and to the Kholiq (Anshari 1993).

The main target or object of da'wah is human beings. All explanations, appeals, and prohibitions listed read maddah or da'wah advice aimed at all humans,

actually have the opportunity to be addressed and realized among real attitudes (Mutahari 2002). Therefore, the urgency of da'wah efforts should be spread among the Muslim community and should be the main obligation in their view. This is done persistently so that they are willing to fight for their wealth and body, time, stamina, and even mobilize all their abilities just for da'wah trips.

From the previous understanding of the definition of da'wah and the evolution of the term da'wah, it is found that the definition of da'wah is an active, explorative and persuasive flow. In this way, the da'i becomes the main agent and should look for partners as the initial target of da'wah who will be given persuasive da'wah advice in the future and call on the path of rahmatan lil 'alamin. If the call gets good feedback and becomes a start, then the da'i can channel his da'wah advice to all people (Aziz 2015).

The fundamental obligation of da'wah should be focused on all Islamic communities on Earth, starting with himself and his family. As for professionalism, there should be several people who manage da'wah and jama'ah. Several Indonesian religious groups or congregations have existed and evolved in total. These groups already have followers and sympathizers who always take part in their majlis. Da'wah activities in a professional manner should be expanded, especially in the rural area. Rural communities need a spiritual touch and

real effort from the da'i and their religious agents.

There are many reasons for da'wah to be monitored from its targets. It supports all kinds of people, not only those who live in urban areas but also those who live in rural areas. People living in urban and rural areas have different customs and characteristics. It says that as a multicultural people, those who live in a rural area, are people who really respect the points of tradition that still spread around them.

That way, to carry out da'wah activities in the midst of rural communities it should be carried out politely because Islamic dogma is rahmatan lil 'alamin. Islam does not waste rebellion and violence which is not respected by all Muslim societies. People prefer da'wah activities that prioritize the humanization dimension, namely positioning humans to be the best creation built by Allah SWT with very complete segments, in the form of mind, heart, feelings, desires, and spirit. Nobility and gentleness become a pattern to lure someone on the path of the Islamic religion.

Related to the definition of da'wah, which is calling, it is very different from ordering. Calling means a feeling of gentleness, nobility, friendliness, and being very polite. In carrying out da'wah activities, da'i should not use an emotional approach, pressure, violence, and coercion. Calling on da'wah should not make the

target of da'wah flee because of the criticism and pressure that occurs.

As young da'i, we can learn from the distribution of da'wah carried out by the Prophet Muhammad SAW. He is the best example in all things, including da'wah. He is the role model who is never harsh and rude, and never repays the oppression he has received. The Prophet Muhammad always prioritized the benefit of his people by discussing all interests. He always conveyed da'wah advice with reluctance and courtesy, both in his attitude and speech.

In addition, there are examples from Wali Songo that we can practice in da'wah activities. In that era, Wali Songo persistently broadcasted their da'wah in Java and succeeded in converting many Javanese people to Islam in a fast time. Wali Songo broadcasted their da'wah by utilizing the cultural diversity of the Javanese people. The existence of Wali Songo in broadcasting da'wah never considered heresy or disbelief in Javanese culture, instead making this diversity a forum for Islamic dogma to be respected and to make them interested and not to forget the Wali Songo's politeness to society where most of them are still innocent and very happy to be respected. It can be seen clearly in the feedback given by the community on the interest in da'wah carried out by Sunan Kalijaga by playing a puppet containing da'wah advice.

So, it can be summarized that da'wah activities are important in carrying out

religious dogma and should take place in an appropriate manner. In order to know the accuracy of da'wah, a da'i should understand all the elements that accompany the realm of effective da'wah, especially the element of social phenomena in society. Like social phenomena in urban areas, it is very opposite to the social life of rural communities. So, to carry out da'wah activities in rural areas, the elaboration of da'wah is needed which is carried out in easy-to-understand speech as well as harmonizing village community culture, approaching rural communities by establishing polite dialogue and treatment, and participating in solving rural community problems and so on.

b. Humor in Da'wah

Da'wah is an appeal that has a natural meaning without any pressure or coercion. Da'wah is a channel of communication regarding divine advice with other people. For da'wah's advice to be conveyed and understood carefully, it is, therefore, necessary to have expertise in relevant communication techniques (Abdullah 2018).

So, talking about da'wah is the same as discussing communication because communication is an informative activity to make someone understand, realize, and accept. Since da'wah has its distinctive style in broadcasting, it advises persuasively. From the persuasiveness of this da'wah, someone agrees to an appeal containing dogmas and beliefs and carries

out other activities or behaviors by the contents of the da'wah advice.

The application of the da'wah process is often seen when a da'i is actualizing his da'wah advice to the object of the da'wah, but the advice given is difficult for the object of the da'wah to accept. The possibility of this is because the flow of obtaining advice is not focused on listening, as a result, the focus is divided. Not only that, when the da'i actualizes the da'i advice, it is often seen that the object of the da'i in the middle or even at the beginning does not pay attention to the da'i.

Da'wah, in its activities, is calling for something wise and warding off fraud. In the actualization of the da'wah process, there were variations in the techniques carried out by the da'i so that the da'wah advice given could be well directed to the mad'u. The technique that the da'i can implement to gain interest from the object of da'wah or mad'u is to insert humor into da'wah activities.

Professional da'i figures, when preaching, are required to be able to build study conditions that can create mad'u interest and curiosity in digesting maddah da'wah. Such conditions become peaceful because mad'u can be able to create knowledge by himself, be obedient, and be responsible. Efforts to build such conditions are with humor.

So, a wise da'i should be able to serve the community, be a servant of the Muslims, and not demand their devotion.

The mandate of the da'i's service is not as easy as we know. The one who has the authority to make it easy for the da'i's service is the da'i himself. Because thinking about and overcoming the situation of each mad'u for the sake of da'wah activities so that it is easy to focus on the mad'u is the figure of the da'i behind it. It can be answered by the da'i's problem with humor (Lutfi 2010).

In the definition of terminology, humor is something that gives understanding to all phenomena related to the creation, view, and feeling of things that are funny or amusing, ideas, comic, and conditions or conditions that are cheerful. Humor can also be defined as a skill in receiving, feeling, and presenting things that are funny, odd or unique and are uplifting (Darmansyah 2010). Basically, humor is a communication activity. With humor, we build a message that feels upbeat or funny and can cause a laugh. So, it can be felt that humor makes good feedback on ongoing communication and transforms one's feelings into joy.

Humor, in the position of mental quality, has a positive effect on one's mental and psychological health. This statement has been recognized as valid by many people. With the presence of humor, it can reduce the phase of anxiety and stress, foster psychological health, also link to one's inventiveness and maturity (Marwan 2017).

Conditions that are firm and saturated with successive routines are one of the

obstacles in broadcasting da'wah material or advice to the object of da'wah (Hyang 2016). In Kesamben village, humor is often inserted into his da'wah advice as an effort to attract mad'u to maddah or da'wah advice that is intended to be easy to study and makes mad'u not easily bored. Rural communities are people who often maintain their social culture, and most of the people of Kesamben Village are adherents of Islamic dogma. So, the people of Kesamben Village need da'wah broadcasting, especially maddah da'wah accompanied by humor. This humor can be the best tactic in attracting, retaining, and strengthening mad'u attention. It can be used as a medicine for the tension that mad'u feel (Aziz 2015).

According to the argument from the people of Jombang Village, the humor included in the da'wah made them enthusiastic and absorbed what the da'i said. Even though the da'wah activity is inserted with humor, the maddah da'wah contains fragments of religious-social meaning that can be reviewed in life. Most of the people of Kesamben are fond of having Kyai who are humorous or funny. The humorous Kyai is a da'i who is able to win people's hearts with his jokes that are unique and related to life. If the humorous Kyai can captivate the public, then the feedback from the community is for him to be able to understand the maddah being broadcasted and the blessing of this da'wah gives peace to everyone.

c. Da'i is popular

Islam is a dogma that contains da'wah. So, Islam always supports its people so that they are often active in carrying out da'wah activities. The rate of decline of Islamic society is very dependent on and linked to the da'wah activities it carries out (Saputra 2011). Islam is also a dogma that persists in the order of pure teaching obligations that form peace for all its people. Among the obligations and teachings of Islamic dogma is that of da'wah (Abdullah 2018).

Now da'wah is crossing the modern era among rural communities. There are many da'i who broadcast their da'wah using various methods so that their da'wah maddah can enter and be studied among rural communities. It has become a necessity for Muslims to broadcast da'wah as well as to be da'i. It means that every Muslim has a mandate that must be carried out and is obliged to become a caller or invite the people to do amar ma'ruf and nahi munkar.

Rural communities who really understand the quality of religion and its application to social activities are only a few. So da'wah activities among rural communities are needed. It is because people in this era are usually carried away by various influences.

The people in Kesamben Village have bad habits that are prone to influence them, namely the habit of hanging out with their neighbors and ignoring the time. Sometimes when entering the prayer deadline, people even underestimate it and

love to hang out with their neighbors. That's where the capacity of a da'i is needed so that people can further cultivate religious qualifications and actualize them in their daily activities.

The da'i da'wah success is not counted by the number of da'wah objects or mad'u who come and attend the da'wah assembly, nor is it counted by the amount of humor or jokes in da'wah. The da'i da'wah success is actually estimated by mad'u who understand and can actualize da'wah advice into their daily activities. The understanding and actualization of da'wah advice is mainly from activities in the family sphere to the social community.

In fact, a da'i has made an effort to foster religious values in society, for example, in the activities of religious cults that the da'i brings. It is always about the theme of adab, provisions or shari'ah, aqidah, and others, orders to do good among people, and forbids bad deeds. Not only cults, da'i also mingle with society and open religious activities, such as TPQ. Even though there are many Islamic activities, such as tahlilan, yasinan, diba'an, maulidan, and others, when the recitation activities opened, not all of the village community took part because there was no interest.

From the studies traced to Kesamben Village, there is still a great need for maddah and da'wah methods regarding religion in order to foster religious quality in the community. So, people actually understand the religious qualities of

Islamic dogma in a valid way. Even though the community has found this Islamic dogma, there are still some who have not actualized it in their daily activities.

Based on the background of the statement and something urgent about da'wah, it should be actualized. The figure of the da'i should have a good urgency in broadcasting the direction of successful da'wah so that the people who are the target of da'wah can grow the religious quality of the community.

Da'wah in Kesamben Village, Jombang Regency, found digital da'wah methods that were not respected by many villagers. This is due to the influence of the speed of the modern era which is not ready to be accepted by the village community. Digital facilities in the modern era make da'i prefer it as a channel for preaching maddah. Even though the people of Kesamben Village respect more direct da'wah broadcasts, one of which is the presence of popular preachers. The village community respects the local popular preachers who have blended in with the community. One of the popular preachers respected by the people of Kesamben Village is Mbah Nun.

Short nicknames that are often made to Mbah Nun or Emha Ainun Najib are preachers who try to stick with the community. He broadcast the religious mandate with a simple effort. Broadcasting maddahs that are easily captured and absorbed by all groups. He preached

interactively and received community feedback on what he broadcast. Some of the feedback on what he broadcast, such as cheers, applause and laughter, were responses that could be assumed that the public understood Mbah Nun's da'wah message.

He also provides a wide area for the community to voice their questions, with wisdom he is able to construct answers. The condition of Mbah Nun's assembly which was very warm and pleasant was actualized for hours so that the community was no longer surprised. All circles of society, poor, rich, Muslim and non-Muslim, flocked to make diversity among the assemblies warm.

Mbah Nun's communication accent also prioritizes the realm of local wisdom, namely by building the quality of local wisdom as a background for his da'wah. He accompanied his preaching with rhythmic chants from Kiai Kanjeng with gamelan and a mix of organ/keyboard, guitar and drums. The maddah da'wah delivered by Mbah Nun touches on many ideas with a religious approach. The technique of broadcasting da'wah that he carried out interactively and in a cultured manner was acceptable to the community, so that he was able to foster solidarity among the village community. The village community absorbed what he broadcast in his da'wah so that they had an emotional bond and the assemblies he held were often visited.

d. Da'i Local Wisdom

Local wisdom or its mainstay, commonly called Local Wisdom, is all forms of knowledge, belief, understanding, as well as cultural insights and social habits of the community. Local Wisdom can be interpreted as a point that is seen as good and right, and runs in generations and is carried out by linked communities as a result of human communication with their environment. Da'wah and local wisdom have a very strong involvement. Every da'wah activity is often in the midst of interaction and local wisdom that surrounds it.

How do da'wah figures carry out their da'wah activities and how do da'wah objects act among these da'wah activities, of course, often bringing and linking local wisdom. This influences each other, both bringing the quality of religious dogma and the preservation of local wisdom. In a nutshell, Local Wisdom or local wisdom is life observation and knowledge insight as well as all life strategies in the form of activities carried out by the local community in solving various problems to fulfill their interests. Local Wisdom can be interpreted as a point that is seen as good and right, and runs in generations and is carried out by linked communities as a result of human communication with their environment.

In terms of etymology, Local Wisdom or local wisdom is composed of 2 words, namely Wisdom (policy) and Local (local). Other nicknames for local wisdom, some of which are Local Wisdom (local

policy), Local Knowledge (local knowledge), and Local Genius (local intelligence). While KBBI (Big Indonesian Dictionary) describes the meaning of local wisdom as wisdom, intellectuality as something that is needed when communicating. Local meanings, namely the setting or location, exist, which may have certain characteristics with other places, whether used in one place or globally.

Sedyawati's view of the meaning of local wisdom is as a policy on the traditional culture of ethnic groups. This wisdom has a universal meaning that is not based on cultural principles and qualities, but also covers all points of ideas, and is linked to technology. Thus, the meaning of local wisdom is described as a pattern of habits and the fruit of material culture (Sedyawaty 2006).

Supposedly, this local wisdom has a close reciprocity with da'wah activities. Every da'wah activity takes place between interactions with the local wisdom that surrounds it. How do da'wah figures carry out their da'wah activities and how do da'wah objects act among these da'wah activities, of course, often bringing and linking local wisdom. This influences each other, both bringing the quality of religious dogma and the preservation of local wisdom.

Viewed from the need for da'wah, the relationship between the two can be manifested in the pattern that local wisdom has a direction in each da'wah activity so

that it can be carried out wisely, wisely, and understandably, so that it can produce optimal results for equality and social change. Da'wah activities that apply local wisdom treasures will have more effective paths and results than da'wah activities that allow local wisdom. While the need for local wisdom with this da'wah, can present its wisdom with sustainable values.

Da'wah activities will meet and come into contact with a variety of different Local Wisdoms, for example in interacting, the da'i encounter different languages, norms, and cultural points. This is usually done by the preachers in Kesamben Village who usually preach in the Javanese Kromo Alus language, this Javanese Kromo Alus language is often seen as an act of courtesy and respect. This is because the objects of da'wah in Kesamben Village are usually elderly people and enthusiastic preachers who explain the da'wah maddah in Javanese and are easy to understand and able to answer their social problems. Apart from that, the preacher of Local Wisdom in Kesamben village usually inserts interesting stories about local culture.

The clear task of a da'i is to transform a person's condition, both personally and in society, towards a better condition. So among them there are the basic efforts that a da'i should have is insight into his mad'u, that is, society and also local wisdom as objects of da'wah. Society here is interpreted as people who live side by side and have a direction of living together and

have characteristics in each person. So da'i Local Wisdom is really needed by rural communities, where the era is getting more modern, then the application of da'wah activities that are in accordance with the era will produce results.

For preachers or da'i figures in the middle of their activities they will encounter difficulties or problems if they act indifferent to understanding the points in local wisdom. So, from that a da'wah figure should carry out understanding and aspirations for the object of da'wah. So in this way, the da'i becomes wise in the local wisdom of his mad'u, because one of his missions in preaching is to carry out good deeds and avoid evil.

3.3 Ways of Religion in Rural Communities

3.3.1. Tolerance

The attitude of religious tolerance that exists among rural communities does not result in a change in religious beliefs or dogmas among them. However, rural communities actually stick to the beliefs they follow, so that this tolerant attitude arises by itself and not by force. Tolerance in rural communities is not just a free thing, they combine that tolerance with the values of social beings that arise among them.

"According to Ustadz Kholiq as the Koran teacher in Kesamben Village, he stated that the condition of the Kesamben Village community has a form of close tolerance among them. The form of tolerance in Kesamben Village is mutual understanding

and respect for various beliefs. There are three beliefs in Kesamben Village, namely Islam, Christianity and Hinduism. Most people adhere to Islamic religious dogmas, even though Christian and Hindu religious dogmas are in the minority in Kesamben Village, the sense of tolerance among the people is very high. Both tolerant in belief and way of worship. Communities living next to each other even though they have different religions, they still walk peacefully, harmoniously, and solidly without encountering problems that occur in the midst of their diversity. (Interview with Ustadz Kholiq, 29 November 2022).

"Tolerance is an act of mutual understanding, respect, regardless of someone, mutual respect and can go well together. A peaceful and harmonious commitment can occur if the community respects each other, is solid, needs each other, helps each other, and can align differences of opinion. With the fulfillment of feedback among the people of Kesamben Village, religious tolerance will certainly be formed." (Interview with Mbak Ayu, a member of the Kesamben Village community, 29 November 2022).

"According to Buk Mud, the RT head in Kesamben Village stated that, to create tolerance towards the surroundings, interaction with fellow social beings is needed as the root of a form of tolerance. Humans are supposed to be social beings who cannot stand alone, but need other human beings to carry out social activities. Apart from being a social being, a person must also be open with other people, such as in terms of increasing relations

between the community. (Interview with Buk Mud, November 29, 2022).

In the social activities of the people of Kesamben Village, there are people who have different religious beliefs, but they still understand and respect each other, neither ridicule each other, nor are they fanatical. Communities help each other in religious and other social activities. In terms of religious tolerance does not mean we should live in the dogmas of other religions. However, this religious tolerance means respecting the dogmas of other religions. So the importance of religious tolerance is by taking care of each other, harmonizing various differences, and integrating with social values among rural communities so that peace will be established.

3.3.2. Maintaining Local Religious Wisdom Traditions

"According to Ustadz Kholiq, as a Quran teacher in Kesamben Village, local wisdom is valid if it has become stable or a tradition in the midst of an area." (Interview with Ustadz Kholiq, 29 November 2022). Local wisdom is a mixture of religious aspects and various good aspects. The manifestation of local wisdom stems from the cultural privileges of the surrounding community. Local wisdom and religion are intertwined, especially in the traditions that exist in society.

The people of Kesamben Village have Javanese ancestors, so they are very distinctive with various warnings or congratulations. Both congratulations on marriage activities, the birth of children, to congratulations for people who have died. These various traditions of salvation are not far from religious dogmas

that were often found in the past and have survived to this day. The tradition of salvation is mixed with Islamic points by Walisongo to broadcast Islamic religious dogma.

Traditions that evolve in the community are very diverse. However, side by side with the evolution of the era and the rapid flow of modernization, the Javanese tradition has faced many changes. Therefore, efforts are needed so that the existence of this tradition is maintained and remains local wisdom that shares insights into people's lives.

Local wisdom traditions are numerous and intertwined with life systems. As for some of the local wisdom found in the people of Kesamben Village, they are the talak bala' prayer, maulidan, and the weh-wehan tradition. From several local wisdoms in Kesamben Village, each of them is related to religious values. Thus, it is necessary to maintain local religious traditions in Kesamben Village. Where the tradition is a custom or steady carried out by the local community, which is generalized from our ancestors. In this way, let us maintain this local wisdom so that future generations will know that we have a noble value.

"Buk Mut, as head of the RT in Kesamben Village said that, by inviting local residents to carry out a ceremony or commemoration of an event at a time, such as the commemoration of the birth of the Prophet Muhammad or birthday. The maulidan tradition which is celebrated every year will make it an indispensable custom to be carried out. Apart from that, it can maintain the local religious wisdom of the local village

community.” (Interview with Buk Mut, 29 November 2022)

"Mbak Ayu, a local resident of Kesamben Village, said that by providing insight and habits to her children regarding local wisdom in Kesamben Village, they should be sustainable in the midst of the modern era. Insights such as the weh-wehan tradition and the meaning contained in that tradition for children make generalizations that are right on target and remain sustainable." (Interview with Mbak Ayu, 29 November 2022). In this way, we should maintain this local wisdom so that future generations will know that we have a noble and attractive value.

3.3.3. Brotherhood

Custom as an aspect of a local culture is something that cannot be separated from one's life. Almost all of a person's behavior is a form of local culture. Behavior which is a culture usually goes through a process of communication and socialization.

In general, rural communities hold on to two things that they believe in, namely, mystical and religious. The people of Kesamben Village in their activities work hand in hand to help people, respect and not alienate the local community from newcomers to the village. This can be seen from the transparency and solidity of the Kesamben Village community towards newcomers and their system for entertaining guests.

When passing through Kesamben Village, you can feel the nuances of tolerance and hospitality in it. Even though the people of Kesamben Village are diverse people, they are

very warm and polite. Likewise in terms of deliberations, their village community conveys ideas slowly, also in conveying ideas that they do not agree with in their minds. However, in reality when they interact with others, the community responds to it as a form of fellow human beings in appreciating and respecting them.

"Ustadz Kholiq, as the Koran teacher in Kesamben Village said that, when the village Muslim community holds their religious activities, then reluctantly the people of non-Islamic religions respect and appreciate it." (Interview with Ustadz Kholiq, 29 November 2022) For example, in commemorating the birth of the Prophet Muhammad, the village community's weh-wehan custom aims to remember the birth of the prophet and a form of gratitude to Allah. This weh-wehan custom is a charity activity to remember the birth of the prophet, usually in the form of food, snacks and fruit which are distributed to neighbors. The weh-wehan custom in Kesamben Village is something that does not erode religious values and has a positive effect.

Viewed from the point of view of aqidah, with the existence of these customs, people can attach themselves to Allah and His Messenger. Meanwhile, from the social side, the Kesamben village community reflects Islamic ukhuwah. "Buk Mut, as head of the RT in Kesamben Village said that, even though it is clear that the people of Kesamben village live in parallel with religion, they live like brothers and care for one another's

ukhuwah." (Interview with Buk Mut, 29 November 2022).

"Mbak Ayu, as a resident of Kesamben Village, said that this ukhuwah is a bond which not only strengthens fellow human beings, but also as a form of attaching oneself to God" (Interview with Mbak Ayu, 29 November 2022).

Thus, it is important to knit ukhuwah towards fellow human beings, which in the future will not only strengthen us with someone, it can also be an access to get closer to Allah. Not only limited to ukhuwah, we also have to maintain solidarity with each other. If ukhuwah is well established, the social life system will also provide good feedback for us.

4. Conclusion

Responding to the modern era by firmly upholding religion is not an easy thing for a da'i, especially the activities of broadcasting da'wah to the scope of rural communities where there is a lot of diversity and diversity of local customary cultures. Not only that, a da'i must be able to grow in the modern era with all the problems that will be encountered.

However, in this modern era, it has a negative value for cultural values in rural communities. Modification of religious and cultural dogma values brings discomfort among the people. Thus, in this modern era, all people need da'wah as a way of life, especially in rural communities. Therefore, Islamic da'wah should progress to meet the needs of society. If da'wah broadcasting activities do

not keep up with the times, then da'wah broadcasting will be left behind.

So the da'i must be literate in technology, while many objects of the da'i, including rural communities, are lacking in the technological aspect. Da'wah of this variant is usually found in rural areas. For example, in Kesamben Village, the people of this village still have a simple daily life and still maintain their local customary culture. Da'i are often pioneered in this rural environment. A da'i or religious figure is a person who is intelligent and has superior insight in terms of religious dogma and social aspects, where a da'i can help rural communities when answering socio-religious problems.

Based on the background of the statement and something urgent about da'wah, it should be actualized. The figure of the da'i should have a good urgency in broadcasting the direction of successful da'wah so that the people who are the target of da'wah can grow the religious quality of the community. Rural communities need da'wah delivered by preachers in a polite, humane, and humorous manner. In addition, village people tend to follow a culture that does not violate Islamic law. Even though the modern era has had a major influence on people's lives, mad'u in Kesamben Village still preserve religious culture by not denying technological developments.

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