

Internalization of Multicultural-Based Religious Guidance in Building Religious Moderation in Lembang

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Abstract

The existence of Islam emerged amidst the multicultural population of the Arab nation. Similar to the diversity that the Arab nation possesses, Indonesia is classified as a multicultural society, which means that it has cultural, ethnic, linguistic, and religious diversity. Each island has different cultures, ethnicities, languages, and even religions, making it a non-material wealth owned by the Indonesian nation. On the other hand, diversity can also become a potential conflict, thus requiring preventive efforts to avoid conflicts that can occur at any time, such as what happened in Lembang Village, Sanggau Ledo District. Researchers noted that there were at least two ethnic conflicts that occurred in late 1996 and 1999, which resulted in many casualties. Regardless of the conflicts that have occurred, currently, the community in Lembang Village is living with social, cultural, and religious stability, and it has been 24 years since any conflict was recorded. Through qualitative research, the researchers sought to explore how the internalization of multicultural-based religious guidance can build religious moderation in Lembang Village. As a result, the researchers found two patterns of da'wah that were applied. Firstly, emphasizing normative-contextual communication between three major Islamic organizations, namely Nahdlatul Ulama, Muhammadiyah, and Jama'ah Tabligh. Secondly, providing religious guidance that contains the material of aqidah, akhlaq, worship, and muamalah through the Majelis Taklim and TPQ institutions so that the people of Lembang Village can live harmoniously and move further away from the terminology of "conflict".

Keywords: Religious Guidance, Da'wah, Multicultural, Religious Moderation.

Introduction

In 2020, Indonesia was recorded to have at least ±16,771 islands.¹ And according to the results of the 2021 study, in 2022 it was determined that the number of islands would be 17,000 after an additional 229 islands were added.² Of course, with that many islands, it cannot be denied that Indonesia deserves to be called an archipelagic country. As an archipelagic country, Indonesian society is classified as a multicultural society, meaning it has a diversity of cultures, ethnicities, languages, and religions. This diversity is a valuable asset and a unique

¹ Dirjen P4K, "Jumlah Pulau di Indonesia Capai 17.000!," kkp.go.id, 2021, <https://kkp.go.id/djprl/p4k/page/4270-jumlah-pulau>.

² Yuli Nurhanisah, 'Jumlah Pulau Di Indonesia Capai 17.000!', *Indonesiabaik.Id*, 2022
<[https://indonesiabaik.id/infografis/jumlah-pulau-di-indonesia-capai-17000#:~:text=Jumlah Pulau di Indonesia Capai 17.000!](https://indonesiabaik.id/infografis/jumlah-pulau-di-indonesia-capai-17000#:~:text=Jumlah%20Pulau%20di%20Indonesia%20Capai%2017.000!)> [accessed 7 March 2023].

cultural wealth of the nation, but on the other hand, diversity can also be a vulnerable aspect that may lead to friction or clashes of values, which ultimately can cause conflicts or disputes.³ Therefore, in order to create welfare and peace for a multicultural society, as a country with the largest Muslim population in the world, it can certainly be maximized through Da'wah. This hope is in line with the goal of da'wah which is to amar ma'ruf nahi munkar, which means to call people to goodness and prevent them from evil.⁴ Dakwah in a multicultural setting means striving to create harmony amidst diverse communities while maintaining self-control and tolerance towards all forms of differences that cannot be equated.⁵

The terminology of dakwah cannot be separated from the history of Islamic development as its values have filled every gap, time, and era for the journey of Muslims from generation to generation. Prophet Muhammad (PBUH) was the first prototype for Muslims who used "dakwah instruments" as a means to convey the messages of divinity (Tauhid). Broadly speaking, the method of dakwah by Prophet Muhammad (PBUH) can be divided into two phases. The first phase is the stealth stage or al-da'wah al-Sirriyah which was carried out for approximately three years in Mecca, starting from 611-613 AD until the descent of Surah Al-Hijr verse 94 of the Quran. This strategy was carried out by involving objects or targets of dakwah who had an emotional connection with the subject of dakwah, such as family and closest friends, or those who have low social stratification and often experience discrimination among the Arab community, such as slaves, low castes, and others. The second phase is the undisguised stage or al-dakwah al-jahriyah which began in the fourth year of prophethood, precisely after the descent of Surah As-Syuara' verse 214 which gave the command to Prophet Muhammad (PBUH) to preach to his relatives openly. According to Al-Mubarakfuri, after the verse was revealed, Prophet Muhammad (PBUH) gathered his family and relatives from the descendants of Fihri and Ady who numbered 45 figures from those clans and invited them to Islam. Bani Fihri and Bani Ady were large tribes from the Quraysh clan who produced many important figures. This dakwah encountered a lot of opposition from the Arab community in Mecca at that time.⁶

As we know, the existence of Islam emerged in the midst of the multicultural population of the Arabs, especially in Mecca and Medina. Not only that, the potential for conflict between tribes among the Arab people at that time was quite fluctuating, and the existence of conflicts among them was quite systemic

³ Normuslim Normuslim, Abdul Azis, dan Siti Zainab, "Tantangan dakwah pada masyarakat multikultural di Kalimantan Tengah," *Wardah* 19, no. 2 (2018): 122–34.

⁴ Agus Nurasikin, *Tujuan Dakwah* (Banten: OSF Proprint, 2020), 8, <https://doi.org/10.31219/osf.io/7dyu6>.

⁵ Zaprulkhan Zaprulkhan, "Dakwah Multikultural," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 8, no. 1 (2017): 161, <https://doi.org/10.32923/maw.v8i1.703>.

⁶ Al-Mubarakfuri dan Syafiyurrahman, *Ar-Rahiq Al-Makhtum* (Qatar: Wuzarah al-Auqaf wa Al-Syu'un al-Islamiyah, 2007), 78.

because it was sometimes accommodated by traditions among the Arab people. Before Islam came, the Arab people already knew of four months during which, according to their tradition, they were prohibited from waging war, namely Dzul Qa'dah, Dzul Hijjah, Muharram, and Rajab. According to Sheikh Thantawi, the urgency of maintaining these ethics is demonstrated by the analogy that if an Arab person meets someone who has killed their father, they will not retaliate during these sacred months.⁷ In the history of Arab tradition, there is also a term known as Ayyam al-Arab or the days of the Arabs.⁸ Of course, the term "days" here does not refer to the commonly known days, but rather refers to the moments that have occurred among the Jahiliyyah Arabs, including in the context of warfare.⁹

The conclusion of the above presentation aims to provide an overview of the importance of implementing effective da'wah strategies amidst the multiculturalism contestation in a region to address the emergence of prolonged conflict escalation, especially in areas rich in diversity values such as Indonesia. The world recognizes that Indonesia is one of the venues where diversity values develop rapidly, starting from aspects of population, religion, ethnicity, language, customs, habits, lifestyle, and others. These values then give birth to many differences that if not treated properly will create serious problems for this nation. This is where the importance of Islamic da'wah as a relationship is expected to maintain the diversity values of this nation and create unity based on the spirit and enthusiasm of internalizing the essence of QS. Al-Hujurat verse 13, which states that one of the goals of creating diverse human beings is to get to know each other.

The development of Islam in Indonesia is an interesting topic to discuss, as there is still much room to strengthen and explore it as a model that can be developed as a form of dakwah in Indonesia, both as a correction and reinforcement of existing theories.¹⁰ One of the regions in Indonesia that is able to represent the values of diversity in this nation is Lembang Village, located in Sanggau Ledo District, Bengkayang Regency, West Kalimantan Province.

The village of Lembang, located in the Sanggau Ledo subdistrict of Bengkayang Regency, West Kalimantan Province, is one of the areas in Indonesia that can represent the diversity of this nation. It can become a prototype in fostering and building an attitude of mutual respect and appreciation for differences within a culturally diverse community. If we look back to December 28, 1996, and March

⁷ Thantawi dan Muhammad Sayyid, *Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial* (Bentang Pustaka, 2019), 142.

⁸ M Jadul Maula, *Islam berkebudayaan: akar kearifan tradisi, ketatanegaraan dan kebangsaan* (Pustaka Kaliopak, 2019).

⁹ Ibn Manzur dan Muhammad Ibn Mukrim, "lisān al-'Arab," *Beirut: Dār al-Fikr. Cet 8* (1992): 1424.

¹⁰ Fauziah Nasution, "Kedatangan dan Perkembangan Islam ke Indonesia," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 11, no. 1 (2020): 27, <https://doi.org/10.32923/maw.v11i1.995>.

1999, there was a major ethnic conflict involving the Sanggau Ledo community due to differences in culture. Each group or ethnic community felt that their identity was threatened.¹¹ However, what is unique is that in the last 20 years or since 1999, there has been no trace of conflict in Sanggau Ledo District. This uniqueness is an indicator of the harmony of the community there that can be built well even though it consists of different ethnic groups, religions, and backgrounds.

Research Methodology

The research was conducted in Lembang Village, Sanggau Ledo District, Bengkayang Regency using a qualitative approach. Data sources were obtained by observing social phenomena that occurred in the research locus and strengthened by conducting in-depth interviews with informants so that the results of the research were in the form of descriptive data of the objects or behaviors of the observed people.¹² As a complementary material and analysis of research results, this research also maximizes data in the form of documents such as archives and library collections.¹³ Because, to reveal the data and confirm the validity of the data obtained through interviews and observations, researchers can maximize the use of documentation studies as valid and accurate evidence.¹⁴

Results and Discussion

Lembang is one of the villages located in Sanggau Ledo District, Bengkayang Regency, West Kalimantan Province. Geographically, this area is a hilly region that is fertile and rich in plantation products. It is located 215 km east of the West Kalimantan Provincial Capital or 56 km from the Bengkayang Regency Capital, with an area of approximately 5,200 ha and consists of three hamlets, namely Sanggau Kota, Panda, and Jawa. Administratively, Lembang Village is located in the center of the Sanggau Ledo District capital, which borders Seluas District from the north, Ledo District from the south, Tujuh Belas District from the east, and Sambas Regency from the west. Sanggau Ledo District consists of 5 villages, namely Danti, Gua, Bange, Lembang, and Sango.

While historically, Lembang Village was one of the areas once occupied by the Dutch. The name of the village was taken from a Dutch businessman named Lembang who had opened tobacco and clove plantations in the Sanggau Ledo district.¹⁵ Meanwhile, historically, Lembang Village was once occupied by the

¹¹ Faraz Sumaya, 'Identitas Dalam Konflik Di Kalimantan Barat (Sebuah Pemetaan Konflik)', *Jurnal Kolaborasi Resolusi Konflik*, 2.2 (2020), 86 <<https://doi.org/10.24198/jkrk.v2i2.28149>>.

¹² J Moleong Lexy, "Metodologi penelitian kualitatif," *Bandung: Remaja Rosdakarya*, 2002, 4.

¹³ Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2007), 130.

¹⁴ Arif Armani, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Pres, 2005), 97.

¹⁵ Tedjo Aza, "Profil Lembang Kec. Sanggau Ledo Kabupaten Bengkayang," *issuu.com*, 2017, https://issuu.com/thedjoaza/docs/profil_desa_lebang.docx.

Dutch. The name of this village was taken from a Dutch businessman named Lembang who had opened a tobacco and clove plantation in the Sanggau Ledo district. The village's name was officially used after the establishment of a new-style village in 1984 in accordance with the Governor's Decree No. 353 of 1987 regarding the establishment of the development center of Bengkayang Regency. The inhabitants of Lembang Village consist of Dayak, Malay, Javanese, Sundanese, and Chinese ethnic groups. As of November 2022, the population of Lembang Village is 5,365 people, consisting of 2,701 males (50.34%) and 2,644 females (49.66%). In terms of religion, the majority of Lembang Village's population are Muslims, with a total of approximately 3,696 people or around 68.89%. Protestant Christians number 589 people or about 10.98%, Catholic Christians number 983 people or about 18.32%, Hindus 0, Buddhists 79 people or about 1.47%, Confucians 5 people or 0.09%, and followers of other beliefs 13 people or 0.24%.¹⁶

The Challenges of Da'wah in Lembang Village

The terminology of multiculturalism is formed from two words, namely "Multi" and "Culture". "Multi" means many and "Culture" refers to culture. Multiculturalism has the meaning of a social reality in a heterogeneous society with plural characteristics that accommodates a confidence in ideology, attitude, and policy that respects ethnic and cultural pluralism as a valuable value that must be maintained and developed properly.¹⁷ Meanwhile, multiculturalism is an ideology that emphasizes the principle of equality in cultural differences. A society is said to be multicultural if it consists of several cultural communities with all their strengths and weaknesses, with all their differences in customs, habits, values, and social organizations.¹⁸

A society in a certain place or region can be categorized as a multicultural society if it fulfills the elements of diverse cultures, the domination of certain groups, and has values or norms.¹⁹ First, diverse cultures can be seen through the various ethnicities living in the area, such as Dayak, Melayu, Javanese, Chinese, Sundanese, and others. Each ethnicity has its own culture, which is reflected in local traditional customs and activities. Second, the dominance of certain groups. Lembang has a heterogeneous population. The population of Malays in Lembang is 1,533 people, Dayak 1,196 people, Javanese 1,102 people, Sundanese 480 people,

¹⁶ Satu Data Kalbar, "Data Kependudukan Lembang Kecamatan Sanggau Ledo Kabupaten Bengkayang" (Pontianak: data.kalbarprov.go.id, 2022).

¹⁷ H Brown, "Douglas. 2004. Language Assessment: Principles and classroom Practices" (Longman: Pearson Education, Inc, 2013), 141.

¹⁸ Bhikhu Parekh, *Rethinking Multiculturalisme: Cultural Diversity and Political Theory* (Yogyakarta: Kanisius, 2012), 41.

¹⁹ Ifa Nurhayati dan Lina Agustina, "Masyarakat Multikultural: Konsepsi, Ciri Dan Faktor Pembentuknya," *Akademika* 14, no. 01 (2020): 21.

and Chinese 325 people. Based on the data above, Lembang falls into the multicultural category (Data based on information from the Village administration in 2022). Third, having shared values or norms. There have been recorded conflicts between ethnic groups in the Sanggau Ledo district in the late 1996 until 1997.^{20,21}

The conflict that occurred in the past has been a valuable lesson for the community, especially in Lembang Village, to unite the values of differences through the integration of values and norms that apply in the community. Therefore, in preaching in Lembang Village, what needs to be emphasized is full attention to the values of unity and local customs. In addition to the multicultural aspect, the reality that cannot be separated from the social life of the community in Lembang Village is the existence of differences in religion practiced by the people there. Although there has never been a conflict in the name of religion, this potential should be anticipated and well-controlled, as external factors of religion can become a trigger for conflicts that bring the name of religion.

Every dakwah has its own challenges, both those that come from internal and external factors.^{22,23} Internal challenges may include psychological challenges, competence challenges, and others, while external challenges may include rejection, intimidation, threats, and the level of ability and condition of the community in receiving the message of da'wah. Basically, the root of the problem does not arise from the multicultural or multi-religious aspects, as these two things can already be well-controlled as values of harmony in the Lembang community. However, the problem actually arises from external factors in the Lembang community, among the problems of ideological and furu'iyah (jurisprudential) domains.

There are several findings that have become ideological problems identified by the Indonesian Council of Ulama (MUI) in Bengkayang Regency regarding issues arising from the ideological realm. This was conveyed by the Chairman of MUI Bengkayang, KH Wito Hartono, in an interview. According to him, there are at least two findings related to deviant ideologies in Sanggau Ledo Subdistrict, especially in Lembang Village, that should be watched out for together. Firstly, teachings affiliated with the "Heavenly Kingdom" ideology or otherwise known as the "Ayah Pin" teachings have been found. This teaching was brought by outsiders, and the center of this teaching is in Malaysia. This teaching emerged in Malaysia in

²⁰ Nugroho Eko Atmanto, "PENDIDIKAN DAMAI MELALUI PENDIDIKAN AGAMA PADA SEKOLAH MENENGAH ATAS DI DAERAH PASCA KONFLIK (Studi di SMA St. Fransiskus Asisi Bengkayang dan SMA Shalom Bengkayang)," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 3, no. 2 (2017): 156, <https://doi.org/10.18784/smart.v3i2.513>.

²¹ Faraz Sumaya, "Identitas Dalam Konflik Di Kalimantan Barat (Sebuah Pemetaan Konflik)," *Jurnal Kolaborasi Resolusi Konflik* 2, no. 2 (2020): 88, <https://doi.org/10.24198/jkrk.v2i2.28149>.

²² Muh. Said Nurhidayat, "DAKWAH DAN PROBLEMATIKA UMAT ISLAM Oleh:," *Jurnal Dakwah Tabligh* 14, no. 1 (2013): 1.

²³ Nor Muslim, Abdul Aziz, dan Siti Zainab, "Tantangan Dakwah Pada Masyarakat Multikultural Di Kalimantan Tengah," *Wardah* 19, no. 2 (2018): 127.

the 1980s and began to develop since the 1990s. Although this teaching has been disbanded, some reports indicate that the teaching has become active again in several areas. This was reported in several online media outlets, such as *malaysiakini.com* which released on March 28, 2012 that the teachings of Arifin Muhammad were active again in Kampung Batu 13, Hulu Besut Trengganu. According to the official portal of the Mufti of Terengganu, the Ayah Pin teaching has been dealt with by the Mufti of Terengganu in his fatwa in 1987. The fatwa essentially contains 2 important points, that the Ayah Pin teachings are a deviant teaching that corrupts faith and a recommendation that the community avoids the teachings. There are 15 arguments made by the Mufti of Terengganu in declaring the Ayah Pin teachings as deviant, including the belief of Ayah Pin that he is a god reincarnated as Dewa Shiva, Jesus, and Prophet Muhammad, not believing in the Day of Judgment, and doing dhikr in the dark by collecting men and women in one room. The Ayah Pin teachings also reached Lembang Village and succeeded in recruiting some followers. However, this teaching remained stagnant in the sense that it did not develop in the community because the people of Lembang Village already knew clearly that the Ayah Pin teachings were too deviant and could not be accepted by common sense. But even though it is considered deviant, Muslim leaders here have resolved this issue well without causing conflicts in the community. Secondly, a tarekat group suspected of deviating from mainstream Islamic teachings was found and was only discovered in 2022. The group teaches its followers to do dhikr by immersing themselves in the river. At the time of writing this, the MUI Bengkayang was in the process of tabayun or clarifying with the leadership of this tarekat.

Another identified problem related to the *furu'iyah* domain in Lembang is the emergence of exclusive groups that prohibit traditions that are commonly practiced by the community, such as the prohibition of *tahlilan* and visiting graves. This belief is not suitable for the inclusive character of the Lembang community for at least two reasons. Firstly, the inclusive nature of the community is demonstrated by their openness to all ideas as long as they do not damage their inclusivity. However, the development of exclusive beliefs among the Lembang community is likely to create social conflicts. Secondly, the Lembang community values their unity and does not want to be divided. They are accustomed to living in a multicultural and religious society, where cultural diversity, customs, ethnicity, and race are starting points for building tolerance and unity. The religious differences that exist in Lembang are a factual reality that cannot be ignored and must be nurtured together within the framework of unity. However, the community, especially in Lembang, cannot forget the history of the conflict that occurred in 1997. The conflict between the Madurese and Dayak tribes serves as an important lesson for the community to maintain unity comprehensively. According to Ibu Sri Ningsih, although the conflict was only between the Madurese and Dayak tribes,

other tribes in the Sanggau Ledo district also experienced psychological pressure because they were afraid that the conflict would escalate into a religious conflict.

Multicultural-based Religious Guidance Counseling

The guidance practice, often referred to as "guidance," is understood as an effort to provide assistance to individuals who have problems in their lives, especially in educational settings or in social conditions. Guidance is preventive in nature and directs individuals with problems to maximize and overcome their issues, ultimately achieving optimal life development processes. In this way, individuals can control and maximize their emotions, mental, intellectual, and career aspects in their daily activities. The meaning of guidance also refers to the process of assistance (directing, guiding, preventing) to individuals or groups, which in practice is carried out by individuals who have competence, ranging from children, teenagers, to parents, so that they can identify problems, find solutions, and develop self-strength to find the best solutions for individuals.

In its implementation, religious guidance activities are carried out voluntarily by individuals who are considered capable of prioritizing a vision in shaping a community to live in harmony amidst diverse society. Thus, dakwah activities are not just about inviting theological aspects, but can optimize social aspects that ultimately can handle individual or group problems to optimize towards better direction. Although religious guidance is a relatively new form of assistance in Islamic dakwah, it can be an approach that reflects the Islamic conception according to the problems faced by the mad'u. With such Islamic guidance and counseling, it is hoped that it can provide Islamic solutions to various problems in life.²⁴ In practice, the activity of religious guidance is carried out voluntarily by individuals who are considered capable of prioritizing the vision of shaping a society that can live in harmony amidst diversity. Therefore, the activity of dakwah is not only about inviting theological aspects but can also optimize the social aspect, ultimately being able to address individual or group problems and optimize towards a better direction. Although religious guidance is a relatively new form of assistance in Islamic dakwah, it can be an approach that reflects the Islamic conception according to the problems faced by the mad'u. With Islamic guidance and counseling, it is hoped that it can provide Islamic solutions to various problems in life.

Then in everyday life practice, the interpretation of guidance is often associated with the term counseling, causing the meanings of guidance and counseling to appear the same to the public. This is because these two words, guidance and counseling, have identical meanings, so using one term is sufficient to represent the other. Therefore, it can be concluded that guidance is a process of

²⁴ Baidi Bukhori, "Dakwah Melalui Bimbingan dan Konseling Islam," *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam* 5, no. 1 (2014): 4.

providing individual assistance carried out by individuals who have competence in the field of guidance to direct, develop, and help individuals or communities so that they can solve the problems they face and also make wise choices in adjusting to the demands of life. Therefore, the guidance process is carried out by individuals who have competence in their respective fields and understand the conditions and situations faced by clients.

Furthermore, to understand religious guidance, it is derived from the Sanskrit word "agama" which means "tradition", while in another sense it is derived from the verb "re-ligare" which means "to bind back" so it can be understood that being religious is an individual's activity to bind themselves to God. The application of spiritual values in the understanding of religion makes followers aware to seek religious leaders when experiencing anxiety, religious problems, and individual or social issues. Therefore, religious figures such as ustadz, pastors, and other religious leaders play a role in the process of religious guidance in remote areas. Religious guidance is carried out through the dissemination of religious knowledge with a religious approach based on the values of religion derived from the sources of Islamic law. The aspects of religious guidance can be in the form of laws in Islam, commonly known as Shariah, then those related to worship procedures, and those related to social relations, commonly known as muamalah, so the ultimate goal of religious guidance is to prevent humans from doing bad deeds.

The practice of religious guidance in Lembang is carried out by leaders in religious communities such as Nahdlatul Ulama, Muhammadiyah, and Jama'ah Tabligh. The elders of these various religious communities play a role in advising, guiding, and directing their followers to become good individuals on earth. Understanding of aqidah, syariah, and akhlak are the main concerns in the guidance activities carried out by these religious leaders. The activities of religious guidance also touch on the perspective of women in their daily lives. The Majelis Taklim conducted by women, which is dominated by mothers, provides women with a foundation in their religious understanding.

In Indonesia, religious guidance practices have been going on for a long time. This is due to the high spiritual values historically instilled in the nation, making religious leaders play a big role in giving guidance to their followers when they face problems. Moreover, religious guidance is also seen as a social control for society because individual morality in Eastern countries like Indonesia is influenced by their believed religious values. The purpose of religious guidance is to provide individuals and groups with knowledge and understanding of religion. The guidance is intended to cultivate and strengthen religious knowledge and understanding, which is expected to shape behavior and reflect religious beliefs by providing teachings on monotheism, ethics, reading the Qur'an, and practicing worship.

Furthermore, in Lembang, religious guidance practices are conducted by leaders in religious communities such as Nahdlatul Ulama, Muhammadiyah, and Jama'ah Tabligh. The elders from various religious communities have a role in advising, guiding, and directing their followers to become good people on earth. Understanding of faith, law, and morality is the main concern in the guidance activities conducted by these religious leaders. Religious guidance activities also touch on women's perspectives in their daily lives. Majlis Taklim activities conducted by women, dominated by mothers, provide women with an understanding of their religion.

Through the Nahdlatul Ulama Organization

The existence of NU continues to grow and spread throughout Indonesia, both structurally and culturally, including in Sungai Ledo District, Bengkayang. At the district level, NU representatives are referred to as Nahdlatul Ulama Branch Representative Council (MWCNU). Structurally, the head of Tanfidziyah MWC NU in Sanggau Ledo district is KH Wito Hartono. In addition, he is also the representative of MUI in Bengkayang regency and the Head of Religious Outreach in Sanggau Ledo district. MWC NU Sanggau Ledo also has sub-branches in three villages, namely Lembang, Danti Village, and Gua Village. Based on its organizational function, MWC NU and its sub-branches have a significant role in directly spreading Islamic preaching to the community. Generally, kyai and ustadz who are members of NU, whether structurally or culturally, carry out their preaching activities traditionally. Such as through routine activities of Shalawatan, Khatmil Qur'an, Yasinan, and others. These activities have communities or members that are carried out regularly and periodically from one member's house to another.

Interestingly, they do this without bringing any organizational or NU-specific barriers. This is because the community in Sanggau Ledo, particularly in Lembang, is diverse not only in terms of religion or ethnicity, but also in terms of schools of thought and ideologies. This means that the traditional da'wah activities are not only attended by those who follow NU teachings, but also by those from Muhammadiyah or Jama'ah Tabligh backgrounds. According to KH Wito Hartono, such a method of da'wah is a hallmark of NU. NU has a characteristic of embracing other groups with the principle of sitting together equally and standing together firmly. NU figures in Lembang are also actively preaching through mosque pulpits and Muslimat assemblies, while emphasizing the values of moderate Islam.

Through the Muhammadiyah Organization.

Muhammadiyah was founded by KH Ahmad Dahlan on November 18, 1912 AD, coinciding with 8 Dhu al-Hijjah 1330 H.²⁵ This organization was founded with a mission of preaching and renewal in the midst of Islamic thought stagnation.²⁶ Initially, the Muhammadiyah movement was limited to the Yogyakarta region according to the legality granted by the Dutch colonial government in 1914.²⁷ However, despite its limited scope, KH Ahmad Dahlan's approach to dakwah with his Muhammadiyah principles received public attention, especially in Java. This was due to his method of preaching, which embraced all groups.

The principle of modernization in preaching continues to be developed within the Muhammadiyah organization as it grows throughout the country, including in Lembang sub-district of Sanggau Ledo. One of the Muhammadiyah figures who is "ordained" in Lembang is KH Arifin Abu Bakar. Through an in-depth interview, researchers shared communication with KH Arifin Abu Bakar in reading the history and opportunities of Islamic preaching in Lembang. The modernist and flexible Muhammadiyah ideology or manhaj is basically embraced by the people of Lembang, both in education, social, religion, and others, although organizationally, the existence of Muhammadiyah is not yet apparent in Lembang.

However, Muhammadiyah structural figures outside Lembang also contributed to coloring the dakwah there. One of them is Kyai Arifin Abu Bakar, who used to be an active educator at a public school in Lembang. Since he was young, he has also been actively preaching, one of which is by filling in the study activities at the Muslimat Taklim Assembly. Not only that, he is also active in fostering the An-Nur Taklim Assembly, which is one of the taklim assemblies located in Lembang. According to him, Muhammadiyah is the same as NU in terms of carrying out organizational functions as a dakwah agent.

Through the Jama'ah Tabligh organization.

The dakwah model in Lembang aims to divide the role of dakwah based on the capacity of each organization. For example, NU has a characteristic of dakwah through majelis taklim, Muhammadiyah through education, and Jama'ah Tabligh through mosque and dzikir. All three have interconnected roles. Therefore, in practice, dakwah through organizations is carried out without making the organizations as a barrier that compartmentalizes society.

²⁵ Rajiah Rusydi, "Peran Muhammadiyah (Konsep Pendidikan, Usaha-Usaha Di Bidang Pendidikan, Dan Tokoh)," *TARBAWI: Jurnal Pendidikan Agama Islam* 1, no. 2 (2017): 139, <https://doi.org/10.26618/jtw.v1i2.367>.

²⁶ Arifin Zain, Maimun, dan Maimun Fuadi, "Internalisasi Nilai-Nilai Modernitas dalam Gerakan Dakwah Organisasi Muhammadiyah di Aceh," *Al-Idarah: Jurnal Manajemen dan Administrasi Islam* 1, no. 1 (2017): 17.

²⁷ Shinta Lestari Oktarini dan Moch Iqbal, "Sekolah Muhammadiyah Zaman Colonial Belanda DiKota Bengkulu," *Al-Riwayah: Jurnal Kependidikan* 14, no. April (2022): 135.

Through the Majelis Taklim Institution

Dawah through Majelis Taklim is generally carried out by Muslim women figures in Lembang. In general, there are 9 Majelis Taklim in Lembang with a total of 270 members. The activities of Majelis Taklim are held once a week and rotate from one house to another. The average number of Jama'ah in Majelis Taklim is around 30 people. The core activities in the majelis revolve around activities such as zikir, reading the Qur'an, Tahlilan, and continue with religious guidance such as the procedures for ablution, prayer, fasting, women's fiqh, tajhizul mayyit and so on.

One of the prototype figures of Muslim women's movement in Lembang is Ustadzah Sri Ningsih, whose residence is located in Dusun Jawa and also served as the researcher's residence during the research. Hence, quite a lot of information was obtained from her daily activities. Among her activities, she conducts Qur'an study sessions in her house five days a week, provides guidance for new Muslim converts four times a month, teaches at a PAUD (Early Childhood Education) and TPQ (Taman Pendidikan Al-Qur'an) at the mosque, serves as a religious instructor at KUA (Office of Religious Affairs) in Sanggau Ledo District, is a Posyandu cadre, and a Fardhu Kifayah officer in Lembang, especially in Dusun Jawa. The existence of Majelis Taklim Al-Istiqomah, which was later abbreviated as BKMT Al-Istiqomah, since 1993 is expected to contribute to strengthening the community's bonds, as well as their knowledge and understanding of Islamic teachings, while also serving as a non-formal Islamic education institution for Islamic proselytization. Majelis Taklim has the task of increasing understanding, appreciation, and implementation of Islamic teachings in accordance with the provisions of the Minister of Home Affairs Regulation No. 29 of 2019 concerning Majelis Taklim.

TPQ “*Ikhwanul Muslimah*”

Active since 2001 as a volunteer in providing religious guidance to children and adolescents. One of the volunteers who also serves as an informant in providing religious guidance services is Sridiningsih, or often called "Uwak Sri". Religious guidance provided by "Uwak Sri" is carried out four times a week, namely from Monday to Thursday, using two methods. The first method is carried out at the mosque from 3:00 p.m. to 5:00 p.m. and then continued from 6:00 p.m. to 8:00 p.m. at home. The materials covered in this guidance include basic Quran reading, ablution (Wudhu and Tayamum), and practical prayer recitation.

Advantages of the Dakwah Model in Lembang

Based on the description of the dakwah models applied by Muslims in Lembang, there are some interesting characteristic values that can be used as examples for village-based dakwah models and strategies. These values can be

summarized in two aspects: harmonization as the centralization of goals and defensive-based dakwah.

Firstly, harmonization is an effort to seek balance between various factors to create a specific unity.²⁸ In the context of da'wah, the principle of Tabligh not only involves the absorption of religious teachings, but also takes into account the potential conflicts that may arise so that a da'i can be more wise in preaching. Good communication that does not corner one of the different parties can make da'wah accepted by heterogeneous communities. This is the approach taken by Muslim figures in the Lembah Village in their preaching. It should be noted that the people of Lembang have an open-minded characteristic towards "immigrant" products, whether in terms of demographics or ideologies, with all their strengths and weaknesses. The important thing is that the value of harmony can be realized in the midst of the community. In some cases, acceptance is not necessarily based on religious truth. For example, the acceptance of some people in Lembang towards the Religion of Heaven's Kingdom, which has attracted the attention of Muslim figures in the village. Interestingly, this phenomenon did not lead to conflicts with those who were against the ideology. On the contrary, such issues could be resolved peacefully. Therefore, knowing the way of thinking of the people in Lembang, the da'wah promoted by Muslim figures in the village is always inseparable from the values of harmony and reconciliation as the ultimate goal of da'wah. If harmony between ethnic groups in Kalimantan can be achieved, it will help maintain Indonesia's sovereignty and preserve peace and order in West Kalimantan.²⁹

Second, defensive-based da'wah is a strategy in setting boundaries for da'wah by considering the prevailing conditions around the place of da'wah. This method may not be found in the framework of da'wah methodology, because essentially this term arises from the figures who have been interviewed. These boundaries are established by da'wah methods that consider the psychological aspects of society, by taking into account the cultural aspects that exist in the community, and by considering the principle of inclusiveism in society. All of these boundaries have the same goal, which is as a form of defense against potential conflicts that can arise at any time.

Conclusion

²⁸ Mujiyatun, "Pendidikan Islam Berbasis Multikulturalisme untuk Harmonisasi Sosial (Penerapan Pendekatan Kebudayaan dalam Studi Islam)," *Jurnal An-Nur: Kajian Pendidikan dan Ilmu Keislaman* 7, no. 1 (2021): 23.

²⁹ Muhammad Hendri Nuryadi and Pipit Widiatmaka, 'Harmonisasi Antar Etnis Dan Implikasinya Terhadap Ketahanan Wilayah Di Kalimantan Barat Pada Era Society 5.0', *Jurnal Ketahanan Nasional*, 28.1 (2022), 101 (pp. 115–16) <<https://doi.org/10.22146/jkn.73046>>.

Based on the results of the discussions above, there are several points that can be concluded regarding the principles and strategies of preaching through religious guidance that are internalized in religious organizations and educational institutions in the Lembang community that must be considered by preaching activists. First, the preaching strategy must be based on normative-contextual standards when faced with the object of preaching that has elements of multiculturalism. The context of multiculturalism usually has an inclusive preference that opens up tolerance for differences. Someone who preaches by emphasizing normative-textual standards towards religious texts usually creates conflict in the community. Second, preaching must be used as an instrument in maintaining religious harmony. This must be done by emphasizing good communication based on the principle of unity. Third, the importance of the role of organizations as preaching agents in providing religious guidance related to beliefs, worship, and transactions intended to instill, develop and cultivate beliefs and patterns of social interaction in the midst of multiculturalism so that they complement and fulfill the purpose of preaching according to their respective capacities. The preaching process in Lembang has already carried out the above three important points globally, which are evidenced by social, cultural, and religious harmony and stability that have been moving away from the term "conflict".

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