



**Manifestation Of Multicultural-Based Da'wah**  
**Kh. Abdurrahman Wahid In The Era Of Modernization**

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**Abstract**

This study aims to find out the current manifestations of multicultural-based da'wah with KH Abdurrahman Wahid's da'wah concept and the synergy of a preacher in implementing it. The abundance of diversity in Indonesia requires guidance in uniting Muslims while respecting and respecting differences. This research method uses library research with books, articles and journals as a data collection tool. The results of this study are KH Abdurrahman Wahid's concept of preaching which includes respecting the existence of different cultures and religions, respecting people's cultural rights, preaching peacefully and kindly and not using violence. In addition, it is important for a da'i to have synergy to spread Islamic da'wah and implement KH Abdurrahman Wahid's da'wah, namely by respecting cultural values and customs as a determining factor for the success of da'wah, because da'wah is carried out not by force, fear and intimidation that is not appropriate with the spirit of Islam. Meanwhile, multicultural-based manifestations of da'wah are carried out using da'wah methods in accordance with the modernization era, namely verbal, written, and actions through appropriate media while still paying attention to the ethics of their use.

**Keywords:** Multicultural Da'wah; KH. Abdurrahman Wahid; Modernization

**Introduction**

Indonesia has a lot of diversity which includes tribes, cultures, religions, languages and so on. This is one of the privileges, but it also causes problems in the social life of the community. Moreover, the

problem of differences is misinterpreted so that it disrupts people's social relations. In addition, problems also occur in aspects of cultural differences that cause social inequality that harms oneself or others. Moreover, the emergence of various groups or groups increasingly triggers differences and misunderstandings in life.

In essence, diversity and differences are inevitable reflections from the stage of life, because they become one of the serious challenges in social life as a religious believer can define and position himself precisely in the midst of other people's different and diverse religions and cultures.<sup>1</sup> Even in the lives of rural communities that are still thick with their culture, they still satirize each other if there is a discrepancy in their speech or actions.

Cultural problems of people related to differences in understanding often interfere with life, namely assuming that they are right and others are wrong, even to some extent causing social inequality. People should be able to understand other tribes or cultures without having to know or meet directly. Nowadays all can be reached anywhere and anytime until unlimited space and time. However, the fact is that these differences are still problematic that cannot be avoided due to misunderstandings.

In the modernization era, the dissemination of information in the name of religion can be misinterpreted by the community, triggering

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<sup>1</sup> Masykur, dkk, *Menanamkan Kembali Moderasi Beragama Untuk Merajut Kebhinekaan Bangsa*. (Uin Sultan Hasanuddin Banten: LP2M, 2020). Hal 65.

unrest and disagreements, such as burning places of worship and killings. So that the various tense cases mentioned are indisputable facts. Even news dissemination can be done quickly in minutes. Therefore, the modernization era must be able to use all conveniences by accessing information correctly and not containing negative elements, especially in religious and cultural aspects because everyone has a different understanding.

The existence of da'wah becomes a process to invite others to the right path must be done in various ways or methods. This is considering that da'wah can aim to overcome the problems of the people who must be supported from various circles without discriminating. Thus, the role of da'i as a disseminator of da'wah messages needs to have synergy to realize today's multicultural-based da'wah so that people's social life is peaceful, safe and peaceful amid existing differences.

The importance of the role of da'i in spreading the teachings of Islam to society, especially people who are still unfamiliar with religious and cultural understanding. Society needs guidance and direction in order to better understand the right and wrong paths. Da'i has an important position because of the subject or person who carries out da'wah. Therefore, the da'i must be able to spread da'wah as an effort to invite others to the right path.<sup>2</sup>

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<sup>2</sup> Santoso, Bobby Rachman. 2019. "Revitalisasi Metode Dakwah Anakronistis Dai Generasi Milenial". *Tasâmuh* 17 (1):133-54.

As done by KH. Abdurrahman Wahid or known as Gus Dur became one of the pluralist figures who was no stranger to being heard by the public. The da'wah movement that he carried out with multicultural-based da'wah methods was very effectively applied in the modernization era. Thus, the formulation of multicultural-based da'wah needs to be implemented according to what is done by KH. Abdurrahman Wahid who respected the cultural rights of the community without discriminating.

With multicultural-based da'wah, it can be a method that suits the situation motivated by Indonesia's cultural diversity in the modern era. Multicultural da'wah is one form of da'wah that must adjust and understand the target cultural background so that it is easily accepted and not misinterpreted. Without a correct understanding of the existing religion and culture, people will find it difficult to accept the message of da'wah and can even cause division and conflict.

The importance of implementing multicultural-based da'wah is a da'wah method that can protect each group and respect cultural differences in society. It is hoped that every da'wah process can support the emergence of mutual respect, tolerance, the principle of equality between cultures, equality between men and women, equality between different tribes, language equality, and so on. Da'wah also acts as a disseminator of religious information because it is to convey religious knowledge that can be assimilated by mad'u.

Religious information is united through rhetoric made by social activists in accordance with modern times. Therefore, openness and mastery of technology and information are absolutely necessary for preachers to maintain their fans and survive in the midst of the so-called modern world. The cultural diversity of the Indonesian nation is an unavoidable social fact. At least the da'i tries to make the religious message conveyed well received. They must use different and appropriate methods in preaching.

In addition, da'wah as a religious effort to build communities with different people, religions, and cultures. It is important for the nation to have a pluralistic culture where different groups of people can live together in peace. If disputes between groups of people of different religions will cause divisions, it can cause problems for minority groups. Thus, da'wah in Indonesia requires special da'wah strategies and methods to help build a tolerant society.

Due to the emergence of various conflicts in the name of religion or culture, both violence and burning places of worship have a negative impact on the social life of the community. So it requires the right da'wah model, namely multicultural-based da'wah applied by KH Abdurrahman Wahid. So, in this study will discuss one of the multicultural-based da'wah movements brought by KH. Abdurrahman Wahid is a pluralist figure who upholds the values of pluralism. So, researchers formulate a problem

formulation, namely how the concept of da'wah based on multicultural KH. Abdurrahman Wahid?. How is the synergy of da'i in implementing multicultural-based da'wah in the modernization era? How is the manifestation of multicultural-based Da'wah in the modernization era?.

## **Methods**

In this study, researchers conducted research with the library research approach method, meaning that researchers collected data from written texts such as books, journal articles, and news. The data is then compiled and analyzed to be able to find the results of the research. In this paper will explain the importance of the multicultural-based manifestation of da'wah brought by KH Abdurrahman Wahid, where he was able to attract mad'u in the process of da'wah that needed to be implemented and the synergy of da'i according to his role.

## **Results And Discussion**

### **1. The concept of multicultural-based da'wah KH. Abdurahman Wahid**

KH. Abdurrahman Wahid is known as one of the former presidents of Indonesia and a respected da'i in the community. He is also known as a defender of oppressed people and does not discriminate, whether religious, ethnic, cultural or social. As a da'i KH. Abdurrahman Wahid has

a high existence so that he becomes a role model for others because of his caring nature for the community.<sup>3</sup>

Discussing K.H Abdurrahman Wahid and pluralism are two things that are difficult to separate. He is a figure who is very concerned with diversity, differences and diversity. Including in the right to religious life, he is also close to religious leaders other than Islam, often going in and out of places of worship of other religions. This is what often leads to misinterpretation of pluralism that KH. Abdurrahman Wahid teaches.<sup>4</sup>

Discussing the concept of multicultural-based da'wah brought by KH. Abdurrahman Wahid, namely respecting the existence of different cultures and religions, respecting the cultural rights of the community, da'wah in peace and friendliness and not with violence. Of the various concepts it is very important to do so that it is easily accepted by the target of da'wah. Therefore, KH. Abdurrahman Wahid became a da'i figure who was quite different from the others in terms of experience, insight, knowledge, and integrity.<sup>5</sup>

In respecting the existence of different cultures and religions KH. Abdurrahman Wahid provides protection for minority rights against discrimination by the state and majority groups. As happened in the 1995-

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<sup>3</sup> Nurhidayatullah, 2020, *Konsep Dakwah dalam Perspektif Abdurahman Wahid (Gus Dur) (Studi Analisis Metode Dakwah)*, Jurnal Tabligh, 21(2), hal 231.

<sup>4</sup> Dwi Indah, 2018, *Strategi Dakwah KH. Abdurrahman Wahid dalam Menjaga Kerukunan Umat Beragama di Indonesia*, Skripsi IAIN Metro, hal 15.

<sup>5</sup> Nurhidayatullah, 2020, *Konsep Dakwah dalam Perspektif Abdurahman Wahid (Gus Dur) (Studi Analisis Metode Dakwah)*, Jurnal Tabligh, 21(2), hal 235.

1997 conflict, namely the burning of Churches and shops owned by Chinese people, he fought and helped by forming a network of young NU activists to prevent continued terror by coordinating security.<sup>6</sup>

The second concept is respecting the cultural rights of the community, where respecting culture is a very important thing to do in life in order to create peace. An example of what KH Abdurrahman Wahid did in the cultural community was to resolve the conflict in Papua in 1999. According to KH. Abdurrahman Wahid, the use of symbols is needed, namely the cultural rights of Papuans are respected through dignified cultural representation. He said that the government must respect the cultural rights of the Papuan people.<sup>7</sup>

The actions and words of KH Abdurrahman Wahid are very brave and in accordance with the teachings of Islam. Where religion also teaches to respect every difference that exists and everyone has their own rights. Therefore, upholding mutual respect and respect in the midst of differences needs to be implemented properly so that the social life of the community is peaceful and peaceful.

Preaching in a friendly and peaceful manner is by delivering da'wah messages according to the teachings of Islam. For example, when

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<sup>6</sup> Benyamin F. Intan, *Gus Dur Pejuang Pluralisme Sejati*, <https://reformed-crs.org/gus-dur-pejuang-pluralisme-sejati/> di Akses Pada 7 Januari 2010

<sup>7</sup> Aru Lego, Kesaksian Tokoh Agama Papua tentang Perjuangan Kemanusiaan Gus Dur, <https://www.nu.or.id/nasional/kesaksian-tokoh-agama-papua-tentang-perjuangan-kemanusiaan-gus-dur-NW5eQ>, di Akses Pada September 2020 Pukul 12:30.

friendly to others it will have a positive effect on those who listen or interact with someone. Likewise with da'wah, if delivered in a friendly manner it will also have a positive impact on the target of da'wah so that it is easy to understand what is being conveyed. With the existence of friendly da'wah, it will bring peace to the community.

The next is non-violence. However, acts of violence committed by Muslims themselves are caused by three things, namely they are only concerned with institutions in Islam which are now being threatened everywhere in technologically advanced societies. In addition, those who commit terrorism have never studied Islam as a study. In fact, their violence is a result of a lack of understanding of Islam and a short memory of history, because many factors and elements enter and become part of the religion itself.

From his various actions and words above, it is included in the concept of a da'wah movement that defends the rights of everyone, respects other people even though they are culturally different and all of that is in accordance with the teachings of Islam that need to be understood by mankind. In addition, in the da'wah movement KH. Abdurrahman Wahid uses principles that can help achieve da'wah goals, namely the principles of justice, balance, and tolerance.<sup>8</sup>

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<sup>8</sup> Ilman Nafiah, *Gus Dur di Mata Orang Cirebon*. (Yogyakarta: Pilar Media, 2010). Hal 250.

The principle of justice is a principle that must be carried out in life, where in the teachings of Islam itself it is taught to be fair to others despite having many differences. According to KH Abdurrahman Wahid, the principle of justice in Islamic teachings stems from the fact that God is the most just. Justice must be upheld so as not to cause problems of discord in the culture of society.

Justice stems from the belief that human dignity can only be achieved through balance, compliance and equality in society. Justice itself does not exist in human reality and must be fought for. It is the moral responsibility of humanity to protect and defend disadvantaged groups of people. KH Abdurrahman Wahid has a sense of responsibility, extraordinary thinking and fights for justice in society as evidenced by his actions in fighting for a better life.

Basically, every human being has equal dignity before God. Therefore, equality requires fair treatment, equal relationships, and freedom from discrimination. This value of equality runs throughout KH Abdurrahman Wahid's life and is evident in his defense and standing on the side of the oppressed and vulnerable, including the minorities and marginalized described above.

The principle of balance in preaching must be able to foster a worldview that the balance between individual rights and the needs of human society is very important. Because in social life all have a universal

nature so that they must maintain a balance in life in order to create a just life. Moreover, Indonesia has a lot of culture and diversity, giving rise to many differences. However, this is not an obstacle to living in peace.

Furthermore, tolerance is one of the important principles in using multicultural-based da'wah. Where tolerance means an attitude of mutual respect and appreciation for one another in order to create a fair and happy life.<sup>9</sup> It is an attitude of balance that covers all aspects of life and how to achieve a goal. To ground the values of tolerance in order to further improve requires efforts to find the truth in a good direction. In addition, a balanced attitude also means an idea that must be realized in morals.

Discussing tolerance as exemplified by the Prophet Muhammad SAW, namely, forgiving those who had persecuted him and his followers at the time of Fattah al-Mekah.<sup>10</sup> In addition, increasing tolerance is a solution in building the lives of Indonesian people who have many differences to be more harmonious, fair and peaceful. However, tolerance does not mean freeing people to act as freely as possible, but there are rules and limits in realizing the value of tolerance. Which tolerance in Islam has the principles of freedom, justice, humanity, and so on.

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<sup>9</sup> Abdullah munir, dkk, *Literasi Moderasi Beragama Di Indonesia*, (Bengkulu, Penerbit CV. Zigie Utama, 2020). Hal 40

<sup>10</sup> Abu Bakar, 2015, *Konsep Toleransi dan Kebebasan Beragama*, *Jurnal Toleransi: Media Komunikasi Umat Beragama*, 7(2). Hal 130

## **2. Da'i Synergy in Implementing Multicultural-Based Da'wah**

In implementing multicultural-based da'wah, a da'i must be able to understand the background of the target of da'wah, where most multicultural communities are rural residents. So, as a da'i requires an in-depth approach to more easily adjust the delivery of the da'wah message. This makes the position in building effective communication among the community very important and has the mastery of knowledge and understanding in accordance with multicultural society to be easily accepted. Therefore, the implementation of multicultural-based da'wah is important to be carried out by da'i in depth.

That is, deep multicultural da'wah is a solution to the da'wah approach model in harmony with the cultural wisdom of the community. In addition, it is an effort to resolve conflicts and intercultural problems that arise in society. Meanwhile, the existence of multicultural da'wah is an activity that requires struggle through efforts to approach the nature of community culture as the most important key to instilling and developing religious understanding.

This cultural da'wah approach is one-way carried out by da'i to achieve da'wah goals. The existence of multicultural-based da'wah aims to build community morality through the existing culture of guidance in the social life of the target of da'wah. Multicultural da'wah is developed to be one of the efforts to reconcile life, especially to interfaith relations.

Creating mutually beneficial interreligious interactions, peace, harmony, and existence regardless of cultural origins, that is how humanitarian development problems can be solved properly.

So, to implement multicultural da'wah in society requires good planning. Da'i need to study and understand the cultural heritage of the community, even the material or message delivered must also be appropriate, especially in rural areas is often more religious, such as worship, fiqh, morals, and Islam. Rural communities are less fond of educational materials related to technology or national politics. However, technology must actually still be applied while still adjusting to the community so as not to be outdated. Therefore, da'i must have synergy and know the cultural background so that communication is more effective.

Realizing a multicultural-based da'wah mission certainly comes from different backgrounds, cultures and religions are so diverse that sometimes it is difficult to accept messages from da'is. However, this is not a reason not to spread the teachings of Islam and must be packaged so well. Where the theme of the da'wah mission will be a vacuum if it is not packaged interestingly. The goal is that the practical life of da'wah always grows and energizes. Because the implementation of multicultural da'wah in today's society is more functional, global and open to new things. So

that delivery packaging is also a determinant in the multicultural-based da'wah process.

Multicultural-based da'wah is not only done directly, but also through social media because currently almost all circles understand how to use it even though they are not proficient. However, the direct da'wah approach must also be carried out so that the target of da'wah is easier to receive the message. Especially for people who are elderly, they must prefer to see and listen to da'wah directly.

Given that the multicultural world has a variety of differences so that da'wah moves to know and accept diversity as part of human life. There is an Indonesian multicultural mission model that is very suitable because meeting the real needs of various groups is part of the da'wah element. Meanwhile, in multicultural life, it means inner awareness to recognize differences as part of the existence of the nation and requires nurturing to develop it.

Therefore, the delivery of da'wah in a multicultural society requires a method that is in accordance with Islam, because they must be seen, faced and treated equally. In addition, the process of da'wah approach in multicultural societies can be done by treating them fairly, peacefully, respecting people's religious beliefs, and respecting their culture.

This means that every society has its own rights and freedoms. According to Moh. Ali Aziz, a freedom, rationality and universality of

da'wah must be carried out peacefully in order to have an impact on the sustainability of Islamic da'wah in society. This can help in the application of multicultural-based da'wah to be easily accepted by the local community.<sup>11</sup>

A da'i must also have a positive image among the community, because the image of the da'i becomes very important in spreading the mission in rural areas because the nature of rural communities is very intellectual and very socially conscious. Rural communities prefer images that are in accordance with existing traditions in order to more easily accept a new understanding of Islam that is different from what already exists in the village. Because it is not an easy thing to preach in rural communities.

Village communities in their social life are very detailed because they live closely together, in contrast to urban life which is more individualistic. Da'i needs the right strategy and method to spread the teachings of Islam and adjust to the times to achieve da'wah goals. So, it is important to emulate KH Abdurrahman Wahid's multicultural-based da'wah method in the era of modernization in order to be able to give a special impression to the community.

In addition, having a multicultural-based da'wah spirit is important for a da'i. In the dynamics of Islamic learning, understanding the spirit of

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<sup>11</sup> Moh. Ali Aziz, *Ilmu Dakwah*. (Jakarta: Kencana Prenadamedia, 2017). Hal 15.

da'wah as an effort to convey sacred and noble messages sourced from religious teachings needs to be owned by da'i. In people's lives, da'wah has become part of the movement and dynamics of life, which requires a noble spirit, both physically and mentally. The spirit as the substance of da'wah at least contains two things, namely to invite goodness and prevent badness or social deviation of life.

Basically, da'wah as community education, which is practiced is not much different from the ideals of education in general. The goal is to make the moral dimension of religion an important part of the da'wah process. The da'wah process is also not always formal, but can also combine with jokes or humor so that mad'u are not bored. In addition to easily understanding the message of da'wah but also entertained by what da'i delivered because in general the target of da'wah is a person who needs entertainment.

This makes da'wah an entertaining message but also contains good religious teachings. Of course, the mastery of a da'i is important because they are stage performers who must be good at improvising to convey messages to the audience. As long as the entertainment does not violate Islamic law, it is still allowed as a way to arouse the spirit of mad'u.

Nowadays, tremendous developments occur in communication technology, which greatly affects the da'wah model. Thematically, da'wah has several models that are easy to implement in the era of

modernization, namely understanding through media, both audio, video, and reading. The existence of this model can make it easier to deepen religious knowledge that is carried out regularly and can be scheduled. Moreover, direct da'wah activities can also be immortalized online, where currently technological facilities are capable of conducting live broadcasts. Most who do live broadcasts are usually related to the commemoration of Islamic holidays, national welcoming events and others.

With a culturally intelligent approach, it is hoped that this will occur the process of spreading Islam through the cultivation of love and openness, gentleness, mutual forgiveness, always seeking wisdom, an attitude of full devotion and sharpening spiritual intelligence to always love Allah and His Messenger. Of course, with the development of science and technology, it is necessary to update the da'wah approach according to the modern model. So, the development of da'wah models and themes needs to be balanced with a rational approach so that people can accept it in the era of modernization.

From the description above, the importance of da'wah synergy to implement multicultural-based da'wah and emulate KH Abdurrahman Wahid's da'wah. A persuasive approach by respecting cultural values and customs is a determining factor in the success of da'wah, because da'wah is carried out not by force, fear and intimidation that is not in

accordance with the spirit of Islam as a religion of peace. In the context of Indonesia, which is a plural society, the previous da'i's da'wah approach model that has successfully spread Islam in Indonesia needs to be maintained and developed, so that Islamic values can remain alive in people's lives.<sup>12</sup>

Therefore, multicultural-based da'wah is an effort that must be made to raise positive awareness of cultural diversity correctly and correctly. Multicultural da'wah strategy means careful and wise planning in preaching to achieve Islamic goals. It must also consider the culture of the community as well as da'wah materials, methods and the environment where da'wah takes place so that it is easily accepted.

### **3. Manifestation of Multicultural-Based Da'wah in the Era of Modernization**

The current manifestation of KH Abdurrahman Wahid's da'wah is through media and methods that utilize technology as a means of da'wah. In fact, many Indonesian da'i or kyai even the world uses technology as a means of da'wah, such as Instagram, Facebook, YouTube and so on. Moreover, many people have recognized social media as a means of information, communication and entertainment

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<sup>12</sup> Rosidi, 2013, *Dakwah Multikultural Di Indonesia Studi Pemikiran dan Gerakan Dakwah Abdurrahman Wahid* dalam jurnal Analisis, XIII (2), hal 485.

every day. This can be an opportunity for the manifestation of da'wah according to the times.

The use of media must maintain ethics and the provisions that need to be maintained by da'i are not allowed to contradict the Qur'an and hadith, do not lead to things that are forbidden by religion and do not cause damage, can be used properly, adjust the situation and conditions in the context of da'wah, can be an intermediary to eliminate misguidance from people who disbelieve and violate religion, understand and be clear in the process of using it, be used flexibly in various conditions of mad'u, its customs, beliefs, and culture, and can be used in various time situations and circumstances.<sup>13</sup>

The combination of multicultural-based da'wah with modern media today still pays attention to ethics in use or maintaining a culture that is still developing in the community as a sense of respect for its culture. Because the use of modern media in a da'wah process is important to adjust to the times. For example, many da'i have YouTube or Instagram channel accounts as a forum for spreading Islamic teachings while maintaining ethics without offending other parties.<sup>14</sup>

Social media ethics itself aims to prevent misinterpretation of da'wah. In this study, it will carry multicultural-based da'wah brought by KH Abdurrahman Wahid which is manifested in the era of modernization. The

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<sup>13</sup> Fahrurrozi, dkk, *Ilmu Dakwah*, (Jakarta: Prenadamedia Grup, 2019). Hal 120.

<sup>14</sup> Ibid, hal 121.

method he used was the same as the da'wah method in general, namely da'wah bil-lisan, writing and deeds. However, KH Abdurahman Wahid has his own characteristics to spread the teachings of Islam, namely prioritizing the interests of the community and those mentioned in the previous discussion.

However, despite the rapid development of the times, culture must also be preserved. As explained by KH Abdurrahmann Wahid that Islam as a normative teaching that comes from God, Islam must accommodate the culture that comes from humans without losing its identity.<sup>15</sup> So, culture must be preserved and maintained while not violating Islamic law.

The meaning of KH Abdurrahman Wahid's da'wah manifestation in this study is the method or method used by him. Where from the methods used and the way of delivery is very easily accepted by the community, although sometimes the way he does is also at great risk in his life. Therefore, in the modernization era, it is necessary to apply his communication and delivery methods in multicultural-based da'wah that are easy to attract the attention of mad'unya, especially those who are still thick with their culture.

Discussing communication in preaching a da'l must use it well so that da'wah can have a good effect or atsyar for mad'u. So that communication can be built by easily getting along with everyone both

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<sup>15</sup> Abdurrahman Wahid, *Islam Kosmopolitan: Nilai-Nilai Indonesia dan Transformasi Kebudayaan* (Jakarta: The wahid Institute, 2006), h. 342.

from work, community and friends. The use of media as a means of da'wah in religious representation requires the selection of the right media, especially in a multicultural society. The media used for da'wah must be adjusted to the needs of da'wah both from da'i, da'wah messages and mad'u. Before using the media for da'wah can be done by finding out how the characteristics of the media. Each media has different characteristics.

So, da'i as the main influence in the utilization of da'wah must be able to adjust the media and methods that will be used to convey da'wah messages. In addition, a da'i must also pay attention to the condition of the mad'u when using certain media so that the material or message of da'wah can be received with full awareness. The selection of da'wah media is very important to consider so that da'wah runs as expected and does not violate ethics. Because ethics in media selection should not be ignored so as not to cause the quality of da'wah to decrease. A preacher must also have competence in religious knowledge and can be an example for mad'u. The method used must also be appropriate, as exemplified by KH Abdurrahman Wahid.

The first method of da'wah is bil-lisan, which means that da'wah is carried out by delivering orally to mad'u in the form of speeches, lectures or videos spread on social media. KH Abdurrahman Wahid in preaching often uses insinuating languages for the anxiety of his people. He uses

satire language so that the person concerned does not feel offended, so that the message conveyed can reach the mad'u properly.<sup>16</sup>

Bil-lisan da'wah provides an opportunity to preach messages according to ability and interest so that the purpose of communication becomes effective and efficient. The effectiveness of bil-lisan da'wah is whether the religious lectures conducted by da'i have real benefits or are just verbal information that has little effect on the object of da'wah. Oral da'wah can be effective, it can also be ineffective or less effective..<sup>17</sup> It depends on how the da'i conveys da'wah to the mad'unya.

Da'wah bil lisan practiced by the prophet SAW is Islamization in speech. The obligation to explain the principles and essence of the teachings of Islam to the people through a dialog conducted between two or more people directly to understand, exchange their thoughts, and contain the conclusion of the da'wah. However, the current method of da'wah bil-lisan can be done with social media, namely by making da'wah videos and then uploading them on social media.

The second method of da'wah is da'wah with writing. Da'wah with writing can be through books, magazines, newspapers, and so on. In addition, da'wah with writing can also be packaged by writing captions on social media or also through blogspots. The existence of da'wah writing

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<sup>16</sup> Faizatun Khasanah, 2019, *Metode Dakwah Gus Dur dan Revolusi industri 4.0*, Jurnal Al balagh, 4(2). Hal 329

<sup>17</sup> Munzier Suparta (edt), *Metode Dakwah*, (Jakarta: Prenada Media Group, 2013).37.

on online media can help mad'u to re-read at any time to understand more deeply. However, it must still prioritize ethics and not offend others because today almost all groups understand the use of media as a means of information, especially in a very intellectual multicultural society.

Next is the method of da'wah by action or action. This means that da'wah is not only done by speech or writing. Speech without being supported by action is sometimes doubtful, especially in the delivery of Islamic teachings. The importance of direct action is easier to attract mad'u to more easily understand the content of the da'wah message. For example, preaching in a multicultural society is by teaching coexistence without discriminating, respecting culture by being kind without denouncing the culture and so on.

Meanwhile, the manifestation of da'wah with behavior as carried out by KH Abdurrahman Wahid where he acted and went directly to defend his community. With deeds or actions as a realization of good and true understanding and awareness because it causes behavior based on Islamic teachings. So that the values of Islamic teachings are truly integrated and reflected in human life.

For multicultural communities, direct action can attract more attention to better understand the delivery of Islamic preaching. Where the rural world has a cultural value system (moral rules) that binds and is practiced by its citizens in conducting social interactions. So, without

action it will be difficult to understand deeply.<sup>18</sup> Therefore, the application of multicultural-based da'wah with the various methods above must still prioritize the cultural rules that the community believes in. By continuing to respect all the diversity of Islam and respecting the cultural creations of the community will have a positive impact on its da'wah. Moreover, as far as the developing tradition does not tarnish the principles of humanity, it can be maintained and preserved as Indonesia's cultural heritage.

## **Conclusion**

From the results of the above research, the researchers concluded that in realizing multicultural-based da'wah in this modernization era while still using appropriate da'wah methods. Where multicultural-based da'wah is more identified as directed at rural communities because they are still thick with their culture. However, it cannot be denied that the development facilitates human activities, whether communication or seeking information. Therefore, to avoid disputes and divisions between people, the dissemination of information, especially in religion, must be in accordance with reality.

In addition, the importance of the role of da'i to implement the concept of multicultural-based da'wah brought by KH Abdurrahman Wahid where he preached by respecting the culture of the community and defending the oppressed community. This is one of the strong keys in

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<sup>18</sup> M. Qomaruddin, *Pengantar ilmu Dakwah*, ( Jakarta: CV. Penerbit Qairi Media, 2019). Hal 58

achieving the success of multicultural da'wah in the era of modernization. The synergy of da'i to develop KH Abdurrahman Wahid's method is something that must be strengthened, but still adapts to the times, namely utilizing social media as a means of da'wah bil-lisan, writing and deeds by respecting the culture of the community.

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