INCLUSIVE DA'WAH METHODS IN THE MILINEAL ERA

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ABSTRACT

Da'wah with an inclusive method in the current milineal context needs to be done considering that Indonesian society is very plural and the problem situation is far different from the past. This is the importance for the sake of Islam itself so that Islam is no longer preached single. More than that so that Islam still exists in accordance with the statement of the Prophet Muhammad: "al-Isla> m Yu'la> wa La> Yu'la> 'Alaihi" (Islam is a high religion and cannot be exalted by others) and according with jargon al-Isla>m S}alih li Kulli Zama> n wa al-Maka>n (Islam is good in all dimensions and places). Da'wah with an inclusive approach certainly necessitates the existence of a new methodology which contains multi approaches so that da'wah can be observed by all components of society and does not lose its relevance. Da'wah with various approaches so that Islam can be comprehensively understood and Islam becomes increasingly rich in meaning. Islam is preached singly as well as narrowing the scope of Islam itself. The use of preaching by the inclusive method in the future is very much expected by missionaries and preachers because this inclusive da'wah model is still rarely carried out even though the propaganda of this model contains messages of religious dialectics (Jida>l H}asanah) so that da'wah is not exclusive.

Keywords: da'wah, method, inclusive

INTRODUCTION

The Prophet Muhammad saw in his time as a Muffasir and at the same time a single preacher in broadcasting Islam to his people. He is seen as the owner of full authority to promote Islamic understanding and give direct answers to the problems faced by Muslims which are related to the relevance of Islam in daily life, such as the laws of Worship and Muamalah. Islamic da'wah in the hands of the Prophet Muhammad saw was not yet mixed with new understanding and maintained from the polarization system of diversity of thoughts. In this situation Islam and Muslims are normal and without tension.

The relevance of Islam in the current milineal context where the problem is far different from the time of the Prophet Muhammad, then Islam is no longer singled out, Da'wah Islam requires the existence of a universal methodology so that Islam as *S}a>lih}u li Kulli Zama>n wal Maka>n* does not lose its relevance. Islamic wisdom cannot be monopolized by anyone and any group. Islam is still one if seen from the sources of trust in the sacred text, but Islam in its reality order needs a lot of interpretation, the more Islam is interpreted from various dimensions, then Islam will have a higher quality of existence. Islam must be positioned as a project of hope that is never exhausted for humanity in every phase of history. Islam is like an endless ocean, the more it will be approached even further. So in preaching there needs to be a multi-approach so that da'wah can be observed and accepted by all components of society. History has witnessed the difference in interpreting Islam that took place a quarter of a century from the time of the Prophet Muhammad. Mutual disputes, even half-heartedly shed blood among the Islamic community. Unforgetable black cases were three of the first four Caliphs killed. This event has given rise to Islamic polarization, there is the Islamic Khawarij, Islamic Murjiah, Islamic Qadariyah, Islamic Mu'tazilah, Islamic Jabariyah and Islamic Asy'ariyah (Nasution, 2006). Each of these streams disputes

each other in positioning Islam in the theological perspective, even penetrating into the area of political Islam. These classical Islamic schools have had a major influence on the journey and dynamics of subsequent Islamic thought.

A century later after Islam spread to various regions of the world, the birth of the Sunni School and the Syiah School. In the Sunni School are born great schools as we know Maliki School, Hanafi School, Syafi'i School, Hambali School and many other schools. Hadratus Shaykh KH M. Hasyim Asy'ari as a figure and founder of NU as often quoted by Nurcholish Madjid (alm) mentions thousands of differences of opinion in the four schools in the field of Islamic Fiqh. The difference of opinion between Imam Hanafi and Imam Malik is not less than fourteen thousand problems. The difference of opinion between Imam Shafi'i and his teacher Imam Malik is not less than six thousand problems, so also between Imam Ahmad Ibn Hanbal and his teacher Imam Shafi'i there are there are a lot of differences and differences in understanding, but they all remain friendly and gather brotherhood without swearing or misleading, let alone mutual affection (Asy'ari, 1992). The difference between Islamic interpretation and the changing times continues to spread from Islamic Theology, Islamic Fiqh, Islamic Politics to Islamic Sufism. Islamic mysticism gave birth to two schools of thought namely Sunni School and Falsafi School. These two schools cannot be separated from different approaches in interpreting Islam esoterically (Anshor, 2008).

In Indonesia we know two major organizations of Islam, NU and Muhamadiyah in some ways these two organizations often experience differences in understanding of Islam, this is because of different methods and sociology in legal decision making. The development of Islamic interpretation found its momentum when Islamic thought emerged with diverse trend variations, there were fundamentalist Islam, Traditionalist Islam, Reformistic Islam, Post-traditionalist Islam. Another version mentions Revivalist Islam, Moderanist Islam, Neo-revivalist Islam, Neo-modernist Islam, Liberal Islam, and another Islam will emerge (Nata, 2001).

This trend of Islamic thought has contributed to the interpretation and understanding of the relevance of Islam to Muslims and this is evidence that Islam is not singular, multiple interpretations, Islam is open to be accepted and interpreted by anyone in accordance with the times and social environment. The door of Ijtihad to interpret Islam is wide open. Islam is born not just for the past, Islam is always there before us, Islamic values are the values of the future, therefore there is no monopoly in Islamic da'wah. Da'wah Islam belongs to anyone, because Islam is for anyone. According to Mukti Ali, Islam is not a mono-dimensional religion and Islam is not a religion based solely on human mystical intuition with God, this is only one part of many dimensions of Islam. Islam can be interpreted in various approaches, Islam can be studied with an interdisciplinary approach so that Islam can be comprehensively understood and Islam becomes increasingly rich in meaning (Thahir, 2004). Islam is interpreted singly, it will narrow the scope of Islam itself, which in turn will derail the statement of the Prophet Muhammad: *"al-Isla>m Yu'la wa La> Yu'la 'Alaihi"* (Islam is a high religion and cannot be elevated by others).

The attitude in proselytizing that needs to be put forward is wisdom in responding to different communities and the attitude that needs to be shunned in preaching is the attitude of Superior, this attitude will give birth to excessive concentration of self and self and look down on other communities that understand differently. The danger of this attitude will cause Da'wah's monopoly to blindly feel that he is most worthy and considers the only person who deserves to accept Islam. Even consider da'wah to be the most correct. Often the type of penda'wah like this only wants to acknowledge the truth of the da'wah from their own group or group, even other people are forced to follow the results of the truth of their da'wah. Prudits of da'wah from other parties are seen as heretical and unbelievers do not stand on the truth.

The paradigm of da'wah that needs to be put forward in addressing differences and interpretations in religion is to raise a critical attitude, be dialogical and open to accepting the truth of others, as well as our courage to open ourselves to differences, but also at the same time dare to be enriched by others even if difference. The difference between the Ummah is mercy, as long as the difference is not packaged in the form of politics and power can be dangerous. Differences in interpretation or improper understanding continue at the level of hostility which results in hostility. There is no need for victims to

arise again because of differences in understanding. So this is where the need for packaging is based on universal methodology use.

One of the keys to changing the paradigm of the world in the milineal era is to change the perspective of theology, no longer using the normative theological approach, because it is full of doctrinaire and coercion, regardless of differences and diversity. The theological approach that is used by everyone will certainly have an effect on their attitudes and actions, and will even influence the method of proselytizing and the results of their da'wah. Likewise, the da'wah methodology approach is very influential in proselytizing, if the da'wah methodology still uses normative-doctrinal approaches, it is possible that the results of his da'wah produce a narrow Islamic understanding. This is where the necessity of completing the da'wah methodology is universally so that Islam is given to the public to bring mercy and not to be "naughty".

OVERVIEW OF HARDLINE ISLAM PHENOMENON

The momentum of the fall of the New Order regime in 1998 was not given a chance by the "hardline" Islamic groups to re-appear and rise to fight for ideals that had not been successful because during the 32 years the New Order came to power it was not accommodating and always marginalized this group. The presence of this group was marked by the establishment of a structurally based Islamic movement by establishing political parties based on Islam in its line of struggle, but in the competition the political struggle always suffered a failure or defeat in the electoral field with the Secular Nationalist Party, because the lines seemed to emphasize the symbol rather than substance. Furthermore, hardline Islamic groups established a culturally based Islamic movement marked by establishing Islamic organizations. As long as the authors review in some literature, culturally based hardline Islamic groups can be grouped into six terms. The following is a description of the hard-line Islamic group:

First, the term Islamic militant movement (Schwarz, 1999). This group always scheduled the romanticism of past history with the demands of Islamic aspirations such as calling for the implementation of the Islamic Sharia as a whole and comprehensively in various aspects of social life and nationality and so on. This view because implementing Islamic law is a collective obligation and responsibility of every believer. The group is also seriously calling on Muslims to return to the Jakarta Charter which has become the first constitution to be endorsed by the founding Fathers of the founders of the Indonesian nation. In addition, this group's Islamic movement carried out social actions to eradicate immoral places, such as brothels, bars and gambling, because the police were seen as slow in handling social diseases. their last. The expression of the movement often takes violent actions, destroys residences, places of worship, and sometimes physically injures other groups of people who have different views.

Second, the term anti-liberal Islamic group movement (Hefner, 2001). This group strongly opposes liberal-based Islamic groups, because the Liberal Islamic group is deemed to have deviated too far from the khitah of the Koran and As Sunnah which has become the view and basis of human life that should not be engineered by interpretations beyond human capabilities, while Liberal Islam too daring to interpret the Koran with a methodology taken from the West so that the meaning of al-Quran is distorted and reduced. The group has not agreed since 1990 with the Ministry of Religion program led by Munawir Sjazali to send IAIN Scholars to famous universities in Amarika and Europe, because this country is seen as having produced a lot of secular and liberal thinking.

Third, the term Islamic extremist group (Al-Jabiri, 2001). This term was put forward by Yusuf Qardhawi (Al-Qardhawi, 1402). This group usually likes to cross and fight against moderate Islamist groups. Muhammad Abid Al Jabiri shows the differences of extreme Islamic movements in the past with contemporary times. If past extremist movements practice extremism in the aqidah order, contemporary extreme movements carry it out on the level of sharia by fighting moderate schools (Zada, n.d.).

Fourth, the term "scripturalist Islam" is often referred to by R. William Liddle, scripturalist Islam is a group of Muslims who do not see themselves as involved primarily in intellectual activities which try to adapt the messages of the Prophet Muhammad and the meaning of Islam into social conditions in towards the end of the twentieth century, according to them, the messages and meanings were mostly

clearly contained in the qur'an and Hadith, and only needed to be applied in life, therefore, they tended to be oriented to the Shari'a (Woodward, 1999) .

Fifth, the term Fundamentalist Islamic group, this term is used by Oliver Roy. This group seeks to restore all matters, both worship affairs and muamalah, which should be based literally on the Qur'an and the Sunnah of the Prophet Muhammad SAW literally regardless of the changes that occur (Roy, 1994).

Sixth, Islamic Sharia, this term was put forward by Haedar Nashir, this Islamic Sharia group holds that Islam in the time of the Prophet and afterwards was like a friend, a tabiin or a generation of salaf as an ideal type that must be absolutely and literally revived in the present era without reformulation. The Sharia Islamic Group views the abolition of seven words in the 1945 Jakarta Charter as a form of betrayal of Muslims (Nashir, 2007).

Islamic community organizations with these six terms substantially have similarities in addressing religious understandings that seem exclusive, symbolic, literalist, and rigid and even expressing their lines of struggle often taking actions with a violent approach to parties who differ in their views on interpreting Islam. This textual-literalistic understanding will cause serious problems. First, the emergence of truth claims. That is, the truth no longer belongs to all religions, tribes, races, groups, schools and schools, but is perceived and limited by and for its people. Second, the emergence of interpretive monopolies. This tendency is a logical consequence of truth claims which causes the birth of sacralization against religious interpretations. Third, the emergence of violence in the name of religion. The first and second impacts are the character of the sacralization of religious doctrine and dogma. While violence and radicality are a continuation of the social context which in reality impoverishes certain religious communities (Rachman, 2010).

In the history of classical Islamic theology, the emergence and existence of radical or radical groups among Muslims is not entirely new. During the time of the khalifah Ali RA, a Khawarij sect emerged, this school was different from other schools such as the Shia, Murjiah Ahlu Sunnah Wal Jamaah, both the style and the line of struggle. The Khawarij sect in the view of the Kalam expert said that this sect is hard-acting and literal in understanding the Qur'an. This flow emerged in the seventh century AD due to a conflict between Ali bin Abi Talib and Muawiyah bin Abu Sufyan, Governor of Damsik. Initially the Arabs from badui did not agree with dispute resolution through arbitration and did not resolve it by returning to the Qur'an, because the Qur'an was considered the most complete provision, they said "there is no law except by the law of Allah," while Ali and Muawiyah in deliberation does not originate with the Qur'an and they claim kafir.(Al-Syahrastani, 1967).

Klimak from the conflict between Ali and Muawiyah bin Abu Sufyan which was considered far from al-Quran according to the hardliners led to the murder of khalifah Ali Ibn Thalib by hardline Muslim groups after his dawn prayer on Friday, 17 Ramadhan 40 H, the murderer was Abdurrahman ibn Muljam, even though this person included devout Muslims, fasted fast, and did not memorize the Qur'an. The next development of the hardline Islamic group began with a political nuance developing into an ideological nuance that understood the Khawarij. Harun Nasution as an expert in Islamic Thought stated that the characteristic characteristics of the Khawarij school are that it is easy to idolize people who are not part of them, the true Islam is Islam that they understand and practice, Islam as understood and practiced by Muslims outside them is not true, Muslims who are lost and have become infidels need to be brought back to true Islam like Islam which is understood and practiced in their view, because the government and scholars who do not agree with them are misguided, so they choose the Imam of their own class. Priests in the sense of religious leaders and government leaders, they are fanatical in understanding and do not hesitate to use violence and murder to achieve their goals (Nasution, 1995).

Yusuf al-Qardhawi, said that the characteristics of the extremist Islamic movement are fanatical in one opinion and do not acknowledge other opinions, most people oblige humans to do something that is not obligatory of Allah on them, to make things that are not right, rough and hard , it is bad for people to understand different people, and fall into the abyss of the doctrine of disbelief against other groups that do not agree(Alwi, 1992). These characteristics have substantial similarities with the phenomenon of hard-line Islam that developed in Indonesia, because basically the development of the thinking of Muslims today, both religious understanding and line of struggle cannot be separated from the metamorphosis of the spirit of classical Islamic thought.

The emergence of social upheaval due to understanding Islam in a formal textual and legal manner resulting in extreme attitudes and limits. Even though the Qur'an does not legitimize the slightest attitude and attitude that goes beyond the limits. Research by Abdul Wahab Khalaf (1956), an Islamic legal methodology expert (Ushul Fiqh), regarding legal verses explains that the number of Al-Quran verses that contain strict legal provisions is only about 5.8% or as much as 368 verse only, while the largest number actually contains universal values, such as justice, love, peace, and freedom which are all religious moral messages that can be used as a guide in the life of society and state. Yusuf Al Qardawi's view, the Qur'an does not order a firm and harsh attitude, except in two places, first, in the midst of a battlefield, when dealing with an enemy, that is at the time of the right strategy requires a firm and hard attitude when dealing, but remain and set aside soft feelings after the end of the war. Second, in the context of implementing legal sanctions for those who have the right to receive them, and should not be gentle or soft in enforcing legal supermacy for the sake of justice in this world (Alwi, 1992).

Said Aqil Siraj mentioned there were three attitudes categorized as crossing the line. First, *"Ghuluw"*, which is a form of human expression that is excessive in responding to a problem that manifests itself in an attitude beyond the limits of humanity. Second, *"Tatharruf"*, which is an excessive attitude due to emotional impulses which has implications for excessive empathy and outrageous cynicism from society. Third, *"Irhab"*, this is too worrying because it might justify violence in the name of a particular religion or ideology. Irhab is excessive attitude and action due to religious or idiological impulses (Siraj, 2006).

INTERDISCIPLINARY DA'WAH METHOD

Islamic teachings are of two important meanings, first, Islam as a doctrine and teaching contained in the holy books, and second, Islam as the actualization of the doctrine contained in history. Nurcholish Madjid formulated Islam with two other meanings, first, with the term Islam Doctrine, and second, Islam Civilization. Islamic doctrine is Islam which consists of a set of ideal teachings in the form of revelation revealed to the Prophet Muhammad, which is then compiled in the books of the Holy Qur'an, while Islam civilization is Islam which is practiced by its adherents who have historical properties, namely historical experiences in human life (Madjid, 1992).

While Sayyed Hossein Nasr used the term Islam with ideal Islam and Islam Reality (Nasr, 1984). While according to Amin Abdullah religion has two elements, namely the element of sacredness (taqdi> s al-Afka> r ad-Diniyyah) and profane (*Mu'a>malah ma'a an-Na>s*) (Nasr, 1984) . These two elements, if linked to Islamic studies, the al-Qur'an and al-Hadith are the first elements. Aside from these two things, it can be called a profane element. The element examines these two elements. Amin tried to offer a philosophical approach. This approach according to him has the nature of scientific, inclusive, and open. Of these three traits, it seems very appropriate to make philosophy as one of the approaches in Islamic studies (Abdullah, 2000).

Religious doctrines are ideal in wanting their adherents to practice these doctrines in their best form. But in practice and in reality, often the experience is conveyed by some scholars far from the ideal form that the religion wants. Therefore, religion is often shown by some Dai to show religion as a double-faced, in the sense that, the manifestation of the experience of the teachings of a religion differs greatly from the teachings actually desired by religion itself. All religions, for example, call for peace, unity and brotherhood. But at the level of experience he appeared as a fierce, violent force, a disseminator of conflicts, and even infrequently led to war (Effendi, 1978).

The double face is seen, first, in the doctrines of religion itself, namely the call for salvation coupled with the obligation to invite others to safety, every religion has both sides, and from the side that is called later, usually, conflict and violence occur. In short, religion when delivered by penda'wah always promises peace and calls for salvation, but at the same time in praxis governance often causes violence. Occasionally he could be a unifying factor, and at other times he could tear the unity he recommended himself (Muhammad, n.d.).

The occurrence of internal conflict in the religious community, because religion is claimed and understood only at the level of one aspect, namely in the order of sharia religion or formal religion, who are familiar with differences, especially language (scripture) and human mediators (Apostles and

interpreters) If religion is conveyed and understood at the level of this sharia, then each of the Ummah will surely recognize that this is all. Because of the claims of their respective absolutes, religious people are also the most vulnerable community groups with conflicts between people, conflicts that are also often absolved (Mas'udi, 1993).

The source of the emergence of religious radicalism in various places is inseparable from those who have narrow religious understanding. Penda'wah in conveying the essence of religion should go through various approaches. So to avoid religious radicalism, universal religious study is needed. To submit and understand Islam universally is not easy and the approach does not only use one approach, but understanding Islam needs to use various approaches so that Islam becomes rich in understanding and interpretation. Thus Understanding and giving Islam properly can be taken several ways: First, Islam must be learned from original sources, namely the Qur'an and the Sunnah. Misunderstanding Islam is because people only know him from some of his scholars and adherents who have been far from the guidance of the Qur'an and Sunnah, or through the introduction of the books of fiqh and Sufism whose spirit is not in accordance with the times. Second, Islam must be studied integrally, not partially, meaning that Islam is studied thoroughly as a unified entity. Understanding Islam partially will endanger, will cause skepticism, doubt, and uncertainty. Third, Islam needs to be learned from the literature written by the great scholars, because in general they have a good understanding of Islam, that is understanding that is born from a combination of deep knowledge of the Qur'an and Sunnah with the experience faced at this time . Fourth, understanding Islam must not only be approached from one approach, because it will cause unrest. For example, looking at Islam from the point of view of jurisprudence alone, this will lead to the consequence that everything beyond that is less important. Likewise, if understanding Islam only from its historical point of view or its social course will result in looseness of religious norms because they are always associated with the socio-cultural reality of its adherents (Buchori, n.d.).

Therefore Mukti Ali proposed a number of ways, first, know who Allah is as the God of worship, second, study the scriptures, third, study the person of the Prophet Muhmmad saw, fourth, examine the atmosphere and situation in which the Prophet Muhammad rose, fifth, study prominent people such as the faithful companions of the Prophet. So, if we want to get a picture of Islam universally, then we must do it from a variety of approaches, such as approaches from revelation and hadith texts, history, law, systems of norms, sociology, anthropology, philosophy, education, economics, and science. But unfortunately, some Islamic reviewers have a crucial problem when understanding Islam, namely methodological problems, this is according to Harun Nasution caused weaknesses among Muslims in studying Islam comprehensively is not mastering the methodology (Nasution, 1994). This weakness is increasingly felt, where some Muslims, especially in Indonesia, according to Nurcholish Madjid do not become producers of thought but only become consumers of thinking (Madjid, 1997). So, the weakness of some Islamic reviewers is not in the cognitive minus of the deepening of knowledge, but more on the methodological aspects when the material is delivered or in the assessment.

The da'wah methodology in an interdisciplinary way to spread Islam universally also begins with the reconstruction of the transcendental-speculative Islamic theological perspective, which has been attached to most Muslims. Discourse like this is felt to be too "skyrocketing," theological-philosophical, and too busy with divine-theoretical debates and discourses. This can be seen, for example, "Is God a Substance or Character? Does God have absolute or limited will? Is the Qur'an permanent or new? etc. Because the issues raised by the mutakallimin do not touch aspects of everyday human real life, such as issues of democracy, structural poverty, injustice, oppression, religious conflict and a range of other issues, the Islamic theological doctrines are considered not "down to earth" or not empirical historical. Mode of thought, speaking of God, there or in the "sky", but not linking it to the issue of universal humanity here or in the "earth", has reduced the spirit of the Qur'an, which Muhammad Iqbal and Fazlur Rahman said to be empirical-historical (Iqbal, 1981).

Realizing this objective condition, it is time for a new paradigm of Islamic theological discourse that defines God with its various attributes. In the context of the "earth" -an. Such a theological model, in the beginning, was actually pioneered and exemplified by the pre-mutakallimin classical century, in this case the idea of divinity which they formulated was the answer to the problem faced by the people at that time. However, in its development, because their arguments were inspired more by Greek

philosophy, (due to their contact with the Greek philosophical tradition of Hellenism, and not as a result of the social-empirical Qur'anic spirit), the "theological" patterned theological discourse was not avoided (Thahir, n.d.).

In this milineal context, one approach that can be used as a new paradigm to shift theological-philosophical doctrine of Islamic theology is a functional approach. This approach according to Daniel L. Pals, in terms of religious discourse (read: theology) adheres to the assumption that theology is not enough just to show how he caused his followers to believe in their faith as a truth. Theology must be able to explain how faith "works", how it functions and how it can exceed the intellectual level in human effort in every condition in meeting their needs (Pals, 1996).

In other words, in the classical Islamic theology discourse, the Da'is are not enough to just show and prove to Muslims that the beliefs of theological beliefs, both Muktazilah and Ash'ariyah are true beliefs. Or, even more extreme, it is not enough to just show and prove (both with the arguments of the Qur'an and the broad arguments) that the Muktazilite doctrine is more rational than Ash'ariyah; but more than that, Da'is must be able to show how the belief about the truth of these two or rational schools and whether or not their two theological systems work, function and can exceed the intellectual level and are not trapped only in the realm of theoretical debate, but touching aspects of needs social people everyday. Here, the consumption of people's theology is not on how Mu'tazilah and Ash'ariyah look at God, such as whether he is a substance or trait and so on, but how the substance and nature of God are functioned.

This is what Van Peursen meant, (Peursen, 1998) that the model of the functional approach is not based on what the question is, but how it is. For example, not whether God is One in Substance and Nature or not; whether God is absolute will or not absolute will, but how oneness and absolute absoluteness of God. If the first question, what has the tendency to place God as One and absolute will, but does not have empirical-historical implications, in a sense, all the questions are only directed to God alone (theocentric), then the second question, how to contain historical empirical meaning, because involving the values of oneness and absolute absoluteness of God in various human activities (anthropocentric). For example, without having to get stuck in the debate about whether the system of thinking is Muktazilah and Ash'ariyah rational or not, by believing that God is One and absolute will, all beings other than God, including humans themselves, are relative or uncertain. All forms of absolutizing human values, whether done by someone to himself or to others are contrary to the principle of Godliness and absolute will of God. In other words, this principle requires that there is nothing single and permanent in human life; there are only spells and uncertainties. All forms of human social life arrangements that do not necessitate diversity, diversity and temporality (both in political aspects, for example, by giving birth to absolute power, in the economic aspect, by carrying out monopolies and conglomerations, in the aspect of religion, with its exclusiveism and truth claim) is contrary to the logic of the Almighty and the absolute will of God (Thahir, n.d.).

Attitudes that need to be highlighted in preaching and in religious relationships so that religious radicalism does not arise is by using a religious inclusiveness approach, (Hidayat, 2006) that Islam is an open humanitarian religion, which by Frans Magnis Suseno, is considered important, because according to him often the Da'is and the clergy tend to humiliate humans for the sake of the whole of God. In fact, by lowering the degree of creature, it is impossible to separate God. Faith and respect for humans do not compete with each other, but strengthen (Madjid, 1992). Inclusive theology according to Nurcholish Madjid will provide a formulation that Islam is an open religion. The principle of Islam as an open religion is that it rejects exclusivity and absolutism, and gives high appreciation for pluralism as a reality that has become the will of God (Mas'udi, n.d.).

Theology so far seems to have been finalized by some Da'i so far in an exclusive theological framework, which considers that; the truth and truth and salvation of a religion and community, become a monopoly of certain religions and communities. While other religions and communities are enforced and even set other standards that are completely different: "wrong and therefore lost in the middle of the road, this has been destructive to the state of mind in most of the ummah, the perspective of a community towards other communities, using a perspective religion and community itself, without leaving the slightest room for tolerance to empathy, especially sympathy: "how other people view religion and their own community (Sukidi, 2001).

Inclusive theology is basically in line with the concept of Tawheed teaching egalitarianism, namely that all human beings in terms of their dignity are the same. No one from a fellow human being has the right to demean or master other human dignity, for example by imposing his will and views on others. In fact, even a messenger of God has no right to force it. The attitude of coercion against others is a form of confinement or slavery whose consequences give birth to the form of tyrant versted interest (Madjid, 1995). This form according to Cak Nur must be eliminated, because the tyrannical system will naturally destroy human dignity. the Qur'an, through the stories of the Prophets according to Cak Nur, demonstrates so much resistance to this tyrannical system, for example. The story of Prophet Moses in his opposition to Pharaoh as a personification of tyranny and authoritarianism (Madjid, 1995).

To dissect Islamic teachings indeed a methodology is needed. The right methodology in understanding Islam will bring complete and integral understanding of the teachings of Islam itself. Philosophy is an alternative methodology in understanding Islam, the philosophy methodology here is not on philosophical ideology such as ideology or schools (rationalism, existentialism, and spiritualism, etc.), this philosophy contains a closed, exclusive, and static nature. The closed way of thinking is usually forgetful about the limitations and shortcomings inherent in itself. The model of the philosophical approach according to Amin Abdullah is a "scientific", "open", and "inclusive" philosophy that is appropriate and suitable to be brought to the surface and reappreciated to help solve contemporary religious problems. The philosophical approach here, Amin Abdullah said, is aimed at seeking scientific clarification of the relationship between fundamental "ideas" about religiosity and the concrete reality of experience and practice of human religiosity in the historical-cultural region (Abdullah, n.d.).

Philosophy as a scientific methodology, at least, is characterized by three characteristics, first, the approach, study, or study of philosophy is always directed at the search for and formulation of ideas or ideas that are fundamental in various problems. Fundamental ideas or thoughts are usually translated by philosophical technical terms as "al-falsafatu al-Ula", "substance", "essence", or "essence". Fundamental thinking is usually very general and abstract. Second, the introduction and deepening of issues and fundamental issues can form critical thinking. The search for essence and substance, training a person, and also a group not to be easily trapped and shackled by historical-cultural interests whose time response is only temporary, however valuable the importance is. Understandably, if the opportunists, politicians in the area of low politics in particular and those who maintain the status quo in general are not very fond of such a philosophical way of thinking. Philosophical and scientific approaches generally always prioritize mental attitudes that are "intellectually neutral" (read: not value-neutral), "take distance" or do not quickly side with certain interests in certain interests. Neutrality here is in a positive sense, that is, it is not easy to quickly get trapped and support certain interests that are historically-empirical (the language of religion always refers to it as "worldly interests") which always lies behind the sharing of human activities (Abdullah, n.d.).

Third, studies and philosophical approaches that are thus, will automatically form a mentality, way of thinking and personality that prioritizes intellectual freedom, while at the same time having a tolerant attitude towards different views and beliefs and free from dogmatism and fanaticism (Abdullah, n.d.). These three principles always color the philosophical discourse as a distinctive scientific methodology. This type of approach is what distinguishes sociology, anthropology, psychology and history. The falaisuf approach in that sense distinguishes it from the approach of a cabinet minister, politician, psychoanalyst and personal advisor, and even distinguishes it from the approach used by theologians or religious leaders in general who usually always put their own groups first.

With such attitudes and views, the scientific approach to philosophy always gives the wind - at least theoretically to open up new possibilities and choices which are sometimes very difficult to emerge from practical scientific disciplines and established socio-political conditions. It is not wrong if the philosophical approach is sometimes dictated as a radical, rational, critical, reflective and argumentative approach because in solving problems and conflicts there is always a generality that is carried out by advocates of certain existing socio-cultural interest groups (Abdullah, n.d.).

CONCLUSION

From the description above it can be concluded that the teachings of Islam when delivered by the Da'is do not contain monodimension, but Islam is a multidimensional teaching. Islam is not a religion based only on mystical intuition or human law and is limited to only the relationship between man and God. This is just one of the many dimensions of Islam. Understanding Islam only from one angle will lead to uneasiness in assessing Islam, as if Islam contains only one angle and understanding Islam in one corner can lead to religious radicalism.

The Da'is are required to understand Islam universally so as not to cause a narrow understanding among the listeners. One of the reasons for the rise of religious radicalism is that religion is introduced with a narrow approach. The root of religious radicalism arises from a narrow and partial understanding of Islam, so for the solution, it is necessary to methodology of Islamic proselytizing in multidimensional aspects, starting from reconstructing its theological perspective, namely from an exclusive perspective to become an inclusive perspective and to study universally needed methodology. The right thing is to determine the methodology. Philosophy is needed in order to find the deepest aspects of human relations with God with all its general and free metaphysical thought. Another aspect of universal da'wah methodology is the problem of human life on this earth. So the Da'is need to study the methods needed related to the human sciences. With this perspective Islam when it is said is no longer a single face, meaning that Islam is not solely in matters of divinity, belief, belief, faith, and so on. but has many faces. The aspect of divinity as a vertical aspect between man and God turns out to also have a close relationship with historical-cultural issues, which are also a necessity of human life, so Da'is need to master other approaches such as sociological, historical and anthropological methods so that religion Islam is no longer normative, but also functions in various realities.

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