ISLAMIC PROPAGATION
MOVEMENT ON NATIONALIST PARADIGM

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ABSTRACT: *The Indonesian nation is independent and was formed by the contribution of scholars who preached with a high sense of nationalism. As the largest Muslim country, Indonesia has an important role in the Islamic world, so that its position is taken into account. Both have an important role and support each other. This article is a literature review that discusses the Islamic propagation movement nationalist paradigm using a qualitative approach and literature study methods. The Islamic propagation (da'wah) paradigm defined in this article is the fundamental view, framework and rationale used in preaching. Based on the movements carried out by the perpetrators, the paradigm is classified into three, namely the tabligh paradigm, the community development paradigm, the harakah paradigm and the cultural paradigm. One part of da'wah with a cultural paradigm, namely national da'wah. National da'wah in Indonesia has the following characteristics: 1) National da'wah must accommodate differences in backgrounds; 2) National da'wah must be based on the pillars of nationality, and 3) National da'wah upholds the universal and eternal values of Islamic teachings.*

Keywords: Da'wah, Paradigm, Nationalism

A. Introduction

The Indonesia nation is a nation consisting of various tribes and ethnicities or in another sense is a diverse nation. From Sabang to Merauke, various cultures and customs have made Indonesia a country of color. From a geographical perspective, Indonesia is an archipelagic

country consisting of five large islands, each of which has its own uniqueness. Because of this diversity, Indonesia is known as a plural (diverse) country. This description is referred to by the British historian, Furnival in the article Atmaja (2020) published in the Journal of Dakwah Risalah entitled Pluralism Nurcholis Madjid and Its Relevance to Contemporary Da'wah Problems with the term plural society. Pluralism or diversity in Indonesia is not only in culture and customs, but also in terms of beliefs that require the Indonesian people to have a sense of religious tolerance, to fellow religious communities and between religious communities. Not only that, many religious conflicts have occurred in the Indonesian nation due to the absence of the government.[1]

This resulted in the majority of the Indonesian nation separating between two things, namely nationalism and religion. [2]In fact, there were many Indonesian heroes who contributed to Indonesia's independence, such as Hasyim Asy'ari , Ahmad Dahlan, Mas Mansur and others. [3]Until now, in the realm of research on nationalism and religious figures, it would be very easy to find national cleric figures discussed in national and international articles. An example is research on the concept of nationalism of Quraish Shihab which refers to the interpretation of Al- Mishbah , [4]KH. Abdurrahman Wahid on the state philosophy of Pancasila, the strong national passion and Buya [5]Hamka's love for the motherland.[6] Basically, Indonesia still has many religious leaders who also have a high passion for nationalism.

Nationalism is a school of thought that has declared to the state and nation to always be loyal to each individual, so that there is a very deep feeling in a form of bond that cannot be separated from their homeland with various differences ranging from socio-cultural traditions until the official leader in his area through the history with fluctuating power.[7] Da'wah and nationalism are not contradictory. The Indonesian nation was formed by the preaching of Islamic scholars who had a high sense of nationalism. In addition, as the largest Muslim country, Indonesia has an important role in the Islamic world, so that its position is taken into

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[1] Agus Riyadi, Zulfikar Ganna Priyangga, and Mustolehudin Mustolehudin, 'Islamic Da'wah and Nationalism: A Case Study of AR Baswedan's Nationalism Da'wah', *Journal of Dakwah Risalah* , 32.1 (2021), p. 2

[2] Anja Kusuma Atmaja, 'Nurcholis Madjid Pluralism and Its Relevance to Contemporary Da'wah Problems', *Journal of Dakwah Risalah* , 31.1 (2020). p. 108

[3] Muhammad Nurhuda and Nurullina Wahidatus Salam, 'Dakwah Nationalism KH. Much. Imam Chambali', *Alhadharah: Journal of Da'wah Science* , 21.1 (2022), p.49

[4] Agus Mukmin, 'The Concept of Nationalism M. Quraish Shihab in Al-Mishbah Interpretation', *Iqtishaduna* , 4.1 (2021), p.541

[5] Saefur Rochmat, 'Abdurrahman Wahid's Views on Relations between Islam and the State: A Socio-Cultural Approach', *Millah* , 10.2 (2011), p.335

[6] Andi Saputra, 'Muslim Statesman: Study of Buya Hamka's Thoughts and Example', *WASKITA: Journal of Values Education and Character Building* , 1.1 (2017), p.25

[7] Ali Fahrudin, *Soekarno's Nationalism and the Concept of Nationalism Mufassir Jawa* (Jakarta: Litbangdiklat Press, 2020). P. 36

account. The emergence of Indonesia as a new force for Islam in the international world, is also supported by historical reality as evidenced by the emergence of Islamic mass organizations in Indonesia, most of which existed even before Indonesia's independence. [8]Both of these are very continuous and very important. Based on the problems that have been described, this article will discuss nationalism in the title "Islamic Propagation Movement on Nationalist Paradigm"

B. Research Method

This paper uses a qualitative approach and descriptive research with the aim of describing and interpreting the nationalism paradigm of da'wah. In addition, this study uses the literature review research method. Literature Review is an analysis activity that can be in the form of criticism of a research that is being carried out on a topic in a particular field. Literature Review is part of a scientific field which includes an explanation or discussion of the theory of a finding or research topic that can be used as a theoretical basis in making scientific activities or in a study.

C. Discussion

Da'wah movement

The meaning of the word movement in the Big Indonesian Dictionary is defined as the act or state of movement (water, sea, machine). It also can be defined as efforts or activities in the social field (politics and so on). Further its function as social planned action carried out by a group of people accompanied by a planned program and aimed at a change or as a resistance movement to preserve patterns and institutions existing community institutions. Another definition of movement is subject or state of movement; awakening (for struggle or improvement), for example: At that time nationalism movement appeared everywhere.

In terms of etymology or language, da'wah comes from the verb *da'a - yad'u - da'watan*, which means to invite, call, summon, invite, beg, entertain. [9]The term da'wah is expressed in the form of fi'il or masdar and is repeated in the Qur'an 211 times. [10]This term is often given

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[8] Hariya Toni, 'Da'wah of the Islamic Society and Its Contribution to Indonesian Society', *Anida (Actualization of the Nuances of Da'wah Science)* , 20.2 (2020), p. 221

[9] Afrizal El Adzim Syahputra, 'Prophet Sulaiman's Methods of Preaching in the Perspective of the Qur'an', *MIYAH: Journal of Islamic Studies* , 15.1 (2019), 81–100; Fahmi Ahmad Jawwas, 'Methods of Da'wah of the Shafi'i Imams in the Institute of Islamic Law', *Al-Mishbah* , 10.1 (2014), 89–108; Nihayatul Husna, 'Methods of Islamic Da'wah in the Perspective of the Qur'an', *SELASAR KPI: References to Communication Media and Da'wah* , 1.1 (2021), p.99.

[10] Husna.

the same meaning as the terms tabligh, amr ma'ruf and nahi munkar, mau'idhoh hasanah, tabsyir, indzhar, washiyah, tarbiyah, ta'lim and sermons.[11]

The meaning of preaching in terms of terminology, has been expressed by several experts, among them as follows:

1. Toha Yahya Umar believes that da'wah is inviting people in a wise way to the right path according to God's command, for their benefit and happiness in this world and in the hereafter.[12]
2. Shaykh Ali Makhfudz argues in his book Hidayatul Mursyidin that the preaching of Islam is encouraging people to do good and follow guidance (hidayah), calling them to do good and prevent from evil, so that they can find happiness in this world and the hereafter.[13]
3. The term da'wah is defined by Wahyu Ilaihi (2006) in his book entitled Da'wah Management, that da'wah is an activity that is calling for or inviting others to practice Islamic teachings. The implementation of da'wah can be done in various ways or methods.[14]
4. According to Prof. Dr. Hamka in Sitepu and Annisa, da'wah is a call to adhere to a position which basically has a positive connotation with the substance being the activity that commands amar ma'ruf nahi mungkar.[15]
5. Muhammad Natsir, as quoted from the book Management of Islamic Propagation by Rosyad Shaleh, has defined that da'wah is an attempt to call upon and convey to individual human beings the entire Islamic conception of the views and goals of human life in this world, which includes amar ma'ruf nahi munkar, with various media and ways that are permissible morals and guide their experiences in individual life, household life, community life and state life.[16]

Based on these definitions, it can be concluded that the faction of da'wah is the understanding or thought of a teaching in an effort to invite, encourage, call on and convey to mad'u (the target of da'wah) in the form of solicitation of good and prevention of evil in accordance with Islamic teachings in order to achieve happiness in society world and in the hereafter.

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[11] Syah Putra; AM Ismatulloh, 'Methods of Preaching in the Qur'an (Study of Hamka's Interpretation of QS. An-Nahl: 125)', *Lentera* , 17.2 (2015) p.157
[12] Toha Yahya Umar, *Da'wah Science* , Cet. IV (Jakarta: Widjaya, 1985).
[13] Abdi Zulkarnain Sitepu and Nur Anisa, 'Dakwah Methods of the Tahfidz Nurul Fikri House of Bengkulu City in Improving Al-Qur'an Memorization', *JOISCOM (Journal of Islamic Communications)COM* , 1.1 (2020), p.3; Jawwas; Syah Putra.
[14] Wahyu Ilaihi, *Da'wah Management* (Jakarta: Kencana, 2006). P.34
[15] Sitepu and Anisa. P
[16] Rosyad Shaleh, *Management of Islamic Propagation* (Jakarta: Crescent Star, 1977).

Nationalism Paradigm

Judging from the understanding of the term, the word paradigm basically comes from the Greek language which is taken from the word "para" which means beside and combines with the word "diegma" which means model, role model, and ideal. Meanwhile, viewed terminologically, paradigm is understood as a perspective that is used to assess, see and understand the world and the natural surroundings. Besides that, the paradigm is also a general perspective or description in the form of methods used to describe various kinds of complex real-world problems. Paradigm is also closely related to the basic principles that determine the various views of each individual. Sometimes a paradigm includes three main elements, namely elements of methodology, elements of epistemology, and elements of ontology. With the use of these three elements, individuals use paradigms to gain various kinds of knowledge about the world and various kinds of phenomena that occur in it.[17]

Paradigm can be defined in various ways depending on the point of view that uses it. Paradigm is an intellectual commitment, which is a very fundamental image of the subject matter or a science. The definition of paradigm according to KBBI is a framework of thinking.[18] Robert Friedrichs argues that a paradigm is a fundamental view of a scientific discipline about what is the subject matter that must be studied. In subsequent developments the term paradigm became known after Thomas Khun introduced paradigm as a framework of belief (intellectual commitment). [19]Thomas Khun (1962) in his book Structure of Scientific Revolution introduces a paradigm as a framework of beliefs that are limited to scientific activities. Furthermore, Khun stated that a paradigm is a combination of study results consisting of a set of concepts, values, techniques that are used together in a community to determine the legitimacy of a problem and its solution. According to Thomas Kuhn, paradigm is the basis of thinking that is used in understanding the concepts used or embraced by someone and making them a basic model or concept in exploring a study.[20]

On the other hand, Ritzer (1981) argued that a paradigm is a fundamental view of scientists or researchers regarding what should be studied in science, what are the questions and how to answer them. Paradigm is also said to be a consensus of scientists that can give

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[17] M.Khoirul Umam, 'Paradigm of Mental Symptom as a Method of Understanding Student Cognition', *At-Thullab Journal of Early Childhood Education* , 1.1 (2020), p.21.

[18] Language Center Dictionary Compilation Team.

[19] Annisa Indira Putri, Dwi Ananda Rizka Octavia, and Mohammad Insan Romadhan, 'Implementation of Integrated Marketing Communication (IMC) by AIOLA EATERY in the Success of Halal Bi Halal Promo', *RELATIONS: Journal of Communication Research* , 02.02 (2022), p.4.

[20] Gopesh Anand, Eric C. Larson, and Joseph T. Mahoney, 'Thomas Kuhn on Paradigms', *Production and Operations Management* , 29.7 (2020), p.7.

birth to a community or sub- community that is different from the others. These different paradigms occur because of differences in the theories used, methods and existing instruments to reach a truth. Based on the various definitions above, it can be concluded that a paradigm is a fundamental view, framework and rationale used in understanding the concepts used by someone and making them models or basic concepts in exploring a science.[21]

The da'wah movement in this article leads to the da'wah paradigm. Some da'wah paradigms are described according to what they are based on. Ilyas Ismail classifies the da'wah paradigm based on the movements carried out by the actors into three paradigms, namely the tabligh paradigm, the community development paradigm, the harakah paradigm and the cultural paradigm.[22] Tabligh paradigm (speech or lecture) is an important part of da'wah. Even so, true tabligh cannot be identified with da'wah because of its narrow scope of understanding and very limited practice. However, tabligh as a process of conveying Islamic teachings is an integral part that is impossible to go beyond. Because after all, da'wah with such a broad scope, it is impossible to do without Tabligh. While the da'wah paradigm of community development prioritizes action rather than discourse or rhetoric (tablig). Therefore, this form of da'wah thought is not consolidated in a certain formal school that is systematic and can be studied as a reference. However, as a form of da'wah movement, the community development paradigm manifests itself in Muslim non -governmental organizations that are independent from massive political movements. Community development paradigm da'wah activities usually act in social, economic and educational fields such as counseling, micro and medium economic development, human resource development and madrasah or pesantren community education. It is the religious symptoms contained in these actions as a form of socialization of Islam that may be studied further as a special paradigm in da'wah.

The da'wah of the cultural paradigm is a derivative of the interpretation of Islam which is cultural and dynamic-dialogical in nature. According to the paradigm of cultural Islam, Islam as a universal religion is open to interpretation according to the local cultural context without fear of losing its originality . This line of thought emphasizes that Islam is basically natural, in harmony with the natural tendencies of humans everywhere. Islam is able to accommodate every culture and contributes to giving color to every culture it visits. While da'wah harakah means preaching with or through a movement system. As the name implies, this one school of

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[21] Mustaqim, 'Paradigm of Social Behavior with a Behavioristic Approach (A Review of Burrhusm Frederic Skinner's Theory)', *Al-Mabsut: Journal of Islamic and Social Studies* , 10.2 (2016), p.3.
[22] Ilyas Ismail, 'Paradigm of Harakah Da'wah', *Journal of Da'wah and Communication Studies* , XV.2 (2011), p.242.

da'wah emphasizes the aspect of action rather than discourse (theory). According to Hasan al-Qathani, what is meant by harakah da'wah is preaching that is oriented towards the development of Islamic society, by carrying out total reform (islah) of all aspects of social life, both related to individuals (islah al-fard), family (islah al- usrah), society (islah al- mujtama '), to the state (islah al- dawlah). One of the cultural paradigms is islah al dawlah, namely the preaching of the state/nationality.

The nation according to the term is a group of people who are usually bound by the unity of language and culture in a general sense and occupy a certain area on earth. Nationality is everything related to the identity of a nation starting from the spirit of defending the nation, the attitude of love for their own people, having their own conceptions and ideals in accordance with the conditions, challenges and characteristics of the nation concerned.[23] Meanwhile, the word nationalism comes from the English language, namely nationalism, which comes from the words national and ism. The word national comes from an adjective which means of a nation or the nation which can be interpreted in Indonesian is related to the nation and the word nation in English , which originally comes from Latin, namely natio , and notus which means (to be born). It can be explained that nationalism is a stream that has declared to the state and nation to always be loyal or loyal to each individual, so that there is a very deep feeling in a form of bond that cannot be released to their homeland with various differences starting from traditions socio-cultural traditions to official leaders in the region in the course of history with fluctuating strength.[24]

So national da'wah is da'wah that is contextualized and synergized with Indonesian values to answer challenges, problems and also the livelihood of the people in order to maintain the sustainability of the future generations of the Indonesian nation. In other words, national da'wah in the Indonesian context has an emphasis on spreading and fighting for Islam rahmatan lil alamin while still maintaining the principle of maintaining the integrity of the Unitary State of the Republic of Indonesia with Pancasila and the Constitution as the ideological basis for the nation and state.

The study conducted by Latief (2015) explains that, national preaching is a term that represents the struggle to harmonize Islam and nationality. This struggle in the Indonesian context places Pancasila as a conceptual and operational offer, in order to harmonize cooperation between Islam for humanity and nationality based on the principle of being open

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[23] Language Center Dictionary Compilation Team.
[24] Ali Fahrudin, *Soekarno's Nationalism and the Concept of Nationality Mufassir Jawa* (Jakarta: Litbangdiklat Pres, 2020). p. 27

to people and other religious groups to solve various humanitarian and national problems themselves. [25]Related to national da'wah, according to Abuddin Nata, national da'wah in Indonesia has the following characteristics: 1) National da'wah must accommodate differences in gender, ethnicity, class, and other backgrounds. This attitude is shown by working together, helping each other, adapting and synergizing, and forming a nation in order to achieve a life that is harmonious, peaceful, tolerant, prosperous, physically and mentally, and fulfilling various necessities of life, 2) National Da'wah must based on the Pillars of Indonesian nationality, namely Pancasila, the 1945 Constitution, Unity in Diversity and the Unitary State of the Republic of Indonesia as mentioned above, according to the results of expert studies are in line with Islamic teachings, even these pillars are excavated from Islamic teachings, 3) National Da'wah upholds universal and eternal values of Islamic teachings, such as truth, justice, compassion, patience, unity, kindness, beauty and so on, without being too fixated on formal rules, or reinterpretation may be carried out as long as they are in line with the universal values of Islamic teachings.[26]

D.   Conclusion

Based on the discussion that has been described, several conclusions can be drawn that the da'wah paradigm is defined in this article as the fundamental view, framework and rationale used in preaching. Based on the movements carried out by the perpetrators, the paradigm is classified into three, namely the tabligh paradigm, the community development paradigm, the harakah paradigm and the cultural paradigm. One part of da'wah with a cultural paradigm, namely national da'wah. National da'wah in Indonesia has the following characteristics: 1) National da'wah must accommodate differences in backgrounds; 2) National da'wah must be based on the pillars of nationality, and 3) National da'wah upholds the universal and eternal values of Islamic teachings.

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[25] Hilman Latief and Zezen Mutaqin, *Islam and Humanitarian Affairs: Conflict, Peace, and Philanthropy* (Jakarta: PT. Serambi Ilmu Semesta, 2015). p. 38
[26] Riyadi, Priyangga, and Mustolehudin. p.9

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