

# THE MOVEMENT OF DA'WAH JAMĀ'AH TABLIGH IN THE MIDDLE OF MULTICUTURALISM IN THE 4.0 INDUSTRIAL ERA IN BANYUMAS DISTRICT\*

By:

Abdul Rohman\*\*

E-mail: [rohman\\_mudis@yahoo.com](mailto:rohman_mudis@yahoo.com)

Mintarti\*\*

E-mail: [nmintarti@yahoo.co.id](mailto:nmintarti@yahoo.co.id)

## ABSTRACT

Jamā'ah Tabligh is a religious group that is a reflection of culture originating from Islam. This religious group in Islam is a movement (*harakah*) that develops the da'wah of Islam through education, social interaction and or studies of Islamic teachings. Jamā'ah Tabligh has distinctive features, which are always wearing a robe, maintaining a beard, organizing *khuruj* (going out of house) for 3 days, 40 days or 4 months, *jaulah* (an invite to follow religion well) and they glorify the countries of India, Pakistan and Bangladesh (IPB).

These writing was based on the results of research, the theories which developed by Jamā'ah Tabligh, dialogue with activist Jamā'ah Tabligh members, and direct observation of their da'wah. The construct of this writing is done through an inductive approach, while the disclosure is done through a qualitative descriptive approach.

The result of this study are that da'wah movement carried out by Jamā'ah Tabligh still prioritizes direct interaction, whether personally or communally. They do not make maximum use of the results of technology, such as TV, social media, and the internet, so that the ways and methods of their da'wah movements are traditional and are not affected by the results of the 4.0 industrial revolution. The Jamā'ah Tabligh group structurally does not have formal management, but they recognize someone's leadership informally. Therefore, from a formal legal perspective, this group is considered to be non-existent, even though its cultural existence cannot be negated. This is supported by a country that adheres to the ideology of multiculturalism. Because with this ideology the state will recognize and protect all customs, cultures, religions, beliefs and all forms, as long as they are not prohibited by the state.

Key words: Jamā'ah Tabligh, da'wah, *khuruj*, multiculturalism, industrial.

## Background

One Islamic group that lives and has da'wah activities, social and religious education in Banyumas district is Jamā'ah tabligh. This religious group in Islam has given a cultural color that has its own characteristics in its socio-religious activities, as da'wah activities, religious studies and educational activities. The existence of the Jamā'ah Tabligh group in social interactions in the lives of other Muslim communities is normal, like other Muslim groups. This will be a part of enrichment in the life of a multicultural society consisting of various religions, beliefs, ideologies, schools, ethnicities, languages, cultures and customs.

In the Muslim society itself it also has an internal diversity of ideas,

---

\*Article was presented in The 3<sup>rd</sup> ICMS'19, Internasional Conference of Muslim Society, in Purwokerto, Central Java, April, 9-10<sup>th</sup>, 2019.

\*\* Lecturer at the Faculty of Social and Political Sciences, Jenderal Soedirman University, Purwokerto

schools, doctrines and even differences in its religious ideology. From this diversity, religious groups in Islam have their own distinctive characteristics, and when viewed sociologically, are the colors of the cultural part that enrich the diversity of life in the lives of Indonesian Muslim communities, especially in the Banyumas Regency.<sup>1</sup>

Related to the da'wah activities carried out by the Jamā'ah Tabligh group in this digital era, they also have their own peculiarities, namely preferring to visit and stay in touch with people's homes by inviting them to change themselves towards a bright and good road,<sup>2</sup> according to Islamic teachings. However, according to Basit (2013), in this digital era, the actual community in preaching can use social media that is so easy and practical to gain knowledge about various religious issues, both problems that are mild and practical in nature such as the issue of religious worship, as well as difficult and complicated problems. Everything is easy to access.<sup>3</sup>

The peculiarities of the Jamā'ah Tabligh Islamic group include the activities of the da'wah which are often carried out with *khuruj* (going out of the house to preach) to 3 days, 40 days or 4 months, and *jaulah*, that is an invite to people to follow religion of Islam, such as worship, fasting or charity. When they do *khuruj*, which is around 7-10 people for 3 days, in general they will go to the mosque. This is their particularity which is not found in other Islamic religious groups.<sup>4</sup>

Based on distinctiveness that is different from other Islamic religious groups, the Jamā'ah Tabligh group often gets rejection from other Muslim citizens, especially when doing activities. This rejection was caused the mosque which used is a public mosque that does not belong to members of the Jamā'ah tabligh and or the robes worn by them are considered to be similar to Muslim clothing that is often worn by adherents of radical Islam. Because of this character, they are often isolated when interacting with outside parties or other Islamic groups.<sup>5</sup>

When looking at such rapid technological developments, especially entering the 4.0 industrial revolution which has disrupted various fields of human activities, not only has the impact of environmental problems, but also can eliminate social humanities values. This can be traced to the generations born in 1980-2000 who have shown symptoms of mental degradation. The lifestyle of consumerism, uncontrolled freedom and the loss of ethical behavior on social media is a symptom of this degradation. Even with the development of massive social media, it has reconstructed the cultural structure of society,

---

<sup>1</sup> Abdul Rohman, Ali Rakhman, Nurul Hiadayat, *Model Pemberdayaan Kelompok Aliran Keagamaan Islam Melalui Islamic Social Networking dalam Mewujudkan Nilai Nilai Toleransi Di Kabupaten Banyumas*. (Banyumas: LPPM Universitas Jenderal Soedirman, 2015), p. 5.

<sup>2</sup> Abduh Abu Muhammad bin Ahmad, *Kupas Tuntas Jamā'ah tabligh (Buku ke-2)*, 75

<sup>3</sup> Wahyu Budiantoro, 'Da'wah Di Era Digital', *KOMUNIKA*, 11, No. 2., Dakwah (2017), 264.

<sup>4</sup> Abduh Abu Muhammad bin Ahmad, *Kupas Tuntas Jamā'ah.....*, 12-16

<sup>5</sup> Tholhah, 'Perkembangan Jamā'ah Tabligh Di Wilayah Yogyakarta (Studi Tentang Peranan Jamā'ah Tabligh Di Asia Selatan Terhadap Jamā'ah Tabligh Di Yogyakarta 2010 - Sekarang).', *Prosiding Interdisciplinary Postgraduate Student Conference 1 Program Pascasarjana Universitas Muhammadiyah Yogyakarta (PPs UMY)*, 16.

where social relations of society are more easily built in cyberspace, when compared to relationships in the real world.<sup>6</sup>

Da'wah Movement of the Jamā'ah Tabligh Islamic group in Banyumas Regency, in the midst of a community that is being affected by the industrial revolution 4.0, whether it is liked or not, it must be recognized as part of the nation's culture, so this movement is part of multiculturalism which becomes the state ideology.

However, their da'wah movements often get challenges and rejection from the community, even though the Indonesian people have embraced multiculturalism as reflected in the motto of "Bhineka Tunggal Ika". Likewise the activities in the da'wah movement which are classified as still puritan, even though the social situation at the time of the Prophet Muhammad has changed with the situation that is now moving towards a 4.0 industrial revolution. Some of these issues that will be examined in this paper. The description of the writing is based on the results of research by researchers, the theories which developed by Jamā'ah Tabligh, dialogue with activist Jamā'ah Tabligh members, direct observation of their da'wah activities carried out by the author. The construct of this writing is done through an inductive approach, while the disclosure is done through a qualitative descriptive approach.

### **Condition of Islamic Religious Groups in Banyumas Regency**

The area of Banyumas Regency is located in the Southwest and is part of the Central Java Province. Located between the East Longitude line 108° 39 '17 " to 109° 27' 15" and between the South Latitude 7° 15 '5 "to 7° 37' 10" which means it is in the southern hemisphere of the equator. The population of Banyumas Regency: 1,791,659 inhabitants with details of followers of religion are: Islam: 1,760,950; Catholic: 11,293; Christian: 16,453; Hinduism: 661; Buddha: 2.205; Kong Hu Chu: 85; etc.: 12.<sup>7</sup>

Based on these data, adherents of Islam in Banyumas Regency number around 96.6%, while other religions number around 3.4%. With the majority of adherents of the Muslim religion, they have their own ideology of religion. Adherents of Islam in Banyumas in their ideology generally adhere to Ahlu's Sunnah Wal Jamā'ah. Among them are those in religious organizations such as Nahdlatul Ulama, Muhammadiyah, Al Irshad, Salafi, Indonesian Islamic Da'wah Institution (LDII), Syahadatain, Indonesian Da'wah Of Islamic Council (DDII), Jamā'ah Tabligh, and or Salafi groups.<sup>8</sup>

As for other ideologies such as Syi'ah, Khawarij and Wahabi in real terms they are not visible on the surface in the life of the Banyumas Muslim community, although if they are explored in depth they will certainly be found. However, their existence is meaningless when compared to the understanding

---

<sup>6</sup> Banu Prasetyo, Umi Trsiyanti (terakhir), 'Revolusi Industri 4.0 dan Tantangan Perubahan Sosial. Prosiding SEMATEKSOS 3 Strategi Pembangunan Nasional Menghadapi Revolusi Industri 4.0', *Prosiding SEMATEKSOS*, Prosiding, 3 (2019), 24.

<sup>7</sup> 'https://Banyumaskab.Bps.Go.Id/Statictable/2016/11/14.'

<sup>8</sup> Abdul Rohman Hidayat Ali Rakhman, Nurul, *Model Pemberdayaan Kelompok Aliran* ....., 2015, p. 43.

or concept of Ahlus Sunnah wal Jamā'ah which is located and spread in several Islamic religious groups.

When viewed from the cultural side, Banyumas is a "space that has complexity" in the structure and system that has reached its existence.<sup>9</sup> This means that Banyumas culture is open, both to science, civilization from the outside world, religion, and customs originating from anywhere. Therefore it is seen from the sociological side, the existence of the Jamā'ah Tabligh group movement in general - not absolutely - accepted by the Banyumas community.

### **Da'wah Jamā'ah Tabligh Movement.**

Da'wah is an activity to invite people, whether individually or communally towards goodness and truth. The word da'wah comes from Arabic, namely da'a - yad'u - da'watan, which means calling, inviting, and subpoena.<sup>10</sup> As for terminologically, according to Ahmad Tirtosudiro, the da'wah must have at least two functions, namely to call on and guide humans to worship Allah SWT, and invite humans to participate in the process of nation-building.<sup>11</sup> This means that the da'wah has two functions, namely how to invite people to submit to and obey the commands of Allah SWT, and how to call on people to carry out their lives in building the intelligence of the people and being able to participate in all fields for the interests and progress of the nation.

Budiantoro (2017), after summarizing several definitions of the "da'wah" concluded, that the da'wah has several meanings, namely first, da'wah as a method to spread universal Islamic values. Secondly, da'wah is a transcendent and cultural value, so that the da'wah focuses on the theological side on one side, on the other side it touches cultural values so that acculturation occurs. Third, da'wah is a process of goodness and productivity, because Muslims have the ability to be people who have character and strength compared to other peoples, and fourthly that da'wah can be used as knowledge that has historical values, psychological, philosophical and related meanings ethnography,<sup>12</sup> which is related to the culture of ethnic groups that live and spread on the face of the earth.<sup>13</sup>

When referring to the da'wah, the Da'wah movement carried out by the Jama'at Tabligh group in general has fulfilled the four criteria, although not entirely perfect. According to Hamid Hidayat (2017), an activist member of Jama'ah Tabligh Purwokerto, said that the movement of da'wah Jamā'ah Tabligh was more imitating the da'wah carried out by the Prophet. Da'wah is not organized with formal organizations. However, this group has open management, anyone can access it. Although the da'wah movement of the Jamā'ah Tabligh group does not have a formally structured organization, it

---

<sup>9</sup> Rahmini Hadi, 'Pola Kerukunan Umat Beragama di Banyumas.', *Ibda*, 14, No. 1. Kerukunan Umat Beragama (2016), 71.

<sup>10</sup> <https://www.almaany.com/ar/dict/ar-ar.>

<sup>11</sup> Wahyu Budiantoro, 'Urgensi Manajemen dalam Pengembangan Aktivitas Da'wah.', *KOMUNIKA*, 10, Nomor 2 (2016), 278-91.

<sup>12</sup> Wahyu Budiantoro, 'Wahyu Budiantoro, Da'wah Di Era.....', 2017, 267-68.

<sup>13</sup> [https:kbbi.web.id/etnografi.html.](https:kbbi.web.id/etnografi.html)

informally has leadership, even its leaders have a dominant influence. In Banyumas Jamā'ah Tabligh Regency is informally led by Kyai Khudri (Jamā'ah Tabligh Islamic Boarding School Leader).

According to the Jamā'ah Tabligh group, the Messenger of Allah preached through four ways, namely:

1. Da'wah *ijtimā'iyah*, which is gathering people in an assembly then the preacher delivers his da'wah. This is as the Prophet did when inviting his relatives and collecting them, then invited him to Islam.
2. The *Infiradiyyah* Da'wah, namely the da'wah through a personal approach. This is as when the Prophet visited a Jewish man who fell ill. He sat next to him and said: "Enter to Islam." Then he looked at his father who was by his side. Then his father said: Follow Abu Qasim (Prophet). He then converted to Islam.
3. Da'wah *Umumiyah*, which is two people or more visiting people in general and offering them to adhere in Islam.
4. Da'wah *Khususiyah*, da'wah which is done specifically to certain people. This is like the Prophet approaching several people alternately, as in the camp, in the markets, and in their meeting places.<sup>14</sup>

Based on the methods of preaching the Prophet, the Jamā'ah Tabligh group tried to imitate him. Therefore a principle for them that da'wah is an activity that must be done, because according to him this activity was never completely abandoned by the Prophet. When they do *khuruj*, it is within the framework of the da'wah. Humans must visit each other, hospitality and remind each other in goodness and truth.

Da'wah movement carried out by Jamā'ah Tabligh when faced with the era of industrial revolution 4.0, it is still very traditional. Because the Industrial Revolution 4.0 itself is realized through the engineering of intelligence and the internet of things which are the basis of the movement and connectivity of humans and machines. Fundamentally this Industrial Revolution 4.0 can cause changes in the way humans think, live, and relate to one another, so that they can disrupt various human activities, such as social, economic or political fields,<sup>15</sup> and da'wah. Because the da'wah is part of the process of social interaction. For Jamā'ah Tabligh, this era of industrial revolution 4.0 has no effect on the da'wah process and method that is now being applied. Because the da'wah is carried out continuously through direct interaction, whether done individually or communally. The Jamā'ah Tabligh group does not want to use the results of these digital technologies, such as Facebook, WhatsApp, or other internet soft ware.

The journey of the Da'wah Jamā'ah Tabligh movement even though it did not have an organizational structure, but had a very wide network, so that the Jamā'ah were almost in more than 215 countries, so this group became the largest group in the world. Networks that penetrate across countries, ethnicities, races, nations and religions make the da'wah movement by the Jamā'ah Tabligh as a group that is known and accepted by the community.

---

<sup>14</sup> Abduh Abu Muhammad bin Ahmad, *Kupas Tuntas*.

<sup>15</sup> Banu Prasetyo, Umi Trisyanti, 'Revolusi Industri 4.0 Dan Tantangan Perubahan.....', 2019.

The movement was founded by Sheikh Muhammad Ilyas bin Sheikh Muhammad Ismail (1303-1364 H), in Kandahlawi, India, this developed so widely. Among the causes is that their da‘wah to avoid the concept of *nahi munkar*, because that this present is the phase of realizing a conducive climate for the entry of Muslims into their Jamā‘ah. Based on these considerations, the presence of Jamā‘ah Tabligh in various places hardly gets resistance or not rejected for them.<sup>16</sup>

If Jamā‘ah Tabligh is a phenomenon of da‘wah movement and social interaction that penetrates the nation in the world, actually a movement that is religious, social interaction between religious followers, recognition of race, ethnicity, language has been going on since Islam developed from the homeland of Saudi Arabia. This phenomenon is illustrated by the opinion of Robert W. Hefner in Zakiyudin (2010), who states that social phenomena with diversity in religion, ethnicity, language, and race in a country or kingdom have occurred in Mughal India, the Ottoman Empire in the Middle East, the West African Empire, and even the Majapahit Empire on Java. So, it can be said that multiculturalism is no longer unique in this modern century.<sup>17</sup> Hopefully the Jamā‘ah Tabligh da‘wah movement, through da‘wah activities, *jaulah* activities and social interactions are not significantly affected by the incessant industrial revolution 4.0 which has brought many disruptions in various fields of activity. This means that in the millennial era, the *khuruj* and *jaulah* movement remained part of the da‘wah of the Jamā‘ah Tabligh group which according to them was an attempt to continue the da‘wah carried out by the Messenger of Allah.

### **Characteristics of Jamā‘ah Tabligh Members**

Jamā‘ah members Tabligh strongly emphasized the da‘wah movement. They like to invite Muslims to prosper the mosque and run the prayer together. There are several characteristics that appear in themselves, namely, among others:

- a. The clothes worn by its members are wearing robes and *congklang-pants* (slightly up from the bottom), as when they are performing prayers and when they are doing other work.
- b. When they take part in a recitation or discussion about Islamic teachings, they are more likely to bring food supplies, which are then eaten together with other members.
- c. When they do da‘wah, they generally come to houses, mosques, and they often carry supplies for cooking, such as stoves, rice, laundry soap, and so on. Therefore in the community the religious sect is often referred to as Jamā‘ah stoves.
- d. At this Jamā‘ah, the values of simplicity without life are taught extensively, which is reflected in their daily lives, as when they wear robe clothes with caps on their heads to the most important things in life such as marriage. All of them are held simply.

<sup>16</sup> [http://Www.Nu.or.Id/Post/Read/32537/Jamā‘ah-Tabligh](http://Www.Nu.or.Id/Post/Read/32537/Jamā'ah-Tabligh).

<sup>17</sup> Zakiyuddin Baidhaw, ‘The Problem Of Multiculturalism, Radicalism Mainstreaming through Religious Preaching in Surakarta.’, *The Institute for the Study of Religion and Society (LSAS)*, 04.Radicalism (2010), 272.

- e. Jamā'ah Tabligh Members, within the framework of da'wah, they do with *khuruj* and *jaulah*. The *khuruj* is out of the house to preach for 3 days, 40 days or 4 months. In carrying out these activities they incur their own costs. Then the *khuruj* or the most implanted and most desirable activity is towards the three countries in Asia, namely India, Pakistan and Bangladesh (IPB). In these three countries there is a culture which, according to him, is more reflective of the high priest in Islam, which is simple and puts forward preaching. According to this group Islam does not see material (world) as a standard to see the state of the people at this time, but everything should be based on Islamic teachings, because to reach the pleasure of Allah SWT must return to His teachings, namely Islam.<sup>18</sup> As for the *jaulah* activity is when someone is in *khuruj*, then he will go to the community, visit from house to house to invite them to pray in congregation or fast and or like to donate.
- f. In the matter of differences of opinion or *khilafiah* which speak of existing schools, Jamā'ah Tabligh is not a problem, because in fact the four schools of thought have certain similarities in carrying out the shari'ah which is required by Islam. Prophet Muhammad SAW as the last Prophet, has given many examples, so that if such matters remain in dispute, there will be a division of the people. Therefore within the framework of tolerance Jamā'ah Tabligh always avoids debates, compares one opinion with other opinions, political issues, public disgrace, and criticizes for killing. The value developed in tolerance is self-introspection; not blaming others much and avoiding clashes with other groups. The traits which intimidate tolerance are also avoided, such as *riya*, because this trait is to expect praise and reward for something he does. Likewise, living in luxury is also avoided, because this becomes something that is most dangerous for the unity of the people, which creates contradictory differences in people's lives.<sup>19</sup>

For Jamā'ah Tabligh, that social media that is now widespread, as a result of industrial development, is considered to have a positive and negative effect. If it is used as a means of da'wah, it is better to still follow the example of the Messenger of Allah which is to convey it directly. Even preaching does not need to be exaggerated via television. Because it will cause dislike for movements that are similar. Therefore for Jamā'ah Tabligh, da'wah activities must have a network to all corners of the world. So almost every city or country should have a da'wah movement, even without media such as radio, television and others. Even for Jamā'ah Tabligh there are meetings which are held periodically, and conducted not through the media. So the spread and development starts from the bottom, through the sub-district then to the regency, province, even then to the country. So we deliver word of mouth directly. However, it does not mean that we forbid the media, we only prefer to use the direct meeting method because it will give an impression. This was

---

<sup>18</sup> Abdul Rohman, Elis Puspitasari, Mintarti, *Pengembangan Nilai Nilai Toleransi Pada Kelompok Aliran Keagamaan Di Kabupaten Banyumas*. (Banyumas, 2010), pp. 55–57.

<sup>19</sup> Abdul Rohman, Dialogue between author with Hamid Hidayat, activist member of the Jamā'ah Tabligh Purwokerto., 2017.

conveyed by K.H. Khudri, leader of the Jamā'ah Tabligh Islamic boarding school.<sup>20</sup>

The opinions of the non-formal leaders are illustrated by the strength of the Jamā'ah tabligh group in holding the principle of da'wah which still refers to what the Prophet Muhammad has exemplified. Jamā'ah Tabligh did not rashly implement from the results of industrial technology, including in the era of industrial revolution 4.0 which more utilizes social media and interacts in cyberspace.

For this group social media is useful for carrying out to da'wah, but the benefits are minimal, because they do not meet in person. In social media there are gaps to berate, and often left alone. This is different from our direct physical contact. So if there is a problem, it can straighten out immediately. Later, in essence, the media will definitely run out completely. Social media has its benefits, but it is only used as a means to communicate, but if it is intended to convey the intentions or issues of religion (Islamic da'wah), it must meet directly.

### **The Da'wah Jamā'ah tabligh movement as part of culture.**

Jamā'ah tabligh is basically an Islamic group that has a very high cultural power. Because in the arena of the struggle of social movements which spread to all countries have similarities in preaching. This group has its own Jamā'ah, although structurally it does not have formal management, but informally has command. The Jamā'ah Tabligh movement as a da'wah movement on the one hand is a reflection of culture, but on the other hand as a form of movement originating from puritanical Islamic teachings.

This is seen when a theory states that religion and culture have relationships, especially in terms of their respective functions. Religion and its movements remain guided by its holy book, although it cannot completely let go of its cultural elements. Likewise culture, more referring to customs, the environment of human life, technology, science, civilization, but also can not at all come out of religious elements. Therefore, when examining the relationship between religion and culture, it is recognized about the fact that religion will maintain its transcendental character in people's lives, and the Jamā'ah Tabligh movement is included in it.

Hence when looking at the influence of religion on world civilization there can be found significant evidence. Western culture is strongly influenced by Catholics and Protestants; Thailand is strongly influenced by Buddhist teachings; India is very influenced by Hindu teachings. Similarly, life in the Middle East and Indonesia is strongly influenced by Islamic teachings.<sup>21</sup> These are the facts that show the relationship between religion and civilization, where religion takes a role in cultural development.

Scientists who are based on anthropological sciences often assume that religion is part of a cultural system or cognition system. Even though they still

---

<sup>20</sup> Abdul Rohman, Elis Pupitasari, Mintarti, *Pengembangan Nilai Nilai Toleransi Pada.....*, 2010, p. 61.

<sup>21</sup> Jabbar Rahmani, Mehri Tayyebina, 'The Relationship between Religion and Culture in Cultural Policy-Making. International Of Humanities And Cultural Studies. Spesial June.', *International Of Humanities And Culture Studies*, 2016, 601.

consider religion as a source of authenticity that must be maintained. In this perspective, on the one hand religion is placed as a result of human actions, in the form of culture and civilization, while on the other hand religion is placed as a source of value that directs human behavior.<sup>22</sup> Therefore the Jamā'ah Tabligh movement can be categorized as a reflection of human civilization, although the source of its value still comes from religion.

In terms of the cognitive and metacognitive mechanisms of human behavior most cannot be separated from religion. Likewise in social matters, closely related to the process of socialization, which can be seen in all societies, the substance is not a linear relationship between social and religious behavior, but with cyclic and dialectical relationships, so it is impossible to separate them from each other.<sup>23</sup>

Religion reflected in the behavior of members of Jamā'ah Tabligh, is anthropologically seen as a result of human culture or civilization in understanding universal Islamic teachings. When Jamā'ah Tabligh is placed as a reflection of culture, then naturally this religious group becomes part of being in the care of multiculturalism.

### **Jamā'ah Tabligh and Multiculturalism**

What is the connection between Jamā'ah tabligh and multiculturalism? This issue is important to be revealed, in an effort to find out the existence of Jamā'ah tabligh as a reflection of Indonesian culture that departs from Islamic values.

According to the anthropologist, Parsudi Suparlan, when building a multicultural Indonesia, it is only possible if (1) the concept of multiculturalism spreads and is understood to be important for the Indonesian people, and the Indonesian nation's desire at national and local levels to adopt and guide their lives; (2) common understanding among experts regarding the meaning of multiculturalism and building concepts that support it, and (3) efforts that can be made to realize these ideals.<sup>24</sup>

The concept of multiculturalism cannot be equated with the concept of diversity in ethnic or ethnic cultures which is a feature of pluralistic societies, because multiculturalism emphasizes cultural diversity in equality. Review of multiculturalism will continue to review various problems that support this ideology, namely politics and democracy, justice and law enforcement, employment and business opportunities, human rights, cultural rights of minority communities and groups, ethical and moral principles, and the level and quality of productivity.<sup>25</sup>

When viewed juridically regarding the existence of all religious cultures in Indonesia, they are very protected. This can be seen from the nation's

---

<sup>22</sup> Roibin, 'Agama Dan Budaya, Relasi Konfrontatif atau Kompromistik.', *Hukum Syari'ah*, 1 (2010), 6.

<sup>23</sup> Petrus Lokanawa, 'Agama Dan Pembentukan Cara Pandang Serta Perilaku Hidup Masyarakat.', *Humaniora*, 4.2 (2013), 794.

<sup>24</sup> Parsudi Suparlan, 'Membangun Kembali Indonesia yang Bhinneka Tunggal Ika: Menuju Masyarakat Multikultural.' (unpublished Keynote Address presented at the Pleno I pada Simposium Internasional, Antropologi Indonesia, Jakarta, 2002).

<sup>25</sup> Parsudi Suparlan, 'Membangun Kembali Indonesia yang Bhinneka Tunggal Ika.....', 2002.

ideology which adheres to multiculturalism as reflected in article 32 paragraph (1) of the 1945 Constitution which reads: "The state advances Indonesia's national culture in the middle of world civilization by guaranteeing people's freedom in maintaining and developing its cultural values". This means that the state recognizes and simultaneously safeguards the culture in all corners of the country. In line with article 32, in its previous, article 29, it states that "the State guarantees the independence of each resident to embrace his own religion and to worship according to his religion and belief".

Therefore the existence of Jamā'ah tabligh, in a formal juridical manner, has the same power as other Islamic religious groups. Even in the aspect of multiculturalism, the Jamā'ah Tabligh movement as a cultural part must be protected regarding its existence. This is like Turnomo Raharja's opinion, which says that multiculturalism has elements:

- a. Aims to maintain and transmit cultures that cannot be changed by relational or external forces.
- b. Trying to maintain cultural identity with all its consequences.
- c. It is an emic process (getting data) because it requires maintenance of the existence of each culture.<sup>26</sup>

An indisputable reality is that Indonesia consists of a variety of cultures. Therefore as a model, Indonesian multicultural society is a society based on multiculturalism, or multicultural of "Bhinneka Tunggal Ika" principle, which underlies the structure of Indonesian society at national and local levels.<sup>27</sup>

Customs, traditions, culture, religion, and Jamā'ah tabligh are actually reflections of multiculturalism. Because multiculturalism is a way of looking at the existence of a culture that lives in the middle of people's lives, and becomes central when a certain culture has become more dominant than other cultures, as stated by Atho 'Mudzhar, in this multiculturalism the people want to develop an equal national spirit and have pride to maintain that plurality.<sup>28</sup>

In the Indonesian context, multiculturalism can be understood as a concept that is deemed appropriate to accommodate various interests in the life of the Indonesian nation. Because, this concept is something that is understood to build a nation consisting of various ethnic, racial, cultural, linguistic, religious backgrounds by mutual respect and respect for minority rights. The life of a multicultural Indonesian nation should provide equal opportunities (not discriminatory) to all citizens, by giving respect to diversity (ethnic, cultural and religious), for the purpose of establishment and strengthening national unity.<sup>29</sup>

This condition of Indonesia can be analogous to the statement of Fleras in exposing multiculturalism that occurred in Canada, although his study

---

<sup>26</sup> Mujiburrahman, 'Islam Multikultural: Hikmah, Tujuan, Dan Keanekaragaman Dalam Islam.', *ADDIN*, 7.1, 70.

<sup>27</sup> Parsudi Suparlan, 'Membangun Kembali Indonesia Yang Bhinneka Tunggal Ika.....', 2002.

<sup>28</sup> Rahmawati, 'Reformasi Hukum Islam Dalam Konteks Multikulturalis-Pluralitas Di Indonesia.', *Jurnal Hukum Diktum*, 11.2 (2013), 180.

<sup>29</sup> Rahmawati, 'Reformasi Hukum Islam .....,', 2013, 181.

emphasized more on multicultural media. Flares (2015) argues, that in managing cultural diversity, Canada supports a commitment to an inclusive and integrated society. As an aspirational commitment, the focus is to forge cohesive unity, especially by (a) fostering intercultural / interfaith understanding through dialogue and interaction; (b) promoting the shared values and pride of citizens in Canadian history and society; (c) encourage a climate of acceptance of diversity; (d) respect the core values of democracy and shared citizenship; (e) support the creation of institutional responses to the diverse needs of the Canadian population; and (f) promote equal opportunities for all Canadians through eliminating discriminatory barriers.<sup>30</sup>

In order to strengthen his opinion, then Flares took the opinion of Hrushetska (2013), who stated that a multicultural approach to integrating diversity might have represented a positive step forward in (a) combining migrants who were historically marginalized and newcomers as equals within the existing framework; (b) promoting the concept of respecting differences as a basis for good governance; (c) encourage full and equal participation to encourage social cohesion; (d) recognize the importance of accommodative institutions to ensure that no one is excluded for reasons beyond their control; (e) securing the principle of tolerance agreeing to disagree in advancing cooperative coexistence; and (f) utilizing the ethos of a particular history, namely, equality, respect, inclusion, integration, and unity in the hope of increasing our morality together to replace the "their other" mentality.<sup>31</sup>

In a global sense, when Indonesia gives authority to all traditional cultures or customs, as a manifestation of multiculturalism, Jamā'ah Tabligh as a missionary (*da'wah*) movement that is a reflection of a religion should be recognized as part of Indonesia. Recognition of the culture, traditions and customs framed by Islamic values, as reflected in the movement of the Da'wah tabligh group, then its existence is culturally a part of Indonesian culture which must be given the freedom to live and develop according to the needs of the community want it. There is no discrimination in recognizing a culture - whatever its nature - as part of Indonesian culture.

## Conclusion

1. Jamā'ah Tabligh in developing the da'wah of Islam is a traditional Islamic religious movement, so that their da'wah still promotes direct personal and communal interactions. Da'wah they do not make maximum use of the results of technology, such as TV, social media, and the internet. Therefore, the ways and methods of the movement of their da'wah which are traditional in nature remain unaffected by the results of the 4.0 industrial revolution.
2. Religion and culture have their respective roles. But in its development, religion and culture influence to each other. The prophetic values that

---

<sup>30</sup> Augie Fleras, 'Multicultural Media in a Post-Multicultural Canada? Rethinking Integration.', *Global Media Journal Canadian*, 8.2 (2015), 25-47.

<sup>31</sup> Augie Fleras, 'Augie Fleras, 'Multicultural Media in a Post-Multicultural Canada.....'', 2015, 25-27.

exist in religious communities originate from cultural developments, while the transcendent values that exist in them come from religion.

3. The Jamā'ah Tabligh Movement is part of multiculturalism, so was protected by the state as part of Indonesian culture. Because the existence of the Jamā'ah Tabligh movement is real in the life of the Indonesian people

## BIBLIOGRAPHY

- Abduh, Abu Muhammad bin Ahmad.(t.t.). *Kupas Tuntas Jamaa Tabligh* (Buku ke-2).
- Ali, As'ad Said. Februari 25, 2019. <http://www.nu.or.id/post/read/32537/Jamā'ah-tabligh>.
- Baidhaw, Zakiyuddin. (2010). The Problem Of Multiculturalism, Radicalism Mainstreaming through Religious Preaching in Surakarta. *Journal Of Indonesia Islam*. 04, 269-286
- Budiantoro, Wahyu. (2017). Da'wah Di Era Digital. *KOMUNIKA*. 11, No. 2, 263-281.
- Budiantoro, Wahyu. (2016). Urgensi Manajemen dalam Pengembangan Aktivitas Da'wah. *KOMUNIKA*. 10, No. 2, 278-291.
- Fleras, Augie. (2015). Multicultural Media in a Post-Multicultural Canada? Rethinking Integration. *Global Media Journal Canadian Edition*. 8, Issue 2, 25-47.
- Hadi, Rahmini. (2016). Pola Kerukunan Umat Beragama di Banyumas. *Jurnal Ibda*.14, No.1, 66-78.
- Lokanawa, Petrus. (2013). Agama Dan Pembentukan Cara Pandang Serta Perilaku Hidup Masyarakat. *Humaniora*. 4, No. 2, 790-799
- Mujiburrahman. (2013). Islam Multikultural : Hikmah, Tujuan, dan Keanekaragaman dalam Islam. *ADDIN*. 7, No. 1, 65-80.
- Prasetyo, Banu dan Umi Trisyanti. (April 1, 2019). Revolusi Industri 4.0 dan Tantangan Perubahan Sosial. *Prosiding SEMATEKSOS 3 Strategi Pembangunan Nasional Menghadapi Revolusi Industri 4.0.*, 22-27. <https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=2ahUKEwjbb3Bi7>.
- Rahmawati. (2013). Reformasi Hukum Islam daam Konteks Multikulturalis-Pluralitas di Indonesia. *Jurnal Hukum Diktum* 11, No. 2, 180-189.
- Rahmani, Jabbar dan Mehri Tayyebinia. (2016) The Relationship between Religion and Culture in Cultural Policy-Making. *International Of Humanities And Cultural Studies*. Spesial June. [http:// www.ijhcs.com/index.php](http://www.ijhcs.com/index.php).
- Rohman, Abdul, Hidayat, Nurul & Rakhman, Ali. (2015). Model Pemberdayaan Kelompok Aliran Keagamaan Islam Melalui Islamic Social Networking dalam Mewujudkan Nilai Nilai Toleransi Di Kabupaten Banyumas, *Laporan Penelitian*. Purwokerto: LPPM Unsoed.
- Rohman, Abdul, Elis Puspitasari, & Mintarti, (2010). *Pengembangan Nilai Nilai Toleransi Pada Kelompok Aliran Keagamaan Di Kabupaten Banyumas*. Laporan Penelitian. Purwokerto: Unsoed.

- Roibin. (2010). Agama Dan Budaya, Relasi Konfrontatif atau Kompromistik. *Hukum dan Syari'ah*. 1, No. 1, 1-7.
- Suparlan, Parsudi. (2002). Membangun Kembali “Indonesia yang Bhinneka Tunggal Ika: Menuju Masyarakat Multikultural, Keynote Address dalam Sesi Pleno I pada Simposium Internasional. *Antropolgi Indonesia*.3.
- Tholhah, Perkembangan Jamā’ah Tabligh Di Wilayah Yogyakarta (Studi tentang Peranan Jamā’ah Tabligh Di Asa Selatan terhadap Jamā’ah Tabligh Di Yogyakarta 2010 - sekarng), Prosiding Interdisciplinary Postgraduate Student Conference Program Pascasarjana Universitas Muhammadiyah Yogyakarta (PPs UMY) ISBN: 978-602-19568-2-3
- Kamus “Al Ma’ani likulli ma’na”, April 1, 2019). <https://www.almaany.com/ar/dict/ar-ar/%D8%AF%D8%B9%https:kbbi.web.id/etnografi.html>, accessed April 1, 2019).
- <https://banyumaskab.bps.go.id/statictable/2016/11/14/128/jumlah-penduduk-menurut-kecamatan-dan-agama-yang-dianut-di-kabupaten-banyumas-2015>, accessed February 26, 2019.
- Dialogue between author with Hamid Hidayat, activist member of the Jamā’ah Tabligh Purwokerto. May 25, 2017.