

Reconstruction of Moderation Values in the Exemplary Method in Da'wah

Anrial

Institut Agama Islam Negeri Curup
anrialma@gmail.com

Heri Junaidi

Universitas Islam Negeri Raden Fatah Palembang
herijunaidi_uin@radenfatah.ac.id

Abstract

This article explores reconstructing the values of moderation of da'wah messages towards Islam rahmatan lil 'alamin. The purpose of this writing is to look at the da'wah messages conveyed at this time which are sometimes out of the context of unity and have a lot to do with new doctrines that leads to intolerance, both towards culture and towards adherents of other religions, so it is necessary to provide guidance at this time for preaching messages so that social problems do not occur in society. The method used in this research is a qualitative method which is a literature study. The data sources in this research are journals, books, opinions and news related to this research. From the results obtained, the appropriate form of da'wah in reconstructing the values of moderation is da'wah by example. This can be seen from the exemplary da'wah of the Prophet Muhammad to people who had different cultural and religious backgrounds at that time, so that the form of da'wah was exemplary. is one of the most appropriate ways for preachers to instill the value of moderation in society.

Keywords: Reconstruction, Moderation, Da'wah Message

Introduction

As a characteristic of Islam, Da'wah is an activity imposed on all Muslims to encourage people to do good in everything in their lives. Doing good deeds must be based on no coercion from the preacher towards the community, mutual respect and appreciation and patience in delivering the da'wah message is the main key in conveying the da'wah, so that the message conveyed can be accepted by the community or mad'u.

In conveying the message of da'wah, the biggest challenge for preachers is the condition of the society they will preach to, whether traditional society or modern society, because their characteristics are very different and they have different cultures. In relation to characteristics, this can happen because it is influenced by the environment, habits, knowledge and other experiences which may have an influence on people's habits. Traditional societies may be influenced by culture, customs, high social attitudes, and beliefs passed down from their ancestors. Meanwhile, in modern society, their character can be influenced by science, technological developments, individual attitudes and so on. So in this case, a preacher must understand all the characteristics of society above, so that the preaching message conveyed has no friction with the traditions and habits of people from different backgrounds.

Friction between preaching material and community traditions can occur if the material presented touches on a community tradition or issues of other religious beliefs. A preacher must really pay attention to this when delivering his preaching material. A da'wah interpreter must understand the conditions of society, societal traditions, and if da'wah material is delivered to a pluralistic society, including communities with different traditions, religions and beliefs, then when delivering the da'wah message, the preacher must be able to adapt the da'wah message conveyed to the conditions of that society. (Putra 2018)

Nuraini Zainal in her opinion explained that the challenge of Islamic da'wah in this country is a problem that is entangling conditions with rapid social changes in a pluralistic society. As explained, the challenge for preachers in conveying peaceful da'wah in this pluralistic country is a da'wah strategy that is not only aimed at one group, but rather for all people based on human values..(Mustofa et al. 2022)

In this case, the da'wah strategy that must be carried out so that the da'wah delivered can be successful needs to be considered and prepared. Da'wah organizations must provide knowledge about diversity to prospective preachers who will deliver da'wah to the public. Providing understanding to preachers about multicultural da'wah which is based on the values of moderation needs to be emphasized, so that the da'wah message conveyed is truly a mercy or is termed rahmatan lil alamin.

Forcing an understanding on the public so that they want to follow an opinion that we consider to be correct is one way of preaching that is not appropriate, so this needs to be understood by a preacher in conveying the message of da'wah. Likewise, with the problem of traditions and beliefs of society today which are considered not taught by Islamic teachings (or did not exist at the time of the Prophet SAW), sometimes when delivering da'wah, the preacher immediately blames, forbids it, and considers it an infidel. traditions of the community, so that the message of the da'wah needs to be improved, understanding the culture of the community needs to be studied in depth by a preacher.

In article 29 of the 1945 Constitution which relates to freedom in embracing religion in paragraph 2 that "The State provides freedom for every resident to embrace their own religion and worship according to religion and belief.(Pinandito 2017) What is meant is that the State has paid attention to religious freedom for every individual. This of course aims to realize peace, social justice and friendship towards peace, social justice and friendship between fellow believers. However, there are still many religious groups that commit violence in the name of religion..(Pinandito 2017)

The Qur'an gives many signs for us in life and human life to always adapt to a pluralistic life. In belief (religion), we must not force other people (other religions) to embrace a religion that we believe to be true. In Surah al-Baqarah verse 256, it is stated that "if God had willed, all people on this earth would have believed. Or it is also found in the letter Yunus verse 99 explaining that "God does not forbid us what we believe to be true. In Surah al-Baqarah verse 256, it is stated that "if God had willed, all people on this earth would have believed. Or it is also found in the letter of Yunus verse 99 explaining that "Allah does not forbid us to do good and behave fairly towards people who do not fight us because of religion nor do they expel us from the land of Islam (Qs. Mutahanah-8-9).(P 2009)

Islam teaches that humans are destined by God as social creatures who need social interactions with fellow humans. As social creatures, humans need cooperation with other people to fulfill their life needs, both material and spiritual needs. In fact, Islamic teachings teach humans to cooperate and help each other (ta'awun) with fellow humans in matters of goodness. In social life, Muslims can relate to anyone without restrictions on race, nation and religion.(Nazmudin 2018)

The imposition of a religious teaching by a preacher on a community group without first understanding the religious and cultural background of the community is in accordance with Allah's explanation in Surah al-Baqarah verse 256. Allah, who has power over everything in the heavens and on earth, has no desire to make The people of this country have all become believers, so as preachers you must also pay attention to the condition of a pluralistic society. To maintain harmony in a pluralistic society, preachers must also take the following steps:

- a. Mutual acceptance, here each subject views and accepts the other subject with all of its being, and not according to the wishes and wishes of the first subject. In other words, every religious group accepts other religious groups, without taking into account differences, advantages or disadvantages.
- b. An attitude of trust is a reality and a statement of mutual acceptance. The main obstacle in maintaining social harmony is if the attitude of mutual trust is lost and replaced by mutual prejudice and mutual suspicion. Therefore, whether a relationship is lasting or not, whether a relationship is broken or not, whether between individuals or groups, is largely determined by whether or not mutual trust persists. In this way, harmony in the social life of religious communities will continue to be maintained, mutual trust between one religious group and another religious group.
- c. The principle of positive thinking, functional harmony between religious communities as a regulator of external relations in social procedures which is realized through cooperation in social processes. Therefore, each party must try to be faithful to the problems that arise, be faced, solved and resolved objectively using positive thinking.(P 2009)

Plurality or diversity in a society is something that is unique and cannot possibly be avoided in human life. Humans live in this world, a pluralistic reality consisting of various tribes, economies, ideologies, politics, languages, religions, ethnicities and social cultures. Islamic da'wah which is guided by the Koran provides understanding for its followers to carry out relationships in terms of mutual help, mutual respect, getting to know each other, and compassion. There are many conditions given to humans in order to live in human life and carry out relationships without differentiating between humans and other conditions. This is also explained by Allah in Surah al-Hujarat verse 13 explaining that:

“O mankind, indeed We created you from a man and a woman, and made you into nations and tribes so that you might know each other. Indeed, the most noble person among you is the most pious person. Indeed, Allah is all-knowing and all-knowing.

Research Methods

This research is qualitative research in the nature of library research which uses books or other documents as objects of study, qualitative research, namely research that produces data and information in the form of notes and descriptive data contained in the text being examined. In this research, the main object in obtaining data so that it can be explained descriptively are journals, opinions and

news related to the problem to be discussed or this research is also called a library study.

This qualitative research with literature study is carried out by analyzing, collecting accurate literature or texts (both primary and secondary sources) and various other *sources*, then arranging them according to the study and objectives, after which detailed data is obtained to be used in the analysis process. . Then the results are analyzed, reviewed or interpreted to produce new concepts that are easy to understand according to the focus of the discussion..(Latipah and Nawawi 2023)

The problem of intolerant preaching of unity

When conveying a da'wah message, support for unity is something that needs to be paid attention to. The value of diversity which is used as a way of life for the people of the nation and state is an ideal that must be maintained and used as a basis for life for all communities. Racist attitudes towards other cultures or other beliefs need to be avoided, so this is one way of knitting together unity. Some things that are still conveyed in preaching related to intolerance are:

1. Intolerant of other religious beliefs

The Ministry of Religion issued circular number 09 of 2023 concerning guidelines for religious lectures, one of which is discussed in the circular is the prohibition on delivering lectures that contain provocation and practical political campaigns. In this case, regarding religious lectures, it is explained that "to realize religious harmony, religious preachers play a very important role and maintain unity and oneness, increase national productivity, maintain religious harmony, and maintain the sanctity of places of worship..(Pudralisa 2022)"

The purpose of this circular issued is as a guide for:

- 1) Religious lecturers in giving religious lectures and
- 2) Administrators and administrators of places of worship in facilitating the implementation of religious lectures.

Meanwhile, the provisions for speakers have:

- a. Moderate religious knowledge and understanding;
 - b. An attitude of tolerance and upholding human dignity;
 - c. Polite and exemplary attitude; And
 - d. National insight
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In this case, religious lecture material includes:

- a. Is educational, enlightening and constructive;
- b. Increasing faith and piety, good relations between religious communities, maintaining the integrity of the nation and state;
- c. Maintaining Pancasila and the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia and Bhineka Single Ika;
- d. Do not conflict between ethnic, religious, racial and inter-group elements.
- e. Do not insult, tarnish, and/or insult the views and practices of religious worship and contain hate speech;
- f. Not provoking the public to carry out intolerant, descrimonative, intimidating, anarchic and destructive actions; And
- g. It does not contain practical political campaigns

The ever-increasing use of the internet is a very strategic market in promoting ideas owned by a person or group of people. In the economic sector, business actors use the internet to promote their products. Likewise with followers of religions and ideologies, adherents who currently have a tendency to convey their ideas and thoughts via the internet, especially through social media. With its very open nature, the internet can be used by any group for any purpose. Without carrying out protection and balancing efforts, it is possible that the internet will have a negative impact on the development of religious understanding in the Indonesian Muslim community. (Aini, Aulia, and Zulfahmi 2022)

The use of social media as one of the media in spreading da'wah messages to society at this time is very easy to get da'wah messages which sometimes contain intolerant messages. At a time when media is developing, spreading da'wah material through this media is also very easy, no need to go to studio, and just using a smartphone, da'wah material can be distributed through the media, all people can easily get and receive da'wah material conveyed through the media.

According to Aulia, as quoted by Robby Putra and friends, one of the impacts that arises from the use of social media is problems related to issues of religious attitudes and intolerance. Recently, Indonesian social media has been busy with posts about religion, discrimination against minorities and similar things related to fanaticism and religious intolerance, as explained by Agussalaim Burhanuddin, this online platform helps to connect globally and

instantly, the platform This can also manifest as a medium for intolerance and radical expression. (Lesmana and Syafiq 2022)

In social media, various kinds of conflicts and disputes in the name of religion have become something that is often seen in society, mutual claims of truth and a lack of understanding in religion are the starting point for the emergence of differences in perception which lead to conflict between religions and religions. (Lesmana and Syafiq 2022) Religious conflict can occur anywhere, if there is no control by the party who has the policy, providing supporting regulations so that religious conflict does not occur can be made and the legal consequences for those who violate it can also be studied, so that mutual tolerance between all religious adherents can be established well.

The public's sympathetic attitude towards preachers who have good rhetoric in conveying their preaching material will bring a lot of support and sympathizers. Supported by new material that has never been heard by the public, this will have a big influence on them, especially people who come from lay groups, especially on religious issues or hijra groups that need a religious touch.

For the hijrah group, most of them look for preaching broadcasts on social media without first looking at who is delivering the preaching material or what kind of preaching material is being conveyed. When they encounter a figure, such as a preacher whose preaching material is related to intolerance or extreme thinking, the material delivered immediately has a huge influence on them. When humans need other people as a means of socialization and community, they are usually less familiar with society, as well as other things that characterize intolerant groups in society.

From data obtained by BNPT, it is clear that 50% of content on social media contains intolerant speech and criminal plans. This group of teenagers is vulnerable to radical ideology. BNPT has carried out monitoring of cyber account sites that have the potential to contain radical ideas. Based on monitoring carried out internally, BNPT in collaboration with stakeholders, including Kominfo, has recorded at least 600 potentially radical accounts with details of 650 propaganda content. A total of 409 of them contain attack information, Apart from that, 147 content contained anti-NKRI content, 7 intolerant content, and 2 content related to takfiri.

Setiani and Hermawan (2021) explain that the issue of peaceful coexistence between religious communities in Indonesia is the same as in other countries. Reports in print and electronic media often reveal information about this, even though there are many verses in the Koran and hadith (in Islam), the Bible (in the Koran), and other books that recommend, call on, and even order their followers to always do positive things to achieve harmony, peace, unity

and oneness, love and affection for others, this religious harmony can become unstable in certain contexts. (Latipah and Nawawi 2023)

2. Intolerant of culture.

Intolerance towards other cultures is an attitude or behavior that shows inability or disapproval of other people's cultures or habits that are different from their own culture or habits. Intolerance towards other cultures often arises from a lack of understanding, knowledge, or anxiety about unfamiliarity with a new culture. (Berry 2008) Intolerance towards culture will cause various kinds of conflicts in a society of segregation, discrimination and hatred between groups. Adopting an attitude of tolerance towards other cultures is essential in promoting harmony, diversity and understanding among multicultural societies.

"Bhinneka Tunggal Ika" according to Pursika, which means that even though the Indonesian people consist of various types of tribes, cultures, races, we are all Indonesian people who have the same rights and obligations in defending the country (different but still one). Indonesia is proud of its cultural differences and shows mutual tolerance for each other, whether we know them or not. Because not all countries have as many tribes, islands, cultures, religions and races as Indonesia, therefore foreigners see our country as very unique because it is different from the others and they also cannot feel what we feel. and this should become a trademark for our own country. (Sudrirman et al. 2021)

Pancasila is the state foundation for the Indonesian state and a very basic guideline for state life for the Indonesian nation. Pancasila is the basis for every implementation of nation, state and society in Indonesia. The application of Pancasila values in everyday life is a very important thing for every Indonesian citizen to do. Good citizenship is a goal of implementing and implementing Pancasila. Good citizens are citizens who are good in knowledge, character and actions, for example understanding rights and obligations, respecting differences, actively participating in the scope of the nation, state and society. The process of forming good citizens is certainly not an easy thing, there are many processes and stages to go through. The Indonesian nation is a multicultural nation that has diversity in every aspect of life, various tribes, religions, races, classes, cultures, customs and so on, becoming a civilization that must be well maintained. Pancasila was not born suddenly, but through God's process. (Setialaksana 2019)

In principle, Pancasila embraces all groups without exception. In various events and historical records, Soekarno repeatedly stated that Pancasila is an ideal conception that embraces all levels of society, class, race and religion

towards a well-established Indonesian unity..(Adiwilaga 2017) In this case, mutual respect for each other even though they are of different cultures is very necessary. Respecting each other and not causing an atmosphere of commotion in a place of cultural activity because it is considered disturbing or bullying a tradition and culture is something that is contrary to the philosophy of Pancasila and Bhinneka Tunggal Ika.

Likewise, if public figures give opinions, whether they are preachers in conveying their preaching messages. It is necessary to understand the culture in each region, especially if a preacher is a figure who is generally known and often appears on digital media, so that people know him as a scholar. In this case, the preacher will definitely visit community groups with different cultures and traditions. If he prohibits the community from carrying out a tradition because it does not follow Islamic teachings, then the preaching material delivered can cause various kinds of reactions in the community, so that many interpreters the preaching stopped when he delivered the message dakwah.

Reconstruction of Moderation Values in the Exemplary Method in Da'wah

Islam Rahmatan Lil'alamin always applies the values of peace, brotherhood, tolerance, politeness and balance in life in the world, especially in Indonesia. The connection with the realization of Islamic ideals in Indonesian nationality is Islam Rahmatan Lil'alamin which is expected to be a blessing for all of nature, including human life. Humans as citizens who have a national and state life certainly have differences including differences in ethnicity, religion, race and between groups. However, this can be united with Bhinneka Tunggal Ika (diversity remains one), which means that unity in diversity, and differences for unity in the Unitary State of the Republic of Indonesia.(Jamaluddin 2021)

The embodiment of Rahmatan Lil'alamin Islam in the context of the Islamic world in general and Indonesia in particular is facing problems that are the opposite of the actual concept of Rahmatan Lil'alamin Islam, such as violence, extremism, radicalism and terrorism in the name of the Islamic religion. The presence of Rahmatan Lil'alamin's Islamic ideas is important amidst the strengthening contestation of discourse and action among Islamic movements in Indonesia. Based on this description, further discussion is needed regarding Rahmatan Lil'alamin as the embodiment of Islamic ideals in nationalism.(Jamaluddin 2021)

Islam is an absolute expression of peace, in this case Islam is a disinvestment of peace itself. Islam encourages every human being to create a life that is proportional, peaceful, full of kindness, balance, tolerance, patience and restraint of anger..(Pahmuddin 2023). When the Prophet Muhammad SAW

migrated to Medina together with the Muslims who were in Mecca at that time. He carried out activities whose aim was to respect each other among the people of Medina who had different backgrounds, ethnicities and even religions.

Rasulullah SAW. Initiate an agreement that can and reconciles these differences. The agreement is known as the Medina Charter (Mitaq al Madinah) and is believed to be the embryo of agreements between nations, such as the United Nations Charter and the Magna Carta. Therefore, Islam teaches its people to be tolerant of various differences. The text of the agreement explains various provisions that demonstrate openness, mutual respect and tolerance between them. This is reflected, among other things, in matters of religious freedom for religious adherents, defense of the weak, and the obligation to defend the country. The Prophet Muhammad SAW gave guarantees of protection to Christians to carry out worship according to their religion, the Prophet also allowed them to build interfaith households among themselves without disturbing their beliefs..(Bastomi 2019)

In the context of Medina, building tolerance is an important vision of the Prophet Muhammad. When the Prophet was in Medina, the Prophet had tried to unite the different groups there. Both among Muslims and non-Muslims. A binding agreement to be able to live in harmony between various groups by prioritizing attitudes of tolerance, mutual respect and respect between fellow citizens with different ethnic and religious backgrounds was a strategy in introducing Islam throughout society at that time.

Rasulullah SAW. has taken a da'wah approach by instilling very deep values of tolerance, no one group or tribe of society is considered to have a high position so that whatever background, ethnicity, religion and so on are the same, this also applies to social, economic and social status. so on, also the same before Allah SWT. So this is also explained by Allah in Surah Al-Hujarat verse 13:

“O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you, indeed Allah is all-knowing and all-knowing.

Sociologically, humans are social creatures, life in this world is dependent, in terms of their existence, both individually and communally. Cannot escape interference from other parties. The Qur'an calls one of the phases of human creation 'alaq, which apart from being understood as a condition of being attached to the wall of the womb, also essentially describes that humans were created in a state of always being dependent on other parties, or in other words, unable to live alone.(Shihab 2015)

When it is mentioned that humans were created into tribes and nations, it is clear that the first humans were born through the womb of Eve as the ancestor of humans until now they have given birth to descendants who will inhabit the earth who will later have different characters, cultures, traditions and even beliefs. according to the natural conditions in which they live, so that it is clear that the existence of differences is the will of Allah SWT, and not the will of humans themselves.

In the explanation above, the values of da'wah really need to be reconstructed into values of moderation, this is because it is often seen in the media that there are several preachers conveying their preaching messages which sometimes instill anti-unity values, offend other cultures and even the teachings of other religions. Frankly, if the religious figure delivering the da'wah is someone who has many followers, it is likely that these followers will also be influenced by the da'wah message conveyed by the preacher, resulting in an attitude of non-acceptance and assuming that the traditions and teachings of a religion are considered something. which is contrary to what they learned from a preacher.

Indonesia has a diversity of cultures and beliefs and this is a characteristic of Indonesian society, culture cannot be made into one that destroys religious teachings and even people's beliefs cannot be made into a problem in a multicultural society system, however, Indonesia's uniqueness lies in its many cultural traditions. and confidence. If you look in depth, not only at the diversity of cultures and beliefs, in Islam there are also two large organizations that also have different views regarding an opinion in Islam. This does not mean that these two organizations are divided, but the problem is the small groups that making a teaching or tradition in Indonesian Islam something that is contrary to the religion they understand, so that now it has become a phenomenon of understanding that is often found on social media through the preaching they convey.

In this problem, preachers need to manage the da'wah message as best as possible according to the culture of Indonesian society, so that the da'wah message that leads to rahmatan lil 'alamin can be realized. The aim of da'wah is to uphold what is right and prevent what is evil. This aim is a form of implementing da'wah to provide peace on earth. Enforcing what is good means teaching goodness to people with knowledge that is useful for their lives, while preventing what is wrong is inviting people to do good, abandon sins and immorality and both of these activities must be carried out in a good way, without judging, and without calling someone out. which is rejected as an infidel term.

Humans in carrying out their lives are not free from sin and mistakes, no human being is perfect, so in this case making da'wah in the form of exemplary is one of the most perfect ways for a preacher to provide da'wah material to the ummah. The meaning of exemplary is everything that carried out by the da'wah

interpreter, both in terms of attitude and verbally in conveying the da'wah message, must provide a good reflection on the people, so that later the da'wah delivered will not only be a light for the Muslims themselves, but also other people, because there are several preachers in conveying the da'wah message, Those who witnessed or listened to his preaching message were not only Muslims, but people of other religions also listened to him, and this was a very good example of the preacher's example.

The concept of exemplary to the value of rahmatun lil 'alamin is very closely related. Exemplary is used as a tool to achieve the goals of Islamic da'wah, because the essence of Islamic da'wah is to achieve the pleasure of Allah and elevate morals in society based on religion and guide society to the design of da'wah created by Allah SWT. . For humans. This will explicitly form a complete human person, physically and mentally healthy so that he is able to interact socially with full responsibility in the social order of life..(Bastomi 2018)

We often see religious and political figures whose behavior does not reflect a good example, such as blaming each other, hating, insulting, cursing and so on. They are busy defending themselves and their interests rather than defending the benefits of others. Even though it is clear in the Islamic religion, it is explained that bringing about benefits for other people is one of the goals of enshrining Islam on this earth. Because of the importance of example in human life, the Islamic religion responded by sending Prophets and Apostles to every community, starting from Prophet Adam as. until the last prophet, namely the Prophet Muhammad saw. All the prophets and apostles who were sent were chosen people who were given revelations to guide their people. With the guidance of this revelation, it is certain that the prophets and apostles are good role models for their respective people, both physically and mentally. One of the prophets and apostles sent to us as the last people was the Prophet Muhammad saw.(Firdaus 2022)

The Prophet Muhammad was a messenger who was very famous for his noble morals (QS. Al-Qalam/68: 4) so that he was mentioned in the Koran as a good role model (QS. Al-Ahzab/33: 21). Apart from having the four mandatory qualities (sidiq, amanah, tablig, fatanah) he also has other main qualities such as gentleness, compassion, forgiveness, and so on, all of which show that he is truly a good role model. His examples are not only recognized by the Koran but also by his friends and opponents.(Firdaus 2022)

His examples were even visible before he was appointed as an apostle, and one proof of this was when he succeeded in reconciling several tribes when there was a dispute about who was worthy to place the Black Stone in the Kaaba. Of course, as Muslims, we are obliged to imitate his morals if we want to hope for Allah SWT's approval. Because of the wide scope of the examples of the Prophet Muhammad. So in this article we only review his social examples which are really

needed at this time in the midst of the crisis of example due to the onslaught of globalization..(Firdaus 2022)

Abdul Kadir Munsy explained that the advantages of the exemplary method are:

- a. Exemplary practice will make it easier for preachers to evaluate the results of their work.
- b. Exemplary will make it easier for Mad'u to practice and implement the knowledge he learned during the da'wah process.
- c. If there is good example in the family environment, educational institutions or schools and society, a good situation will be created.
- d. The exemplary method will create a good relationship between the preacher and the mad'u
- e. Using the exemplary method, the preacher directly implements the knowledge he teaches.
- f. Exemplary also encourages preachers to do good, because Mad'u will also be an example

Exemplary is used as a tool to achieve the goal of da'wah because the essence of da'wah is to achieve God's approval and raise the moral level in society based on religion and guide society to the moral design that God made for humans. This will explicitly shape the individual into a complete human being, physically and spiritually healthy so that he or she is able to interact socially with full responsibility in the social order of life..(Bastomi 2018)

Unifying opinions and the principle of unity, which nowadays is often found that differences of opinion are sometimes a gap to seek justification and ultimately the community as recipients of da'wah messages makes them disagree with the da'wah material and the examples given by the preachers are not in accordance with the principles unity, then at a later stage it will be like a mountain, which one day will definitely erupt if the message of preaching is not conveyed by example and the principle of unity.

Exemplary and morals as the main attitude for a preacher in his preaching are highly expected, so that society is able to prioritize the principle of unity for the sake of the integrity of the nation and state. Cooperation and mutual openness between a preacher, ulama, and other religious figures need to be used as a force for unity, where currently there are still some preachers who still blame each other wrongly, consider other ulama and preachers to be wrong in their view, and his opinion is the most correct, mutual tabayun and discussion on issues related to the condition of a pluralistic society, traditions and customs of society, as well as relations with other religions are very much needed at this time.

The attitude of blaming each other for the opinions of preachers and other scholars, will not build Islam rahmatan lil 'alamin forever if a preacher considers himself to be the most correct, respecting opinions as part of the basis of the State in the fourth principle in Pancasila needs to be made a principle in reconstructing the message of da'wah rahmatan lil 'alamin who capitalizes on akhlakul karimah as an example by a preacher to society as exemplified by the Prophet Muhammad.

Conclusion

Da'wah is an activity that is imposed on all Muslims to encourage people to do good in doing everything in their lives. This good deed must be based on without any coercion from the preacher towards those being preached. In conveying the message of da'wah, the biggest challenge for preachers is the condition of the society they will preach to, whether traditional society or modern society, because their characteristics are very different and they have different cultures. In relation to characteristics, this can occur because it is influenced by the environment, habits, knowledge and other experiences which may have an influence on the character of society.

The value of tolerance for a preacher in conveying his message is also the main thing, especially in Indonesia which has a variety of cultures and religions, so in this case the preachers when conveying the message of da'wah, should not occasionally come into contact with traditions and the beliefs of society in general, because the message of da'wah will have an impact on the priority of the da'wah message as rahmatan lil 'alamin.

Da'wah rahmatan lil 'alamin is a method of da'wah which aims to uphold what is makruf (teaching goodness) and prevent what is evil (inviting people to abandon evil). This is one of the ways of da'wah rahmatan lil 'alamin, namely da'wah by example, where da'wah by exemplary means that a preacher must set a good example to the community both verbally and in action, so that the values of moderation in the da'wah material can be conveyed well.

Exemplification is used as a tool to achieve the goal of da'wah because the essence of da'wah is to achieve Allah's approval and raise the moral level in society based on religion and guide society to the moral design that Allah made for humans. This will explicitly shape the person into a complete human being, healthy physically and spiritually so that they are able to interact socially with full responsibility in the order of social life.

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