GUS DUR'S MULTICULTURAL DA'WAH AND ITS RELEVANCE TO MODERN SOCIETY

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Abstract

This research aimed to describe and identify the concept of Gus Dur's multicultural da'wah, the efforts and relevance to modern society. It used qualitative research methods with a descriptive approach. The data were collected through observation and documentation. The findings suggested three main concepts of Gus Dur's multicultural da'wah: Gus Dur's central values, his Islamic ideas, and his struggle for the indigenization of Islam. The da'wah covered three domains: cognitive, affective and psychomotor. The domains were then framed into various activities, such as lectures/speeches, writings, forums, and social actions. Besides, it affirmed the need of wisdom that da'wah is relevant to the conditions of modern society. The relevance of da'wah can lead to the effective and efficient interaction process.

Penelitian ini membahas mengenai dakwah multikultural Gus Dur dan relevansinya bagi masyarakat modern. Adapun tujuan dari penelitian ini adalah untuk mendeskripsikan, dan mengenali konsep dakwah multikultural Gus Dur, upaya-upaya dakwah multikultural Gus Dur dan relevansinya bagi masyarakat modern. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data yang digunakan adalah obeservasi dan dokumentasi. Hasilnya menunjukkan bahwa dakwah multikultural Gus Dur mengacu pada tiga konsep utama, yakni nilai-nilai

utama, gagasan keislaman, dan perjuangan pribumisasi Islam Gus Dur. Upaya-upaya dakwah multikultural Gus Dur ini mencakup tiga ranah, yakni ranah kognitif, afektif, dan psikomotorik. Upaya-upaya melalui tiga ranah tersebut kemudian dibingkai dalam berbagai kegiatan seperti ceramah/pidato, menulis, forum diskusi, dan aksi-aksi sosial. Dengan demikian, dibutuhkan kearifan agar dakwah relevan dengan kondisi masyarakat modern, sehingga pelaku dan penerima dakwah tersebut bisa memberi makna yang sama. Dalam hal ini, apa yang diidentifikasi oleh masyarakat modern bisa memasuki proses interaksi yang efektif dan efisien.

Keywords: *da'wah; Gus Dur; modern society; multicultural*

Introduction

In the Indonesian context, da'wah has many issues, especially those related to differences, traditions, culture and understanding, which is always linked to the less harmonious communities. Even in some instances, it can lead to social conflicts, which are obviously quite detrimental. Disputes for different tradition and understanding have occurred internally among Muslims and extended to the realm of interfaith. It certainly alarmed the sustainability of the state. Other problems followed when MUI issued fatwas that were arguably controversial, including the misleading labeling and assessment of Ahmadiyah sect and the prohibition of westernized ideas, such as pluralism, liberalism, communism, Marxism, Leninism and secularism (Bhaidawi, 2005).

Differences among religious communities happen due to their respective interpretations of the sacred text which is believed to be a direct expression of God to humans. However, in society there is no single interpretation that can be interpreted (Abdullah, 2005). It occurs due to several factors, such as culture, politics, economy, or education.

Regarding the development of different interpretations, it is an obstacle when someone thinks that only their party has the right to interpret the holy text. Then, they consider that the party's interpretation is the rightest, and that of other parties are wrong or inappropriate. Consequently, it raises several negative labels on other parties, such as kafir, apostasy, and heresy. Meanwhile, absolute truth only belongs to God, the owner of the holy text (Abdullah, 2005).

Da'wah (the act of inviting or calling people to embrace Islam) with a cultural approach such as a dialogue is a major need in this era. The model

of *da'wah* approach is an effort to create harmony in interreligious relations. The occurrence of various conflicts under religious motives distracts interfaith harmony. The practice of violence in the name of religion, from fundamentalism and radicalism to terrorism, has recently become more prevalent in Indonesia (Arif, 2011; Saifulah, 2014). For example, the conflicts in Papua and Ambon might one day explode, even though it had been muted several times. (Suseno, 2006). This phenomenon claimed many lives and destroyed several places of worship, including mosques and churches (Achmad, 2001). Based on PPIM UIN Jakarta research in 2001 on countries with a majority Muslim population, including Indonesia, the more "pious" a person is, the more "intolerant" s/he tends to be. Many have justified anarchist actions, including destroying places of worship and beatings of other parties they consider heretical (Arif, 2011).

A survey on religious harmony in Indonesia conducted by the Research and Development and Training Agency of the Ministry of Religious Affairs in 2015 suggested three leading indicators to measure harmony: tolerance, equality, and cooperation. The survey results proved that fourteen provinces have a high level of harmony above the national average (75.36). Meanwhile, ten provinces have the lowest level. It concludes that the national religious harmony has been good, with a high average rate, exceeding the cut-off level of 66. Therefore, to maintain the religious harmony index, it is necessary to increase the harmony program down to the village level (Balitbang Kemenag, 2015).

Researches on violations against religion freedom show the prevalence of 52% with the main state actors including government officials, and the remaining 48% are non-state actors or socio-religious groups (The Wahid Institute, 2015). Significant problems are facing the nation today. The main problem lies in the decrease of respect among society for diversity, especially that in religion and belief. Even worse, most of the acts of violence, intolerance, against people of different religions or beliefs occurred within the state institutions, including education (Salim et al., 2018). What has happened recently made increasing issues, from the volume of actions to defend Islam, speech of hatred, the emergence of neo-conservatism groups in controlling public opinion, to the phenomenon of suicide bombings. This incident was more or less the result of misconception in the da'wah approach models, especially those under Islamic teachings (Salim et al., 2018).

Da'wah plays a very important role when the state, with its policies, participates in violation against the rights of citizens to freedom in terms

of religion. For example, the history of Samin community and adherents of other religions who are forced to choose a religion recognized by the state as a prerequisite for obtaining an ID card (Baso, 2006). In addition, the challenge of multicultural da'wah lies in the rapid increase of public fanaticism towards personal or group opinions, so they reject the opinions of other parties outside the congregation or its affiliates.

Therefore, efforts are needed to improve the model of da'wah approach. Strategic reforms including concepts and techniques must always be echoed continuously, considering that society is a very dynamic and unique group of people, completed with the inevitable advances in communication and information technology. Accordingly, it takes a concept of da'wah that leads people to have an open, tolerant, inclusive, and plural character. Obviously, it is not easy. There will be many obstacles for updating the current da'wah approach model.

Gus Dur adopted da'wah with a cultural approach model. He provided a new perspective in the world of da'wah. He paid careful attention to building tolerance and togetherness in the Indonesian and international context. His work in humanity, democracy, human rights, peace, and tolerance is recognized by the people and institutions around the world. However, as a human being, Gus Dur indeed invited the pros and cons of his thoughts and existence.

Many studies on multicultural da'wah have been carried out with the following findings: first, Gus Nuril's multicultural da'wah concept recognizes and respects various cultures and religions (Mu'jizah, 2016). Second, the Prophet's methods of da'wah include a dialogue, story, and analogy (Huda, 2016). Third, Abdurrahman Wahid (Gus Dur)'s multicultural method, thought, and missionary movements involve a friendly and peaceful respect for differences and fight for the cultural da'wah as a manifestation of Islam rahmatan lil' alamin (Rosidi, 2014). Fourth, Islamic Boarding School of Ngalah has close ties with interfaith communities (Saifullah 2014). Fifth, the Gusdurian network implements multicultural lues in the people of Surabaya through social activities (Rochmawati & Jatiningsih, 2018).

The specific point of the research lies in exploring the understanding of multicultural da'wah for modern society. It is expected to bring up a fresh new perspective and understanding of Gus Dur's multicultural da'wah and its relevance to modern society. The purpose of this research is to describe, explain, and identify Gus Dur's multicultural da'wah concept, efforts, and their relevance to modern society. It will provide a comprehensive understanding of how Gus

Dur performs da'wah and spread his ideas of intercultural understanding and respect. Besides, it also contributes as thought in the scientific treasures of society for the development of related knowledge.

Method

This study used a qualitative research method with a descriptive approach. The data were collected through observation and documentation. The results of observations and documents that have been collected were then analyzed, compared, and combined to form a systematic, coherent, and complete study result.

The primary data sources were Gusdurian pocket book, Gus Dur's thought class pocket book, and Gus Dur's writings in various media. Meanwhile, the secondary data sources were journals, books, magazines, and other documents about Gus Dur. In this case, qualitative data analysis is an effort made by working with data, organizing data, sorting data into one unit that can be managed and integrated.

Multicultural Da'wah

Etymologically, da'wah is derived from Arabic which means a call or invitation. Da'wah is an invitation to mankind with wisdom to follow the instructions of Allah and Rasulullah (Asmuni, 1983). According to Thoha Yahya Omar, da'wah is the process of inviting people wisely to the right path according to Allah's orders for welfare in the world and the hereafter (Aziz, 2009).

Meanwhile, Abu Bakr Aceh explained that da'wah was an order to invite fellow humans to return and live according to the way of Allah wisely (Aziz, 2009). Da'wah is an activity to people to carry out God's commands, towards the path of goodness and away from all the prohibitions of Allah and Rasulullah.

In Ainul Yakin's notes, many scientists in the world provide the definition of culture. Among others, E.B. Taylor (1832-1917) and L.H. Morgan (1818-1881) define culture as a universal way of human's life in various levels that all members of society share. Emile Durkheim (1858-1917) and Marcel Maus (1872-1950) revealed that culture is a group of people who adhere to symbols that bind in a society to be applied. Mary Douglas (1921) and Cliffort Geertz (1926-2006) hold the view that it is a way used by all members in a community group to understand who they are and to give meaning to their lives (Yakin,

2005). Culture refers to all forms of human dialectics regarding their daily life patterns (Maksum, 2011).

Based on some of the descriptions above, the understanding and meaning of multiculturalism can be developed. Multiculturalism is a concept that emphasizes the disparity and equality of local cultures without neglecting the rights and existence of existing cultures, in the sense that it has a major emphasis on cultural equality (Naim & Syauqi, 2008). Meanwhile, Bhiku Parekh stated that multiculturalism was a reality of cultural diversity (Molan, 2015).

Liweri (2003) states that multiculturalism is a concept or social condition composed of many cultures. It is a concept in which a community in the context of nationality can recognize diversity, difference, and cultural diversity, both race, ethnicity, and religion (Mahendrawati & Syafei, 2001). Multicultural societies are divided into groups of different cultural backgrounds and sub-cultures. They have social structures divided into institutions or agencies that are non-complementary, lack of awareness of carrying out consensus, so conflicts among the existing sub-cultural groups frequently occur.

Suparlan distinguishes plural and multicultural societies. Plural society refers more to a social order in which various elements of society have different cultural characteristics from one another. Each element relatively lives in its world. Sometimes, this type of relationship is dominant and discriminatory. Meanwhile, multicultural society is characterized by active interactions among its elements through the learning process. The position in these elements can realize justice among various elements (in Masyaruddin, 2006).

What is meant by multicultural da'wah is an activity of invitations or calls to the way of Allah through efforts to approach the cultural character of a community as the main key to providing understanding and developing a model of da'wah approach. Theoretically, the solution to the problem of da'wah in conflict-prone communities can be taken through an intercultural approach, namely a process of da'wah that considers the cultural diversity between the subject of da'wah and the recipient. The diversity of causes of interaction disturbances at the intercultural level, so culture and da'wah's can be exhibited while maintaining a peaceful situation (Aripudin, 2012).

In this case, multicultural da'wah is not only a process of transforming good Islamic values to people on earth, yet it also prioritizes conscientiousness to critically carry every positive culture without being shackled by the formal cultural background of a society. Therefore, it is expected to create a friendly, harmonious, peaceful, and respectful society.

Modern Society

The term society in English is derived from the word *socius* which means friend. In Arabic, it is called *syirk* which means to associate. In anthropology, society is defined as the unity of human life, which interacts according to a particular system of continuous customs and is bound by a sense of shared identity (Ishomuddin, 2005). In that sense, many people in a specific group make up the cultural life.

Society refers to a large or small group of humans who influence one another (Shadily, 1993). Modern society is a group of people who live in togetherness, who influence one another, and who are bound by norms. Most of its members have a cultural value orientation towards a more advanced life. Modern society is the society that has become secular (Syukur, 2002).

Related to the definition of modern society, it has several indicators or characteristics. The first, human relations are primarily based on personal interests. The individualist attitude develops rapidly that they do not care one another, do not know one another, and are indifferent. Secondly, relations with other communities are carried out openly in an atmosphere of mutual influence between humans and the environment to create reciprocal change. The third, they are oriented to changes. In pre-modern society, change was slow. In pre-agrarian societies, change barely occurred for thousands of years. The more developed the society, the faster the changes.

Modern society is constantly changing and fast, even the changes are institutionalized. This change is a feature and at the same time a problem that is always faced by modern society because the frequency is getting faster, so it cannot be followed by all levels of society. As a result, tensions and even disintegration become heavier and more traumatic than those in a traditional society. A change itself is driven and accelerated by the development of science and technology, which is like an accelerating wheel moving with an increasingly high intensity (Soekamto, 1993).

The fourth, they tend to utilize science and technology as a means to improve people's welfare. Technology colors all aspects of their lives. All needs can be met quickly through technology. The fifth, most of the people have received formal education to higher education levels. They understand how vital formal education is. The sixth, they are classified according to various professions and expertise. These professions result from the higher education levels of modern society. The professions that they are engaged in also follow the level of education that has been achieved (Noer, 1987).

The seventh, the applicable law is primarily written. The eighth, the people's economy is almost entirely a market economy based on money and other means of payment. The ninth, efforts to explore the environment to overcome the challenges posed by the environment itself. The tenth, the urge to curiosity and want to overcome challenges causes them to control the environment. The eleventh, they think more objectively and rationally. The twelfth, they are open, willing to accept suggestions, input, and criticism. The thirteenth, they think for a different future. The fourteenth, they respect time, considering that time is more valuable than gold, must be used as well as possible. The fifteenth, they always try to understand all the symptoms faced and organize them for a better life. The sixteenth, they live from the industrial sector, and besides, they also live from the trade, tourism, and other service sectors (Tilar, 1979).

Gus Dur's Multicultural Da'wah and Its Relevance to Modern Society

Gus Dur's multicultural da'wah concept refers to his central values, thoughts or ideas, and struggles. The main values include monotheism, humanity, justice, equality, liberation, brotherhood, simplicity, chivalry, and traditional wisdom. His idea of Islam is based on locality, tradition/community, nation, and mankind. It also refers to monotheism, human dignity and salvation (with justice, equality, brotherhood), and Iktisab/al-Kasb/Ikhtiyar. In addition, according to Gus Dur, Islam must interact with Marxism, Liberalism, Liberation Theology, Human Rights, Gender, Globalization, and Communism. Meanwhile, his struggle is the indigenization of Islam (making Islam able to accommodate the needs of local/community/etc). The indigenization of Islam is expected to be familiar with political change, economy, cultural development, and so on. The details regarding his multicultural da'wah concept are in the following figure.
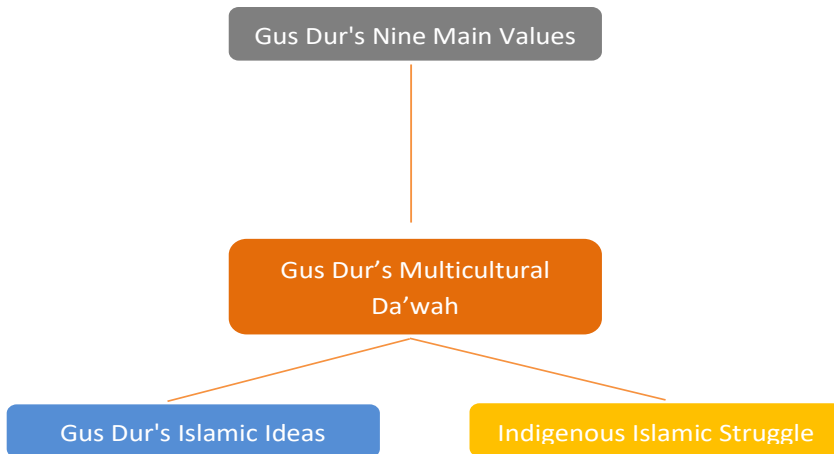
Figure 1: Gus Dur's Multicultural Da'wah Concept
Source: data processed by researchers

In Islam, awareness of God is based on monotheism values. For Gus Dur, awareness of monotheism is not solely based on text and logical argumentation, but it comes from spiritual practices, such as visits to *auliya's* grave and so on. This deep awareness of God manifests in two ways: experiencing specific dreams that are partly expressed to his friends, which are a fraction of a deep inner witness to his deeds. In addition, God manifests in a practice based on serving mankind, correcting them, guiding them, and moving them to the better direction under the values of love, humanity, justice, equality, brotherhood, knighthood, liberation, independence, and locality (Ridwan, 2019).

According to Gus Dur, realizing an Islamic system does not qualify someone to be considered a devoted Muslim. It becomes a point of dispute which is quite important, considering that there has been a growing understanding that does not attach importance to the meaning of the system (Wahid, 2006). In this case, those accustomed to formalization will be bound to an effort to create a fundamental Islamic system by ignoring the plurality of society. It results in an understanding that would turn non-Muslim citizens into second class. For Gus Dur, to be a good Muslim, one should accept the principles of faith, carry out the teachings or pillars of Islam as a whole, help those who are weak, uphold professionalism, and be patient when facing problems and tests. Consequently, realizing an Islamic system or formalization is not a requirement for someone to be given the title of being a devouted Muslim (Wahid, 2006).

Islam in Indonesia will be meaningful if it can formulate adversities to solve social problems. To achieve the goal, according to Gus Dur, what needs

to be done is dynamism (even it needs to be done by all religious and belief groups) in facing the reality of the modernity tradition, nationalism based on Pancasila, and the diversity of groups in Indonesia. Therefore, Islamic customization needs to meet the needs of Muslims in every social condition, so they are not trapped in Arabization (Ridwan, 2019).

Dynamic also means the indigenization of Islam which, according to Gus Dur, was based on the spirit that the danger of Arabization or Middle Eastern culture was the uprooting of the nation from the cultural roots. More than that, the Arabization model also does not necessarily match the needs in the realm of locality. The indigenous culture is not intended to prevent resistance from local cultural forces, but it is rather the culture itself, so it does not become extinct in its own country. The essence of the idea and struggle for the indigenization of Islam is the need, not to avoid the polarization between culture and religion, because such polarization is unavoidable (Wahid, 2001).

Besides, syncretism attempts to integrate technology or old belief systems, regarding the many things believed to be supernatural powers and their eschatological dimensions with Islam, which then forms pantheism. In that sense, people see changes in the particles, not at the central flow. At the same time, Muslims continue to pray, go to mosques, pay zakat, go to madrassas, etc. In regards, the struggle for the indigenization of Islam that Gus Dur meant aimed to reconcile Islam with the strengths of local culture, so it could continue to exist (Wahid, 2001).

Local culture as a cultural wealth cannot be eliminated for the sake of religion. Rather, the indigenization of Islam does not mean leaving the norms and values of the Islamic religion to accommodate cultural needs by taking advantage of the opportunities provided by variations in the understanding of texts (Wahid, 1989). Therefore, multiculturalism in Indonesia can become a valuable asset, especially with the support of the reality of a life of peace, tolerance and harmony from people of different religions. Hence, his concept of indigenous Islamization then became a part of the multicultural da'wah concept that did not consider the cultural or religious background of the recipients.

The purpose of multicultural da'wah is to expect effective and efficient interaction between actors and recipients of da'wah. Effective and efficient interaction patterns are the outcomes in the da'wah process. The actors and recipients of da'wah can understand the similarity of meanings while the messages and meanings should not be misunderstood. Therefore, the meaning

is colored by the cultural background of each owner. Thus, wisdom is needed in the interpretation of multicultural meanings in Gus Dur's multicultural da'wah process. In the sense, da'wah actor can identify the true meaning of the message, yet that meaning can be completely different from the point of view of the recipients with a different cultural background. If the actors of da'wah and recipients possess common ground, da'wah could be an effective and efficient interaction process (Liliweri, 2011).Therefore, cultural assimilation happens in multicultural da'wah. Assimilation is a term used to describe the acceptance of another culture, which could be an adoption of systems, values, customs, habits, lifestyles, and languages that the dominant cultural group always uses. Many people (although not all) adopt a system of values, customs, and customs outside their own culture (Koentjaraningrat, 2005).

The difference between da'wah and communication lies in the means and goals to achieve. Communication expects the participation of the communicant on the ideas or messages conveyed; there will be changes and expected behaviors. While da'wah is the approach model of persuasion, and the goal is to expect changes in attitudes and behavior following Islamic teachings (Asmara, 1997). Hence, communication is a process of sharing meaning through verbal or non-verbal behavior. All of these behaviors can be called a communication process when two or more people are involved. A person's behavior can contain meaning because people can learn it, and it is bound by culture. Cultural similarity in perception allows the giving of similar meanings regarding a particular social object or phenomenon.

The patterns and procedures for humans to communicate, such as communication situations, language and language styles, non-verbal behavior, are responses and functions of culture (Mulyana, 1990). In this case, a person will find it difficult to understand communication with people who have different cultural backgrounds if he is too ethnocentric. Ethnocentrism is the tendency to perceive other people unconsciously by using their own culture and traditions as a measurement for all judgments, including the good and the bad in seeing things (Bennett, 1990).

Prejudice is a fairly negative attitude that is usually directed at a particular group or community. Usually, it also focuses on a negative trait generalized to the group or community. In comparison, stereotypes are a picture or specific responses regarding the personal traits and characteristics of other people or groups which are generally negative. This attitude can hinder communications

between the actors and recipients of da'wah who have different cultural backgrounds (Liliweri, 2011).

Meanwhile, another attitude that comes from ethnocentric awareness that affects the effectiveness and efficiency of multicultural communication is discrimination. Discrimination aims to prevent groups/communities or limit other groups/communities trying to exist or own and obtain resources. Therefore, discrimination is a factor that can break cooperation and communication among humans (Liliweri, 2011).

The multicultural da'wah of Gus Dur goes to three areas. It involves all dimensional domains including the cognitive, affective and psychomotor, which are interrelated with one another.
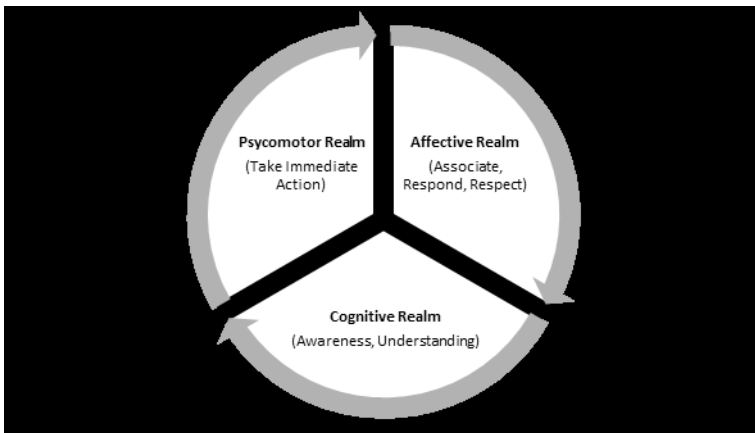

Figure 2: Gus Dur's Multicultural Da'wah Efforts
Source: Data processed by researchers

The multicultural da'wah process will undoubtedly provide understanding to the community for the long term and practical benefits mainly to build tolerance (Sumpena & Jamaludin, 2020). Besides, society can build roots of critical thinking that encourage the necessary personal changes and social structures. Moreover, it can turn many problems related to violence into nonviolent alternatives to lasting peace. It is obviously important to consider violence in war, which has harmed countless generations, as well as causing material loss and environmental damage. It also causes a chain of violence in many aspects of life, generating terrible phenomena, such as rape and sexual slavery and ethnic cleansing or genocidal crimes (Saleh, 2012). It, therefore, requires multicultural education (Murfi, 2015).

Seeing these various events, the presence of multicultural da'wah became important. It can change the mindset of society to see that alternatives

are to create a community order based on peace, an idea that is shared by all people in the world. Even though the implementation could be highly challenging, someone still has to start and work consistently. The following are some contents from the three domains of da'wah, cognitive, affective and psychomotor, which are integral to multicultural da'wah.

Cognitive Domain

Society needs to understand that peace is the absence of direct violence/physical violence and the existence of prosperity, cooperation, and dynamic synergy between humans and ecology. In regards, Gus Dur believes that awareness or understanding is needed in relation to the concept of peace. Then, conflict is a natural part of a person's social life process. Therefore, it is essential for the community to understand and realize the consequences of conflict and violence.

Some peaceful alternatives include nonviolence, conflict resolution, human solidarity, development based on justice, and sustainable development. On the concept of nonviolence, society, especially young people, can learn the philosophical and spiritual basics of nonviolence and the effectiveness of methods to produce change. With this understanding and awareness, it is hoped that the community becomes non-violent agents of peace for their people or their territory, so conflicts and violence decrease or even dead.

Communities, especially young people, can learn effective ways to resolve conflicts without violence and apply it to their daily lives. By getting used to it in everyday life, the prevention of the conflict is unconsciously very affective in shaping society to solve problems or conflicts that occur in the community itself. Concerning human solidarity, all human beings have basic needs, aspirations, and membership which are interdependent. Therefore, solidarity between human beings is quite important to have and implement. With this understanding and awareness regarding solidarity, it is expected that the community will be socially strong regardless of the differences that may be highlighted or constructed by groups with an interest and are more likely to be intolerant.

Development based on justice requires critical awareness of the community of the reality and tragic consequences of structural violence and how the philosophy of peace building based on justice is the preferred alternative. With the understanding and awareness of social justice, people are expected to act relatively towards fellow humans regardless of differences in race, ethnicity, or

religion. Regarding sustainable development, society needs to understand the interdependent relationship between humans and the natural environment. Besides, they should also understand the changes needed to ensure the welfare of the earth's ecosystem to meet current and future needs. By understanding and realizing the importance of ecology, the community is expected to find out renewable and non-renewable natural resources.

Affective Domain

The affective realm covers reflection, critical and analytical thinking, communication, and empathy. Reflection includes the use of reflective thinking or reasoning, in which the community deepens their understanding of themselves and their relation to others and the environment. With this reflective thinking, they are expected to sympathize and empathize with other people in their environment. Thus, according to Gus Dur, reflective thinking is critical to instill a depth of feeling, empathy, and sympathy.

Critical and analytical thinking is the ability to approach problems with an open mind, but critically know about research and questions, evaluate and interpret evidence, recognize and challenge prejudices and unwarranted claims, and have opinions in dealing with arguments. In addition, by analytical thinking, society can easily solve social phenomena or social problems. Gus Dur believes that the cultivation of critical and analytical thinking is quite important in the life of the nation and state.

Communication covers listening attentively and expressing ideas and needs clearly and in a nonviolent manner. This communication skill needs to be honed, considering that recently many communities or groups have decided to conflict due to the lack of communication processes. The message they want to convey is not on target. Empathy is the ability to see the perspective of another person or group and feel what the person or group/community feels. It is a skill that helps broaden one's perspective, especially in the search for equitable and constructive alternatives (Care et al., 2017). To train empathy with other people or groups, Gus Dur invited the community to fight for socially marginalized people, including street children, shemale, and so on. Empathy or feeling what other people feel will foster social justice for all Indonesian under the five basic Pancasila principles.

Psychomotor Domain

Self-respect, pride in oneself, a sense of pride in family, social and cultural life, and a sense of pride in kindness will enable the community to contribute to positive change. Self-esteem in this case can also be interpreted as the dignity of the Indonesian nation which is known for being polite, cooperation, and tolerance. To maintain the dignity of this nation, Gus Dur often invited people to be aware of their self-esteem and identity as nations. Respect for others means honoring the dignity and values inherent in others due to different social, cultural, religious and family backgrounds (Hidayatullah, 2020). In regards, Gus Dur set an example by respecting religious people's holidays by giving greetings and even attending religious celebrations.

Gus Dur exemplified respect for life/nonviolence, valued human life and refused to respond to enemy situations or conflicts with violence, avoided physical force and weapons. This action means respecting life through an active cooperation among religious believers. In addition, respecting life in total peace can be realized by respecting the principles of ecological life to survive life in the future.

Gus Dur also promoted gender equality. It respects women's rights to have the same opportunities as men and to be free from harassment, exploitation, and violence (Mulia, 2003). In this struggle, Gus Dur fight for it through decisions taken when he was a chairman of PBNU. Therefore, to achieve gender equality, cooperation with various parties is made.

Compassion refers to sensitivity to the conditions of misfortune and suffering of others and acting with deep empathy. Besides, they also do good to those who are marginalized or isolated. This compassion was implemented by Gus Dur when defending the rights of marginalized people. He also possesses global concern, caring for all human communities in all parts of the world and having a sense of love for the nation and locality they live in (Suaedy, 2019). This concern for the world globally is manifested in various ways, including learning and working together in resolving conflicts that occur around the world. In addition, to learning about resolving conflicts, at least with concern for the global community, it will press several policies that may affect supporting conflict resolution without violence.

Concern for ecology, caring for the environment and nature are preferences for sustainable living and a simple lifestyle (Abdillah, 2001). Putting a concern for environment is part of the values of Islamic teachings. Gus Dur often participates and supports actions related to ecology. Cooperation, assessing the

cooperative process and the principle of working together to pursue common goals. Collaboration with various communities or community groups is not easy. However, Gus Dur always believed that when we are good with certain individuals or communities/groups, we will also be the opposite. Therefore, Gus Dur carried out many activities or joint activities with many institutions, organizations, or groups/communities throughout Indonesia and even abroad.

Openness/tolerance deals with the process of growth and change and a willingness to approach and accept other people's ideas, beliefs, and respect for the diversity of world spiritual traditions, cultures, and forms of expression (Masrawi, 2010). Gus Dur's openness and tolerance appears when he is quite open to anyone or any group who wants to join or cooperate in any of his activities or activities. Justice, acting with a sense of justice towards others, upholding the principle of equality (rights and dignity) and the right to reject all forms of exploitation and oppression. The principle of justice provides open spaces for all levels of society to voice their rights. And, Gus Dur and other groups did a lot of mediation and assistance to find solutions and uphold justice.

Social responsibility is a willingness to contribute to shaping a society characterized by justice, non-violence, and welfare and a sense of responsibility towards present and future generations. Gus Dur pursued this social responsibility by promoting tolerance and peace through various media, such as discussion forums and writing papers (Munjid, 2021). He has a positive vision, imagining the future type of society with hope and pursuing its realization in a way they can. By having the positive vision or outlook on life, the community can fight for their rights independently to create a sufficient consideration and have the power to change the situation.

If we take a close review on the materials of multicultural da'wah, they do not contradict with Islamic da'wah. All are relevant to one another. Most of the contents of the multicultural da'wah have been written in al-Qur'an. Al-Qur'an invites mankind not to do violence on earth and uphold the value of diversity among human beings (Mujahidin, 2018). Multicultural da'wah performed by Gus Dur does not promote doctrines, such as da'wah in general. He is more on the inculcation of Islamic values that do not have to be formulated, so they are very relevant to the conditions and needs of modern society.

Conclusion

Gus Dur's multicultural da'wah refers to three main concepts: his main values, Islamic ideas, and struggle for the indigenization of Islam. The main values provide a lot of inspiration during his struggle. They are monotheism, humanity, justice, equality, liberation, brotherhood, simplicity, chivalry, and traditional wisdom. Meanwhile, Gus Dur's Islamic ideas are rejections against Islam's formalization, ideologization, and syari'atization. On the other hand, he sees that the glory of Islam lies in the ability of Islam to develop through the cultural realm. His struggle for the indigenization of Islam aims to reconcile Islam with local cultural strengths as culture cannot be eliminated under religion.

Multicultural da'wah covers three domains, cognitive, affective and psychomotor. The cognitive domain refers to the understanding of the holistic concept of peace, conflict and violence, and recognizing several peaceful alternatives. The affective domain is a form of responding, relating, and respecting. The psychomotor domain includes maintaining national self-respect, respecting others, and respecting life or non-violence. These three domains are then framed into various activities, such as lectures/speeches, writing, discussion forums, and social actions. Therefore, wisdom is needed so that the da'wah is relevant to the conditions of modern society. The perpetrators and recipients of the da'wah can have a common ground that they have an effective and efficient process of interaction.

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