

The Role Of Da'i In Building Multicultural Community Community In Sasak Panjang Permai Housing

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Abstract

The purpose of this writing is to analyze the role of a Da'i in building harmony in a multicultural community in the Sasak Panjang Permai housing complex. The method used is a qualitative case study approach, with data collection techniques including in-depth interviews, field observations, and documentation. The results of this research indicate that the role of a dai in spreading dakwah (religious teachings) has a positive impact on building harmony and strengthening brotherhood among the residents of the housing complex. Additionally, there is an increase in religious awareness and understanding among the residents, leading to the creation of a safe and comfortable environment for interaction and coexistence. Through their role as a bridge, educator, and mentor, a Da'i is able to create a harmonious environment and enhance solidarity among the residents.

Keywords: *Preaching, Da'i, Multicultural Society.*

Abstrak

Tujuan dari penulisan ini adalah untuk menganalisis peran seorang Da'i dalam membangun kerukunan dalam masyarakat multikultural di perumahan Sasak Panjang Permai. Metode yang digunakan adalah pendekatan kualitatif studi kasus, dengan teknik pengumpulan data meliputi wawancara mendalam, observasi lapangan, dan dokumentasi. Hasil penelitian ini menunjukkan bahwa peran seorang dai dalam menyebarkan dakwah memberikan dampak positif dalam membangun kerukunan dan mempererat persaudaraan di antara warga perumahan. Selain itu, terjadi peningkatan kesadaran dan pemahaman agama di antara para penghuni, yang mengarah pada terciptanya lingkungan yang aman dan nyaman untuk berinteraksi dan hidup berdampingan. Melalui perannya sebagai jembatan, pendidik, dan pembimbing, seorang Da'i

mampu menciptakan lingkungan yang harmonis dan meningkatkan solidaritas di antara para penghuni.

Kata Kunci: Dakwah, Da'i, Masyarakat Multikultural

A. Introduction

1. Community Identity

This paper aims to explore and analyze the role of a preacher in building and strengthening multicultural community harmony in the Sasak Panjang Permai housing complex located in Sasak Panjang Village, Tajurhalang District, Bogor City, West Java. This research aims to explore how people with different cultural, religious and traditional backgrounds can live side by side in harmony and respect each other in the housing complex environment. In this context, the focus of his research is to explore how the multicultural community in the housing complex can build strong family relationships, strengthen tolerance towards other religions, and foster a high spirit of mutual cooperation in everyday life. This research will also examine the concrete efforts made by Da'i in facilitating dialogue and interaction between residents with the aim of strengthening harmony, mutual understanding and respect, and building a high spirit of mutual cooperation in everyday life. It is hoped that this research will provide valuable insights about the important role of Da'i in creating a harmonious and sustainable multicultural society.

From several writings that examine harmony, such as research (Hasanudin, 2018), it discusses how the people in Banuroa Menaga maintain harmony in avoiding conflict. Research (Novianty, 2019) discusses the development of a multicultural society in increasing inter-religious harmony. Research (Naim, 2015) which only discusses the harmony of multicultural societies in general through literature studies. As well as research (Setiawati, 2012) which examines the deepening of the differences and diversity that exist in society, with the aim of building a da'wah model that prioritizes harmony and mutual respect between religious communities.

Review Of the four studies above, no one has examined the role of a Da'i in building harmony in a multicultural society in a housing complex that has different backgrounds in terms of religion, culture, and the traditions they carry. Therefore the author wants to analyze how preachers build harmony with the challenges of a multicultural society that lives side by side in a housing complex in the city of Bogor.

This research is based on several arguments. First, Da'i as religious leaders have the opportunity to build harmonious relationships with diverse housing residents. Second, through interfaith dialogue, social activities, and religious cooperation, Da'i can

strengthen relations between people from various traditional, cultural, ethnic, and religious backgrounds. Third, Da'i have a role in strengthening religious knowledge and building solidarity in a multicultural society. Finally, by spreading da'wah that prioritizes the values of harmony and respect for diversity, preachers can help people understand and respect their respective religious and cultural identities without creating an exclusive or dominant attitude.

In this paper, we will discuss in depth the condition of the people in Sasak Panjang Permai Housing, as well as the strategies used by a Da'i in building harmony in a multicultural society. This paper will conduct a detailed exploration of how a Da'i spreads da'wah to multicultural people who have diverse backgrounds in the housing complex, as well as the challenges faced in the process of spreading the da'wah. The purpose of this paper is to provide readers with deeper insight into the process of spreading da'wah in the midst of a multicultural society with different backgrounds in the Sasak Panjang Permai Housing Complex, Tajurhalang, Bogor.

B. Methods

The research method used in this study is a qualitative method. This research begins with the views of the authors of the association on the harmony and solidarity of the people in Sasak Panjang Permai. This approach allows the researcher to gain an in-depth understanding of individual experiences and perspectives regarding the research topic. The research design is a case study, with Sasak Panjang Permai Housing as a special context where the role of preachers in building multicultural community harmony is studied in depth. This case study method allows researchers to analyze the role and experience of the da'i in spreading his da'wah. Data collection was carried out through in-depth interviews, observation, and documentation. This study uses primary data and secondary data. Primary data was obtained through interviews with preachers and local residents. while secondary data were obtained from various literary sources such as journals, books, and trusted websites. The selection of this journal is based on inspirational stories that can be used as examples by young preachers in spreading their da'wah in new environments. To access the journal, keywords such as "Dakwah", "Da'i", and "Multicultural Society" are used. Data analysis begins with data reduction, followed by data presentation, and ends with the process of drawing conclusions.

C. Results and Discussion

1. Community Identity

The Sasak Panjang Permai Housing Complex is located in the Sasak Panjang Village, Tajurhalang District, Bogor City, West Java. This housing has a multicultural population, because the majority of the residents come from various regions and have settled there. Based on the results of interviews with the head of RW 12, namely Mr. Rudi Sofian. In 2022, the number of residents in the housing complex will reach around 2,000 people, divided into 8 RTs. It is estimated that each RT will have around 250 people.

The community in RW 12 consists of various ethnicities, tribes and religions. the majority of its citizens are Muslims and some are Catholics and Christians. This diverse environment includes Javanese, Sundanese, Betawi, Sumatran, and Maluku ethnic groups. Since this housing was founded, relations between residents have been harmonious without any conflict. This is due to the solidarity and unity that has existed among the elders since the beginning of the formation of the housing, even though they have differences in religion and ethnicity. They feel they have the same fate as migrants, so that a sense of familiarity is created between them.

Togetherness and mutual respect can be seen on religious holidays. When Muslims celebrate Eid al-Fitr, non-Muslim residents participate in maintaining housing security by watching the gates so that no one enters or leaves, considering that many houses are abandoned during Eid prayers. Likewise during the Halal Bihalal celebration, all residents, both Muslims and non-Muslims, gathered at the RW Head's house to stay in touch. They sat side by side and enjoyed a meal together, reflecting the spirit of brotherhood and inter-religious harmony in RW 12. To maintain harmony in housing, the role of religious leaders is very important. RW, RT, and religious leaders work collaboratively in an effort to establish a harmonious relationship. They involve all levels of society both in management and committees, with the aim of ensuring the participation of all citizens.

In social life, we are often faced with conflicts and problems. To overcome this, the head of the RT and the head of the RW always reminds that discussions about politics and religion are not carried out in the WhatsApp group. Both of these topics have high sensitivity and can trigger differences of opinion that have the potential to trigger conflict. In an effort to maintain harmony, the WhatsApp group is distinguished between the Mosque Prosperity Council (DKM) Group and the RT group. This is done so that political and religious discussions can be carried out separately, according to the focus of each group. With this division, it is expected to avoid potential conflicts and maintain peace in social relations between citizens. Through this policy, it is hoped that residents will maintain togetherness and avoid problems related to politics and religion

in the WhatsApp group. By respecting each other and understanding differences of opinion, we can maintain harmony and strengthen social bonds in housing.

In the context of the role of influential religious figures in RW 12, Mr. Rudi Sofian mentioned several names. Among them, in RT 5 there are Pak De Edi and Uncle Sam, while in RT 4 there are Abi Rahmat and Pak Fuad. Mr. Soian suggested interviewing Om Sam because he is well-known as a simple, popular figure, with deep understanding, and ability to provide guidance to residents. Now, Om Sam has become a resident of RT 4 and has succeeded in building a prayer room which is named the An-Nur Mosque. This success was achieved thanks to his perseverance and dedication, as well as support from other residents. The An-Nur Mosque is concrete evidence of how the cooperation and participation of all residents can achieve positive changes in building places of worship in RW 12.

From the results of the interviews above, it can be concluded that RW 12 is a housing complex that involves people from various ethnicities, tribes and religions who maintain harmony and harmony. Solidarity, unity, and a sense of familiarity as migrants form the basis of harmonious relations among housing residents. The role of religious leaders and cooperation between RW, RT, and religious leaders is very important in maintaining harmony. To prevent potential conflicts, political and religious discussions are not carried out in the WhatsApp group with a division between the Mosque Prosperity Council (DKM) Group and the RT group. Thus, harmony and social bonds in RW 12 can be maintained properly.

2. Da'i identity

Om Sam is a native of Kudus who started preaching in the Sasak Panjang Permai housing complex in 2009, and is now a religious figure who has influence in the housing complex. Known as a person who is simple, popular, and has a deep understanding of religion, he is also highly respected in providing guidance to residents. Therefore, the authors are very interested in interviewing Uncle Sam as the primary data source in this study. Although previously he was called "Ustadz" by local residents, Om Sam asked to be called "Om Sam" to create a more intimate atmosphere and facilitate the da'wah process among residents.

Om Sam started his missionary journey in 2000-2005 in Kaliwungu. Then, from 2005-2009, he continued his preaching in Prabumulih, Sumatra. Since 2009 until now, Om Sam has focused on preaching at the Sasak Panjang Permai housing complex in Bogor. During his da'wah journey, Om Sam had the opportunity to gain knowledge from several influential religious figures during his youth, including:

1. Mbah Basrun (Grobogan)
2. Mbah Bashir (Jekulo)
3. Mbah Makin (Kauman, Pelengkerep)
4. Abah Madun (Jepara)
5. Mbah Ma'ruf Amin (Kedung Semarang, Demak)

By learning from these religious leaders, Om Sam can develop his deep understanding and apply his knowledge in providing guidance to the people he preaches to.

The beginning of Om Sam's da'wah in housing began by joining discussions with residents around where he lived at that time, at the house of his brother, Pak Dhe Edi, who was also an influential figure in the complex. In conversations with local residents, Uncle Sam is able to create comfort with expertise because he can discuss various topics that are the questions of the residents. Over time, the reputation and recognition of Om Sam has increased among residents.

Seeing this opportunity, Uncle Sam wisely proposed to the residents to form a joint Koran group that would add value to their association. He suggested that this group fill their time by reading tahlil, yasin, and ratib. The aim is that the association that previously only gathered for talks can become a forum that provides spiritual benefits for all residents. This proposal was enthusiastically welcomed and accepted by all residents. The initial meeting was held at Uncle Sam's relative's house. Initially attended by 10 residents and members increased to 25 people in a few months. Meetings are held in rotation at the members' homes. Each meeting, members contribute 5 thousand rupiah, with 3 thousand rupiah for the host and 2 thousand rupiah for cash. From there, a close relationship was established between Uncle Sam and the local residents.

Seeing the need for activities for children after school, Uncle Sam had the idea to invite the children to recite the Koran after school. With the help of the RT head, they found an empty house as a place to study the Koran for the children. Uncle Sam also proposed building a prayer room for RT 5 residents who often gather there. Seeing the enthusiasm of the residents, the housing developer, who is a close friend of Om Sam, sincerely donated the land as a waqf for a place of worship for the residents.

The mosque is named "An-Nur Mosque" as a symbol of light. From an inspiration, the empty house was transformed into a beautiful prayer room. After that, Uncle Sam and local residents formed a committee to submit a proposal for the construction of a prayer room. Mr. Khairul Shaleh was elected as Chairman of the

Mosque Prosperity Council (DKM). With the support and cooperation of the residents, the funds were collected in stages. Alhamdulillah, in 2023, the place has turned into a magnificent mosque with a distinctive brown design, which is currently still under renovation.



Figure 1 Front view of Mushola An-Nur



Figure 2 Place of Worship Mushola An-Nur

D. Discussion

Da'i are individuals who live by Islamic principles and try to strengthen Allah's religion with all their might. They are often referred to as preachers or preachers, whose job is to spread Islamic teachings according to their abilities and capacities (Kurniawan Deni, 2018). A Da'i must emulate the characteristics of the Prophet Muhammad in words, deeds and intentions that bring good to all. They must be trustworthy, honest,

and put forward divine revelation and the Sunnah of the Prophet as the main guide in preaching. Da'wah must be conveyed with wisdom so that it can be understood by the wider community. It is important for Da'i to apply Islamic moral and spiritual values in daily life ((Subhan & Lagosi, 2018). This discussion does not only discuss the role of the Da'i in teaching religion to the community, but also discusses how the Da'i plays a role in maintaining harmony in a multicultural society with diverse backgrounds.

A multicultural society is a society consisting of many socio-cultural groups. Multicultural refers to different cultures (Nengah Suastika et al., 2020). Multiculturalism includes not only differences in ethnicity, religion, race, and group, but also wider variations such as physical and non-physical talents, age, social position, and so on(Siyono et al., 2022). Indonesia is a pluralistic country because of its origins in diverse religions, languages, traditions and cultures(Tofiqurrohman, 2019). Multicultural diversity in Indonesia is an unavoidable fact. In essence, a multicultural society consists of many ethnic groups with different cultures(Wardaya & Warsono, 2022). Cultural diversity in Indonesia is analogous to the two sides of a coin. On the one hand, it can be seen as a source of strength capable of unifying and enriching the nation's culture, but it also has the potential to cause conflict in society (Ulmi, 2022).

Togetherness in the environment is characteristic of a society, where individuals interact and live together for quite a long time (Prayoga et al., 2021). According to Kamal, Indonesian society consists of various ethnic groups with different beliefs and religions, and have languages and socio-cultural patterns that vary from one another(Kamal, 2013). According to the Big Indonesian Dictionary (KBBI), harmony is an agreement made by society based on diversity in social life, including in terms of culture, ethnicity and religion, with the aim of achieving common goals.

From the explanation above, it can be understood that a multicultural society consists of different socio-cultural groups. This diversity includes differences in ethnicity, religion, race, culture, and others. Indonesia is a pluralistic country with diverse cultures. Harmony in a multicultural society reflects an agreement to achieve common goals.

Da'i plays an important role in building and maintaining multicultural community harmony in the Sasak Panjang Permai Housing Complex. Their predecessors also had a major influence in building harmony between residents by strengthening the bonds of brotherhood among the nomads by instilling the value of a sense of shared destiny.

In carrying out da'wah, a Da'i needs to use effective strategies and methods. The da'wah strategy used by Om Sam here is through social action, which is shown through

his active participation in the interaction of social life in society. His simple and populist character is a reflection of this approach. Through this approach, Om Sam wants to show that preaching is not only through words, but also through real actions.

To achieve the goal of his da'wah, Om Sam uses several methods; First, he relied on extraordinary social skills. Om Sam is able to build good relationships with local residents, gain their trust, and create strong emotional bonds. Through his social skills, he is able to understand the needs and challenges faced by residents, so that the preaching delivered can be relevant and useful for them.

Second, he employs excellent communication skills. Om Sam is able to convey da'wah messages in a clear, straightforward, and easily understood by various levels of society. By using simple yet meaningful language, he managed to establish effective communication with his listeners and inspire them to practice religious teachings. Furthermore, Om Sam also has a responsive attitude to opportunities that arise. He is able to see and take advantage of opportunities to provide advice, guidance, or spread religious teachings to local residents. His sensitivity to the needs and situation of the community helps in choosing the right time and place to preach, so that the message conveyed can be received.

E. Conclusion

The role of the preachers in building harmony in a multicultural society at Sasak Panang Permai Housing has given good results in strengthening social relations between residents. Their predecessors have instilled a value of togetherness and a sense of solidarity among the nomads, which contributes to creating strong bonds between them. In addition, the preachers there also use social action strategies and various methods such as social skills, communication skills, tenacity and perseverance in carrying out their da'wah. They try to face challenges in da'wah in a good way and in accordance with the context of the community they serve. In the process, these preachers continue to work to improve social relations, promote tolerance, mutual understanding, and strengthen harmony among citizens. They build good communication links, interact with understanding, and maintain openness in understanding diversity in a multicultural society. With a good approach and strong commitment, the role of these preachers is to contribute to forming a harmonious environment, where citizens can live together in peace and respect each other. Their hard work and dedication in carrying out da'wah has yielded positive results, bringing benefits to the community and strengthening the values of togetherness and unity at the Sasak Panang Permai Housing Complex.

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