

ISLAMIC DA'WA, URBAN SOCIETY AND PLURALITY (CASE STUDY IN MATARAM - WEST NUSA TENGGARA)

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Abstract. This article tries to elaborate Islamic da'wa activism in the midst of urban community in Mataram city. By emphasizing the pluralism-based da'wah paradigm, this study wants to ethnographically explore how da'wah patterns develop in the midst of urban Muslims and religious heterogeneity in the city of Mataram, Lombok. There are two main focuses of this research: First, what are the factors that encourage and inhibit da'wah in urban and heterogeneous communities in Mataram City. Second, how da'wa strategy developed in the plural city of Mataram. Through descriptive-exploratory methods and ethnographic approaches, this study shows: First, the preachers in Mataram City still use conventional da'wah strategies, even though they already have an awareness of plurality and heterogeneity of Mataram City. Second, the pattern of da'wah in the city of Mataram from has undergone a shift in the reorientation of da'wah, namely starting to appreciate the spirit of diversity (pluralism) at the level of religious diversity and religious beliefs. This shift in da'wah orientation is due to the strengthening of the dakawah pluralism paradigm in Mataram City which emphasizes the importance of dialogue between religious faith groups and interfaith groups.

Keywords: Da'wa pluralism; urban muslim; harmony

I. INTRODUCTION

The pattern of da'wa both in terms of method and conten, still revolves around conventional patterns. In fact, not only concerns the choice of method or material, but the paradigm also still conventional. In this context, da'wah activists (dā'ī, muballigh) often stutter in choosing the mode of existence and da'wah operandi in the midst of changing dynamics of the ummah. As a result, the purpose of da'wah and its achievement efforts are often disconnected from reality. On that basis, a fundamental reformulation and reconstruction of all da'wah designs is needed, starting from paradigms, strategies, methods, materials, to the media used. The spirit of da'wah needs get closer to the factual reality of the people, so that da'wah activities are in line with the interests and needs of the ummah. If this is not the case, then da'wa activities will fail in conveying the message of Islam that rahmatan li al-'ālamīn. Thus, da'wah activities are only strictly religious ceremonies, there is no transmission of knowledge and behavioral transformation for the umma. Mapping the potential of da'wah in the city of Mataram needs to describe the condition of the subject, object, and environment of da'wah in the region. Therefore, mapping will be a basic guideline for how the da'wah process must be formulated and started in urban and multicultural communities in Mataram. Furthermore, that da'wah islāmīyah as an effort to internalize and externalize Islamic teachings requires a plan for the achievement of the goals of da'wah. For the case of Mataram City, the potential for interfaith clashes is always a latent threat. This is as noted in some cases that religion always has the potential to be a cause of conflict

between its adherents in Mataram City. For example, the conflict between Hindus and Muslims, then Kritsen versus Islam in 2000 (Suprpto [1]).

Therefore, da'wah in urban communities in the city of Mataram absolutely must pay attention to these social conditions in order Islamic da'wah activists (dā'ī, muballigh) develop the right da'wah strategy. At the paradigm level, these efforts must take the values of religious pluralism as a spirit for mapping all the potential of da'wah and formulating strategies in the midst of religious heterogeneity in Mataram City (Suprpto [2]). Only in that way will all islāmīyah da'wah activities truly become a solution for the people of Mataram City. From that background, mapping the potential of da'wah and all inhibiting and driving factors is very important to be outlined in the development of da'wah strategies in a religiously heterogeneous society such as the city of Mataram (Kingsley [3]).

The research that traces the potential of da'wah through mapping is arguably still rare, especially those that attempt to explore using the values of religious pluralism as a paradigmatic spirit. However, there are several previous studies that can be mentioned, for example mapping studies conducted by Hasan Musthafa and Muhammad Sa'i in the West Lombok regency, precisely in Sambik Elen village, Bayan district, and Sekotong Tengah village, Sekotong district. Both scholars seek to redesign da'wah strategies that are compatible with and based on mapping factual reality. But the paradigmatic basis developed is not based on the fact of religious plurality, but rather on the fact of poverty and social inequality. Therefore, the formulation of the da'wah strategy offered is also oriented towards two dimensions of problem

solving, namely (1) da'wah with a participatory approach and (2) da'wah with a growth approach. As for similar studies that take Mataram City as a context or locus of research, there is practically none. Various studies on da'wah discourse tend to be concentrated on efforts to describe the reality of interreligious relations, patterns of religious broadcasting (da'wah), to explore potential conflicts regarding religious broadcasting strategies. Regarding the discourse of interreligious relations, there are one or two studies that attempt to explore patterns of religious relations in Mataram City. One of them is Mustain's work. In general, the focus of his studies is on potential conflicts as well as integrative possibilities that arise in the religious relations of Hindus with Muslims in the city of Mataram. Thus, it does not lead to the causal roots of the various destructive or constructive realities that potentially accompany the religious relations of the two peoples, for example regarding the strategic patterns of broadcasting developed by both religions.

The search for causal roots was then hacked by Fawaizul Umam in 2004 through a study entitled "Between Fostering and Multiplying People: Patterns of Hindu and Islamic Broadcasting in Mataram City". The focus of his studies is directed at combing the tendency of pluralism and/or antipluralism in the broadcasting paradigm developed by both religions. The main finding is not too surprising, antipluralism tendencies tend to be more visible in broadcasting activities carried out by Islamic da'wah actors. This, paradigmatically, strongly affirms the will to "multiply" the people in the theological consciousness of the *dâ'î*; something that, to a certain extent, is contrary to the consciousness of the Hindu dharma ambassadors who are precisely oriented towards "fostering" the people, an effort to strengthen inward (Ismail [4])

While the study around the patterns of religious broadcasting within Muslims itself is quite numerous; Starting from those who try to approach it with the prejudice of pluralism to studies that question it by examining da'wah activities carried out by various institutions or organizations of religious da'wah. Especially for the first model study, among others, represented by Suprpto who tried to examine the patterns of da'wah of the *dâ'î* with the perspective of religious pluralism (Suprpto [5]). In this case, he applied content analysis of Friday sermon material to a number of mosques in Mataram City with the aim of measuring the extent to which the *khâtib* gave appreciation and affirmation to the discourse of religious pluralism as well as combing whether there was an antipluralism tendency in their sermon materials. And, as expected, he came to the conclusion of how low the *khâtib*'s attention to pluralism was, even though there was no antipluralism tendency in the sermon material they delivered. The focus of intellectual curiosity on the themes of pluralism also leads to various studies that take study areas throughout the island of Lombok or even the province of West Nusa Tenggara (NTB). For example, research by Israil, et al "Dynamics of Religious Pluralism in West Nusa Tenggara". With a historical criticism approach, Israel proposed several important theses, including (1) that the arrival of religions to the NTB region was generally peaceful; However,

sociologically, (2) the dynamics of interreligious relations are not always peaceful, sometimes accommodating, but often confrontational. Based on the study of some of the results of these studies, that various studies that take Mataram City or even NTB province as a study setting with potential mapping and preparation of da'wah strategies with the spirit of religious pluralism have not been found. Therefore, the state of affairs of this article becomes clear among previous studies (prior researchs on topic) with two main questions: First, what are the potentials that encourage and/or hinder the success of da'wah in the religiously heterogeneous city of Mataram. Second, how to form the right and productive da'wah strategy to be developed in the community of the city.

II. RESEARCH METHODS

This research employs a qualitative approach. Data collection is carried out by observation, documentation and interview techniques. The collected data is then described based on qualitative methods to map all potential da'wah both constructive and destructive in formulating da'wah strategies with a pluralistic paradigm. The process of data analysis begins by applying deductive-verifiative logic analysis. Furthermore, all results from the first analysis are interpreted through an inductive-abstractive process. This second process is the application of descriptive-qualitative analysis techniques. Intended to animate the statistical tables that the first analysis process produces. In that case, efforts to conceptualize, categorize, and describe data are developed based on the data itself based on logic that departs from a specific set of realities to a general theorization of reality. This is done to comb the potential of da'wah as well as formulate a da'wah strategy that has a pluralistic, empathetic, and tolerant paradigm. Then, in line with the qualitative approach, all the results of the entire data collection process and its analysis are derived critically-descriptively. Regarding the validity of the data, it will be done in three ways; first, triangulation. Focused on the application of two methods, namely interviews and documentation. The interview was conducted as a process of confirmation-clarification and verification-falsification of the data produced through documentation review. Then, secondly, referential adequacy. Used mainly related to the importance of enriching data from documentation reviews. And finally, third, Enrichment by Involving Peers. Performed to correct data, enrich details, and sharpen analysis of the overall data. The three data validation techniques are used to ensure the reliability of the data obtained along with the processed results in the form of categorization of analysis, interpretation, and conclusion of research results.

III. RESULTS AND DISCUSSION

A Brief History of Mataram City

Historically, the city of Mataram began from the reign of kings on the island of Lombok. Before the Dutch colonial era, the city was a kingdom which until 1843 its territory included Pagesangan and Kahuripan with the royal capital in

Cakranegara. His power has strengthened since successfully ending the control of the kingdom of Karangasem-Singasari (representative of the kingdom of Karangasem-Bali in Lombok) in 1839. Since that year the kingdom of Mataram has grown in prominence and its influence has stretched almost to the entire island of Lombok, especially after the history of the Banjar Getas kingdom centered in Mamela' (then moved to Berora/Praya) was ended (1843). The glory of the Mataram kingdom lasted until when the Dutch colonizers came and conquered it in 1894 (Jamaluddin [6]; Jamaluddin & Khaerani [7]). With the conquest of the Mataram kingdom in that year, practically the entire island of Lombok was in the hands of the Dutch until the arrival of the Japanese in 1942 (Syakur [8]; Wahyudin [9]). When colonial had fully controlled Lombok, the Lombok region was divided into three administrative regions, namely East Lombok (East Lombok), Central Lombok (Middle Lombok), and West Lombok (West Lombok). Therefore, the name of the city of Mataram slowly became less popular and only became part of West Lombok whose coverage area includes the distrikan of West Ampenan in Dasan Agung, East Ampenan in Narmada, Bayan in Bayan Beleq, Tanjung in Tanjung, Gerung in Gerung, Assistant District of Gondang in Gondang, and Cakranegara Kepungawaan in Mayura. For the latter, it has no administrative power, but is merely a form of Hindu leadership (Kingsley [10]).

After Indonesia's independence, there were several important changes in the management of government areas, including in NTB Province. Important changes directly related to the city of Mataram occurred in 1969 and after. In that year the Decree of the Governor of KDH Tk. I of NTB Province No. 156 / Pem.7 / 2/266 dated May 30, 1969 concerning the addition of 1 new sub-district in West Lombok regency from 8 to 9 sub-districts. The sub-district in question is Mataram whose area covers part of the Ampenan sub-district and the previous Cakranegara sub-district. Later, with reference to PP Number 21 of 1978, Mataram turned into an administrative city with Drs. H. Mudjithahid as the first mayor. The change seems to be related to the rapid development of the city of Mataram from time to time so that it is considered to need special administrative handling. Furthermore, based on Law Number 4 of 1993, Mataram was separated from West Lombok regency and became a separate area, namely Mataram (Tohri et al. [11]).

Furthermore, along with the implementation of regional autonomy, Mataram emerged as the provincial capital where the administration of local government (pemda) and city government (pemkot) was centered as well as being the center of economic and political dynamics in West Nusa Tenggara. Later, its rapid development demanded the need for territorial expansion. Through Mataram City Regional Regulation Number 3 of 2007 concerning "Pemekaran Kecamatan dan Kelurahan di Kota Mataram", now the Mataram City area is divided into 6 Districts with a total of 50 Kelurahan and 297 neighborhoods. The six districts are Ampenan, Mataram, Cakranegara, Sandubaya, Sekarbela, and Selaparang (Tohri et al. [11]).

Islamic Da'wah and the Heterogeneity of Religious Believers

The involvement of the spirit of religious pluralism (Nuriz & Awang [12]) in da'wah negates the need to explore two main indicators, namely internal religion and external religion. The internal indicators of religion (Islam) include at least five mapping items, namely (1) religious educational institutions, especially Islamic boarding schools; (2) the institution of the ta'lim assembly; (3) da'wa activists (da'i/muballigh); (4) religious organizations, especially those concerned with da'wah activities in Mataram City; and (5) various potential and actual local mass media have so far been used as da'wah media. While external religious indicators in Mataram City include at least 3 mapping items, namely (1) the population of Mataram City; (2) the number of religions and religious adherents; and (3) the number of mosques/mushallas as well as places of worship of people of other religions. With an area of about 61.30 square kilometers and an average population density of 6.6 thousand people per square kilo meter, Mataram City recorded an annual population growth rate for the last ten years (2000 to 2010) of 1.96% per year. The population growth rate of Sekarbela sub-district was recorded the highest compared to other sub-districts, which was 3.94%. Meanwhile, the growth rate took place in Selaparang sub-district, amounting to 0.41%. As for Ampenan sub-district, despite having the highest population, its population growth rate ranks fourth, which is 2% (BPS NTB, 2022). Meanwhile, in terms of religious adherence, Mataram City really shows a heterogeneous religious conjuncture. All "official" religions are represented in society. In that case, based on the 2010 census, Islam recorded itself as the religion with a majority, namely 88% (352,021 adherents) of the total population (402,301 people), followed by Hinduism with an embracing rate of 10% (39,575 believers), and followed by Christianity (3,855 adherents) and Catholicism (3,104 adherents) with a percentage of 1% of the total population each, while Buddhism embraced by 1,601 people and Confucianism believed by 1,145 people were in the minority order in terms of the percentage of embrace, which is less than 1% of the total population. At that time, the concentration of Muslims was in Ampenan with a total of 75,293 adherents. While the concentration of Hindus is centered in Cakranegara, there are 13,266 people from the total adherents and in this sub-district also the lowest Islamic adherence in Mataram City although the majority of the total religious adherents in the sub-district.

Such a religious configuration inevitably makes Muslims, as followers of the majority religion, build and have more places of worship. Until 2009 alone, there were a total of 594 Muslim places of worship in Mataram City, consisting of 244 mosques and 350 prayer rooms. This is in stark contrast to the number of Hindu places of worship which in fact are the second majority religious group, recorded only 170 temples they have. There are even fewer places of worship owned by Christians, Christians and Catholics, with only 12 churches in total. So did Buddhists and Confucians. As a minority religious group, they only have a total of 5 monasteries throughout Mataram City (BPS NTB, 2022).

In terms of ethnicity, Islam is generally embraced by the Sasak ethnic community, the original ethnicity of Lombok Island as a whole which incidentally is also the majority ethnicity in Mataram City. In addition, it is also commonly embraced by ethnic minorities such as Samawa, Mbojo, Javanese, Sundanese, Bugis, Arab, and also Madurese. While Hinduism is commonly embraced by the ethnic Balinese community, who despite hundreds of years of inhabiting Mataram (read: Lombok) are still commonly stigmatized as ethnic immigrants. Christianity and other minority religions are generally embraced by other ethnic migrants such as Chinese, Batak, Flores, and a small part of Java. On average, they are ethnic migrants who have high mobility. Generally, they work in the economic, business and government sectors, namely becoming Civil Servants Indonesian National Police (Saputra & Tayib [13]).

Da'wah activities in Mataram City, in many ways, are also possible to take place dynamically by the presence of a number of religious/Islamic mass organizations, especially those who are concerned with da'wah activities or place da'wah in various dimensions as its main core. The presence of these mass organizations, of course, displays a pattern of organized da'wah through strengthening the organization both within the organization concerned and the middle of their respective existential modes among the people. They are, just to appoint, Nahdlatul Wathan (NW), Muhammadiyah, Nahdlatul Ulama (NU), Tabligh Jamaat, Salafi Da'wah, Majlis al-Hidayah, and also a number of orders of tariqa (Fahrurrozi [14]; Fitriani [15]; Mawalidin [16]).

For the context of Mataram City, da'wah media refers to all forms of public media, print and electronic, which can be used to convey da'wah messages to the community. Following the category, the public media can be sorted into three groups. First, audio-visual media. In this category there are a number of television stations (TV), namely TVRI NTB, Lombok TV, TV9, and Sindo TV. Although not maximally utilized by da'wah activists, these TV stations have relatively provided space for various da'wah activities to communicate to the public through audio-visual media. Second, Audio Media, which are radio stations. In Mataram City there are more than ten radio stations both commercial and community with FM and MW frequencies. So far, these media have been relatively used as a medium for the development of da'wah and the public can easily access information and recitation through radio broadcasts. Third, Print Media, which is a number of daily and weekly newspapers. The newspapers in question, just to designate, are Lombok Pos, NTB Pos, Suara NTB, and others. In the framework of its use as a da'wah media, the accessibility of this print category media tends to be still limited, namely struggling in certain circles, especially those who have read-awareness.

Religious Heterogeneity and Social Conflict

Based on the mapping above, it is clear how heterogeneous the religious situation in Mataram City is. Within the framework of da'wah, religious heterogeneity is the main context of da'wah praxis. This is where the urgency of mapping the situation of da'wah as the basis for the

implementation of da'wah praxis. Without it, every da'wah activity that is planned or carried out will be instantaneous regardless of the social context, vulnerable to disconnection with the social reality that surrounds it. In the context of interreligious relations, such a praxis of da'wah has the potential to trigger religious conflicts on a wide scale. The potential for religious conflict triggered by the proselytizing activities of a religion in the midst of the heterogeneity of religions is no joke. So far, factually no conflict has been triggered as a direct result of religious broadcasting activities da'wah, mission which is held by each religion in Mataram City. However, the increasing need to identify with each other into social identities, such as religion, has magnified the escalation and potential for conflict based on religious sentiments (Hasbially [17]; Suyanto et al. [18]). The identification trend clearly increases the causal accumulation of collision potentials. The potential for clashes between religious believers for the context of Mataram City where the society is plural and heterogeneous, is always a latent threat. Moreover, there are a number of historical precedents about the conflict in Mataram City (Budiwanti [19], Fahrurrozi & Thohri [20]). For example, the conflict between Samawa (Muslim) and Balinese (Hindu) ethnicities in 1980 which continued to be a historical dispute between the two in Taliwang Cakranegara village and its surroundings such as with Sindu and Selagalas, the conflict between the Sasak Muslim community (Kediri village) and Balinese Hindus (Jagerage village) in the 1990s, riots that led to the burning of a number of houses of worship in Mataram City on January 17, 2000 which is commonly called the "tragedy of 171", (Ismail [4]) and also the conflict between the Karang Tapen (Muslim) community and Karang Ledek (Hindu) and Karang Jasi in 2003. Not to mention a number of conflicts between Muslim villages that have claimed many lives and property such as between Karang Genteng and Petemon Pagutan which never end.

All religious conflicts, especially between Hindus and Muslims, in Mataram City seem to be a trigger between the two people in many other places in the Lombok region. For example, the controversy over the rejection of the construction of the Sangkareang Hindu Temple in Keru West Lombok which led to the storming, destruction, and burning of the temple which is said to be the largest temple in Southeast Asia by hundreds of mobs in January 2008 (Ismail [4]). In addition, various religious conflicts also take place within Muslims. These conflicts stem from poorly managed disparities in religious belief within the framework of harmony and reciprocity of respect. These conflicts escalate and become irreconcilable when other factors such as politics and economics determine their escalation and metamorphose into social conflicts. Based on observations in the field, various internal conflicts of Muslims occurred due to the emergence and development of "new" religious groups or organizations in Mataram City and Lombok island generally. Their presence seems to be the antithesis of the beliefs of the majority Muslim group and mass organizations that exist such as Nahdlatul Wathan (NW), Nahdlatul Ulama (NU), and Muhammadiyah (Hamdi [21]). Thus, the proselytizing of new

groups in provocative "proselytizing" ways tends to fuel the potential for conflict and violence. In this context, for example, the violence experienced by adherents of the Ahmadiyya sect (JAI) and also the emergence of Da'wah-Salafi-Wahhabism groups has given rise to violent religious conflicts within the Muslims of Mataram City (Said [22]). In the context of the current Mataram City, the roots of the social conflict that occur focus on religious tendencies, in addition to the issue of ethnicity. Each religious group will identify itself and make them (feel) different from each other. In some cases of conflict or unrest, although religion and ethnicity are not the only factors, consideration of both or one of them is always present and the escalation is so decisive that at the same time it makes other causal factors such as economic and political motives only residual factors. These facts justify the view that religion as a cultural entity has an integrative function but is also often disintegrative. In the city of Mataram, religion is one of the cultural entities that has the most potential to trigger religious conflicts (Nuriz & Awang, [12]).

The difference in religious thought patterns often behind the escalation of internal Muslim conflicts is religious understanding that is paradigmatically patterned absolutely absolute (Ackers [23]; Sabet [24]). This pattern focuses on the elements of ta'abbudy and things that are qath'iyyat (certain) so that this religious model is very rigid and intolerant of disparity of beliefs and plurality of truths. Proponents of this pattern try to avoid and defile other ideas or thoughts and ideologies even if they arise from co-religions, let alone those that arise from other religious factors. Such a pattern of understanding is almost found in all warring groups in Mataram City. So that conflict and violence become inevitable because each group feels its own religious beliefs or beliefs as the most valid. While other beliefs are considered wrong. Such conflictual awareness continues to cast a shadow over you urban Muslims in the city of Mataram (Suyanto et al. [18]).

Da'wah Challenges in the Plurality of Mataram City

The fact of religious heterogeneity and socio-religious reality in Mataram City is a social context and locus of da'wah activities of muballigs. In that regard, whether the heterogeneity of religion and religious understanding in Mataram is a productive potential for the success of da'wah or even counterproductive. The question is important to ask because religious heterogeneity is the context of da'wah and that is where the main challenge lies. Realizing it as a potential da'wah, whether productive or counterproductive, and addressing it as a da'wah challenge is inevitable, especially in the framework of determining the priority scale of da'wah. With proper mapping, it will be able to guide da'wah activists to develop the right da'wah paradigm and da'wah strategy in the middle of Mataram. Da'wah activists who are informants of this research, generally view the fact of religious heterogeneity in Mataram City as a potential for da'wah. They believe that heterogeneity or plurality is part of the form of inevitability given by God (sunnatullah) for human life. "Plurality is inevitable and it has become

sunnatullah," asserted one of the informants, TGH Mukhtar (M). For M and almost all informants, the fact of plurality cannot be avoided and must instead be accepted as reality, so that da'wah must be avoided from the desire for "uniformity". This theological spirit was almost agreed upon by all informants. Among others, as revealed by Rusman Apriadi (RA), One of the informants, the following:

"From ancient times Allah Almighty has created people with nations, tribes, various things... So plurality is sunnatullah, so the implementation of da'wah has no problem with the question of plurality... As long as you preach in the ways taught by the Holy Prophetsa..." (interview, 2021)

The theological view of religious heterogeneity or plurality as espoused by the RA is generally also held by informants. They also appreciated the methods of da'wah as exemplified by the Holy Prophetsa, especially regarding the plurality of beliefs. They considered the value of the apostle's da'wah method exemplary by Muslims in carrying out da'wah in the midst of religious facts of religion and belief, especially in Mataram City. With such conviction, informants generally viewed this heterogeneous reality as an opportunity and not at all a threat to the success of the islamiyah da'wah in Mataram City. Ahmad Suriadi, for example, affirming that heterogeneous religious conditions are in no way an obstacle or threat to the success of da'wah, rather it is an opportunity for Muslims to increase da'wah activities in the heterogeneous society. "Provided that we are all moving towards one goal, one mind, and one target as exemplified by the Holy Prophetsa...", AS said without elaborating on the meaning of the phrase "one goal, one mind, and one target" related to the meaning of "opportunity" for the success of da'wah. A more detailed explanation of the meaning of "opportunity" for the success of da'wah was affirmed by Fahrurrozi Dahlan (FD). According to him, the heterogeneous reality is not a threat or obstacle, but an opportunity for the success of da'wah because these conditions actually provide an opportunity for Muslims to prove that the idea of universality of Islamic teachings truly reflects itself as a religion that is friendly to differences and plurality, including in differences in beliefs or religious diversity. Almost the same, Subhan Abdullah Acim (SAA) also considers religious heterogeneity to be an opportunity and not at all a threat to the continuation of da'wah, that is, an opportunity to increasingly believe the truth of Islam among existing religions. That is, diversity should be seen as a reality that deserves to be studied in the perspective of comparative studies, comparing various teachings of religions, in order to further prove and believe in the truth or superiority of Islamic teachings over the teachings of other religions. To some extent, such a theological attitude implies a spirit of inclusivism in religion—a pattern of religion that backs diametrically with exclusivism (Karasu [25]; Shulyk [26]), But it has substantive differences with the spirit of religion based on religious pluralism.

This kind of prioritization of beliefs or religions in the social space—in the context of interreligious relations—is, to a certain degree, indirectly contradictory to the meaning of "religious heterogeneity as a productive potential for da'wah" itself. From the point of view of religious pluralism,

the seeding is certainly counterproductive to strengthening social cohesiveness based on the values of religious pluralism.

Pluralism rejects the claim of self-excellence because it stems from the basic belief that religion is the path to the One Entity and how many paths (religion) lead to Him. No one knows for sure which is the truest and best way to go to Him, although it is not wrong to believe that the path chosen is the best and truest without necessarily negating any other path. This is the pressure point of religious pluralism, that is, the absence of desire to negate another belief or religion on the basis of the truth of one's own belief or religion. In that respect, the heterogeneous religious situation is viewed by religious pluralism, as the common view of informants, as an inevitability that is inextricably different from the multifaceted realities of human life. That is why, as a paradigm of religion, pluralism is a reflective disclosure of the plurality of religious realities (Efendi [27]; Mitchell & Alexandrova [28]). Variety, plurality, diversity or pluralism, including regarding religions, is a natural thing or *sunnatullāh*. Against the reality of pluralism, pluralism then proclaims the need for a pluralistic religious attitude in managing various patterns of difference, including in terms of broadcasting (da'wah) the truth of their respective religions in the midst of a social situation that is so religiously heterogeneous as in Mataram City (Purna [29]). Regardless of whether their identification of the potential of da'wah is in line with the spirit of religious pluralism or not, it can certainly be concluded that their views are relatively compact, unison, in interpreting religious heterogeneity in this city as not a threat or obstacle to da'wah, but rather as an opportunity or challenge to achieve da'wah success. Then, is their identification and theological attitude in line with the choice of da'wa paradigm they developed and the da'wah strategy they have played so far.

Ethnographic Overview of Da'wah in Mataram City

To describe the pattern and paradigm of da'wah developed by activists in Mataram City, this study first explores the motivation of muballighs in carrying out their roles, especially in the context of religious heterogeneity in this city. In general, the motivation of informants rests on normative theological prejudices. For example, as Lalu Sirajul Hadi (LSH) said: "I am motivated by the teachings of Islam itself, namely the duties of the Caliphate to carry out moral, ethical, religious, cultural transformation of society as a form of responsibility in order to improve human life in order to have knowledge and experience about faith and religion in the broadest sense (interview, 2022).

Informants generally adhere to religious normative propositions as an encouragement for their da'wah activities. For them, da'wah is an obligation for everyone who claims to be Muslim. The reason, "Because (preaching) is a command of Allah and His messenger," asserted another informant, FD. Strictly speaking, there is no other motivation, except solely to fight for the religion of God and invite every Muslim to always be in His way. Regardless of normative or not, such motivation is what they reflect into the developed da'wah paradigm. Because that paradigm is ideal in guiding them to

carry out da'wah in the religiously heterogeneous city of Mataram. In general, informants interpret da'wah as an invitation to goodness and truth as outlined by Allah Almighty and His messenger, Muhammad (peace be upon him). As an invitation, the informants agreed, *bhawa* da'wah should be avoided from the use of coercive means and violence. "Da'wah is just conveying, fostering, and guiding people to always get closer to Allah based on the Quran and al-Sunnah," TGH M. Mustiadi Abhar (MMA).

The understanding of da'wah expressed by informants is in line with the formulation of their goals in the da'wah activities carried out. That is the da'wah they do solely to make Muslims good, always live in the way of Allah swt in accordance with the guidance of the Prophet Muhammad. In this case there are informants, such as M, who impose the goal of da'wah as the final achievement to be achieved through scientific activities, namely "teaching religious sciences through studies". There are also informants, such as the US, who think "practically" (albeit somewhat eschatologically) in preaching, namely solely for the purpose of "how myself and also these Muslims survived the torment of the grave and hell of Allah and entered heaven without hisab..." Meanwhile, in the context of religious heterogeneity, informants also tend to have a breathless view in imposing the purpose of their da'wah activities. For them, the heterogeneous religious conditions of society are not a threat to da'wah activities, on the contrary an opportunity to maximize the achievement of da'wah goals. The informants agreed to carry out da'wah as an instrument of religious strengthening within Muslims and was in no way intended to convert people of other religions to Muslims. This spirit was developed in formulating the purpose of da'wah of the preachers in Mataram City. As RA tells the following about the purpose of his da'wah activities: "My purpose in preaching is to strengthen Muslims inward, so that Muslims understand the teachings of Islam itself to be realized in everyday life... Religion (Islam) will only manifest in Muslim people by following the efforts and methods of the Holy Prophets..." (Interview, 2022)

In the internal context of Muslims, informants mostly do not target heterogeneity of beliefs to be used as targets for da'wah in order to "homogenize beliefs". The formulation of such a goal in practice will immediately test the consistency of informants to develop a model of da'wah that breathes the ideas of mercy for all (*rahmat li al-'ālamīn*) as envisioned by one of the informants, FD, below:

"... To transmit the peaceful, secure, and harmonious teachings of Allah for the creation of a harmonious, humanist, and religious ummah within the Islamic frame of *rahmatan li al-'ālamīn*."

Regarding the target, informants tend to design it with a spirit that is in line with the purpose and also their meaning of da'wah itself. In some ways each other is different in setting targets, but substantively they are actually similar, especially related to the thick eschatological spirit, namely how Muslims can live better and righteously in line with Islamic teachings so as to obtain happiness in life in this world and in the Hereafter. "The target, all Muslims get success, which is to enter the paradise of Allah Almighty," AS said,

straightforwardly. With the spirit of one breath, LSH also set a target in preaching, namely "the realization of Muslims who are rich in faith, rich in heart, and rich in charity..." For him, it is non-negotiable because its realization determines how likely it is that people will have that eschatological success. Targets with more or less the same spirit are put forward by RA: "... is how to make the beliefs, thoughts and concerns, intentions and objectives of life, order of life, and love for the Holy Prophetsa imprinted in Muslims... (because) it will lead them to the happiness of life on earth and in the Hereafter." (Interview, 2022)

While more "measurable" targets were put forward by FD who according to him became the main target in every da'wah activity: "I am targeting a change in attitudes, behavior, and morality of the (Muslim) community for the better... That is the key to achieving happiness now (on earth) and later (hereafter)."

Strictly speaking, the design of the target of proselytizing informants tends to be normative, even some are rather absurd. However, that is the target held by most informants. With such a target, it is natural that the da'wah material they routinely present tends to revolve around how to achieve success in the afterlife. Generally, it concerns strengthening 'aqidah, strengthening akhlaq, increasing worship, multiplying dhikr, and how to do good mu'amalah and do charity. Only a small number of informants also presented material about the importance of science and improving educational, social, and economic levels. Despite its normativity and absurdity, all the targets that the informants set, the goals they envisioned, and also the proposals for the understanding of da'wah that they presented, in many ways, directly or indirectly, have formed the building of the da'wah paradigm that they developed. In turn, that paradigm guides them to the choice and application of da'wah strategies in every da'wah activity they do. In that case, the paradigm plays an important role in overseeing the entire process of carrying out da'wah activities starting from eating reality as the context of da'wah to the stage of changing reality in line with the purpose of da'wah.

About the paradigm, the informants themselves do have different understandings in interpreting it. However, as far as referring to the proposal of their understanding of da'wah, the goals, and also the targets of da'wah envisioned in general it appears that the paradigmatic framework of their da'wah is relatively similar. Only when asked to describe it more concretely, the informants revealed a number of differences, although not very significant and not fundamental. However different, the da'wah paradigm they develop is generally still oriented towards solving the internal problems of the community itself, even most of them are too oriented towards strengthening aspects of individual piety (Amrulloh [30]; Zamakhsari [31]).

Meanwhile, when brought to the social context of religious heterogeneity, for example related to relations between religious communities, they choose to be normative, some even refuse on the grounds that their da'wah activities are more inward-oriented, to solving the problems of Muslims. Only one or two informants tried to bring it into the context

of religious heterogeneity. For example, FD affirms that the paradigm of da'wah is accommodating and transformative—although it does not explain in more detail the paradigmatic chart in the context of da'wah in Mataram City which is so heterogeneous in religion and belief.

Especially for the context of internal religious strengthening of the Ummah, informants describe the paradigm of da'wah as a strategic chart that is intended primarily to strengthen the scientific base of Muslims, namely Islamic sciences, and their understanding of Islamic teachings based on the Qur'an and al-Sunnah. As a strategic chart, the da'wah paradigm developed, some informants say, must be realized through polite, tolerant (*tasāmuh*), and responsible means. Within this paradigmatic framework, LSH tries to explain: "A good paradigm is one that has a whole dimension, that is, one that unites da'wah bi al-lisān and da'wah bi al-hāl... (If) Da'wah can not only blame and condemn people, but what we have to do is how we can be an example or example for others... The material content (da'wah) should also not be trapped in a closed, exclusive charge. Others must know and we (the dā'ī) must be able to serve dialogue, discussion if different views arise on an object or material of da'wah (Interview, 2023)

Such is the paradigm they develop to achieve the goals and targets of the da'wah they run. Indeed, there is nothing new, especially the paradigm developed still revolves around the internal context of the community so that in many ways it is less connected to the context of religious heterogeneity as the context of da'wah in Mataram City. To a certain degree, perhaps this is reasonable considering that their da'wah has been more dedicated to the internal interests of the community, especially their da'wah activities so far have only taken place within the Muslim community. Regardless, it is such a paradigm that then leads informants to strategize their da'wah. Terminologically, as mentioned at the beginning, "strategy" itself means all efforts that are systematized to achieve predetermined goals—in line with the developed paradigm. A well-conceived, conceptualized, and focused strategy will immediately make it strategically valuable for the achievement of the designed goals (Chozin [32]; Syaefuddin, [33]). Likewise, the framework of strategies that should be applied in every da'wah effort to facilitate the achievement of its goals.

As far as informants claim, da'wah strategies are generally normative and only a small percentage of those who claim to be accustomed to carrying out appreciative strategies on contemporary religious challenges. Theoretically, conventional normative strategies generally refer to a model of zealous strategy of "urging" or "inviting" or simply "advocating" without being followed by a practical design in accordance with the da'wah paradigm to be developed or the context of reality in which da'wah is carried out, in this case the context of religious heterogeneity of Mataram City. The strategy is carried out conventionally. Not yet strictly based on da'wah mapping. In the context of da'wah that is so heterogeneous, especially religiously, the da'wah strategy should be based on the need for consistency in taking into account four aspects, namely (1) strength that has the potential

to realize goals; (2) weaknesses that are likely to hinder the achievement of objectives; Then, careful calculation of both helps in measuring (3) opportunities, so that no matter how small the opportunity can be utilized as much as possible for the achievement of the goal; and finally, aspect (4) threats from the external side must be addressed preventively-anticipatory so that, again, they do not become handicaps for the achievement of the objectives of da'wah. Furthermore, the strategy is realized more concretely in the form of operational planning. Planning, in the perspective of modern management, is a form of management functionalization related to the selection of various alternative solutions to implement policies, implement procedures, organize programs, and achieve goals.

Every da'wah strategy – both persuasive and normative-reeducative—It should emphasize a correct, precise, and mature plan to further widen the possibility of achieving goals. In this case, the significance of the planning points to the urgency of preparing a da'wah map. The urgency is related to the necessity to first understand the subject (dā'ī), object (mad'u), and the da'wah environment objectively, correctly, and comprehensively, the results of which are taken into consideration for da'wah actors to determine the right strategy in line with the actual and potential situations they face. Thus, the so-called da'wah map here is a detailed and systematic description of everything related to the sustainability of da'wah in the city of Mataram whose society is so religiously heterogeneous where da'wah efforts are to be carried out. In the framework of caring about the context of da'wah and the importance of a da'wah map that is truly aware of religious heterogeneity, the substitution of religious pluralism values into a da'wah strategy as a paradigmatic spirit becomes important and necessary. Directly such an imposition will lead da'wah activists to devise a strategy that is truly productive for the idea of Islam itself as rahmatan li al-'ālamîn in the midst of religious heterogeneity.

Pluralism as Da'wa Paradigm

With the awareness of religious heterogeneity as the context of da'wah, every da'wah activity must absolutely pay attention to the reality of plurality. At the paradigm level, these efforts must take the values of religious pluralism as a spirit for mapping all the potential of da'wah and formulating strategies in Mataram City. Only then will all the activities of da'wah islāmīyah truly become a solution for the religiously heterogeneous people of Mataram City. Therefore, the substitution of the values of religious pluralism into a da'wah strategy as a paradigmatic spirit will lead da'wah activists to develop a strategy that is truly productive for the idea of Islam itself as rahmatan li al-'ālamîn in the midst of religious heterogeneity (Swenson [34]).

In that framework, the first thing that must be understood by da'wah activists is the importance of repositioning the role of the dā'ī which is directed at the necessity to be more prudent in involving themselves and establishing their existential mode in a society that is so religiously plural. This wise demand is inevitable, especially

in the context of religious and religious heterogeneity in Mataram City, especially in carrying out its da'wah activities.

The reorientation of da'wah is mainly directed at its paradigmatic orientation, which shifts its paradigm base from exclusivism to inclusivism and then to pluralism (Arskal Salim [35]). As implicit from the reflections of informants, so far paradigmatically developed models of da'wah tend to be exclusive. For this reason, the reorientation of da'wah must begin by returning it to its genuine spirit as an effort to realize the mind of rahmat li al-'ālamîn which is the duty of every Muslim to realize it. Da'wah for the first time must be returned to its etymological meaning, namely "invitation" which affirms the meaning of inviting, calling, calling, and expecting people to always be in the way of Allah Almighty. As a praxis, da'wah is always associated with the phrase "wisely", an expression that declares the rejection of any means of violence or coercion in realizing goals. Such a meaning is relevant to the methodical strategy of da'wah reported by Allah Almighty Himself in Qs. al-nur (16): 125. It is asserted that every Muslim is commanded to "invite" people to the path of truth in three ways, namely (1) presenting al-hikmah; (2) convey al-maw'izah al-hasanah (good lessons); and (3) conduct mujādalāh (dialogue) in the best possible way. Allah's affirmation in that verse is a declaration that da'wah should be carried out in good and gentle ways. Islam does not provide any implied or even explicit reasons pointing to the permissibility of violence as a medium for achieving the goals of da'wah. In the context of achieving the goals of da'wah, the path of violence is clearly counterproductive. This was well realized by the Holy Prophet (peace be upon him). In his proselytizing practice, whenever there was violence he perpetrated, it was more for political motives than theological reasons. For example, the cases of expulsion and murder of the Jews of Medina, from Banu Qaynuqā', Banu Nadhīr, to Banu Qurayzah. The crackdown was forced because they initiated violence against Muslims, tried to assassinate the Prophet, and betrayed the "consensus" outlined by saḥīfah Madīnah. Likewise, war is allowed in Islam which is merely a defensive framework. Not because opponents are of different religions, but because they perpetrate social persecution of Muslims. The strategy of non-violent da'wah applied by the Holy Prophetsa clearly departs from the realization that diversity is sunnat al-Lāh. Here is the relevance of why God did not create just one people, even though He could. When it comes to religion, God also frees man to choose. There is no reason for anyone to impose a belief while judging the "heresy" of another belief; it is tantamount to taking over God's authority as to which is the "lost" and the "saved"". There was no authority for the Holy Prophet, let alone his people, to impose a certain belief on others of different faiths. It was this realization that prompted the Holy Prophet (peace be upon him) to avoid violent ways of preaching. Isn't it, as God admits? , The gentle attitude of the Holy Prophet (peace be upon him) was one of the reasons for the success of his da'wah?

All of this is precisely the reason to point out that all forms of violence that have recently been routinely carried out by the ummah in order to "preach" in response to "heretical"

sects are methodical choices without precedent. As a strategy, da'wah is so deprived of context in the midst of plurality. In fact, it can be read as a reflection of the failure of the ummah and its scholars in understanding the discourse of the "ummah" theologically and sociologically at once. Therefore, the entire reorientation of da'wah should be directed at seeking a tolerant, wise, and empathetic basis of consciousness towards diversity while avoiding any implementation from the use of violent means. Avoiding violence in every process of islamic da'wa will familiarize people with their tolerance and wisdom towards every diversity. In turn, as Allah Almighty wishes, it will immediately lead them (and their scholars) to put aside all hatred that potentially drives them to do unfair to a people who are religious, believed, understood, interpreted, and have different life choices. To strengthen such a reorientation of da'wah, there are at least two urgent things that should be carried out. First, fostering inclusivism as a condition towards strengthening pluralism in people's religion. Within the framework of the enrichment of Islamic knowledge, the growth is pursued through: (1) reinterpretation of orthodox religious doctrines that have so far been played as a pretext for exclusivity and justification of oppressive actions while continuing; (2) to dialogue Islam critically with ideas of modernity such as human rights, pluralism, multiculturalism, gender, and democracy (Johansson [36]; Levrau & Loobuyck [37]). It takes a willingness as well as courage to analytically-critically rethink Islamic doctrines, reinterpret them progressively-contextually in line with the dynamics of space and time so that Islam is always *sālih li kulli zamān wa makān*. These two efforts, in particular, can pave the way for strengthening not only inclusive but also pluralistic religion. Such efforts are most likely to blossom if they start from educational institutions, especially religious education. It is in this context that reeducation is important. The emphasis point is to redesign the entire education system, starting from its ontological nature, values, paradigms, epistemologies, to strategies and methodologies by taking pluralism as a basis. It is hoped that the education system will be more appreciative of plurality and multiculturalism. It will be a means of socializing the values of religious understanding and also a culture that is more inclusive, tolerant, and empathetic (Hoon [38]; Walton et al. [39]).

Furthermore, the second urgent thing is to familiarize dialogue in addressing all matters both internally and between religions. So far, dialogue has not been optimally carried out, and even tends to be understood as a curative step, not preventive or anticipatory. It is reactive when there is an inducted interreligious conflict so that post-conflict hacked peace is often not lasting. For this reason, various interfaith dialogue forums need to be revitalized continuously. In order to avoid discourse elitism, "grassroots" community initiatives need to be put forward with an orientation more towards mutual respect and help than "pseudo-harmony". Through intensive dialogue, multireligious networks are developed within the framework of joint action to build "regulation of the public sphere" that supports human rights, including the right to freedom of religion (Asrori [40]; Maretha [41]; T. R.

Noor et al. [42]). The results of the dialogue should have a pedagogic dimension (Rohmawati et al. [43]). It is not only a process that is carried out in the details of practical and efficient steps, but must also be placed as material for learning. It must be addressed as a perspective that requires a process to be understood and then internalized in order to establish in personality so as to encourage authentic change in individuals and their communities. The focus is on building a dialogical and respectful society amidst plurality. In the process requires extensive exploration of basic principles that have the potential to become common ground for the "common order of life" so as to lead to the creation of an "active tolerant" attitude motivated by reciprocity values in understanding, acknowledgment, and appreciation of disparities in religion and belief (Rosida et al. [44]). In addition, the results of the dialogue must also reflect a solid network of cooperation in solving various social problems. Poverty, economic exploitation, social discrimination, political strife, ignorance, backwardness, oppression, and all forms of injustice, as well as the threat of conflict and ecological damage can only be resolved through agendas and joint actions with the principle of mutual understanding between religious communities. Thus, pluralism that has become a factual necessity can be used as "social energy" to give a solutive attitude to all the problems of the people. Conflict may arise, but dialogue will make every religious believer mature in dealing with it. In a democratic society, conflict is precisely the basis for driving social change and dialogue allows it to be peaceful and democratic (Biyanto [45]). With this reorientation of da'wah, the embody of pluralism values into the religious consciousness of Muslims will be easier. This will lead every believer to freely practice his religion or belief while being able to guarantee that other groups are free to do the same. The religious spirit of pluralism will prevent preachers, scholars, and people, among others, from theological ambitions motivated by "uniformity" which in many ways often straddle legal processes and render their enforcement barren. In the future, it will condition the praxis of da'wah or religious broadcasting in Indonesia to be more prospective. It is in this overall context that the idea of religious pluralism which in this study is used as a reading perspective leads to wisdom in understanding and responding to the beliefs of different religions. The truth is like the mirror He gave to man and has now broken into pieces. Man picks up the pieces and each person sees the reflection in his or her own pieces and thinks he has seen the truth.

IV. CONCLUSION

The research concludes: First, da'wa strategy developed in Mataram city tends to be conventional even though at the paradigm level awareness has begun to grow to care about the context of the religiously heterogeneous in Mataram. The condition of religious heterogeneity in the city of Mataram can be a potential for achieving the goal of da'wa. However, this potential is only recognized, it has not really been utilized for the achievement of da'wa goals. along with

the increasingly open access to knowledge, especially through the growth of Islamic digital culture, the preachers increasingly have an awareness of plurality and heterogeneity over the city of Mataram. Second, the pattern of da'wah in the city of Mataram must experience a reorientation of da'wah, which is more open and appreciates the spirit of religious diversity and religious beliefs. The involvement of religious pluralism as a spirit of da'wa, must start from efforts to reorient da'wa that is aware of diversity. In this case, da'wah realizes the importance of interreligious dialogue in order to strengthen the paradigm, and strategy of da'wa with the spirit of religious pluralism.

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