



MULTICULTURAL DA'WAH IN THE CHARTER OF MEDINA CONCEPT AND IMPLEMENTATION IN INDONESIA

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ABSTRACT

The Medina Charter is the first written institution formed by the Prophet Muhammad as a rule or legal system to regulate social relations in Medina between Muslims and non-Muslims. The Prophet Muhammad used a variety of approaches in the formation of this Medina charter. The principles of tolerance, moderation, and equality were used by the Prophet Muhammad in forming the Medina Charter. This is because the Medina Charter became the basis for social processes involving the life of the Medina community at that time in various aspects of life, be they social, religious, cultural, economic, or political. In the context of the Indonesian nation, which is very diverse in terms of national culture, language, customs, and even religion, the authors feel the need to raise this research study from the perspective of the Multicultural Da'wah of the Medina Charter in Indonesia and the approach carried out by Islamic Organizations in Indonesia, namely Nahdatul Ulama. In this study, qualitative analysis methods are used with various perspectives, including historical, cultural, experiential, and social psychology approaches, which are very diverse. The concept of multicultural da'wah is a very effective da'wah approach to Indonesian society, which is very diverse, both in culture, language, customs, and diversity of beliefs, so that the principles of the Medina charter are very appropriate and relevant and can be used as a reference in the development of da'wah in Indonesia. The implementation of multicultural da'wah carried out by Nahdlatul Ulama in Indonesia can be an example of a da'wah institution that is competent, appropriate, and effective in the development of da'wah in our beloved homeland, Indonesia.

Keywords: Multicultural Da'wah, Medina Charter, Concept and Implementation.

INTRODUCTION

The Medina Charter is an authentic historical evidence that records various socio-political conditions as well as the multicultural composition of Medina's population (Wuth & Clavé-Mercier, 2023). This charter became a document of agreement between Anshar, Muhajirin and the Jewish community (Treaty of Alliance) (Tahir et al., 2023). This trialliance agreement was carried out by considering two main reasons, namely: first, the agreement between these three groups was an effort of the Prophet Muhammad in carrying out conflict management as well as

reconciliation between tribes in Medina in realizing national integration for the realization of a civilization that provides mutual rights and obligations. In other words, this reconciliation becomes the foundation in realizing a country that stands on common interests. Second, this reconciliation required integration and tolerance with the Jewish tribes (Abu-Nimer & Nasser, 2023).

Suyuthi Pulungan, in his research, concluded that there are fourteen principles contained in the Medina Charter, namely (1) the principles of the people; (2) the principle of unity and fraternity; (3) the principle of equality; (4) the principle of freedom; (5) the principle of inter-religious relations; (6) the principle of helping and defending the persecuted; (7) the principle of neighborly living; (8) the principle of peace; (9) defense principles; (10) the principle of deliberation; (11) the principle of justice; (12) principles of law enforcement; (13) leadership principles; and (14) the principle of piety, Amar Ma'ruf and Nahi Munkar.

The Medina Charter was the first written constitution established by the Prophet Muhammad as a rule or legal system to regulate social relations in Medina between Muslims and non-Muslims (Wildan, 2023). The Prophet Muhammad (peace be upon him) used a variety of approaches in the formation of this charter of Medina (Junaidy, 2023). The principles of tolerance, simplicity, equality, and equality were held by the Prophet Muhammad in forming the Medina Charter (Junaidy, 2023). Because, the Medina Charter became the basis for social processes concerning the life of the people of Medina at that time in various aspects of life, both social, religious, cultural, economic, and political life (Nafisah et al., 2023).

The plurality of Medina society at that time encouraged the Prophet Muhammad (peace be upon him) to make a negotiation based on the principles of openness and tolerance to organize a harmonious life (Saada, 2023). He considered it necessary to lay down the basic rules of the common living system in Medina in order to form unity of life among all its inhabitants (Afra & Abdullah, 2023). The charter sets together the principles and basics of social life, the social groups of Medina, the guarantee of rights, and the provision of obligations (Iglesias Vázquez & Paladini, 2023). The Medina Charter also contains the values of freedom as the principle of implementing worship of each group, social interaction between groups, mutual obligations in defending and respecting the right to life of each group, and so on (Budimansyah et al., 2023). This is part of the vision of the leadership of the Prophet Muhammad in building a civilization based on the values of togetherness, equality, justice, tolerance and integrative (Das et al., 2023). The Prophet Muhammad (peace be upon him) became the prototype leader who succeeded in uniting and organizing different groups of peoples into one part of a sovereign state (Zada, 2023). Thus, the Prophet Muhammad (peace be upon him) has carried out the process of siyasah becoming a leader of all groups without losing the spirit and values of Islam which aims to achieve the collective will.

The transformative da'wah of the Prophet SAW is a form of implementation of Islamic treatises in social life (Hidayat et al., 2023). It is oriented towards community development based on the mindset and behavior of the community emancipatively guided by Islamic teachings (Badriah et al., 2023). In this case, the transformative da'wah of the Holy Prophetsa was carried out as part of social activities close to the daily life of the community (Ahmad, 2023). Da'wah is oriented as an effort to create an ideal society (khairu Ummah) (Juhri et al., 2023). That is, a community order that has strong monotheism, a complete foundation of faith, as well as having noble practices in accordance with the foundation of faith (Khoirul, 2023). In the Indonesian

context, the existence of the Nahdlatul Ulama' Islamic organization as one of the Islamic organizations that carry out da'wah by transferring Islamic knowledge is one of the efforts to ground Islamic values in the daily lives of Indonesian people (Uyuni & Adnan, 2023). This is a form of how important it is to instill the foundation of thought, mentality, skills, knowledge and social life based on Islamic values (Mulang & Putra, 2023).

The position of da'wah in the Qur'an and the Sunnah occupies a primary, central, strategic and decisive position (toto Sunoto, 2023). Therefore, in carrying out da'wah activities, material problems and appropriate methods are problems that should not be ignored, this is intended to avoid operational errors in da'wah (Hamid et al., 2023). Da'wah that is carried out often does not bring any changes, even though the purpose of da'wah is to change the target community of da'wah towards a better and more prosperous life outwardly and mentally.

Da'wah is essentially actualizing Islamic values and teachings into everyday life, within the scope of personal, family, and society so as to realize a prosperous *khairu ummah* born inwardly, happy in the world and hereafter (HASSAN, 2021). Da'wah means the process of organizing da'wah both carried out individually and especially in groups through organizations and institutions through steps to set targets, objectives, forms of activities and systematic steps in the process of activities, to achieve the goals of da'wah itself optimally, effectively and efficiently.

Da'wah in its working reality has colorful patterns of strategies, among the da'wah strategies used by the da'is is the da'wah empowerment of the Islamic community (Arif, 2017). The development of Islamic society aims to develop the potential of the Ummah from less good to good and better (Herman, 2021). The development also has its own path in the form of people's economic development, skill development and scientific development in accordance with the situation and conditions of society and the potential possessed by a da'i (Syamsuri & Harahap, 2019).

The plurality of society today is a challenge for every da'i in compiling and / or formulating da'wah strategies that are in accordance with the times (Setiawati et al., 2022). Historically, the establishment of the Medina Charter during the time of the Holy Prophetsa is proof of how the intelligence possessed by the Prophet Muhammad in delivering Islamic treatises to the people of Medina (Akhtar et al., 2022). The socio-cultural-political condition of the people of Medina at that time was not much different from the condition of today's society, especially in the context of Indonesia (Badruzaman et al., 2023). Indonesia is a multicultural country in which approximately 500 ethnic groups gather with more than 300 regional languages. In terms of faith, in Indonesia there are six recognized religions plus various streams of belief that are still alive and survive in Indonesian society. On this basis, Islam teaches the delivery of Islamic treatises in a peaceful way, which focuses on delivering divine messages that are friendly and affectionate for every human being. One of the da'wah strategies that can be applied in the Indonesian context is multicultural da'wah as values embodied in the Medina Charter as an agreement formed to regulate relations between the Anshar, Muhajirin and the Jewish community.

Islam is a religion that spreads the seeds of compassion, love and peace. Islam obliges its people to be tolerant, respectful and loving. The value that has always been upheld in the Islamic concept of *rahmatan lil alamin* means that Islam is a religion that brings mercy and welfare to all throughout nature and the universe, including animals, plants, jinns let alone fellow humans. In Surah Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O man! Truly, We created you from a man and a woman, and We made you into nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Truly, Allah is all-knowing, all-conscientious." (QS. AL-Hujurat : 13)

Based on the above verse, we can understand that the differences that now exist in our midst today are purely gifts from Allah SWT with the aim that we come to know each other. In line with the above understanding, there are several positive things related to the normative guidance given by Islam to multicultural differences, namely:

1. Addressing differences (multicultural) with an open mind, to know and be known (lita'arofuu), develop interpersonal and social interaction processes and wisdom.
2. Taqwa becomes the main capital when interacting in a multicultural society, namely taqwa in its basic sense of "waqaa" or self-preservation.
3. Undertake the above two steps carefully, in the perspective of da'wah towards a complex multicultural society, to glorify the dignity of Islam

Now, multicultural da'wah continues to be promoted in the social environment, to equip religious communities to be able to coexist with people outside their group. People will get used to a social environment when harmonious information intake continues to be developed so as to create a conducive, safe and comfortable environment.

As a jam'iyah diniyah, NU seeks to preserve the achievements of the Walisongo da'wah through multicultural da'wah. In accordance with the vision and mission of its birth, NU is a religious jam'iyah engaged in Islamic da'wah, which includes religious, educational and social-social fields. In this context, until now NU has remained consistent in its multicultural path. NU's choice of multicultural da'wah is none other than an effort to preserve the achievements of the Walisongo's da'wah. Thus, there is continuity between Walisongo's multicultural da'wah and NU's multicultural da'wah.

In the grounding of Islamic teachings Nahdlatul Ulama' rests on four basic attitudes, namely tawassut (moderate), tawazun and ta'adul (balance), tasamuh (tolerant), and amar makruf nahi mungkar. These four basic attitudes often come to the fore in socio-cultural and socio-political interactions. With these four basic attitudes, NU is able to adapt local traditions and incorporate Islamic values in them. Acculturation of Islam and local culture gave birth to a new culture (Islam). The new culture became NU's contribution to the national culture.

Indonesia became one nation, not because we come from the same race, or the same ethnicity, or the same religion, or from the same indigenous country, or the same cultural pattern. The Indonesian nation was created by the feelings of sacrifice that we have made and experienced in the past together and together through and experiencing the present with the agreements we made together; And then together we want to go through the future to continue living together. A multicultural spirit should be built in the minds of every Indonesian citizen.

Through the concept of multicultural da'wah we can create a generation that is not constrained by tribal views and certain religious ideologies. The concept of da'wah displayed by the Prophet Muhammad (peace be upon him) never displaced and punished those who did not want to follow the invitation of da'wah, even the Prophet prayed for them to someday and someday be enlightened and embrace Islam.

Based on the background of this issue, the author is interested in conducting research with Themes and Titles; Multicultural Da'wah in the Medina Charter, Its Concept and Implementation in Indonesia, Nahdlatul Ulama's Multicultural Da'wah Analysis Study.

Identify the Problemharjo' which can be interpreted as a picture of a nation that lives peacefully, peacefully with abundant natural wealth to meet all the needs of humans who live and live in it.

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Identify the Problem

1. Currently the concept of multicultural da'wah of the Prophet Muhammad SAW is not widely known.
2. The existence of instructions from the Prophet Muhammad (PBUH) regarding multicultural da'wah in the charter of Medina.
3. The concept of da'wah has not been widely understood, let alone its implementation.
4. Indonesia is a country that illustrates the plurality of society.
5. The reality of multicultural da'wah in the midst of Indonesian society in practicing its religion and ideology.
6. The science of da'wah has two elements of study, namely the guidance of the revelation of Allah SWT and social reality.
7. Nahdlatul Ulama is the oldest Islamic organization in Indonesia.
8. The reality of multicultural da'wah carried out by the Nahdlatul Ulama Organization in Indonesian society.

Problem Limitation

Multicultural Da'wah in the Medina Charter, Its Concept and Implementation in Indonesia, Study of Multicultural Da'wah Analysis in Nahdlatul Ulama'.

Problem Formulation

Based on the identification of the problem above, the author formulates several problems, namely;

1. What is the concept of multicultural da'wah?
2. How are the Concepts and Principles of multicultural preaching in the Charter of Medina?
3. How is the implementation of multicultural da'wah carried out by Nahdlatul Ulama' in Indonesia?

Previous Research

Research on the concept of multicultural da'wah in the Medina charter and its implementation in Indonesia has been widely carried out as stated by the following researchers:

Mohd Journal. Rafiq, with the title "Da'wah Multiculturalism" this researcher examines the description of the answers to questions about what is the nature of multiculturalism-based da'wah, what are the characteristics of multiculturalism-based da'wah, what approaches (methods) are used in multiculturalism-based da'wah, and what is the future of multiculturalism da'wah.

Siti Mu'jizah's thesis, entitled "Multicultural Da'wah Movement" (Kh. Nuril Arifin Husein Movement Study), This study uses qualitative descriptive methods, this researcher analyzes the concept of da'wah developed by KH. Nuril Arifin Husein to preach and concluded that the multicultural da'wah movement carried out in da'wah by KH. Nuril Arifin Husein is an effort to prosper the community. Multicultural Da'wah carried out by KH. Nuril Arifin Husein has two models, namely: 1) Cultural approach as a solution for the community to be able to live in harmony and coexistence between religious communities, 2) Social approach as an effort to overcome problems of humanity together.

Journal of Luqman Rico Khashogi, S.H.I., M.S.I, under the title "The Concept of the Ummah in the Medina Charter" this researcher examines the Medina Charter as one of the social constructions that had been built in the early history of Islam under the control of the Prophet Muhammad. It is the most valuable *ṣahifah* that becomes concrete evidence of the most egalitarian Islamic political practice that respects every kind of human being; Ethnicity, race and religion to live in society with the principle of responsibility and trust. From this *ṣahifah* can then be taken a lot of things about how the rights and duties of each individual and social group should be truly preserved.

Irham Sya'roni's thesis, entitled "The Values of Multicultural Education in the Medina Charter and Its Implementation in the Islamic Religious Education Curriculum in Senior High Schools" This research is a literature research with a historical-philosophical approach, This research aims: (1) to prove the existence of multicultural educational values contained in the Medina Charter; and (2) describe the implementation of the values of multicultural education in the Medina Charter into the Islamic Religious Education (PAI) curriculum in Senior High Schools (SMA).

Fahrur Razi's journal, entitled "NU and the Continuity of Cultural Da'wah" this researcher examines the Islamic Da'wah spread by the walisongo received a positive response from the community, they were able to display Islam that was cool, accommodating to local culture without sacrificing the values of Islamic principles so that in a relatively short time many of them flocked to convert from the religion of their ancestors, namely Hinduism and Buddhism to Islam.

METHOD

This research uses a qualitative approach, which is a research process based on methodology that investigates social phenomena and human problems. In this approach, researchers emphasize the socially constructed nature of reality, namely the close relationship between the researcher and the subject under study. In this case, the author makes observations or observes directly, interviews with certain people, and documentation through archives that are closely related to the object of research.

Data Source

The source of data in the study, according to Suharsimi Arikunto, is the subject where the data was obtained. While in the book by Moeleong, it is stated that the main source of data in qualitative research is words or actions, the rest is additional data such as documents, and others.

Sumber Data Primer

That is a data source that directly provides data to the data collector. In this study, the primary data sources were:

- 1) Nahdlatul Ulama Organization Manager at PBNU Center.
- 2) Community leaders, Da'is and Da'iyah who preach using a multicultural da'wah approach.

Secondary Data Source

That is, sources that do not directly provide data to the data collector, for example through other people or documents. Secondary data sources in this study are data obtained from related parties such as literature relevant to the discussion.

Data Collection Techniques

It is a way of collecting data needed to answer the formulation of research problems. Techniques used in this study:

Observation; observe directly.

The author attempts to observe carefully and accurately anything closely related to this study. That is:

- 1) Dakwah Multikultural
- 2) The reality of multicultural da'wah carried out by the Nahdlatul Ulama' Islamic organization in Indonesia
- 3) Things that can be categorized as obstacles to the multicultural da'wah process in Indonesia.
- 4) Factors supporting the success of the multicultural da'wah process carried out by the Nahdlatul Ulama' Islamic Organization in Indonesia

RESULTS AND DISCUSSION

The Multicultural Dakwah Concept of the Qur'an Perspective

The concept of multicultural da'wah in the perspective of the Qur'an can be found through several verses and principles contained in the Islamic holy book. Here are some of the key concepts that support multicultural da'wah in the Qur'an:

Justice and Humanity: The Qur'an emphasizes the importance of social justice and fair treatment of all people regardless of religion, ethnicity, or cultural background. Verses such as Surah Al-Hujurat (49:13) state that Allah created humans from one pair, with the aim that they might know each other and interact with each other.

Unity in Diversity: The Qur'an teaches that differences between individuals and nations are the will of Allah and are riches to be cherished. In Surah Al-Hujurat (49:10), the Qur'an mentions that Allah created humans into different nations and tribes to know and interact with each other, not to antagonize each other.

Dialogue and Peace: The Qur'an encourages Muslims to dialogue in a kind and gentle manner (Sura An-Nahl, 16:125) and to seek peace in relations with people of different faiths (Sura Al-Mumtahanah, 60:8). Dialogue and peace are important cornerstones in multicultural da'wah, where mutual understanding and respect are the main focuses.

Tolerance and Respect for Differences: The Qur'an stresses the importance of tolerance and respect for religious and cultural differences. Verses such as Surah Al-Kafirun (109:6) make it clear that everyone has their own religion and beliefs, and we should respect each other's differences.

Goodness and Virtue: The Qur'an emphasizes that believers and good deeds will be cared for not based on their religious or ethnic background, but on the basis of their goodness and benevolence (Sura Al-Hujurat, 49:13). In the context of multicultural da'wah, this suggests that respect for individuals does not depend on religious or tribal membership, but on their goodness and moral character.

Universal Brotherhood: The Qur'an teaches universal brotherhood between all mankind. In Surah Al-Hujurat (49:13), it is mentioned that human beings were created from one couple, so they have a strong bond of brotherhood. This concept of universal brotherhood includes all of humanity regardless of religious, ethnic, or cultural differences.

With reference to these concepts, multicultural da'wah in the perspective of the Qur'an encourages Muslims to promote justice, unity, dialogue, peace, tolerance, respect, kindness, and universal brotherhood in interacting with diverse societies.

The Concept of Multicultural Da'wah in the Medina Charter

The Medina Charter is an important document in Islamic history signed by Prophet Muhammad صلى الله عليه وسلم and the various tribes and religions living in Medina at that time. The Medina Charter provides a framework that reflects the concept of multicultural da'wah. Although this document is not a holy book, its content has important implications in the context of multicultural da'wah. Some of the multicultural da'wah concepts that can be found in the Medina Charter are:

Protection and Common Life: The Medina Charter establishes the protection of the rights and freedoms of individuals and groups, including the right to defend their religious, tribal, and cultural life. This document recognized the plurality of Medina society and established the framework for peaceful coexistence.

Fraternity and Solidarity: The Medina Charter underlines the importance of brotherhood and solidarity between the various groups living in Medina. This document affirms the importance of mutual assistance and mutual protection in maintaining the security and stability of society.

Dialogue and Consultation: The Medina Charter encourages dialogue and consultation between different tribes and religions. This document states that conflicts or disputes should be resolved through dialogue and consultation to reach a fair agreement.

Tolerance and Respect for Differences: The Medina Charter teaches tolerance and respect for religious, ethnic, and cultural differences. This document recognizes the right of individuals and groups to practice their faith and cultural life with freedom and respect.

Protection of Muslims and Non-Muslims: The Medina Charter provides protection and justice for both Muslims and non-Muslims living in Medina. This document affirms the need for the protection of the rights of religious minorities and religious freedom.

Overall, the Medina Charter demonstrates Prophet Muhammad's commitment to the Prophet Muhammad صلى الله عليه وسلم to a just, harmonious multicultural society based on the values of brotherhood, tolerance, and dialogue. This document provides practical examples in Islamic history of how multicultural da'wah can be applied in social and political contexts.

Analysis of the Multicultural Da'wah Concept in Indonesia

The concept of multicultural da'wah in Indonesia reflects the reality of a country with ethnic, cultural, and religious diversity. Here are some analyses related to the concept of multicultural da'wah in Indonesia:

Religious Diversity: Indonesia is a Muslim-majority country, but also has significant religious minorities such as Christians, Hindus, Buddhists, and Confucians. The concept of multicultural da'wah in Indonesia recognizes religious diversity and encourages interfaith dialogue, mutual understanding, and interreligious cooperation.

Cultural Diversity: Indonesia has an extraordinary cultural richness with various tribes, customs, languages, and traditional arts. Multicultural da'wah in Indonesia values and enriches this cultural diversity, while maintaining universal Islamic values.

Tolerance and Respect for Differences: The concept of multicultural da'wah in Indonesia encourages tolerance and respect for religious, ethnic, and cultural differences. It involves respect, dialogue, and building a better understanding of the differences.

Interreligious Dialogue: Multicultural da'wah in Indonesia involves productive and inclusive interfaith dialogue. It includes meetings, discussions, and cooperation between religious leaders and different religious communities to promote harmony and better understanding.

Multicultural Education and Awareness: Education has an important role in encouraging multicultural awareness in Indonesia. Inclusive religious education and multicultural education can help build a better understanding of religious and cultural diversity, and teach the values of tolerance and mutual respect.

Civil Society Involvement: Multicultural da'wah in Indonesia also involves the active role of civil society in building harmony and unity. Community organizations, religious institutions, and interfaith groups work together to resolve conflicts, promote dialogue, and build collaborative initiatives for the common good.

Although Indonesia has made much progress in implementing the concept of multicultural da'wah, there are still challenges that need to be overcome, such as intolerance, horizontal

conflicts, and a lack of deep understanding of multiculturalism. However, through an inclusive approach, good education, and collaboration between institutions and communities, multicultural da'wah in Indonesia can continue to develop to achieve an inclusive, harmonious, and just society.

Analysis of Multicultural Da'wah Implementation in PBNU

PBNU (Pengurus Besar Nahdlatul Ulama) is a large Islamic organization and has significant influence in Indonesia. The following is an analysis of the implementation of multicultural da'wah in PBNU:

Commitment to Tolerance and Pluralism: PBNU has consistently demonstrated its commitment to religious tolerance and pluralism in Indonesia. They value religious and cultural diversity, and encourage interfaith dialogue, harmony, and mutual understanding between religious communities.

Multicultural Education: PBNU has a network of Islamic boarding schools and educational institutions involving thousands of students from various religious and ethnic backgrounds. Education at NU boarding schools encourages an understanding of multiculturalism and teaches the values of tolerance, brotherhood, and mutual respect.

Involvement in Interfaith Dialogue: PBNU is actively involved in interfaith dialogue with other religious groups in Indonesia. They participate in forums for dialogue, interfaith meetings, and cooperation to promote interfaith peace, harmony, and understanding.

Maintaining People's Harmony: PBNU has an important role in maintaining inter-religious harmony at various levels of society. Through respected NU leaders and figures, they seek to prevent interfaith conflict and mediate tensions that may arise.

Community Empowerment: PBNU also involves itself in community empowerment with a multicultural approach. They promote active participation and social equality for all elements of society, regardless of religion, ethnicity, or cultural background.

Confronting the Challenges of Extremism: PBNU actively counters extremism and radicalism by promoting a moderate and inclusive understanding of Islam. They work to oppose the narrow understandings that fuel conflict and seek to build a friendly and harmonious understanding of Islam.

Through the consistent implementation of multicultural da'wah and various efforts made, PBNU has contributed significantly in maintaining inter-religious harmony in Indonesia. However, challenges remain, and PBNU must continue to adapt and innovate in the face of social changes and community dynamics to achieve greater success in multicultural da'wah efforts. In addition, PBNU also conducts;

a. Empowering the quality of people

PBNU empowers the quality of the community through various programs and activities aimed at improving the knowledge, understanding, and skills of Muslims. The following are examples of empowering the quality of people carried out by PBNU:

Pesantren Education Program: PBNU has thousands of pesantren throughout Indonesia that are centers for education and formation of Muslims. NU pesantren not only provide religious education, but also teach practical skills such as agriculture, arts, crafts, and leadership development.

Non-formal Education Program: PBNU organizes non-formal education programs such as Arabic language courses, Qur'an exegesis, hadith, and other religious sciences. This program aims to increase the understanding and knowledge of Muslims in understanding the teachings of Islam better.

Da'wah and Lecture Activities: PBNU conducts da'wah activities and lectures aimed at providing good religious understanding to Muslims. These activities cover topics such as creed, worship, ethics, and social life relevant to the daily lives of Muslims.

Leadership Training: PBNU organizes leadership training to develop the leadership qualities of the younger generation. This training includes good management, leadership, negotiation, and communication skills, so that Muslims can become qualified leaders in various fields.

Community Economic Development: PBNU also empowers the people's economy through programs such as the development of micro-enterprises, cooperatives, and agriculture. The aim is to improve the welfare of Muslims and provide them with better economic opportunities.

Advocacy and Social Guidance: PBNU provides guidance and advocacy in various social issues faced by Muslims. This includes the protection of social rights, the fulfillment of basic needs, assistance in legal processes, and the resolution of social conflicts.

Through these programs, PBNU strives to empower Muslims to have good knowledge, skills, and understanding of religion and life. This empowerment of the quality of the ummah aims to create Muslims who are empowered, qualified, and able to contribute positively in society and the country.

b. Initiating the idea of intercultural dialogue and beliefs

PBNU has initiated various ideas and initiatives to promote inter-cultural dialogue and beliefs. The following are some examples:

Intercultural Dialogue Forums: PBNU is often the organizer or partner in organizing intercultural dialogue forums. The forum engages participants from various cultural, religious, and faith backgrounds to share experiences, understandings, and views on relevant issues.

Interreligious Meetings: PBNU holds meetings and dialogues between religious leaders and community leaders from various religions and beliefs. The meeting aims to strengthen relations and promote mutual respect, cooperation, and inter-religious harmony.

Multicultural Seminars and Conferences: PBNU conducts seminars and conferences on multiculturalism, cultural diversity, and intercultural dialogue. The event involved academics, thinkers, and practitioners from various disciplines to discuss issues related to building an inclusive and harmonious society.

Dialogue Skills Training: PBNU conducts intercultural and interfaith dialogue skills training for youth and community leaders. The training involves communication techniques, cross-cultural understanding, and how to dialogue well in sensitive situations.

Development of Multicultural Education Materials: PBNU plays a role in developing educational materials that teach the values of multiculturalism, tolerance, and intercultural dialogue in the educational curriculum. This material is used in pesantren, schools, and other educational institutions under the supervision of PBNU.

Collaboration with Cross-Cultural Institutions and Organizations: PBNU collaborates with cross-cultural institutions and organizations, both at home and abroad, to expand the network of intercultural dialogue and beliefs. This collaboration includes the exchange of ideas, joint activities, and projects that promote harmony and understanding of mutual respect.

By initiating ideas and initiatives for intercultural dialogue and faith, PBNU strives to build better understanding, foster harmony, and strengthen cooperation among various cultural and religious groups. This effort is an important part of PBNU's mission in promoting peace, tolerance, and diversity in Indonesia and around the world.

c. Initiating the idea of equal rights of citizens (civil rights), including the rights of minority groups

PBNU has initiated the idea of equal rights of citizens, including the rights of minority groups. Here are some examples of initiatives undertaken by PBNU:

Advocacy for the Rights of Minority Groups: PBNU is actively involved in advocating for the rights of minority groups in Indonesia. They fight for the protection of the law, religious freedom, equality, and justice for minority groups so that they can live in peace and dignity.

Establishment of Minority Rights Protection Institute: PBNU has proposed and supported the establishment of minority rights protection institutions in Indonesia. It aims to monitor, protect and promote the rights of minority groups, as well as provide legal assistance and support them in fighting for their rights.

Education and Counseling on Minority Rights: PBNU through its pesantren and Islamic educational institutions teaches the understanding of minority rights to students and Muslims. They emphasize the importance of respecting the rights of minority groups and encourage Muslims to become defenders of human rights.

Cross-Group Dialogue and Cooperation: PBNU encourages dialogue between majority and minority groups to build better understanding and cooperation. Through meetings, discussions, and collaborative activities, PBNU seeks to strengthen solidarity and reduce the gap between these groups.

Development of Studies and Thoughts on Equal Rights of Citizens: PBNU through Islamic thought and study institutions produces thoughts and research on equal rights of citizens, including the rights of minority groups. They seek to integrate the principles of justice, tolerance, and equality in Islamic thought that can assist in the development of inclusive policies and approaches.

Collaboration with Human Rights Organizations and International Institutions: PBNU establishes partnerships with human rights organizations and international institutions focused on the protection of minority rights. Through this collaboration, PBNU seeks to strengthen its role and support in promoting equal rights of citizens, including the rights of minority groups.

Through these initiatives, PBNU plays a role in fighting for equal rights of citizens, including the rights of minority groups. This effort reflects PBNU's commitment to promote social justice, tolerance, and human rights protection for all Indonesian citizens.

d. Reinterpret and reconstruct Islam, in accordance with the development of a global-multicultural society

PBNU has reinterpreted and reconstructed Islam to answer the challenges of the development of a global-multicultural society. The following are some examples of PBNU in reinterpreting and reconstructing Islam:

Emphasis on Tolerance and Pluralism: PBNU encourages the reinterpretation of Islam that promotes the values of tolerance and pluralism. They stressed that Islam is a religion that respects religious and cultural differences, and stressed the importance of establishing good relations with people of other faiths.

Promoting Islam Rahmatan Lil-Alamin: PBNU encourages the reinterpretation of Islam as mercy for the entire universe. They stressed the importance of bringing the values of compassion, justice, and peace into daily religious practice, as well as contributing positively to a multicultural society.

Integrating Universal Human Values: PBNU reinterprets Islam by integrating universal human values, such as human rights, religious freedom, gender equality, and environmental protection. It aims to present an inclusive and relevant Islam in the context of a global-multicultural society.

Developing an Understanding of Culture and Art: PBNU supports the reinterpretation of Islam that values and studies culture and art as part of humanity's heritage. This opens up space for acceptance and respect for cultural diversity in an Islamic perspective.

Teaching Intercultural Education: PBNU encourages the reinterpretation of Islam through intercultural education involving pesantren and Islamic educational institutions under the auspices of PBNU. This education involves understanding and direct experience of other cultures, religions, and traditions, thus encouraging an attitude of openness and respect for differences.

Collaboration with Non-Muslim Organizations: PBNU collaborates with non-Muslim organizations and cross-cultural groups to promote respectful understanding and build cooperation in various fields. This collaboration helps in formulating a reinterpretation of Islam that is responsive to the multicultural context and generates common solutions to the challenges faced.

Through the reinterpretation and reconstruction of Islam, PBNU strives to present an adaptive and harmonious Islam in a global-multicultural society. This effort reflects PBNU's commitment to strengthen the values of inclusiveness, tolerance, and mutual understanding in carrying out Islamic teachings in an era that continues to change and increasingly complex.

e. Prioritizing cultural approaches over others

As an organization that promotes a cultural approach, PBNU has taken several steps to promote cultural values in religious practices and daily life of Muslims. The following are some examples of PBNU prioritizing cultural approaches over others:

Preserving Local Culture: PBNU encourages Muslims to preserve their local culture as part of their religious identity. They teach that Islam can be lived and practiced while maintaining local wisdom in art, music, dance, and other traditions.

Promoting Local Languages: PBNU pays special attention to the use and maintenance of local languages in religious practice. They encourage Muslims to use local languages in religious activities such as sermons, lectures, and worship, thus strengthening links between religion and culture.

Organizing Cultural Festivals: PBNU actively organizes cultural festivals involving Muslim and non-Muslim communities. The festival showcases the diversity of cultures and arts from different regions in Indonesia, and encourages understanding, appreciation, and intercultural harmony.

Enriching the Education Curriculum with Cultural Aspects: PBNU integrates cultural aspects in the educational curriculum of pesantren and other Islamic educational institutions managed by them. The curriculum includes subjects that introduce local art, literature, and culture, so that Muslims can understand and appreciate their cultural heritage.

Initiating Center for Cultural Studies: PBNU established a center for cultural studies that aims to study, study, and promote cultural values in a religious perspective. The center produces research, publications, and development activities that help strengthen the relationship between Islam and culture.

Encouraging Participation in Arts and Cultural Activities: PBNU encourages Muslims to actively participate in local arts and culture activities. They organize and support art competitions, cultural performances, and exhibitions that showcase the talents and creativity of Muslims in the realm of art and culture.

Through this cultural approach, PBNU seeks to enrich the religious experience of Muslims by integrating cultural values in their Islamic practices. This approach strengthens a sense of identity, respects diversity, and promotes local wisdom as an inseparable part of the Islamic religion.

CONCLUSION

The concept of Multicultural Da'wah is a very effective da'wah approach in Indonesian society which is very diverse, both cultural, linguistic, customary and diversity of beliefs, so that the principles of the Medina charter are very appropriate and relevant and can be used as a reference in the development of da'wah in Indonesia. The implementation of multicultural da'wah carried out by Nahdlatul Ulama in Indonesia can be an example as a competent, appropriate and effective da'wah institution in the development of da'wah in our beloved homeland, Indonesia. The concept and principles of multicultural da'wah in the charter of Medina describe: the rights and freedoms of individuals and groups, including the right to defend their religion, tribe, and cultural life. This document recognizes the plurality of Medina society and establishes a framework for peaceful coexistence, underlining the importance of brotherhood and solidarity between the various groups living in Medina. This document affirms the importance of mutual assistance and mutual protection in maintaining the security and stability of society, the Medina Charter encourages dialogue and consultation between different tribes and religions. This document states that conflicts or disputes should be resolved through dialogue and consultation to reach a fair agreement, the Medina Charter teaches tolerance and respect for religious, ethnic, and cultural differences. This document recognizes the right of every individual and group to practice their faith and cultural life with freedom and respect and last but not least, the Medina Charter provides protection and justice for Muslims and non-Muslims living in Medina. This document affirms the need for the protection of the rights of religious minorities and religious freedom. Overall, the Medina Charter demonstrates Prophet Muhammad's commitment to the Prophet Muhammad صلى الله عليه وسلم to a just, harmonious multicultural society based on the values of brotherhood, tolerance, and dialogue. This document provides practical examples in Islamic history of how multicultural da'wah can be applied in social and political contexts. The implementation of multicultural da'wah carried out by Nahdlatul Ulama' in Indonesia, Nahdatul Ulama as an organization that is very established and experienced in the struggle for independence, safeguards the creed of the ummah, participates in preserving the noble values of the nation and culture and describes all components of the nation, thus as in the entire Medina Charter shows the commitment of the Prophet Muhammad صلى الله عليه وسلم To realize a multicultural society that is just, harmonious, and based on the values of fraternity, tolerance, and equal dialogue. This document provides practical examples in Islamic history of

how multicultural da'wah can be applied in social, cultural and political contexts, so the da'wah carried out by Nahdatul Ulama with a multicultural approach is in accordance with what is the Vision, Mission and Objectives of the Medina Charter.

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