The Importance of Social Work Anti-Discrimination Approach for The Islamic Preachers to Create Social Inclusion and Multiculturisme

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Abstract- **Multiculturalism and social inclusion become popular terms nowadays in Indonesia since the evidence that there are so many social conflicts in society based on differences in beliefs and races. The importance of multicultural perspectives, pluralism, inclusiveness, diversity, and tolerance are key solution to create a harmonious society. In reference to that this paper asks: (1) What are the role of Islamic preacher (*da'i*) in disseminating the value of social inclusion and multiculturalism in society; (2) How social work anti-discriminative approach works to help the Islamic preachers (*da'i*) to create a harmonious society; (3) How should the Islamic preacher (*da'i*) implement anti-discriminative approach in their religious activity?**

This study uses a qualitative research method. A review of selected literature and data analysis on legal foundation on social inclusion and multiculturalism, social work practice in multicultural society, and Islamic values on tolerance. Data collection method of the study uses observation, interview, anddocumentation towards the activity and the content of "*dakwah*" of the Islamic preacher (da'i) in society. This study uses triangulation and peer discussion to get research validity.

The finding of this study shows: (1) The concept and value of anti-discriminative approach in social work is in accordance with the teachings of Islam. Anti-discriminative approach will become powerful weapon to realize a harmonious society and far from social conflict; (2) Multiculturalism recognizes ethnic differences and aims to improve the quality of society by appreciating the contribution of different cultures. The concept of multiculturalism admits the existence of cultural diversity, so that people can hold their own cultural traditions; (3) The Islamic preacher (*da'i*) have a responsibility to educate people to respect to the oppressed and minority group through the implementation of three basic competencies on knowledge, skill, and value.

Key Words: Anti-discrimination approach, multiculturalism, *da'i*, social work,

I. INTRODUCTION

Indonesia is one of the most populous country in the world and the most plural nation in the world which consist of many culture, race, religion, belief, language, and tradition. It inhabited by more than 500 tribes with thousand of religious systems and local beliefs. Moslem as the majority can easily fall into the trap of primordial created by certain irresponsible parties. It has so many times Indonesian society trapped in social conflict due to incompetency conflict management and collective resiliency. The need of social awareness and multicultural education that their plurality is a "social destiny" must be accepted whatever the consequences.

In regard to Moslem learning-teaching activities, there are Islamic preacher, well known as *da'i* (the Islamic preacher or a person who conduct *da'wa*). This paper will use the term "*da'i*" represents the term such as the preacher, *muballigh*, and religious leader. *Da'i* plays important role to educate people in regard to social inclusion, tolerance, and respect to other. Islam, like other religion is religion of da'wa.

People often find *da'i* who call society or ummah tends to be "provocative". Sometime this is due to the limitation of *da'i* to use language, tune, and method of da'wa by ignoring other religion believers as showing by proudly claim that only Islam as the best religion and the correct ones (*truth claim*). As a result, misunderstanding among *ummah* to not respect other religion believers lead to the cultivation and internalization of values that are unconsciously embedded in the psyche of people to hate believers of other faiths. The teachings conveyed are often interpreted "radically" by the adherents. The type of this people associated as radicals. Particularly, it is worsening when *da'i* do not prepare for the challenge of digital age that enable people, without any boundaries to access information easily and instantaneously. Not

only the information obtained but also the teachings of religious values without any chance for discussion and clarification. The phenomenon of "self-radicalization" or "self-radicalized" proves intolerant attitudes among people in society.

There are previous studies concerning the challenge of *da'wa* in digital era, da'wa in multicultural societies, the role of da'wa in social conflict, Religion-based violence and the challenge of Pluralism, and the like. Setiowati [1] on "The Challenge of Da'wa in the Perspective of Harmony among Religious People" (*Tantangan dakwah dalam perspektif kerukunan antar umat beragama*) explains the need of integration and social cooperation among religious beliefs in Indonesia. Relations between religious followers can be found in daily life, mutual help in the construction of places of worship, such as mosque and church. This paper answers the question on how to understand the differences and diversity that exist in society as well as concerning on how to build a da'wa model that upholds inter-religious harmony. This paper validates Islam admits diversity and social inclusion. There is no compulsion in religion, recognition of religious pluralism, the prohibition of forcing other believers to convert to Islam.

Alifuddin [2] on his paper "Da'wa-Based Multiculturalism: Paradigm and Strategy of Religious Leaders in Building Interfaith Harmony in Kendari" shows view and attitude of religious leaders in Kendari refers to respectful paradigm. Religion mission as blessing for all. *Da'i* perform as motivator, moral coach, and mediator. Anti-discrimination, human right, anti-oppression as universal truth. The association of *da'i* agree that plurality as necessity. They accept diversity and plurality as modalities to create harmony. Masdar Hilmy [3] on his work "The Politics of Pluralism and Multiculturalism in Indonesia" states that although pluralism and multiculturalism are hard facts and natural laws (*sunnatullah*) that must and undoubtedly must exist, many people are unwilling to acknowledge the reality of pluralism and multiculturalism. Consequently, humans often get stuck in truth claims leads to manifest split and social conflict. Another study by Agus Ahmad Syafei [4] about "Bandung in Harmony; Contestacy, accommodation, and toleration". Bandung with its ethnic diversity, skin color, ethnicity, language and religion, has proven itself as one of the most comfortable city to occupy.

Herein lies the importance of *da'i* to pay attention to the method, content of da'wa. Because more often found *da'i* who trapped in the routine of da'wa activities without regard to the impact aspect of the lecture delivered whether really understood well by the ummah or even the ummah make the *da'wa* as justification of his attitude and actions to not accept various form of difference. Indonesia's tradition of recognizing its multicultural heritage has made the Muslim majority tolerant of minority religions and ethnicities. The preamble of Indonesia's 1999 Law #39 on Human Rights recognizes that "beside basic rights, humans also have basic obligations to one another and to society as a whole, with regard to society, nation and state" [5]. *Religious-based violence* is a term that includes all phenomena in which religion in each of its forms becomes an object or subject of violence. Religious violence is specifically violence that is motivated by reaction to religious rules, texts or doctrines. As a social phenomenon, religious violence will emerge if it has a socio-cultural-political opportunity. Religious-based violence can combine with other factors according to the socio-cultural-political context.

In reference to that, this paper aims to discuss social work anti-discrimination approach as a strategy for *da'i* to improve the harmonious society. This paper provides guideline for the preacher to apply the Islamic values as well as social work values in mainstreaming plurality, social inclusion, heterogeneity, and multiculturalism.

II. METHODS

This study uses qualitative research method. This study uses a qualitative research method [6]. A review of selected literature and data analysis on legal foundation on social inclusion and multiculturalism, social work practice in multicultural society, and Islamic values on tolerance. Data collection method of the study uses observation, interview, and documentation towards the activity and the content of "*dakwah*" of the Islamic preacher (da'i) in society. This study uses triangulation and peer discussion to get research validity.

III.   RESULT and DISCUSSION DA'WA and DA'I: THE VALUE of SOCIAL INCLUSION and MULTICULTURALISM

Before discussing about the role of *da'i*, lets discuss about *da'wa* in Islam. It is defined as asking for the utmost to fulfill the call, whether it is welcomed or not. The demand relates to beliefs, words and deeds of deeds. Al-Qur'an says "*O ye who believe, full of the call of Allah and the call of the Prophets when the Messenger calls upon you to give life to you, and know that Allah is indeed the limit between man and his heart and indeed to Him you will be gathered*" (Al-Anfal:24) [7]. Enjang and Aliyudin [8] explain da'wa as an activity to invite people to the way of Allah (Islamic system) thoroughly: either by oral, written, and by deeds as efforts of Muslims to realize the values of Islamic teachings of personal life, family, and society in all aspects of life in order to realize civil society.

Da'wa interpreted as an effort both words and deeds that invite people to accept Islam, practice and stick to its principles, believe in *aqidah* and punish only to the Shari'ah of Allah. *Ulamas* define da'wa as a call to belief in the Prophet teaching from God. The mandate of da'wa is to spread the value of social

inclusion and multiculturalism as core values in Islam. For further understanding, the terminology of "social inclusion" often associated with the term such as solidarity, cohesion, social capital, and integration. Social inclusion includes not only accepting differences but also understanding differences. The differences involve the color of skin in educational background, differences in economic background, racial differences, political differences, candidate of elections and the like. One of the difference of people in dealing with differences is when he shows a fanatic attitude towards the truth of his religious teachings. Whereas the theory of "multiculturalism" refers to attempts to incorporate groups of different ethnic populations/ethnicities into communities by respecting the cultural contributions they have in the development of the state. For example, an appreciation of Aboriginal people in the United State and Canada. Sanders [9] defines multiculturalism as an affirmation of the reality of cultural religiosity, which allows every individual to preserve his culture in society as well as respect for the diversity of beliefs and religions in society.

The essence of *da'wa* is an activity to make positive changes in society, in which da'wa for the actualization of religious functions such as education, social supervision, and transformative functions [10]. Religion is a pathway to meet God, da'wa should touch all aspects of human life (physical and spiritual), not only related to the question of life in the world but also the issue of afterlife living. *Da'wa* can be done through community empowerment and community assistance. With some strategies as below: togetherness, common awareness, trust, participation, integrated, evaluation, and follow up.

Da'wa means all the activities aim to create personal and social change based on behavioral change. The essence of da'wa is personal and societal change. Da'wa purposes as restoration, developmental and prevention of social dysfunction. The role of *da'i* clearly shown by the prophet Muhammad on his da'wa activity as noted in the Holy Qur'an "We would not delegate you to the world, except as a blessing for the universe" (al-Ambiya (21):107). The relation with God (vertical relation) must be always the relation with other people (*habl min Allah wa habl min an-nas*). In da'wa the order to belief in God (*iman*) contains the order to conduct good manner (*amal sholeh*) and respect others. The essence of da'wa according to Usman Ismail [11], "Over fanatics in religion is not recommended. Over confidence and over truth claim that only him as a good Moslem and others are not Good Moslem. This belief tends to lead an attitude of religion radicalization leads to terrorism".

Broadly speaking, the method of da'wa as stated in the holy book of the Qur'an are contain three (3) methods: namely *da'wa bil lisan* (oral, public speaking), *da'wa bil qolam* (writing/text/paper), *da'wa bil hal* (action/community development). And these become several methods such as lectures, counseling, discussions, papers, community empowerment, and

institutional methods. Three main roles da'i, therefore, as proposed by Alifuddin should involve in three main roles as motivator, moral counselor/coach, and mediator [2] .

In that sense, people often mention Abdurrahman Wahid or Gus Dur and Nur Cholish Madjid or Cak Nur as ideal and role model of *da'i*. The thought and ideas of these two figures are closely related to the values of pluralism and multiculturalism which avoid religious-based violence and social conflict-based discrimination. Both figures possessed qualities and qualifications of better education, material adequacy, personality skills, extensive knowledge insight, leadership, proficiency, maturity in organization, breadth of experience, and charisma.

Da'wa approach conducted by Gus Dur is *human oriented*. He utilizes the psychological approaches and social approaches (culture, politics, socioeconomic). The approach is summarized into two approaches: Structural approach and cultural approach. Structural approach is done by using the power and political approach. While the cultural approach is done through education, culture, human resource development, economic empowerment, others that are not political.

In that context, Gus Dur has been able to combine the structural and cultural approach for *da'wa*. While serving as President of Republic of Indonesia for example, Gus Dur has shown a tolerant attitude towards religious minorities. He declared the national holiday to celebrate the Confucians New Year. This was a form of Gus Dur's preference to the right for other believers to celebrate their religious-based holiday (Although for this context Gus Dur got various challenges and threats from Muslims in Indonesia who disagree with the President's policy).

In addition, among da'i in Indonesia prefer to refer da'wa thought and activities performed by Kyai Dahlan, founder of Muhammadiyah (Non-Government Religion-based Organization), Syafi'i Maarif, and Amin Abdullah. They are seen as figures who seek and spread Islamic teaching with contemporary theory and methods. They explain Islam as a mild religion. Religion that upholds the values of pluralism [3]. Pluralism invites religious communities to hold the view that all religions adopted by certain religions alike teach the truth about the attributes of God and man. It is these attitudes that will benefit the effort of creating a harmonious life among the different faiths.

A. *Social Work: Anti-discrimination and anti-oppression Approach*

A social work stance that seeks to address individual 'service users' experiences of unfair treatment on the basis of age, class, disability, ethnicity, gender, race, and sexuality. Often used interchangeably with anti-oppressive practice encompasses concern with individual experiences in the social divisions

created by oppression and the measures needed to address them. Anti- discrimination and anti-oppression theories offer theoretical advantages to other theories in social work. They developed a radical approach to account for the diverse set of reasons for oppression or oppression of a group and injustice and class division within society. it makes it clear that there are so many social issues on the issue that social workers have to cope with. Such as social violence, social conflict, racial discrimination, as well as victims of religious-based violence.

Social work competence of "*culturally diverse practice*" as proposes by Lum [12] is recognizing and respecting the importance of difference and variety in people and the crucial role of culture in the helping relationship. Whereas cultural competence refers to a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross cultural situations.

Social work proposes ethnic-sensitive practice [13]:

1. Individual and collective history have a bearing on problem generation and solution

2. The present is more important

3. Ethnicity has a significant influence on individual identity formation

4. Ethnicity is a source of cohesion, identity, and strength as well as a source of strain, discord, and strife

The cultural competence and ethnic-sensitive practice urgently needed both for social worker and *da'i* in order to end social discrimination in society. According to Alo Liliweri, discrimination is a behavior aimed at preventing a group or eradicating another group seeking to own or obtain resources. Types of discrimination: discriminated on the basis of ethnicity, race, and religion or belief; Discrimination on the basis of sex and gender; discrimination due to physical or disability; Discrimination because of the type of illness suffered such as HIV/AIDS, TBC; Discrimination based on social class and socioeconomic status. While there are two types of discrimination: Direct discrimination and indirect discrimination. Direct discrimination such as the act of restricting a particular area such as settlement, occupation, public facilities, and also occurs when decisions are directed by prejudices against a particular group. Indirect discrimination is through policy-making that prevents certain groups from connecting to other groups in which their rules and procedures contain an invisible bias of discrimination and result in systematic harm to certain communities or groups of people.

B. Discussion

Da'wa activity by the preachers and *da'i* sometimes invite doubt in community. The question about the content of da'wa and proselytizing as provocative, clearly tendentious, incorrect. If there is a *da'i* who invites his people to hate other people, then he does not understand about the function of da'wa. The nature of da'wa as described in the holy book of the Qur'an (An-Nahl (16):125) "*ud'u ila sabili robbika bil hikmah wal mauidhotil hasanah wa jadilhum billati hiya ahsan*". This verse explains the importance of (1)avoiding violence; (2) do not disclose others secret; (3) not pushy "*laa ikroha fiddin*"; (4) Does not cause unrest; (5) not confrontational; (6) maintaining religious harmony; (7) not offensive; (8) do not use dirty words. In this context, for example, if there is a debate on religion, do not cause disputes or even conflicts. Because everything can be done in good way. In short, if the preacher calls other people for unfavorable such as conflict and mutual enmity, then he is no longer called as a preacher or *da'i*. Prophet Muhammad is a referral and resource person as typical perfect da'i. He has personal qualifications which consists of *tabligh*, *amanah*, and *shiddiq*. *Da'i* should have extensive knowledge, wisdom, and only return to the foundations of da'wa (Qur'an and Hadis). For example, the preacher who cursed other religion, means, he is not an ideal da'i. *Da'i* must have skill of da'wa: integrity of knowledge, integrity of moral and value. These are three pillars of da'wa and basic competencies of da'wa.

Da'wa is both activity and profession. Anybody who declare him or herself to be *da'i* should has both personal and professional qualification as *da'i*. There will logical consequences of the law for whatever da'i says both in the world and the hereafter. For example, "*kaburo Maktan an taqulu ma taf'alun*"..he ask other people to pray to God but he doesn't do it. Indeed, become *da'i* firstly, should preach to himself before asking other, "*uuusiiiniii wa uuusiikum bi takwallah*. Indeed, da'wa is as message of kindness, from bad to good, from uncivilized society to be civilized society. How about *da'i* who ask conflict? clear! He is not *da'i*.

The relevance of anti-discrimination approach with the code of ethics of da'wa is the important to build equal understanding about religion. The equality means returning back to God saying: "*lakum diinukum wa liyadin*" (my religion is mine; your religion is yours). Clear, there is no command to blame and to hate other religions. In the case of Ahok, for example, Moslem all over Indonesia who protest to "the incorrect rude words of Ahok" can be understood as the *re-action* of collective feelings of being discriminated and hated by other people. This is similar, with the rising of ideology of jihad, for example, due to discriminative policies in the United Nation system. There is social injustice between the developed and the developing countries, between the first countries and the poorer countries, and that is unfortunately represent country where Moslem are live. History tell about war in everywhere, indicates "war" for the purpose of self-

defense, because there is a thread and aggression from other group or other nation.

Peace is indeed in the middle. Moderation is the core of Islamic teaching. Tolerance need boundaries. Every people and group should respect the boundaries. In Islam, we thought to not exceed the boundary. Such as violating other people means violating the value of religion. Sometimes we become majority in one place, but, at the other place we become minority. It just like a chain.

Unfortunately, in society is *da'i* who do not have depth of knowledge, sometimes not really well-understood religious teachings. so da'i are should represent of person who have wider knowledge and wisdom. Our goal, these preachers already have an understanding of the four pillars of the country: Pancasila, UUD 1945, NKRI, and Bhineka Tunggal Ika. So for us this is not a strange thing that we want to convey the 1945 Constitution and Pancasila is a product of Islamic law, said chairman of the National Shura Council K.H. Mahrus Amin at Merdeka Palace. Da'wa in plural society should not become challenges but as opportunities to da'i to create peaceful society. The adherents of other religion are not the enemy of Moslem.

In Medina's Charter, Prophet Muhammad treats all citizens equally regardless of tribe and religion. The right of the Jews is equal to the rights of Muslims. Muslims are required to establish good relations with other religious communities [3]. Indonesia is a country that explicitly recognizes the religious rights of its citizens as *"non-derogable"* right. The State fully guarantees religious freedom.

Pluralism does not require a person to have no commitment to the religious teachings he embraces. Pluralism does not merely acknowledge diversity, but a commitment to diversity: That any attempt to destroy religious diversity is actually destroying the joints of humanity itself. "*Pluralism is not a given, but an achievement*".

IV. CONCLUSION

This study confirms: (1) The concept and value of anti-discriminative approach in social work is in accordance with the teachings of Islam. Anti-discriminative approach will become powerful weapon to realize a harmonious society and far from social conflict; (2) Multiculturalism recognizes ethnic differences and aims to improve the quality of society by appreciating the contribution of different cultures. The concept of multiculturalism admits the existence of cultural diversity, so that people can hold their own cultural traditions; (3) The Islamic preacher (*da'i*) have a responsibility to educate people to respect to the oppressed and minority group through the implementation of three basic competencies on knowledge, skill, and value.

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