

CULTURAL MOVEMENTS AS A STRATEGY FOR SOCIAL CHANGE

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Abstract

Social change through cultural movements is a model in broadcasting religious teachings that must be considered, through the formation of jama'ah as a social unit (Community). Reality shows that the Indonesian nation has a wide and diverse cultural wealth. The most important way to do this is that a proselytizing leader, both individually and in groups, must be a figure who is always creative, innovative and strives to have a cultural spirit that is then proven in fact in the proselytizing movement. Every proselytizing movement needs to formulate a proselytizing plan whose mission content remains in accordance with the Islamic teachings contained in the Qur'an and the Al-Sunnah.

Keywords: Change, Social, Cultural

A. Introduction

Such a rapid development of the times demands that Islamic proselytizing continues to formulate its proper form, Da'wah is an essential part of the life of a Muslim where the essence is in the invitation, encouragement, stimulation and guidance of others to accept the teachings of Islam with full awareness. By circumcision the ethnic and regional human communities have a distinctiveness in culture. In carrying out Islamic proselytizing, the cultural pattern owned by certain communities can be used as a medium for proselytizing.

As a sacred movement that is universal and flexible, proselytizing always develops according to the rhythm of the times and the culture that comes with it. Therefore, on the one hand, macro-wise, proselytizing activities must play a role in the global arena, as well as controlling and coloring it, on the other hand, micro-it must also remain based on local interests. These two properties of the proselytizing movement must run synergistically and cohesively

to produce effective and efficient proselytizing that is able to meet two interests at once, namely local interests and global interests. It is in this framework of proselytizing thinking that then thinkers and proselytizers formulate various models of proselytizing development through cultural movements.

Da'wah can also be interpreted by efforts to create conditions conducive to changes in more Islamic thoughts, beliefs, attitudes and behaviors. Therefore, proselytizing should be well packaged so that it is able to attract the attention of mad'u, for example by compromising Islamic values or teachings with the values of local traditions or culture. In the present context, in its implementation, proselytizing will always face, meet, intersect with the culture of the society in which proselytizing is carried out. Therefore, even if the proselytizing is successful, the results of the proselytizing will still be influenced by the culture of the people.

B. Discussion

1. Definition of Da'wah Development

Development is one of the managerial behaviors that includes coaching which is used as a means to improve a person's skills and facilitate the completion of work and career progression. This development process is based on efforts to develop an awareness, willingness, expertise, and skills of the elements of proselytizing so that the proselytizing process runs effectively and efficiently.¹

In the world of management, the development process (Organization Delevopment) is a long-term effort supported by top management to improve the process of problem solving and organizational renewal. Individually, the behavior-oriented development of the da'i has several potential advantages in the process of proselytizing movements, especially for proselytizing leaders. Among the advantages include: The creation of a cooperative relationship that is mutualism between a manager or proselytizing leader and other members. Can identify and prepare people to fill certain positions with a greater sense of responsibility

¹ Muhammad Munir dan Wahyu Ilaihi, *Manajemen Dakwah*, (Jakarta: Kencana Prenada Media Group, 2006). h. 243

in the organization. Can provide a sense of satisfaction because it helps its members to grow and develop.²

2. Principles of proselytizing development

In a process of development of several principles that will lead to the development of proselytizing. These principles include:

a. Identify the need for training.

The process of developing da'i skills aims to determine what they know in preparing to plunge directly into the object of proselytizing. The need for more training can be identified in the difference between the skills possessed now and the skills needed, namely by analyzing the performance of the da'i.

b. *Helps da'i self-confidence* .

Training (coach) will be more successful if da'i feels confident that he will successfully learn a skill. In this case the proselytizing manager must provide sufficient opportunities for the da'i to gain progress and success in mastering the skill material, therefore patience is needed.

c. Make meaningful explanations

In the process of improving understanding as well as memory during training should be built on the basis of knowledge. When explaining a procedure, it must be sought to use clear, straightforward language, and avoid contradictory instructions. Thus the explanation can be accepted according to the understanding possessed.

d. Create training descriptions to make learning easier.

If formal or non-formal training is held, then before teaching a knowledge must first be explained about the skill procedures to be taught. In addition to this, in the delivery of theories, efforts must be made to provide easy theories first, then after that only more complex theories.

e. Create training descriptions to make learning easier

After all the materials are given, it should provide an opportunity to practice or demonstrate the materials that have been prepared. When practicing, the instructor must be able to condition the situation. If there is a mistake in applying the material, the

² Muhammad Munir Dan Wahyu Ilaihi, *Manajemen Dakwah*. h. 244

instructor must be able to justify and convince the da'i that the mistakes are a process of learning experience not a personal failure. Giving aplaus to da'i progress is also a suggestion for him of success.

f. Check if the training program is successful.

The most important step in a development program is to review or re-examine, whether the targeted skills and knowledge have been successfully learned. The indicator of success is to make a standard that the success process can be measured by doing a practice which is then completed with a given theory.

g. Encouraging the application of skills in proselytizing work .

After the training process is carried out to the da'i, the next important step in the da'wah manager is to apply some of the principles of the procedure participants in solving the actual problems related to the work of da'wah.³

There are several ways that proselytizing leaders can develop the ability of da'i in proselytizing activities, including: The proselytizing leader must have sufficient proselytizing planning to carry out planning and training. Attend self-proselytizing training programs. Providing resources, logistical assistance, and other infrastructure. Create policies to recognize the respect of individuals who want to grow.

The most important way to do this is that a proselytizing leader must be a figure who is always creative, innovative and strives to add knowledge and skills that are then proven in fact in leading a proselytizing organization. Improvement and improvement of the proselytizing process can be carried out after research and assessment of the course of the proselytizing process is carried out continuously after a business process is completed.⁴

3. Social Change Through Cultural Movements

a. Understanding Movement.

Definition of Movement According to the Big Dictionary of Indonesian, movement is a planned action or agitation carried out by a community group accompanied by a planned program and aimed

³ Muhammad Munir dan Wahyu Ilahi, *Manajemen Dakwah*, h .245-247

⁴ Abd. Rosyad Shaleh, *Manajemen Dakwah Islam*, (Jakarta: Bulan Bintang, 1993), h. 150

at a change or as a resistance movement to preserve existing patterns and community institutions.

There are four main elements that need to be emphasized in a movement, namely: A strong network but the interaction is informal or unstructured. In other words there is a bond of ideas and shared commitments among the members or constituents of that movement even though they are distinguished in profession, social class, etc. There is a sharing of faith and solidarity between them. There is joint action by bringing issues of a conflictual nature. It deals with opposition or insistence on certain changes. The action of the demands is continuous but not institutionalized and follows routine procedures as known in organizations or religions.

Proselytizing is the process of transforming Islamic teachings and values from one or a group of people to a person or group of mad'u with the aim that a person or group of people who accept the transformation of Islamic teachings and values enlightens the faith and also the improvement of Islamic attitudes and behaviors.⁵

Da'wah can also be interpreted by efforts to create conditions conducive to changes in more Islamic thoughts, beliefs, attitudes and behaviors. In other words, with the proselytizing of a person or group of people will change their thoughts, beliefs, attitudes and behaviors in a more positive direction, namely in a direction that is in accordance with Islamic teachings or values. For example, from not knowing God to knowing God, from having many Gods to one God, from not praying to praying, from bad behavior to good behavior, from poor conditions that are resigned to fate to being aware and

⁵ Da'wah in Arabic comes from the word (da'a, yad'u, da'watan), fiil naqis means to call, call, invite, entertain. The origin of the word proselytizing in its various forms (fi'il and Isim), repeated in the Qur'an 211 times, with details in the form of masdar repeated 10 times, fi'il madhi 30 times, fi'il mud'hari' 112 times, fi'il amar 32 times, Isim fa'il 7 times while with the word du'a 10 times in the Qur'an. see Muhammad Fu'ad "Abd Al Baqi, Al-Mu'jam alMufahras Lial-fazh Al-Qur'an Al-Qarim, (Beirut : Dar Al-ma'rifah, 1992), p.326. The word da'wah has become one of the Indonesian vocabulary, which is given an incorrect meaning, because it seems to be equated with the meaning of proselytizing with the broadcasting of Islam among the public. Except, the word proselytizing which means to invite (Call) to learn and practice the Teachings of Islam. See, Ministry of Education and Culture, Big Dictionary of Indonesian, (Balai Pustaka, Jakarta, 1990), p.181.

willing to change fate and so on. Therefore, proselytizing should be well packaged so that it is able to attract the attention of mad'u, for example by compromising Islamic values or teachings with the values of local traditions or culture.

According to Simuh, this compromise/reconciliation approach was once carried out by the Songo saints in spreading Islam in Java, which was previously thick with Hindu and Buddhist cultural values (although of course there are Islamic teachings that cannot be compromised such as prayer procedures). The saints did not try frontally in dealing with the local community, but there was a cultural strategy developed so that Islam was not something foreign to the local community, but was something familiar because the means, language and approach used were things that were already close to them such as selamatan, kenduri, and so on. It was this compromising approach that gave birth to many cultural and societal products, which of course contained teachings in addition to the arts and entertainment that received the islamic mission that rahmatan li al' alamin.⁶

In the present context, in its implementation, proselytizing will always face, meet, intersect with the culture of the society in which proselytizing is carried out. Therefore, even if the proselytizing is successful, the results of the proselytizing will still be influenced by the culture of the people. For example, proselytizing in Banjar society will be influenced by Banjar Culture, da'wah in Javanese society will be influenced by Javanese culture or kejawen, proselytizing in Bugis society will be influenced by Bugis Culture, and minang community proselytizing will be influenced by minang culture and so on, even at the international level, we know there are Afghan Muslims, Pakistani Muslims, Moroccan Muslims, Malaysian Muslims and so on, all of which local cultural values influence religious teachings or values. Therefore, in order for proselytizing to be successful in the sense of Imanan, Islam and its sanctuaries are the same as those taught by the Messenger of Allah, it is necessary to define local culture that affects values.

⁶ Simuh, *Sufisme Jawa : Transformasi Tasawuf Islam ke Mistik Jawa* , Yogyakarta : (Yayasan Bintang), 199. h . 6

Cultural proselytizing is a proselytizing activity that emphasizes a cultural Islamic approach. Cultural Islam is one approach that seeks to revisit the formal doctrinal link between Islam and politics or Islam and the state. Cultural proselytizing exists to strengthen local wisdom that exists in a certain cultural pattern by separating it from elements that are contrary to values. Cultural proselytizing does not regard political power as the only tool of proselytizing struggle. Cultural proselytizing explains that proselytizing is actually to bring people to know the universal good, the good that is recognized by all human beings without knowing the boundaries of time and space.

Cultural proselytizing is an effort to instill Islamic values in all dimensions of life by paying attention to the potential and tendency of humans as cultural beings at large in order to realize a true Islamic society. Cultural proselytizing tries to understand the potential and tendencies of human beings as cultural beings means understanding ideas, customs, habits, values, norms, systems of activity, symbols and physical things that have a certain meaning and live a fertile life in people's lives. It is said to be cultural proselytizing, because the proselytizing carried out offers a new culture of Islamic value. From the endeavor to offer a new culture of Islamic value, from the text of the Holy Book of the Qur'an was born the art of reading the Qur'an and the art of calligraphy

Characteristics of Cultural Proselytizing

This characteristic of cultural proselytizing was once practiced by the Prophet Muhammad SAW, when treating Tsumamah bin Utsal, the chieftain of Bani Hanifah. Creativity and cultural innovation in preaching were also carried out by K.H. Ahmad Dahlan, by establishing educational institutions, hospitals, orphanages and others. Substantially the mission of cultural proselytizing is an attempt to dynamize and purify. Some of the characteristics of cultural proselytizing are: Dynamic, Creative and Innovative .

Cultural Proselytizing has a very important role in the continuation of Islamic missions on this Earth. A role that is not inherited by Political or structural Islam that only pursues instant power. Therefore, cultural proselytizing must remain until the end of time. According to Prof. Dr. Said Aqil Siradji, M.A., when viewed hiostorically, cultural proselytizing has existed since the Muawiyah

era which was pioneered by Hasan Bashri (d. 110 H), namely by establishing a study forum that would later produce scientists from various disciplines, until then continued by the Walisongo, KH. Hashim Asy'ari, KH.

Functions of Cultural Da'wah

In the game played by Muslim scholars, Cultural proselytizing has two main functions, namely the upward function and the downward function. In its function to the upper layers, among others, is an act of proselytizing that articulates the aspirations of the people (muslims) towards power. This function aims to express the aspirations of the people that they are not capable of expressing themselves and because of the inability of the parlementer to articulate the aspirations of the people. This function is different from the structural proselytizing pattern because this function emphasizes more on channeling the aspirations of the lower society to the policymakers

Meanwhile, the downward function of cultural proselytizing is the implementation of proselytizing in the form of translating top-level intellectual ideas for Muslims and the people in general to bring about social transformation. The most important thing in this function is the translation of religious sources (the Quran and Sunnah) as a way of life.

The Concept of Cultural Da'wah

In its delivery, Kulturar Da'wah strongly prioritizes the cultivation of values, awareness, ideological understanding of the target of proselytizing. Dakwah kulturar involves the study of disciplines in order to improve and empower the community. Cultural proselytizing activities cover all aspects of life, both related to socio-cultural, educational, economic, health, natural aspects and so on. The success of cultural proselytizing is characterized by the actualization and functioning of Islamic values in personal life, group households and communities. There are several reasons why cultural proselytizing should be done is: How strong the culture of our society is, the more changing the order of traditional proselytizing strategies, the increasing outbreak of socio-cultural problems in society and the indecisiveness of government towards the birth of cults in Indonesia

Culture: an early understanding

The term culture in Indonesian etymologically comes from the *sansektra budaya* (forms of *jama'* and *budhi*) which means mind or reason. Therefore, culture is interpreted as something related to reason. There are also those who argue that culture comes from the basic form of culture which is a development of the term cultivation which means the power of cultivation in the form of creation, taste and taste. This second understanding shows that culture is part of human creation, taste and taste. While culture in terms there are various meanings, this happens because experts discuss the meaning of culture according to the field of science they are engaged in.

Among the experts who define culture is the *coentjaraningrat* who looks from the lens of anthropological science. Culture, according to him, is a whole system of ideas, actions and works of man in the framework of community life that is made human property by learning. Understanding of culture is inseparable from its elements which include: Language, Knowledge system, Social organization, Living equipment system, Living livelihood system, Religious system and Arts.⁷

The seven elements of culture are incarnated in three forms of culture, namely cultural values, patterns of action and work results. Of the three forms of culture, culture is the highest level of customs. This is because cultural value is the concept of what lives in the mind as a great of the citizens of the community about something that is considered the most important and valuable that serves as a guide to the life of that community.

The importance of cultural insight to *da'i* Everyone will say that cultural insight is important, but not necessarily everyone is willing to apply the significance of that cultural insight. Everyone will understand that the stone in the middle of the road is not good and dangerous because it can harm any motorist or road user, but not everyone will have the understanding to pick up and get rid of the stone, even many people avoid and let the stone stay in the middle of the road. Therefore, a *da'i* must understand cultural insights so that

⁷ <https://googleweblight.com/?liteurl=https://azizitik.wordpress.com/2018/09/14/pemaknaanbudaya/&ei=5SwUJzo4&Lc=idID&s=1&m=432&host=www.dakwah-melalui->

the things conveyed do not become "simalakama fruits" for the audience (mad'u).

Things that do not fit the religious teachings but are considered or used as guidelines for life (culture) by the community need to be studied and observed what is wrong with the culture, straightened out by giving the cultural meaning so that the community (mad'u) becomes aware of what the purpose and purpose of the culture is. Da'i who impose the will so that the community (mad'u) will follow the teachings conveyed and do not pay attention to the interests of the community itself is guaranteed not to be successful in its proselytizing.

Reality shows that the Indonesian nation has a wide and diverse cultural wealth. This breadth and diversity is shown by the existence of village culture in addition to kraton culture, popular culture in addition to noble culture, each of which has its own lifestyle and development. Among the cultures related to religion and still strongly implemented in society, especially Java, until now are:

Some are related to important days or months in Islam such as padusan (before Ramadan), kupatan (during Eid al-Fitr and one week after Eid al-Fitr), maulud (commemorating the birth of the prophet) and so on. There are those related to rotational times in human life such as marriage, mitung wulang (7 months pregnant), selapan (35 days after birth), circumcision, tahlilan. There are those related to work such as village cleaning, wiwit (pre-harvest ceremony). Some are related to insidental needs such as masang molo, occupying a new home.

The above cultural naming becomes very important in relation to proselytizing, so that the community understands the purpose and purpose of carrying out these rituals. The description above tries to interpret several cultures in the context of proselytizing. With the change in society from traditional society to modern society, it has indeed resulted in a change in the value of tradition. The value of this tradition, if not interpreted, will plunge society into problems of a shirking nature.

C. Conclusion

Social change through cultural movements includes a model of proselytizing activities that must be considered, the reality shows

that the Indonesian nation has a wide and diverse cultural wealth. The most important way to do this is that a proselytizing leader both individually and in groups must be a figure who is always creative, innovative and strives to add knowledge and skills that are then proven in fact in the proselytizing movement. In the present context, in its implementation, proselytizing will always face, meet, intersect with the culture of the society in which proselytizing is carried out. The purpose of developing proselytizing through cultural movements is to attract real public sympathy because the success of proselytizing will still be influenced by the culture of the local community.

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