

Inclusive cultural dakwah practices from the perspective of islamic education: A study of sedulur pembarep creative space, samiranan village, kandangan district

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ABSTRACT

The background of this research is based on the lack of culturally inclusive da'wah education in society, so that a da'wah model is needed that can reach the community, both socially and culturally and is carried out in a dialogue. Such as the one carried out at Sedulur Pembarep Creative Space (SPCS), Samiranan Village, Kandangan District. This research aims to examine the practice of culturally inclusive da'wah from an Islamic education perspective, analyze the impact of culturally inclusive da'wah practices in developing the character of tolerance in society, and understand the challenges of SPCS in developing culturally inclusive da'wah practices from an Islamic education perspective. This research uses a phenomenological approach. The type of research employed is field research using qualitative methods. Data collection techniques include observation, interviews, and documentation. Data sources consist of primary and secondary data. Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing. Data validity was strengthened through triangulation of sources, techniques, and time. Research on culturally inclusive da'wah practices at SPCS is manifested in spiritual performing arts, cross-identity cultural discussions, and educational activities that combine Islamic educational values with local cultural symbols. The impacts of da'wah practices include increased public awareness of the importance of tolerance, strengthening social character, and creating a welcoming da'wah space for diversity. However, internal challenges include financial support, while external challenges include community misconceptions and limited human resources in managing technology and information.

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Introduction

Islamic education plays a strategic role in shaping the character and spirituality of the community. It serves not only as a process of transferring religious knowledge, but also as a medium for internalizing moral values, fostering morality, and developing individuals in accordance with Islamic educational values (Muhaimin, 2002: 27). In a multicultural society like Indonesia, Islamic education is required to respond to the challenges of the times with a more contextual approach, not only normative-doctrinal, but also inclusive and humanistic.

As pluralistic societies develop, Islamic preaching also needs to transform through a non-exclusive and adaptive approach to diversity. Inclusive preaching is a strategy that emphasizes acceptance of differences, dialogue between identities, and accommodation of local cultural values. This approach aligns with the principle of *rahmatan lil 'alamin* (blessing for all the worlds) as stated in QS Al-Anbiya: 107. Inclusive preaching is also supported by an educational approach in Islamic education that functions to shape social awareness and a tolerant character (Azra, 2004: 184).

Sedulur Pambarep Creative Space (SPCS), established on March 6, 2024, in Tegesan Hamlet, Samiran Village, Kandangan District, is a concrete representation of culturally inclusive da'wah practices. SPCS serves not only as an arts and cultural space, but also as a communicative, participatory, and local wisdom-based da'wah space. Through activities such as spiritual arts performances, cross-community discussions, and educational workshops, SPCS upholds Islamic values in cultural expressions that embrace diversity.

However, the reality on the ground shows that public understanding of the concept of inclusive da'wah remains low. Furthermore, human resources capable of effectively designing culture-based da'wah materials are also limited. Therefore, an in-depth study is needed on how inclusive da'wah practices at SPCS are implemented from an Islamic education perspective.

The formulation of the problem in this research includes: (1) How is the practice of culturally inclusive preaching from an Islamic education perspective at SPCS? (2) What is the impact of the practice of culturally inclusive preaching on strengthening the character of tolerance of the Samiran Village community? (3) What are the challenges faced by SPCS in developing inclusive preaching?

The objectives of this study are to: (1) Examine the forms and values of culturally inclusive da'wah from the perspective of Islamic education at SPCS; (2) Analyze the impact of this da'wah on the formation of the character of tolerance in society; and (3) Identify internal and external challenges in implementing culturally inclusive da'wah at SPCS.

This research differs from several previous studies. For example, Rohman (2021: 45) examined inclusive da'wah in multicultural societies in general, emphasizing the importance of cultural language in conveying da'wah messages. Meanwhile, Fauzi and Nurhayati (2020: 51) examined da'wah strategies based on local wisdom in Islamic education, but did not focus on a specific community context such as SPCS. Research by Amalia et al. (2023: 60) highlighted the importance of digital media in inclusive da'wah, but their approach did not yet incorporate the integration of local arts and culture.

Thus, this research has novelty in exploring culturally inclusive da'wah practices at SPCS which integrate Islamic educational values with local cultural expressions in a contextual and participatory manner.

Research Methods

This research uses a phenomenological approach, namely an approach that focuses on an in-depth understanding of an individual's subjective experience of a complex social phenomenon (Sugiyono, 2017: 15). This type of research used This approach was chosen because the practice of inclusive, culture-based da'wah carried out by Sedulur Pambarep Creative Space (SPCS) is a social activity that is rich in meaning and needs to be understood from the perspective of the actors and the community involved in it.

Research subjects The subjects in this study included SPCS caregivers and managers, community leaders, Samiran Village officials, SPCS activity participants, and the surrounding community involved in or influenced by culturally inclusive da'wah activities. Subjects were selected purposively, based on the consideration that they had experience, knowledge, and direct involvement in the da'wah practices being studied (Moleong, 2013: 132).

Data source The data consists of primary and secondary data. Primary data was obtained through direct observation, in-depth interviews, and participation in SPCS activities. Secondary data was obtained from documents, activity archives, media publications, and

literature supporting the analysis, such as activity reports, brochures, and visual documentation.

Data collection is done through three main techniques, namely:

1. Interview, with previously prepared question guidelines, aimed at key informants such as SPCS caregivers, activity managers, and community leaders.
2. Observation This was done through direct involvement in activities such as Selapanan Ahad Pahing, Suluk Mujadah, and art workshops. Researchers recorded interactions, cultural symbols, and communication patterns in the da'wah process.
3. Documentation, in the form of written and visual documents related to inclusive da'wah activities, including videos, activities, and internal documentation of SPCS.

Data analysis conducted qualitatively, which includes three main stages: (1) data reduction, namely filtering data that is relevant to the research focus; (2) presenting data in narrative form, tables, or thematic quotations; and (3) drawing conclusions and continuous verification to test the consistency and validity of the findings (Miles & Huberman, 1994: 10).

To increase the credibility of the data, this study uses triangulation which includes: source triangulation (collecting data from various informants), technical triangulation (comparing the results of observations, interviews, and documentation), and time triangulation (collecting data at different times).

Results and Discussion

1. Culturally Inclusive Da'wah Practices from the Perspective of Islamic Education at SPCS

a. The Islamic Education Approach Based on Hastabrata and Ki Hajar Dewantara

The research results show that SPCS applies a da'wah approach based on Islamic educational values through the integration of the Hastabrata philosophy and the thoughts of Ki Hajar Dewantara. This approach creates a pedagogical foundation that is not only normative-doctrinal, but also down-to-earth and dialogical. The Hastabrata philosophy, which encompasses eight elements of life (literature, gending, bekshan, clothing, food, shelter, payudan, and katuranggan), is used as a symbolic da'wah medium and touches the spiritual aspects of society. Meanwhile, Ki Hajar Dewantara's educational principles are implemented through the role of da'wah facilitator who prioritizes role models, togetherness, and liberation in learning.

This finding confirms Abuddin Nata's theory that Islamic education must be inclusive and communicative, and supports the concept of humanist da'wah as explained by Solikhun, namely da'wah that emphasizes human values and the substance of Islamic teachings universally (Nata, 2012:39). This approach has succeeded in forming da'wah that is not only informative, but transformative, by involving the community as subjects in the da'wah process (Solikhun, 2017:21).

b. Forms of Culturally Inclusive Da'wah at SPCS

The various forms of da'wah activities carried out by SPCS reflect the principles of inclusive da'wah oriented towards local cultural contexts. Observations and interviews indicate that daily activities such as "Sinau Pawon" and cross-identity interpretation discussions are effective means of building humanistic and participatory religious awareness. These discussions reflect the dialogical da'wah pattern proposed by Paulo Freire in his critical pedagogy.

On a weekly basis, the tradition of drinking badek is packaged as a reflective da'wah medium to build self-awareness, especially among young people. Meanwhile, on a monthly and annual level, the Selapanan Ahad Pahing and Suluk Mujadah Kubro activities serve as forms of collaborative and multicultural da'wah. This aligns with Ali Nurdin's theory of multicultural da'wah and the collaborative approach as explained by Samsul Maarif. These activities demonstrate that the culturally inclusive da'wah carried out by SPCS is an integration of Islamic values with local cultural symbols that does not conflict with sharia principles but rather enriches the method of da'wah delivery.

2. SPCS Culturally Inclusive Preaching Strategy

a. Cultural and Symbolic Strategies

The SPCS utilizes local cultural symbols such as gending (traditional music), bekshan (traditional music), and literature as channels for preaching. This strategy supports Clifford Geertz's view of the importance of symbols in shaping the structure of meaning within society. Symbols such as tumpeng (rice cone), nyekar (traditional ceremony), and traditional costumes are interpreted as contextual expressions of spirituality and monotheism, as practiced in the SPCS's public activities (Geertz, 1973: 89).

b. Dialogic and Participatory Strategies

Active community involvement in activities is a hallmark of SPCS's participatory da'wah. Activities such as mutual cooperation, cultural parades, and guest services position the community as actors, not objects. This aligns with the participatory da'wah approach proposed by Freire and Abdullah Saeed within the contextual paradigm (Saeed, 2006: 58).

c. Education and Empowerment Strategy

SPCS's outreach also encompasses educational and economic aspects, such as training in herbal medicine making and utilizing public spaces as learning and trading venues. This strategy reflects the "education as outreach" approach described by Ibda, where Islamic education not only shapes morals but also empowers the community (Ibda, 2020: 112).

3. Cross-Identity Involvement in SPCS Da'wah

This research found that SPCS's openness to people of all religions, ages, and social classes is a key strength in shaping an inclusive society. Da'wah activities are open to non-Muslims and people of all backgrounds, without discrimination. This reinforces Wahyudin Darmalaksana's theory of culturally inclusive da'wah, which is dialogical and respects local wisdom (Darmalaksana, 2021: 77).

Cross-community activities, such as collaboration with LESBUMI and LPM Grip, demonstrate that da'wah is not exclusively for Muslims, but rather serves as a means of shared spiritual encounter. This aligns with Nasaruddin Umar's idea, which emphasizes the importance of a pluralistic and tolerant approach to da'wah (Umar, 2005: 98).

4. The Impact of Culturally Inclusive Preaching on the Tolerant Character of Society

a. Changes in Public Attitudes

A social transformation has occurred among the people of Samiran Village, where exclusivity is slowly being replaced by an open and tolerant culture. Residents are actively participating in discussions, performances, and social activities, regardless of background. This reinforces Aminah and Zaki's theory that a tolerant society does not enforce uniformity but rather builds solidarity within diversity (Aminah & Zaki, 2021: 67).

b. Integration of Tolerance Values in Society

The practice of mutual cooperation, interfaith discussions, and joint activities demonstrate the internalization of values of tolerance within the social fabric. This demonstrates that culturally inclusive preaching can bridge differences and shape a society that thrives in diversity. This view is reinforced by Farida Hanum, who argues that culturally inclusive education produces agents of peace and social empathy (Hanum, 2019: 59).

5. The Challenge of Culturally Inclusive Preaching at SPCS

a. Internal Challenges

The main challenges stem from limited funding and an unestablished institutional structure. This aligns with Amri and Latif's findings that cultural da'wah often faces structural problems and minimal institutional support. SPCS needs to build a sustainable institutional system so that da'wah can be carried out effectively and sustainably (Amri & Latif, 2020: 93).

b. External Challenges

1) Public Misconceptions

There was initial resistance from some members of society and formal religious institutions to a culture-based approach to da'wah. This reflects the ideological challenge, as explained by Nurcholish Madjid and Abdullah Saeed, that a literal understanding of religion often hinders da'wah innovation. However, this resistance can be mitigated through a dialogical and collaborative approach (Madjid, 2003: 108; Saeed, 2006: 62).

2) Media and Technology Challenges

SPCS faces limitations in utilizing digital media, both in terms of human resources, equipment, and delivery strategies. This poses a major challenge in the digital era. As Hidayatullah and Qodari point out, preaching that fails to respond to digital media will be left behind by the global flow of information. Therefore, media team regeneration and increased digital literacy are needed to ensure that preaching messages remain relevant and competitive.

Conclusion

Based on the analysis of field data through interviews, observations, and documentation, it can be concluded that the culturally inclusive da'wah practice carried out by Sedulur Pambarep Creative Space (SPCS) represents a real integration between a local culture-based da'wah approach and Islamic educational values. The da'wah carried out by SPCS does not follow a formal-conventional pattern, but is designed in a participatory and contextual manner through the media of art, culture, spirituality, and cross-identity discussions. This da'wah pattern utilizes local wisdom such as the teachings of Hastabrata and the philosophy of Ki Hajar Dewantara, which are then implemented in various activities such as Sinau Pawon, Selapanan Ahad Pahing, and art performances as learning spaces for Islamic values.

The impact of this da'wah practice is clearly visible in the growth of a more tolerant, inclusive, and open community. The social space created by SPCS provides a platform for interaction across religions, ethnicities, ages, and social statuses, fostering mutual respect and cooperation. The community is not merely an object of da'wah but also an actor in building more equal social communication. Values of tolerance develop through collective experience, role models, and non-judgmental social interactions.

However, this inclusive da'wah practice is not without challenges, both internal and external. Internal challenges faced by SPCS include limited financial support and human resources, which are not yet optimal in managing information technology. Meanwhile, external challenges arise from some in society who still view arts and culture-based da'wah approaches as a deviation from normative da'wah patterns. Furthermore, limited digital strategies mean that da'wah messages have not fully reached the younger generation, who are more active on social media.

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