



CULTURE-BASED DAKWAH AND EDUCATION VALUES: A Study of TGH. M. Najamuddin Makmun's Work

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Abstract: Indonesian religious scholars employ diverse methods of Islamic preachings (*da'wah*), such as utilizing publications, oral traditions, or a combination of the two. This research aims to identify cultural-specific preaching teachings and educational principles of TGH. M. Najmuddin Makmun's writings, a charismatic *tuan guru* from Central Lombok. The primary emphasis is in his contemplations regarding the incorporation of educational principles, such as tolerance, humanity, perseverance, humility, and compassion, into his sermons. This study employs qualitative descriptive analysis and hermeneutics as research methods. The data is obtained from TGH's writings and interviews with his children and disciples. Data was also collected through direct observation at the Darul Muhajirin Praya Islamic Boarding School located in Central Lombok. The research findings indicate that TGH. M. Najmuddin Makmun's writings convey messages regarding the preservation of the Prophet's traditions and Islamic landmarks by reinforcing narratives that emphasize educational ideals transformed the outlook of the Sasak people in Lombok, fostering more religious devotion and cultural awareness. This research provides a valuable contributions to the utilization of culture-based preaching to foster the development of an Islamic society characterized by tolerance and reverence for cultural heritage.

Keywords: culture, preaching, movement, Islamic, education, values

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Introduction

THE APPROACH used by muslim clerics in Lombok, Indonesia, known as Tuan Guru (TG), to preach from the 1940s through the 1980s is worth researching. They preached teachings that were

devoid of hatred,¹ intolerance,² and radical beliefs.³ The teachings are informational, educational, accommodating, problem-solving, and conveyed via examples or activities. Through both spoken and written words, Tuan Guru presented a warm, tolerant, and courteous face when preaching. Preaching that includes hate speech, bigotry, and extremism is fruitless and contrary to Islamic teachings' ideals and principles. Because of their preaching messages that generate disputes among the majority of Indonesian Muslims, the growth of Hizbut Tahrir Indonesia (HTI),⁴ and Jemaah Islamiyah (JI)⁵ has created conflicts among Indonesian

¹ Chris Reed, "The Challenge of Hate Speech Online," *Information and Communications Technology Law* 18, no. 2 (2009): 79–82, <https://doi.org/10.1080/13600830902812202>; Rex Welshon, "Hate Speech on Campus: What Public Universities Can and Should Do to Counter Weaponized Intolerance," *Res Publica* 26, no. 1 (2020): 45–66, <https://doi.org/10.1007/s11158-019-09424-5>.

² Kennert Orlenius, "Tolerance of Intolerance: Values and Virtues at Stake in Education," *Journal of Moral Education* 37, no. 4 (2008): 467–84, <https://doi.org/10.1080/03057240802399285>; Tony Kushner and Ken Lunn, "Traditions of Intolerance: A Conference at Southampton University," *Patterns of Prejudice* 22, no. 2 (1988): 42–44, <https://doi.org/10.1080/0031322X.1998.9969957>.

³ Abdul Syukur, "Gerakan Dakwah Dalam Upaya Pencegahan Dini Terhadap Penyebaran Dan Penerimaan Islamisme Kelompok Radikal Terorisme Di Lampung," *Analisis* 15, no. 1 (2015): 219–50; Tata Sukayat, "Radikalisme Islam Atas Nama Dakwah Hisbah Front Pembela Islam," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 12, no. 1 (2018): 1–22, <https://doi.org/10.15575/idalhs.v12i1.1886>.

⁴ Mohammad Iqbal Ahnaf, "Between Revolution and Reform: The Future of Hizbut Tahrir Indonesia," *Dynamics of Asymmetric Conflict* 2, no. 2 (2009): 69–85, <https://doi.org/10.1080/17467580902822163>; Mohamed Nawab Mohamed Osman, "Reviving the Caliphate in the Nusantara: Hizbut Tahrir Indonesia's Mobilization Strategy and Its Impact in Indonesia," *Terrorism and Political Violence* 22, no. 4 (2010): 601–22, <https://doi.org/10.1080/09546553.2010.496317>; Mohamad Zaim, "Dynamics Development of Hizbut Tahrir Indonesia (HTI) and Indonesia's Economic Reality," *Journal of Philosophy, Culture and Religion* 41 (2019): 13–19, <https://doi.org/10.7176/jpcr/41-03>.

⁵ David Martin Jones and Michael L.R. Smith, " Ideology, Networks and Political Religion: Structure and Agency in Jemaah Islamiyah 's Small World , " *Politics, Religion & Ideology* 13, no. 4 (2012): 473–93, <https://doi.org/10.1080/21567689.2012.725664>; Tito Muhammad Karnavian, "Explaining Islamist Insurgencies," *Insurgency and Terrorism Series* 3 (2014): 2000–2007.

Muslims. Similarly, in January 2022, Sasak Lombok's religious and traditional authorities demonstrated against one of the preachers who released a video that purportedly had components of hate speech.⁶

TGH. M. Najmuddin Makmun is an ulema, or Islamic scholar, from Lombok, Indonesia, who has attempted to communicate his culture-based preaching teachings via writings or *bi al-qalam*. Preaching *bi al-hal*, according to Lubis, is preaching with real-life examples such as writing, building orphanages, assisting the destitute, and establishing schools, hospitals, and other social venues.⁷ These texts are crucial for the people as guardians, reminders, and guides.⁸ On the other hand, you are selecting the appropriate text that measures Tuan Guru's grasp of the realities of preaching to varied audiences in terms of education, language, tradition, culture, and socioeconomic level.⁹ The people of Lombok believe that TGH. M. Najmuddin Makmun's culture-based preaching has made the community more devout and tolerant, converting *Wetu Telu* followers to more fully adopting Islamic doctrines. This way is similar to the cultural preaching,¹⁰ done by the *Wali Songo* (the nine saints with puppet art)¹¹. This way is also similar to humanist preaching.¹² The idea of culture-based preaching by TGH. M. Najmuddin Makmun is in line with the works of Aqib Suminta,¹³ Kholil Ridwan,¹⁴ Hafiz Dasuki,¹⁵ and Ihtiyanto.¹⁶

⁶ Fitri Rachmawati, "Tokoh Agama Dan Tokoh Adat Sasak Demo, Laporkan Ustaz Pembuat Video Diduga Ujaran Kebencian," *Kompas*, 2022.

⁷ Basrah Lubis, *Pengantar Ilimu Dakwah* (Jakarta: Tursina, 1993).

⁸ Abdul Karîm Zaidân, *Ushûl Al-Da'wah* (Beirut: Muassasah al-Risâlah, 2001).

⁹ Achmad Mubarok, *Pendakian Menuju Allah Bertasawuf Dalam Kehidupan Sehari-Hari* (Jakarta: Hazanah Baru, 2002).

¹⁰ Jabrohim, *Membumikan Dakwah Kultural Muhammadiyah* (Yogyakarta: Suara Muhammadiyah, 2005).

¹¹ Saifullah Mohammad Sawi, *Sejarah Dan Tamadun Islam Di Asia Tenggara* (Malaysia: Karisma, 2009).

¹² Muhammad Habibi Siregar & Joko Susanto, *Dakwah Humanis* (Bandung: Cita Pustakamedia, 2014).

¹³ Aqib Suminta, "Kunci Dakwah Tetap Berkiblat Pada Al-Qur'an Dan Sunnah" (*Majalah Suara Masjid*, 1989).

¹⁴ KH Kholil Ridwan, "Diperlukan Kerjasama Untuk Berdakwah Dalam Suara Masjid," *Majalah Bulanan*, November 1989.

The development of educational institutions such as *majlis ta'lim* (Islamic forum) and the upkeep of ancient Islamic landmarks are other ways that TGH. M. Najmuddin Makmun has engaged in preaching activities. According to Farhan, culture-based preaching aims to implant Islamic ideals into all facets of human existence as culturally tolerant humans, utilizing culture to build an Islamic society. In this context, "accommodative" refers to preaching delivered creatively and originally toward culture without obliterating significant elements of religion.¹⁷ Rifai examines the culture of the Islamization process from two angles. First, there is the process of Islamization, which is an effort to modify a set of rites and shared beliefs to conform to theoretically standardized moral and metaphysical realities of experience. Second, there is the process of Islamization of culture, which is characterized by a battle for survival in the face of environmental change.¹⁸ Through prevalent norms and behaviors, TGH. M. Najmuddin Makmun has used a culture-based method to communicate the ideals of the Qur'an and the prophet traditions.¹⁹ According to the author, the passages of the Qur'an imply that any preaching message must consider the dominant good habits, customs, and traditions in a community. As a result, the author believes that culture-based preaching has its roots in these verses.

Some researchers looked into various approaches to Islamic preaching endeavors developing in society, such as the phenomenon of Minah Karan: formation and ideological conflicts in Malay society,²⁰ The revival of Malaysian Islam in Malaysia which is related to the phenomenon of preaching among

¹⁵ Hafiz Dasuki, "Dakwah Pembangunan Sebagai Salah Satu Model Alternatif," *Majalah Suara Masjid*, 1989.

¹⁶ Ihtiyanto, "Lembaga Dakwah Harus Berperan. Majalah Suara Masjid. No 182," *Suara Masjid*, 1989.

¹⁷ Farhan, "Bahasa Dakwah Struktural Dan Kultural Da'i Dalam Persepektif Dramaturgi," *At-Turas* 1, no. 2 (2014): 18.

¹⁸ Afif Rifai, "Pendekatan Kultural Dalam Dakwah Walisanga. A Jamiah IAIN Suka Jogjakarta," *Al Jamiah*, 1994.

¹⁹ Muhammad Alim Ihsan, "Dakwah: Suatu Pendekatan Kultural," *Hunafa* 5, no. 1 (2008): 129–36.

²⁰ Susan E Ackerman, "DAKWAH AND MIN AH KARAN : CLASS FORMATION AND IDEOLOGICAL CONFLICT," no. 1991 (2015): 193–215.

students,²¹ the notion of preaching and its perceptions in Malaysia's Islamic literature of the 1970s and '80,²² competition for authority and development,²³ the *salafi* preaching movement in Indonesia in the reformation era,²⁴ the east Muslims in the early 21st century, current development trends and prospects,²⁵ preaching with pens,²⁶ and Tuan Guru and social change in Lombok.²⁷

Some of the results of previous research highlight the study of phenomena and typologies of preaching in specific communities. While this recent study focuses on texts related to local community Islamic traditions and sites, the author wants to offer some novelty: Firstly, this research investigates the culture-based preaching approach utilized by TGH. M. Najmuddin Makmun in Lombok, who accentuated the employment of local traditions and culture in the dissemination of Islamic values. Secondly, the study emphasizes the significance of preserving ancient Islamic sites as an integral part of preaching, an aspect seldom central in previous preaching research. Thirdly, the study integrates the values of education and *da'wah* within the same framework, underscoring how formal and informal educational settings (such as madrasas and Islamic boarding schools) can serve as effective conduits for culture-based preaching. Fourthly, this research also underscores

²¹ Kees Van Dijk, "Dakwah and Indigenous Culture: The Dissemination of Islam," *Bijdragen Tot de Taal-, Land-En Volkenkunde* 154, no. 2 (1998): 218–35.

²² Stable Url, "Department of History , National University of Singapore The Notion of " Dakwah " and Its Perceptions in Malaysia ' s Islamic Literature of the 1970s And," *Journal of Southeast Asian Studies* 20, no. 2 (2011): 288–97.

²³ Johan Meuleman, "Dakwah, Competition for Authority, and Development," *Bijdragen Tot de Taal-, Land- En Volkenkunde* 167, no. 2–3 (2011): 236–69, <https://doi.org/10.1163/22134379-90003591>.

²⁴ Dady Hidayat, "Gerakan Dakwah Salafi Di Indonesia Pada Era Reformasi," *MASYARAKAT: Jurnal Sosiologi* 17, no. 2 (2012), <https://doi.org/10.7454/mjs.v17i2.3738>.

²⁵ Viacheslav BELOKRENITSKIY, "Central Asia and the Caucasus," *Central Asia and the Caucasus* 2, no. 2 (2004), <https://doi.org/10.4324/9780203495827>.

²⁶ Monika Arnez, "Dakwah by the Pen," *Indonesia and the Malay World* 37, no. 107 (2009): 45–64, <https://doi.org/10.1080/13639810902743040>.

²⁷ Fahrurrozi, "Tuan Guru and Social Change in Lombok, Indonesia," *Indonesia and the Malay World* 46, no. 135 (2018): 117–34, <https://doi.org/10.1080/13639811.2018.1452487>.

the importance of the authenticity of preaching materials using original documents from TGH. M. Najmuddin Makmun, acquired through interviews with his family, adds historical depth and genuineness to the study. As a result, this study is urgent and should be studied in depth and analytically.²⁸

The urgency of this research comes from two aspects. First, an academic-epistemological study is needed on the works of scholars so that it will further strengthen the next generation's literacy about the role of Lombok's scholars who have contributed to spreading religion through text. Second, academic-theological studies are needed to demonstrate that the ability to manage local wisdom, such as caring for Islamic sites, is essential in strengthening the beliefs of the people of Lombok. As a result, the author has tried to gather information regarding TGH. M. Najmuddin Makmun's preaching is based on culture from various sources, including his writings, pupils, and children.

In particular, none of the books the author discovered for his works had *mu'amalah* and were all written in the Sasak language. All of the books tell tales of religious people, ulemas' life, and the preservation of historical monuments like the *Datu Pejanggik* site, the tomb of the saint *Nyato'*, the Rembitan Ancient Mosque, and pilgrimages to other saints' graves. Even if his preaching was not as well-liked then, the Lombok people—who at that point still fiercely upheld their traditions and customs—could sympathize with it.

Furthermore, TGH. M. Najamuddin Makmun organized over 300 religious teaching assemblies with tens of thousands of congregations in Lombok, as well as educational institutes spanning from *Takhassus* (non-formal Islamic higher education) to

²⁸ See other recent research on Lombok, for example Zainal Arifin Haji Munir, "Wealth Distribution among Sasak Communities Through Inheritance: A Quest for Justice," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (October 14, 2023): 1627–42, <https://doi.org/10.22373/sjhk.v7i3.10835>; Jumarim Jumarim, "The Practice of Adoption in the Sasak Community and Its Implications for Marriage Law in Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (April 27, 2024): 445–67, <https://doi.org/10.22373/sjhk.v8i1.18581>.

Raudatul Atfal (kindergarten) education, as evidence of his preaching work. The purpose of this research is to clarify the culturally based preaching and educational principles that are espoused in *Tadhkīr al-Ghāfilīn*, *Menghidupkan Hati*, *Tanwīr Qulūb*, *Tanbīh al-Muslimīn*, *Nūruṣṣabāh*, and *Sejarah Singkat Deside Wali Nyato*', some of his publications. Additionally, this study emphasizes that preaching based on culture, such as supporting the preservation of ancient Islamic places, may alter people's attitudes and lead to a more religious society that appreciates its cultural identity.

This recent study includes a case study, namely TGH. M. Najmuddin Makmun, in which the researcher analyses his opus themes, analyzes his thoughts, and synthesizes. This study was chosen for several reasons: first, his thoughts have been able to change the perspective and invite the sympathy of the people of Lombok, from adherents of *waktu telu* to adherents of *waktu lima*; second, his preaching approach involves caring for sites and traditions; third, his thoughts are not only related to worship but have taught the importance of tolerance and humanity. The method of data collection is by utilizing documents from his works as primary data sources, such as *Tadhkīr al-Ghāfilīn*, *Menghidupkan Hati*, *Tanwīr Qulūb*, *Tanbīh al-Muslimīn*, *Nūruṣṣabāh*, and *Sejarah Singkat Wali Nyato*'. Direct interviews with his sons to ensure his work is an authentic manuscript document from TGH. M. Najmuddin Makmun and direct observation at the Darul Muhajirin Praya Islamic Boarding School in Central Lombok, West Nusa Tenggara Province, Indonesia.

The data analysis technique uses the technique recommended by Creswell.²⁹ First, the text by TGH. M. Najmuddin Makmun is analyzed by finding culture-preaching messages and educational values. Second, taxonomic analysis describes and analyses related to culture-based preaching messages and educational values. Third, component analysis is to organize the differences between elements in the domain obtained through text analysis,

²⁹ John W. Creswell, *Educational Research Planning, Conducting and Evaluating Quantitative and Qualitative Research*, Nucl. Phys., 4th ed, vol. 13 (Boston: Pearson, 2002).

observation, and interviews, fourth; the author tries to read the entire field notes carefully and read related literature, then performs reconstruction in the form of analysis, giving meaning, and theoretical argumentation.

Brief Profile of TGH. M. Najmuddin Makmun

TGH. M. Najmuddin Makmun was an Indonesian ulema born in 1920 into an ulema family in the hamlet of Karang Lebah in the Praya subdistrict of Central Lombok, West Nusa Tenggara. He persisted in trying to spend as much of his life as possible learning and preaching. In 1936, he traveled to Mecca to study Islam. As a result of World War II, he returned to Indonesia in 1940. Yasin bin Isa al-Fadani Padang, Hasan Masyath Makkah, Nuri Trenggano, and Idris Banten were among the ulemas he learned from in Mecca. He organized approximately 300 religious gatherings on the island of Lombok as part of his missionary work. He was also acknowledged as the congregation's head, Qodiriyah wa Naqsyabandiyah, and contributed to constructing several mosques around central Lombok villages. In education, he constructed several other schools under the DM Foundation. He also promoted the construction of several madrasahs and mosques in different villages around Central Lombok. He died on June 18, 2013, the ninth of Sha'ban 1434 H, leaving behind charitable work in educational institutions, namely the DM Islamic Boarding School in Praya, Lombok, Indonesia.

Messages of TGH. M. Najmuddin Makmun Culture-Based Islamic Preaching

In his preaching endeavor, TGH. M. Najmuddin message is written in Sasak. It contains moral, ethical, and social messages drawn from the teachings of the Prophet Muhammad (peace be upon him) that can easily be used as a reference by the congregation. During his lifetime, he applied two unique ways of preaching: first, he reformulated the commonly practiced preaching approach by caring for and preserving cultural sites and local traditions; second, he shifted the commonly practiced oral preaching (*bi al-lisān*) by also performing it in writing (*bi al-kalam*).

- *Caring for Islamic Sites*

TGH. M. Najmuddin Makmun preached to preserve historic Islamic sites, such as ancient mosques and tombs of pious people. For instance, he wrote a book entitled "*Sejarah Singkat Deside Wali Nyato*." It was written in Sasak but used two writing systems: the Jawi and Latin alphabets. The undated book has 56 pages and an ethnography of how a Sasak community became Muslims. The book tells the stories of two Muslim figures, Raden Pernas and Raden Dateng, who preach Islamic values through local wisdom. Both were foreigners living in the local community of Rembitan, Lombok, who still adhered to the *Wetu Telu* way or did not practice fully Islamic teachings and rituals (i.e., the five obligatory prayers).

The two Muslim figures preached through daily interactions or assimilated into the locals by becoming shepherds for eight years. They did these interactions because most Rembitan people were also livestock herders or farmers. After eight years, many Rembitan community leaders converted to Islam, which was then marked by mass circumcision rituals.



Source: Photographs taken by the author on 14 July 2021 in Praya, Central Lombok, Indonesia

Left image: *A Brief History Book of Deside Wali Nyato'*.

Middle image: Rembitan Ancient Mosque Lombok Indonesia

Right image: *Manaqib* TGH. M. Najmuddin Makmun

Raden Dateng, also known as *Wali Nyato'*, helped the Rembitan community of Lombok build a mosque known as the Rembitan Ancient Mosque. The first Friday prayer at the Rembitan Mosque was performed by Raden Pernas with other preachers at

that time, such as Mamiq Butuh, Bago' Bireng, Amin, Berahim, Jama', Aman Dona, Aman Demin, Boro', Bikan, Lembain, A. Khadijah, and others. His culture-based preaching connected to the local ancestry and invited sympathy from the Rembitan. Like Arabic culture, it is an honor for people to be told about their ancestors.

The author views culture-based preaching is quite effective in conveying religious messages, assimilating religious teachings and the traditions of the people of Lombok, not clashing them with each other, and reshaping or modifying values and practices that align with Islamic teachings. Ipaenin said that a culture-based approach to preaching puts Islamic values and local wisdom aside.³⁰ Culture-based preaching takes advantage of local culture, art, print media, and electronic media to convey the message of Islam.³¹ Preaching based on culture is intriguing because it preserves the interplay between religious rituals and local customs. In this case, Islam revives established cultural traditions by wrapping them in a new set of Islamic principles.³²

Likewise, TGH. M. Najmuddin Makmun preached this way daily, as documented in *Manāqib*, a book by his son TGH. M. Zaenuri Najmuddin in 2016. The book explains that TGH. M. Najmuddin Makmun preached flexibly and inclusively without differentiating the social status of his congregation and encouraging pilgrimage to the graves of ulema and saints. His preaching was often conveyed through stories of pious people in the beginning era of Islam and stories of saints who lived in Lombok. He viewed local traditions as valuable means of preaching that must be preserved if they do not conflict with

³⁰ Sariyah Ipaenin, "Dakwah Kultural Dan Islamisasi Di Ternate," *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 14, no. 1 (2007), <https://doi.org/10.24239/al-mishbah.vol14.iss1.110>.

³¹ Amrullah Husein, "Dakwah Kultural Muhammadiyah Terhadap Kaum Awam," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 1, no. 1 (2017): 91, https://doi.org/10.32332/ath_thariq.v1i1.831.

³² Fitri Yanti Yasin and Khairullah Saibi, "The Practice of Cultural Dakwah Among the Bagelen Muslim Community," *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* 492, no. RIICMuSSS 2019 (2020): 95–98, <https://doi.org/10.2991/assehr.k.201113.018>.

Islamic teachings. His deep understanding of local customs and traditions, as well as the histories of the ancestors of the Sasak people, made his preaching more acceptable to people, including the *Wetu Telu* followers at the time.

The symbolic messages conveyed in his written preaching have influenced the views of the Sasak people. The tradition of caring for and making pilgrimages to important Islamic historical sites is a method of preaching to help people reflect on the journeys of scholars and saints, which can be used as wisdom for current and future generations. The ancient Islamic sites still standing prove that Islam has developed significantly without erasing the Sasak people's cultural identity. It has even brought them together in a tolerant and mutually respected Islamic society. Sakareeya Bungo affirmed that employing symbolic components in culture-based preaching connects to cultural symbol creation and reproduction, with human cultural expressions and in touch with local, global, artistic, multi-media, and congregational movements. Religious leaders once communicated their sermon messages nonverbally,³³ With human cultural expressions and in touch with local, global, artistic, multi-media, and congregational movements. Religious leaders once communicated their sermon messages nonverbally.³⁴

In addition, his work has put in place a model of the egalitarian preaching movement, guiding without coercion, inviting without patronizing, and using a simple, easy-to-understand communication style. According to Suparto, culture-based preaching is a functionalization process based on the rationality of religious teachings and social reality as well as the capacity to interpret Islam in a contemporary context without embellishing the essential tenets of Islamic theology.³⁵ Moreover, using the tenets of religious teachings as a foundation is

³³ Sakareeya Bungo, "Pendekatan Dakwah Kultural," *Jurnal Dakwah Tabligh* 15, no. 2 (2014): 209–19.

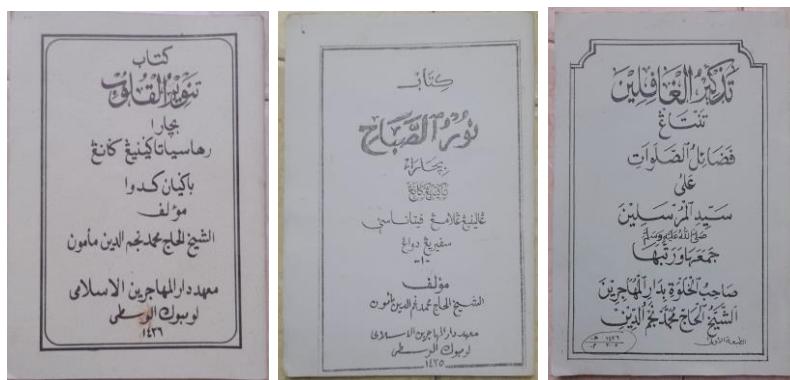
³⁴ Nirwan Wahyudi AR, "Dakwah Kultural Melalui Tradisi Akkorongtigi," *Al-Mutsla* 2, no. 1 (2020): 39–55, <https://doi.org/10.46870/almutsla.v2i1.48>.

³⁵ Suparto, "Antara Pembaruan Dan Pembauran," *Jurnal El Harakah* 11, no. 2 (2009): 155–71.

convincing and comforting.³⁶ It strongly emphasizes Islam as a normative-theological social ethic that is historically important.³⁷ It strongly emphasizes Islam as a normative-theological social ethic that is historically important. There is a system of egalitarian and neutral interactions between organizations in four of the city of Padang subdistricts. In contrast, the *dā'i* and *mad'ū* relationship demonstrates amicable, mutually beneficial, and neutral exchanges.³⁸

- *Caring for Sunnah*

TGH. M. Najmuddin Makmun helped preserve the sunnah tradition by producing several works in writing. His works showed his creativity in adapting his preaching method, not through a verbal method but through books of prayers and daily rituals, as well as stories about the lives of many ulemas and saints from Lombok and the Middle East.



Source: Photographs taken by the author on 14 July 2021 in Praya, Central Lombok, Indonesia

Left Image: *Tarwir al-Qulub* by TGH. M. Najmuddin Makmun

Middle Image: *Nurussobah* by TGH. M. Najmuddin Makmun

Right Image: *Tazkir al-Ghofilin* by TGH. M. Najmuddin Makmun

³⁶ Ihsan, "Dakwah: Suatu Pendekatan Kultural."

³⁷ Muhammad Ridho Syabibi et al., "Communicative Cultural Dakwah of Abdurrahman Wahid in Pluralistic Society," *Karsa: Journal of Social and Islamic Culture* 29, no. 2 (2021): 1–33, <https://doi.org/10.19105/karsa.v29i2.5220>.

³⁸ Wakidul Kohar, Muhammad Aqil, and Danil Folandra, "Map of Social-Cultural Dakwah Communications (*Da' i*) and Audience (*Mad' u*) in Padang City" 16, no. March (2022): 19–36, <https://doi.org/10.15575/idalhs.v16i1.16683>.

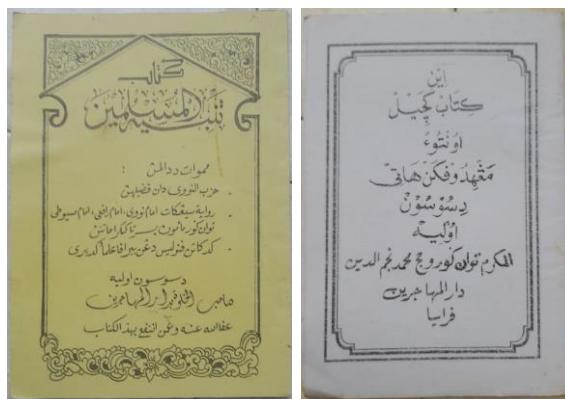
The book *Tanwīr al-Qulūb*, written in 1426 H, is 69 pages thick. This book reveals the stories of scholars who have scientific reputations and worship experts, such as Shaykh Muhammad Makmun, Saint *Ketimun* (named so due to having no arms and legs), Shaykh 'Abū Alī Rauzabari, Shaykh 'Abdurrahmān Al-Waglis, Shaykh Ismā'īl al-Jibritī, History of Shaykh Ismā'īl, Shaykh Aḥmad Badawī. Narrative and inspirational stories about piety and the power of these scholars to do good deeds and work all humans can be noble when they learn to interact appropriately and take care of nature. Text messages that are pretty touching are *Dendek Girang Pehinak-Hinak Piya'an Allah Ta'ala* (never insult Allah's creation) and *Adit Jagak Leq Saq Tetandaq Sik Allah Ta'ala* (to be aware of the signs of Allah SWT). Humans should be aware of these signs. Messages of the prophet say that one must be patient, withstand trials, keep calm, and contribute to protecting and caring for the universe.

TGH. M. Najmuddin Makmun wrote the book *Nūruṣṣobāḥ* in 1425 H but has no information on the date and month of publication and is 55 pages thick. The book has a preamble but no chapters and is closed with a prayer. The book contains a story about a *Majūsī* man (fire worshipper) who, at the end of his life, received Allah's guidance and was sent to heaven because he respected the month of Ramadan. It teaches the importance of mutual respect between believers and nonbelievers and respect for religious books and places of worship. The message in *Nūruṣṣobāḥ* is to foster intra- and inter-religious tolerance, teach tolerance to fellow human beings, and even worship places because it is part of the teachings of the prophet SAW.

Without a specific month or year, the 108-page book *Tadhkīr al-Ghāfilīn* (Warning for the Negligent) by TGH. M. Najmuddin Makmun was written in the Gregorian calendar in 1426 H, or 2005. He said in the preface that the title of this brief and straightforward work was *Tadhkīr al-Ghāfilīn*. He believes that by having this book available, worshippers who like reading would grow to appreciate the Prophet Muhammad SAW. The benefits of reading *ṣalawāt* are discussed in each chapter of the book. The reading of salawat to the Prophet has 39 benefits. One of them is that reciting the *ṣalawāt* signifies a person is obeying Allah SWT

commands; another is that a person who recites the *salawāt* once will receive ten good deeds, ten degrees of advancement, ten of his evil deeds being forgiven, the privilege of having their prayers raised before Allah SWT, the Prophet's intercession, forgiveness from Allah, and the assurance of his sustenance.

The message in the narration of his writing gives *targīb* (glad tidings) that caring for the sunnah tradition of the ulema and reciting and practicing the *salawat* is the easiest way to love the Prophet. His preaching was not burdensome but instead gave a sympathetic impression that religious teachings were easy and not burdensome for ordinary and educated people.



Source: Photographs taken by the author on 14 July 2021 in Praya, Central Lombok, Indonesia

Left image: *Tanbih al-Muslimin* by TGH. M. Najmuddin Makmun

Right image: *Bringing Hearts to Life* by TGH. M. Najmuddin Makmun

The 116-page book *Tanbih al-Muslimin* was composed in 1426 H, precisely on Sha'ban 7. This book opens with an explanation of *Hizb Nawāwī* and its benefits. It features images of notable ulema, including Imām Nawāwī, a scholar from the Middle East renowned for his piety who regularly fasts, prays, and remembers. Imām al-Nawāwī is also the author of several significant publications. Imam al-Suyūtī wrote more than 500 volumes, renowned for his austerity and devotion. The lesson conveyed in the book was about the role models for academics who should be imitated; they are all devout individuals with strong moral

character and spiritual depth. These scholars are steadfast in preserving *sunnah* from both the pious and transcendental perspectives. They combine personal piety with civic duty. As a social critic to his congregation and as a model scholar and scientist, he should not cease seeking out new information and creating works that the next generation may utilize as sources of inspiration.

Menghidupkan Hati, a short and to-the-point book with 22 pages, was released on 12 Rabiul Awal 1423 H. The novel, written in the Sasak language, tells the tale of two spouses living in discord at home. The first pair, comprised of the husband (*amaq kake*) and wife (*inaq kake*), must be more compliant. The second couple's husband is devout, while the woman is unreligious and frugal. Ultimately, the two couples get what they deserve. The major takeaway is that those with a dead heart would have difficulty accepting kindness and truth, much less wanting to offer charity. Those with living hearts will have no trouble seeing the light of kindness and truth. According to this text, people who sow kindness will also receive goodness.

Educational Values in TGH. M. Najmuddin Makmun Writings

Some of the educational values in TGH. M. Najmuddin Makmun's writings include tolerance (*tasāmūh*) and humanity, *istiqāmah* (steadfastness), *tawaddu'* (Humility), and *maḥabbah* (compassion).

- *The Value of Tolerance (Tasāmūh) and Humanity*

In his book, *Sejarah Singkat Deside Wali Nyato*, TGH. M. Najamuddin Makmun talks about the harmonization of lives among immigrants and natives. As evidenced in history, Raden Pernas and Raden Dateng were immigrants but were able to build the Rembitan ancient mosque with native people. A Magusi man who honored the month of Ramadan is described in the Nurussobah book as receiving guidance at the end of his life, performing the *shahādatain* (two sentences of testimony), and entering paradise. Similar advice can be found in the book *Tanwīr al-Qulūb*, where the first chapter is titled *Dendek Girang Pehinaq-Hinaq Piya'an Allah Ta'ala* (never insult Allah creation), and the second is titled *Adit Jaga Leq Saq Tetandaq Sik Allah Ta'ala* (in order to be aware of the signs of Allah mighty). For this reason, tolerance

education for cultural differences and family values, the transformation of tolerance values in Religion,³⁹ and the internalization of tolerance values in Islamic education,⁴⁰ still need to be implemented.

The author views that Islamic education has a role in forming tolerant and humanist students.⁴¹ By promoting tolerance and humanitarian values through Islamic education, students can become better prepared to address and reduce intolerance problems in their communities.⁴² In addition, by incorporating teachings on tolerance and humanism in Islamic education, students might act as catalysts for peace, foster harmonious interactions with others, and reinforce fundamental human values within society.⁴³ Therefore, the author views the work of TCH as follows: M. Najmuddin Makmun can be a reference for traditional Islamic educational institutions in teaching tolerance and humanitarian values.

The author believes that Najmuddin Makmun's ideas are the foundation for a viewpoint on how historical narratives and religious teachings might promote tolerance. Regarding Islamic education, the author argues that a more dynamic and practical approach is necessary to fully understand and fully put into practice the principles of tolerance. This approach leads to curriculum development and teaching techniques that impart theoretical knowledge of religious texts and incorporate practical

³⁹ Tjipto Sumadi et al., "Transformation of Tolerance Values (in Religion) in Early Childhood Education," *JPUD - Jurnal Pendidikan Usia Dini* 13, no. 2 (2019): 386–400, <https://doi.org/10.21009/jpub.132.13>; Brenda Almond, "Education for Tolerance: Cultural Difference and Family Values," *Journal of Moral Education* 39, no. 2 (2010): 131–43, <https://doi.org/10.1080/03057241003754849>.

⁴⁰ Puspo Nugroho, "Internalization of Tolerance Values in Islamic Education," *Nadwa: Jurnal Pendidikan Islam* 12, no. 2 (2019): 197–228, <https://doi.org/10.21580/nw.2018.12.2.2397>.

⁴¹ Semiyu Adejare Aderibigbe et al., "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education," *Religions* 14, no. 212 (2023): 3, <https://doi.org/10.3390/rel14020212>.

⁴² Aderibigbe et al., 14. See Nugroho, "Internalization of Tolerance Values in Islamic Education," 208.

⁴³ Eli Karliani, Ahmad Saefulloh, and Triyani, "The Integration of Islamic Education Value in Strengthening Higher Education Students' Peace -Loving Character," *Al Izzah: Jurnal Hasil-Hasil Penelitian* 16, no. 2 (2021): 134 & 137.

elements such as case studies, conversations, and projects. These activities urge students to actively implement tolerance principles in real-life situations.

However, al-Hasymi et al. highlight the necessity of incorporating teachings on tolerance, diversity, and respect for differences within the Islamic education curriculum.⁴⁴ Furthermore, teachers should employ interactive pedagogical approaches, such as group dialogues, dramatic enactments, and real-life scenarios, to address tolerance matters and foster a more profound comprehension among pupils.⁴⁵ In addition, it is crucial to involve parents and the community in tolerance education while establishing the principles of tolerance. Schools can organize collaborative events, including students, teachers, parents, and communities, to enhance the principles of tolerance.⁴⁶

- *Value of Istiqāmah (steadfastness)*

Stories of intellectuals with a reputation for science and who are authorities in worship may be found in the book *Tanwīr al-Qulūb*. Precisely, Shaykh Muhammad Makmun and Wali Ketimun narrative. The narrative of a husband and wife with disparate traits is told in the novel “*Menghidupkan Hati yang Mati*.” Similar tales of the piety of the ulema may be found in the Book of *Tanbīh al-Muslīmīn*, *Hizb al-Nawāwī*, and its benefits. The ulema are dedicated to devotional activities and being specialists in the law. Practices, prayers, and accounts of God’s servants are included in the Book of *Fawā’id al-Hifz li Jamā’ah Majlis at-Ta’līm*.

The four books discuss the values of affection and steadfastness (*istiqāmah*). Messages of good news (*targīb*) about spiritually and socially pious scholars, a steadfastness in practicing daily prayers, and disharmony between husband and wife contain lessons from which the congregation can learn, and wives contain lessons from which the congregation can learn. These messages fostered enthusiasm and a spiritual mentality in the congregation, as evidenced by the large number of congregations attending

⁴⁴ Mariam Alhashmi, Naved Bakali, and Rama Baroud, “Tolerance in UAE Islamic Education Textbooks,” *Religions* 11, no. 377 (2020): 1, <https://doi.org/10.3390/rel11080377>.

⁴⁵ Alhashmi, Bakali, and Baroud, 10.

⁴⁶ Alhashmi, Bakali, and Baroud, 3.

every Islamic lecturer activity inside the Darul Muhajirin Muhajirin Praya Islamic Boarding School and outside.

The concept of *istiqāmah* in Islamic education is closely intertwined with regularly and continuously studying, comprehending, and faithfully practicing religious teachings. *Istiqāmah* aids individuals in fortifying their beliefs and being steadfast on the righteous path.⁴⁷ By practicing *istiqāmah*, individuals can confront hardships and temptations with unwavering determination. *Istiqāmah*, or steadfastness, is crucial in Islamic education since it cultivates individuals with robust spiritual strength and a profound comprehension of Islamic principles.⁴⁸

The authors believe that instilling steadfastness (*istiqāmah*) into Islamic education's curriculum and teaching techniques makes cultivating individuals with exceptional academic skills and profound spiritual and emotional well-being possible. This approach, in contrast, promotes the growth of a society marked by more harmony and tolerance. As a result, every individual can advocate for Islamic ideals in their day-to-day interactions.

- *The value of Tawaddu' (Humility) and Maḥabbah (Compassion)*

The significance of humility, such as not being greedy, is discussed in the book *Tanwīr al-Qulūb*. This attitude would result in the development of the character of *qanā'ah* (feeling enough). A strong sense of *qanā'ah* will produce individuals who do not violate the rights of others by stealing, robbing, or doing similar things. The congregation is instructed throughout the book to have a large heart and to be humble when confronted with difficulties or testing—thirty-nine benefits of reading salawat are listed in *Tadhkīr al-Gāfilīn*. *Maḥabbah* is often the most straightforward and most effective approach to building it, according to TGH. M. Najmuddin Makmun. While the *Nūruṣṣobah* book stresses the need for *ta'żīm* (respect), *maḥabbah* (affection) also refers to regard for the al Qur'an, sacred texts, and places of worship like mosques.

⁴⁷ Mastura Ab. Wahab and Tajul Ariffin Masron, "Towards a Core Islamic Work Value Evidence from Islamic Legal Texts and the Muftīs' Verification," *Journal of Islamic Accounting and Business Research* 11, no. 1 (2020): 191.

⁴⁸ Wahab and Masron, 191.

The Qur'an and Sunnah emphasize the teachings of respect and love. Surah Al-Rūm verse 22 and Surah Al-Baqarah verse 256 highlight the significance of valuing and accepting diversity and respecting religious freedom.⁴⁹ Integrating the teachings of respect and love into Islamic education within an educational setting fosters constructive social connections. This approach entails cultivating the capacity to empathize, provide assistance, and demonstrate concern for others, which is crucial in constructing a cohesive and affectionate society.⁵⁰ The principles of respect and love in Islamic education play a crucial role in shaping persons who possess not only profound religious knowledge but also exhibit ethical character, demonstrate compassion, and engage positively with diverse segments of society.

The author asserts that by prioritizing education that highlights the virtues of humility, contentment, reverence, and love, pupils can cherish their possessions, show respect toward others, and develop a profound reverence for religion and sacred spaces. This approach cultivates improved individual character and fosters a harmonious and courteous learning atmosphere. Therefore, an educational system incorporating these principles will contribute to developing a generation that possesses the qualities of resilience, modesty, and empathy, ultimately fostering a fair and cohesive society.⁵¹

The Dialectics of TGH. M. Najmuddin Makmun Culture-Based Preaching

By conserving historical legacies and *sunnah* traditions, TGH. M. Najmuddin's culture-based preaching has created a

⁴⁹ Aderibigbe et al., "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education," 3.

⁵⁰ Aderibigbe et al., 10.

⁵¹ See also Sulaiman Ismail et al., "Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Ḥalaqa Traditions," *Jurnal Pendidikan Islam* 10, no. 1 (June 18, 2024): 13–24, <https://doi.org/10.15575/jpi.v0i0.35124>; Fahrudin Fahrudin et al., "Exploring Students' Perspectives on Sufism and Tarekat in Islamic Education," *Jurnal Pendidikan Islam* 10, no. 1 (June 18, 2024): 1–12, <https://doi.org/10.15575/jpi.v10i1.33521>.

welcoming, tolerant preaching idea without infringing on the customs of the Sasak people. This strategy is realized as both transformational and adaptable. Adaptability is the capacity to change social norms and circumstances without losing one's individuality. Transformative refers to a change in a person's way of life that is gradual yet sufficient for them to lose track of it and the clash of the old and new customs to go unnoticed. There is no freedom to disparage the religion practiced by other people, either via harassment, weakening of doctrine, or through actions that cause social strife, such as those carried out by cults, to use the Abdulgani phrase.⁵²

In this study, the author provides an example of how the transformative technique is implemented by integrating the religious education curriculum with Sasak traditions and customs. Local Islamic schools incorporate teachings in the religious education curriculum emphasizing the significance of safeguarding historical Islamic sites, which are essential in Sasak customs. In addition, active community engagement explicitly illustrates a transformative strategy. Islamic educational institutions, such as Islamic boarding schools and madrasas, should organize monthly collaborative events involving students and parents. The objective is to enhance and fortify religious and cultural principles. This task entails cleaning religious establishments and nearby cultural landmarks.

Implementing the concrete adaptive strategy involves delivering sermons and lectures in local languages and utilizing cultural symbols recognizable to the Sasak people. For instance,

⁵² H. R Abdulgani, "The Dynamics of Islam in Indonesia in the Rise of the Islamic World of Today," *Studia Diplomatica* 33, no. 6 (1980): 693–99; Jeremy Menchik, "Productive Intolerance: Godly Nationalism in Indonesia," *Comparative Studies in Society and History* 56, no. 3 (2014): 591–621, <https://doi.org/10.1017/S0010417514000267>; Jones and Smith, "Ideology, Networks and Political Religion: Structure and Agency in Jemaah Islamiah's Small World."

the Sasak language employs specific phrases to elucidate Islamic teachings while including instances from the Sasak people's daily experiences to enhance the message's applicability to everyday life.

Hatred is not present in TGH. M. Najmuddin Makmun's sermon which is founded on culture. When hate speech occurs,⁵³ news about hate speech circulates,⁵⁴ hate speech occurs on campuses, and hate speech occurs through groups and megaphones.⁵⁵ He then preached the importance of *qaulan laiyyina* (soft speech) to the *Sasak* people of Lombok. To that end, the author found that the TGH. Compared to other scholars, M. Najmuddin Makmun's preaching model lies in the ability to perform textual dialectics to care for Islamic traditions and sites and strengthen the values of education as the indigeneity of Lombok community traditions and as an Islamic identity.

Sasak people of Lombok, who embrace, respect, and protect religious beliefs and customs, have lived in peace by maintaining historical places and caring for the sunnah traditions. Islam promotes tolerance, not intolerance, let alone causing disputes based on ethnicity as a consequence of dehumanizing positions in discussions regarding these differences. Therefore, these findings show that people can easily accept preaching as being humanistic and creating feelings of compassion, empathy, and kindness. On the other hand, using violence to spread the gospel will lead to

⁵³ Irawan, "Hate Speech Di Indonesia: Bahaya Dan Solusi Irawan," *Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 1 (2018): 1–17; Evan Simpson, "Responsibilities for Hateful Speech," *Legal Theory* 12, no. 2 (2006): 157–77, <https://doi.org/10.1017/S1352325206060277>.

⁵⁴ David Blanco-Herrero and Carlos Arcila Calderón, "Spread and Reception of Fake News Promoting Hate Speech against Migrants and Refugees in Social Media: Research Plan for the Doctoral Programme Education in the Knowledge Society," *ACM International Conference Proceeding Series*, 2019, 949–55, <https://doi.org/10.1145/3362789.3362842>.

⁵⁵ Clyde Spillenger, "Hate Speech, Group Libel, and 'Ford's Megaphone,'" *Law and Social Inquiry* 40, no. 4 (2015): 1058–66, <https://doi.org/10.1111/lsi.12162>.

hostility, callousness, intolerance, and possibly racial tensions and war.

Conclusion

This study demonstrates that TGH M. Najmuddin Makmun has merged Islamic preaching with a cultural perspective that prioritizes the conservation of local customs and Islamic historical landmarks in Lombok. By employing a culture-based preaching approach, TGH M. Najmuddin Makmun communicated Islamic principles while preserving and reinforcing the traditional heritage of the Sasak community. The educational principles advocated in his sermons, such as tolerance, humanism, perseverance, humility, and compassion, have effectively influenced the Sasak people to become more religious while valuing their traditional heritage. This preaching approach has demonstrated its efficacy in transforming individuals' viewpoints and conduct to cultivate greater tolerance and compassion.

However, this recent study has several limitations. The main focus of this research is on the culture-based preaching approach in the writings of TGH. M. Najmuddin Makmun only covers some of his contributions to the Islamization of Lombok society. Apart from that, this study does not explore broader ethnographic aspects related to the long-term impact of TGH. M. Najmuddin Makmun's preaching on the people of Lombok. The data used mainly comes from TGH's writings. M. Najmuddin Makmun and interviews with family members may include something other than the wider community's views.

For further research, this study recommends a more in-depth ethnographic study to understand the long-term impact of TGH. M. Najmuddin Makmun's preaching on the people of Lombok. Apart from that, there needs to be a more comprehensive study regarding other contributions from TGH. M. Najmuddin Makmun in social, educational, and religious aspects. Comparative research with other scholars in Indonesia who use culture-based preaching approaches can also provide insight into the effectiveness of this method in different contexts. Furthermore, the development of formal education programs that integrate the values of tolerance, humanity, perseverance, humility, and compassion, as taught by

TGH. M. Najmuddin Makmun can strengthen the social and religious foundations of society.

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