
RESEARCH ARTICLE

Towards a Culture of Tolerance: The Hadith Approach to Cultural Preaching

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ABSTRACT

This research aims to examine the activities of cultural approach in preaching as a solution to building tolerance. This is urgent in providing a solution to the highly intolerant social and religious life, which is very concerning in weaving the social ties of the nation. The role of community organizations such as Nahdlatul Ulama and Muhammadiyah in carrying out their social functions through cultural preaching approaches is significant. The understanding of cultural preaching among NU and Muhammadiyah is essentially the same as a preaching approach but differs in the preaching object. If cultural preaching among NU aligns with the social and cultural practices of the community, cultural preaching among Muhammadiyah is more about emphasizing the pure teachings of Islam. The implementation of cultural preaching among NU and Muhammadiyah has the same implementation process, which is direct cultural preaching that touches on aspects of the community, while cultural preaching is more about cooperation with government institutions.

KEYWORDS

Culture, cultural da'wah, hadith, preaching, NU, Muhammadiyah

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1. Introduction

Muhammad saw was sent as the last Prophet and Messenger for all of humanity. He was sent to the midst of the society in Mecca, whose cultural and religious conditions were not much different from the conditions of the societies faced by the previous Prophets. (Al-Khudari & Khattab, 1994) Cultural da'wah is positioned as a way of da'wah with a cultural approach. Culture, tradition, and customs that have taken root in the community are respected and packaged with Islamic values. (Ismatullah, 2015) Gradually, the community can abandon traditions that smell of superstition, innovation, and heresy with worship in accordance with the Qur'an and the sunnah of the Prophet.

When the Prophet was in Mecca, he faced a pluralistic society with a jahiliyyah culture. (Yahya, 2016) Therefore, the dynamics of spreading da'wah through three stages, namely the secret stage, the semi-secret stage, and then openly to the people of Mecca. Each of these stages has its own problems. During the secret phase, the Prophet faced threats from the Quraysh, who might have discovered the teachings he brought. Meanwhile, the number of followers of Islam was still very limited. During the semi-secret phase, the Prophet faced tough challenges, especially from his own family.

When the Prophet was in Medina, as a foremost caller to the teachings of Islam and as the head of state and government, he laid the foundation for the realization of a multicultural order. (Muhyiddin & safei, 2002) The steps taken by the Prophet in Medina were as follows: *First*, he established a mosque as the center of da'wah activities and a center for cultural development. *Second*, he united fellow Muslims (Muhajirin and Ansar) based on the religious bond without any distinction of status due to blood or tribe. *Third*, he invited all residents of Medina and its surroundings, regardless of their ancestry and religion, to build a national community order.

Reviewing the emergence of cultural da'wah movements in Indonesia cannot be separated from the dynamics of da'wah played by Community Organizations (Ormas) such as Muhammadiyah, Nahdlatul Ulama, Persis, the Indonesian Council of Da'wah (DDII), and Darud Dakwah wal Irsyad (DDI). (Haramain, 2021; Yahya, 2016) All of these have led to the dynamics of the spread of religion that culminate in cultural da'wah based on the thinking patterns and views of each community organization (Ormas) or other thinkers. The heterogeneity of human diversity, especially among the majority Muslim population in the unitary state of the Republic of Indonesia, is certainly positioned as the primary and first factor in instilling cultural da'wah values sourced from the Qur'an and hadith. (Haramain, 2014)

Cultural da'wah becomes a choice in the da'wah movement carried out by religious organizations to build tolerance among the cultural communities so that social and religious harmony can be established well. (Kurdi, 2019; Rosidi, 2021; Saleh et al., 2022) The implementation of cultural da'wah is based on one of the hadiths of the Prophet which states:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَا لِكَ أضعفُ الأيما ن . (رواه مسلم)

Translation: *Abu Sa'id al-Khudari narrated that the Prophet Muhammad PBUH said, "Whoever among you sees an evil, let him stop it with his hand. If he is unable, then with his tongue. And if he is unable, then with his heart, and that is the weakest of faith."* (Narrated by Muslim) (A. H. Muslim, 2006)

The above hadith serves as a basis for the notion that da'wah (Islamic propagation) must consider the culture and social reality of the place where it is conducted. (Ardiansyah & Firmansyah, 2021) Da'wah, as a movement of change, can be carried out through power (yadihi), literacy (lisanihi), and silent tolerance (qalbihi) as a basis for considering the multicultural society. This article will elaborate on the implementation of cultural da'wah as an approach to bring about a movement of change to create a tolerant society. This study will be conducted using a qualitative approach with sociological and normative theological analysis.

2. Literature Review

Dakwah is an essential part of religious life for believers. (Bungo, 2014; Haramain, 2022) In Islamic teachings, dakwah is a duty imposed by the religion on every follower, whether they are already practicing or not. Dakwah is a call or invitation to self-awareness or efforts to change a less desirable situation into a better and perfect one, both for individuals and society. (H. M. Amin, 2020)

Dakwah is a word full of meaning and is a sacred task that must be undertaken by every Muslim, both men and women. (Munfarida, 2016; Omar, 2004) Therefore, dakwah is an effort to liberate humanity fundamentally, which is the accumulation of faith manifested in the social and community activity system. Dakwah is carried out regularly to influence how individuals and socio-cultural realities feel, think, and act in order to realize Islamic teachings in all aspects of life.

The term cultural or culture refers to learned behavior that characterizes the total way of life of a particular society's members. Culture or civilization comes from society's customs. Culture means customs or something that has become a difficult habit to change. Culture can take physical or non-physical forms, such as clothing and norms in society. Therefore, culture has a theory, as follows: a) can be learned and observed; b) sourced from biological, environmental, psychological, and historical components of human existence; c) has a structure; d) can be broken down into various aspects; e) is dynamic; f) has variables; g) has provisions that can be analyzed by scientific methods; and h) is a tool for individuals to manage the total situation and add meaning.

Culture or culture consists of general values held in a human group; it is a set of norms, customs, values, and assumptions that direct the group's behavior. Culture can also influence an individual's values and beliefs. Culture, in the broad sense, is the entire system of human ideas, actions, and works of art in the context of community life that humans make their own through learning.

In anthropological literature, there are three terms that may be synonymous with cultural (culture), namely culture, civilization, and culture. The term culture comes from Latin, from the word cultural (its verb is colo, colere). The meaning of culture is to maintain, work on, or cultivate. Soemardjan and Soelaiman Soemardi define culture as all of society's works, feelings, and creations, works that produce technology and material culture needed by humans to master the surrounding nature so that its strength and results can be devoted to the needs of society. Thus, culture is essentially the work, feeling, creation, and aspirations of humans.

Heny Gustin Nuraeni and Muhammad Alfian quoted Edward B. Tylor's opinion, which explains that culture is a complex whole, which includes knowledge, beliefs, arts, morals, laws, customs, and other abilities that are acquired by an individual as a member of society.

Muhammad Arifin believes that cultural dakwah is dakwah carried out by following the local culture of the community with the aim of making the dakwah accepted in the community. Cultural dakwah can also be interpreted as: dakwah activities that pay attention to the potential and tendencies of human beings as cultural beings in a broader sense in order to produce a new culture

that is Islamic in nature, or dakwah activities that utilize local customs, traditions, arts, and culture in the process of achieving an Islamic way of life.

According to Abdul Munir Mulkhan, cultural dakwah is dakwah that is related to improvements in the cultural dimension of society. He believes that the issue of dakwah is a socio-cultural issue such as poverty, education, health, and welfare. Meanwhile, Samsul Munir Amin explains that cultural dakwah is the development of dakwah through cultural channels, through non-formal channels such as community development, culture, social, and other non-formal forms.

Cultural dakwah is the delivery of Islamic teachings to the good by paying attention to the potential and tendencies of human beings as cultural beings in a broader sense in order to realize a true Islamic society or dakwah activities that utilize local customs, traditions, arts, and culture that exist in society as a process towards an Islamic way of life. (Bensaid, 2013)

The cultural dakwah played by Muslim intellectuals has two main functions, namely, the upward function and the downward function. The function of cultural dakwah to the upper layer includes dakwah actions articulating the aspirations of the people (Muslims) towards power. This function is carried out because the people are unable to express their own aspirations and because the parliament is unable to fully articulate the aspirations of the people. (Mulyono, 2020) This type of cultural dakwah still emphasizes its position outside of power, does not intend to establish an Islamic state, and does not emphasize the Islamization of the state and government bureaucracy. The function of cultural dakwah to the upper layer is to study various tendencies of society that are changing towards modern-industrial as a strategic step in anticipating social changes.

The function of cultural dakwah is downward means the implementation of dakwah in the form of translating intellectual ideas at the upper level for Muslims and the general public to bring about social transformation by translating these ideas into operational concepts that can be done by the people. (Fauzia et al., 2022; Munir, 2021) The main thing in this function is the translator of religious sources (the Qur'an and Sunnah) as a way of life. This is not only formulated in terms of Islamic theology but in more operational social concepts. This cultural dakwah function is practical and takes the form of dakwah bil hal, which is mainly emphasized towards changing and improving the lives of poor communities. With these improvements, it is hoped that behavior that tends towards disbelief can be prevented.

Cultural preaching, or dakwah kultural, seeks to understand the potential and tendencies of human beings as cultural creatures, which means understanding ideas, customs, habits, values, norms, activity systems, symbols, and physical objects that have specific meanings and thrive in society. (S. M. Amin, 2022; Barmawi, 2016; Mala, 2020) Culture, which is the result of human creativity and imagination, such as beliefs, arts, and customs, is a product of human thought. Culture encompasses everything that humans produce by utilizing reason as a source of thought. It is everything that humans engineer from the natural potential of life values and the potential of nature to improve their quality of life. In reality, humans and culture are inseparable because humans are the source of culture, making culture impossible without humans. The relationship between humans, culture, and religion depends on how people take the basic values contained in culture and religion as an essential reference for living in society. (Ikhlas, 2022; Sumpena & Jamaludin, 2020) The relationship between culture and religion is viewed differently by experts: first, culture is part of a religion that influences how people view religion and culture. Culture is used as a realization of behavior in religion. Second, religion is part of the culture, and it is equated with myths, legends, or fables as part of the tradition of society. Religious values are articulated in various cultural forms, both in terms of the process and product.

A preacher seeks to understand the potential and tendencies of humans as cultural beings, which means understanding ideas, customs, habits, values, norms, activity systems, symbols, and physical objects that have specific meanings and thrive in society. (Dahlan, 2014; French, 2017) This understanding is framed by the perspective and value system of Islamic teachings that convey the message of mercy to all. Thus, cultural preaching emphasizes the dynamism of preaching. (Mukarom & Rosyidi, 2020; Usman, 2013) Cultural preaching does not mean preserving or justifying things that are superstitious, heretical, or based on myth, but rather it is a way of understanding and dealing with them using the approach of preaching. Cultural preaching is a method used to instill Islamic values in all dimensions of life by considering the potential and tendencies of humans as cultural creatures in a broad sense in order to realize a truly Islamic society. The concept of cultural preaching is that a preacher seeks to understand the potential and tendencies of humans as cultural creatures, which means understanding ideas, customs, habits, values, norms, activity systems, symbols, and physical objects that have specific meanings and thrive in society.

3. Methodology

The methodology for this study includes both literature review and field studies. The literature review involved an extensive search for relevant sources on the topic of the hadith approach to cultural preaching and the promotion of tolerance in Islam. These sources included books, articles, and other scholarly publications. The review was conducted in a systematic and thorough manner, using appropriate search terms and criteria for inclusion and exclusion.

In addition to the literature review, the study also involved fieldwork. This included interviews with scholars, imams, and other religious leaders who have experience with cultural preaching and promoting tolerance within their communities. The interviews

were conducted in a semi-structured format, with open-ended questions that allowed the participants to share their perspectives on the topic. The participants were selected based on their knowledge and experience in the field, as well as their willingness to participate in the study.

The data collected from the literature review and fieldwork were analyzed using a qualitative approach. This involved identifying themes and patterns in the data, as well as drawing connections and conclusions based on the findings. The analysis was guided by the research questions and objectives of the study and was conducted in a rigorous and systematic manner.

4. Results and Discussion

The implementation of cultural da'wah (Islamic outreach) in the NU and Muhammadiyah movements has been discussed in several sources. (Ihsani et al., 2021; Kadir et al., 2021; Khasanah, 2022; Koswara, 2020; Suhaimi & Raudhonah, 2020; Suherdiana & Muhaemin, 2018) According to Agus Muhsin (interviewed by the author), a member of the NU in Parepare, cultural da'wah is a form of Islamic outreach that invites people to Islam without neglecting the culture or customs of the society being targeted. Culture can be a potential resource that supports da'wah activities, as in the principle of al-'adah al-muhkamah. Usul Fiqh introduces culture as 'urf al-saliha (culture accepted by religion). Structural da'wah, on the other hand, is a structured da'wah activity carried out by the government or legally recognized religious institutions.

Hamdanah Said (interviewed by the author), the chairwoman of the Muslimat NU PC in Parepare, further explains that cultural da'wah emphasizes a cultural approach to Islam, which attempts to review the formal doctrinal relationship between Islam and politics or between Islam and the state. Cultural da'wah emphasizes how to introduce the universal goodness recognized by all humans without boundaries of space and time. In contrast, structural da'wah is a da'wah movement in which activists move to propagate Islamic teachings by utilizing existing social, political, and economic structures to make Islam an ideology of the state. Structural da'wah makes the state an important instrument in da'wah activities.

Therefore, cultural da'wah is accommodative to specific cultural values creatively without eliminating the substantial aspects of religion. Cultural da'wah empowers religious life based on specific values possessed by the targeted audience of the outreach. In contrast, structural da'wah utilizes power, bureaucracy, and political influence as a means to advocate for Islam.

According to Kaharuddin (interviewed by the author), an ordinary member of the NU, cultural da'wah involves the culture, customs, and habits of society and community (congregation). The content of da'wah is strongly influenced by the habits and culture of the society, particularly their way of practicing religion and affiliating with specific organizations, such as Muhammadiyah, NU, or other organizations. With cultural da'wah, preachers will undoubtedly convey evidence based on the understanding and way of practicing the religion of that society. In contrast, structural da'wah is a structured and organized da'wah with a specific goal. This da'wah is usually packaged and arranged in such a way that a preacher cannot deviate from the prescribed model. They cannot convey messages arbitrarily without adhering to the established concept of da'wah.

Based on the explanations provided by NU figures, it can be concluded that according to NU, cultural dakwah, especially in the city of Parepare, is dakwah that is conducted using a particular cultural approach that exists within a society (in this case, the Parepare city society), without eliminating the substantial teachings of religion. On the other hand, structural dakwah is dakwah that is conducted in a structured, orderly, or directed manner in accordance with a specific concept. Structural dakwah generally uses social, political, bureaucratic, and other approaches, so its scope is wider than that of cultural dakwah.

In the context of the Muhammadiyah organization, according to Qadaruddin Muhammad (interviewed by the author), one of the officials of Muhammadiyah Parepare, in his statement said: "Cultural dakwah is dakwah through a social-cultural approach, while structural dakwah is an activity that involves power in dakwah. Cultural dakwah is carried out based on the cultural values of society, while structural dakwah makes religion an ideology of the state."

According to Ramli (interviewed by the author), the head of the Muhammadiyah tarjih council in Parepare, cultural dakwah is dakwah through the implantation of Islamic values in society, considering culture (ideas, customs, habits, values, norms, activity systems, or symbols) to raise awareness of the attitudes, behavior, and ways of thinking of society in accordance with the Quran and Hadith. Meanwhile, structural dakwah is a formal and structured dakwah activity that uses power to change the social, political, and economic structures for the empowerment and development of the Islamic community.

According to Mahsyar Idris (interviewed by the author), a figure in the Muhammadiyah organization in Parepare, cultural dakwah is dakwah that is carried out using culture as a medium. Culture grows or originates from human creativity and thoughts, while religion is a revelation. Cultural dakwah combines guidance from revelation with traditional thinking that grows in society. In many ways, this can be categorized as dynamic teaching. On the other hand, structural dakwah is dakwah that is carried out through a social institution or social strata, whether in the political, economic, or social fields.

These explanations show that cultural dakwah, according to Muhammadiyah, is dakwah that uses media to instill Islamic values in society. Meanwhile, structural dakwah is dakwah that uses power to apply religious values in a structured and systematic manner.

Therefore, cultural and structural dakwah, according to NU and Muhammadiyah, are essentially aligned. In cultural dakwah, both use culture as an approach to building Islamic values in society. While in structural dakwah, both use a power approach to building and changing the religious and social order in society. (French, 2017; Perkasa, 2022; Said, 2012)

The cultural approach in dakwah carried out by Muhammadiyah and NU is essentially in line with the dakwah of the Prophet Muhammad, as evidenced in a hadith related to the Prophet Muhammad, allowing the people of Anshar to play music. The hadith is as follows:

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُذْرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ غَايِثَةَ، أَنَّ أَبَا بَكْرٍ، دَخَلَ عَلَيْهَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا يَوْمَ فِطْرِ أَوْ أَضْحَى، وَعِنْدَهَا قَبِيَّتَانِ تُغَيَّتَانِ يَمَّا تَقَادَفَتِ الْأَنْصَارُ يَوْمَ بُعَاثٍ، فَقَالَ أَبُو بَكْرٍ: مِرْمَاؤُ الشَّيْطَانِ؟ مَرَّتَيْنِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعْنَهُمَا يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَإِنَّ عِيدَنَا هَذَا الْيَوْمَ»

Translation: Narrated to me Muhammad bin al-Musanna, narrated to us Gundar, narrated to us Syu'bah from Hisyam from his father from A'ishah (may Allah be pleased with her) that Abu Bakr came to visit A'ishah while the Prophet (peace be upon him) was with her on the day of Eid al-Fitr or Eid al-Adha. At that time, two slave girls from the Ansar tribe who were captured during the Battle of Bu'ath were singing in front of A'ishah. Abu Bakr said, "Devil's flutes," and he said it twice. So the Prophet (peace be upon him) said, "Leave it, O Abu Bakr. Indeed, every community has a festival, and this day is our festival." (Al-Bukhari, 2001)

The above Hadith confirms that Prophet Muhammad did not disregard culture in his preaching. (Ardiansyah & Firmansyah, 2021; Hefni, 2017; Syafriani, 2018; Yahya, 2016) The Hadith narrates the story of Abu Bakr, who visited his daughter Aisha and heard two slave girls captured in the Battle of Bu'ath singing. He commented that their singing was the work of Satan. The Prophet then admonished him and stated that every community has its own celebrations, and that day happened to be the Islamic community's celebration. (Fikri, 2014; Siregar, 2016) This story demonstrates that the presence of Islam, as brought by the Prophet, was not meant to eliminate existing cultures, such as the two slave girls who enjoyed music.

Preaching using a cultural approach must be in line with the teachings of religion (the Quran and Hadith). Even though the Prophet allowed music (singing), as mentioned in the Hadith above, he also, at one point, prohibited/cursed a poet, as follows:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ النَّفْعِيُّ، حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ الْهَادِ، عَنْ يَحْيَى، مَوْلَى مُصْعَبِ بْنِ الرَّبِيعِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: بَيْنَمَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَرَجِ إِذْ عَرَضَ شَاعِرٌ يُنْشِدُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خُذُوا الشَّيْطَانَ، أَوْ أَمْسِكُوا الشَّيْطَانَ لِأَنَّ يَمْتَلِي جَوْفَ رَجُلٍ فَيَخَا خَيْرَ لَهُ مِنْ أَنْ يَمْتَلِي شِعْرًا»

Translation: Qutaibah bin Sa'id al-Saqafi narrated to us, Lais narrated to us from Ibn al-Had from Yuhannas (the slave of Mus'ab bin al-Zubair) from Abu Sa'id al-Khudri who said, "When we were walking with the Prophet (peace be upon him) in Arj, a poet suddenly came singing. So the Prophet (peace be upon him) said: "Catch that devil! Indeed, a stomach filled with vomit is better than a stomach filled with poetry (rhymes)." (Al-Bukhari, 2001)

In his commentary on the hadith, Imam al-Nawawi stated that the poet insulted/mockingly spoke of the Prophet Muhammad, which led to the Prophet's curse. Therefore, it can be understood that the Prophet's strong stance against the poet was due to the content of his poem, which was either useless or contained evil. Hence, music that contains evil or harmful content is forbidden in Islam.

The hadith narrated by Abu Sa'id al-Khudri presents the Prophet Muhammad's disapproval of poetry that contains insults or mockery towards him. This shows the importance of respecting the Prophet and avoiding any actions or words that could potentially harm him or offend the Muslim community. (Khairuddin, 2019; A. A. Muslim, n.d.; Noer, 2021)

Imam al-Nawawi's commentary on the hadith further emphasizes the negative impact of such poetry and highlights the importance of promoting beneficial and constructive speech. This is in line with Islamic principles that encourage positive contributions to society and discourage harmful behavior. (Jufri, 2016)

Applying this to the topic of music, it can be concluded that music that contains harmful or offensive content should be avoided in Islam. This includes lyrics that promote violence, vulgarity, or disrespect towards religious figures or beliefs. However, it should be noted that not all music is considered haram (forbidden) in Islam, as there are various forms of music that can have positive effects on individuals and communities. Ultimately, it is up to individuals to exercise good judgement and choose music that aligns with Islamic values and principles.

5. Conclusion

Based on the discussion provided before, it can be concluded that the understanding of cultural da'wah among NU and Muhammadiyah is essentially the same as an approach to da'wah but differs in the object of da'wah. If cultural da'wah among NU aligns with the social and cultural practices of the community, cultural da'wah among Muhammadiyah emphasizes the pure teachings of Islam by eradicating tuberculosis. The implementation of cultural da'wah in NU and Muhammadiyah involves a similar

process, namely cultural da'wah that directly touches on the community aspect, while cultural da'wah in Muhammadiyah is more collaborative with government institutions.

NU and Muhammadiyah are two of the largest Islamic organizations in Indonesia, with different backgrounds, histories, and characteristics. Despite their differences, both organizations are committed to spreading Islamic teachings and values through various approaches, including cultural da'wah. Cultural da'wah is an approach that aims to convey Islamic teachings through local culture and customs, making it more accessible and relevant to the local community.

NU and Muhammadiyah have different focuses in their cultural da'wah approach. NU emphasizes aligning Islamic teachings with local customs and practices, while Muhammadiyah prioritizes the eradication of tuberculosis as part of their cultural da'wah efforts. Nevertheless, both organizations share the same goal, which is to spread Islamic teachings and values through cultural da'wah.

The implementation of cultural da'wah in NU and Muhammadiyah involves direct involvement with the community. This includes organizing community events, engaging in social and cultural practices, and building relationships with the community. On the other hand, cultural da'wah in Muhammadiyah also involves collaboration with government institutions, such as health agencies, to achieve their goal of eradicating TBC.

In conclusion, while NU and Muhammadiyah have different focuses in their cultural da'wah approach, they share the same objective of spreading Islamic teachings and values through cultural da'wah. The implementation of cultural da'wah involves a direct approach to the community, as well as collaboration with government institutions to achieve their goals.

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