Da'wah and Democracy: Actualization of the Role of Religion in State Behavior

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ABSTRACT

*This study aims to analyze the role of da'wah as the actualization of the role of religion in democratic behavior. Specifically, the research is focused on exploring the actualization of Islamic values in democratic behavior in Indonesia. The researcher tries to describe the dimensions of state da'wah, especially its relation to democracy. This research was conducted with a qualitative approach through a literature study. The results show that the existence of a state (daula) in people's lives is an essential entity to build a collective moral order. The role of religion supports Islamic da'wah activism, which is carried out both with a cultural and structural approach. Islamic da'wah activities are carried out to control democratic behavior in the administration of a country's government. State da'wah activities are carried out to embody A*mar maruf nahi munkar. *Efforts to implement Islamic da'wah in applying the principles of state democracy must function as a social control over state administrators to always pay attention to the mandate of their leadership.*

Keywords: *democratic behavior; Islamic da'wah; the role of religion; country.*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis peran dakwah sebagai aktualisasi peran agama dalam perilaku berdemokrasi. Secara spesifik, penelitian difokuskan pada upaya menggali aktualisasi nilai Islam dalam perilaku demokrasi di Indonesia. Peneliti mencoba menguraikan dimensi dakwah kenegaraan, terutama kaitannya dengan demokrasi. Penelitian ini dilakukan dengan pendekatan kualitatif melalui studi kepustakaan. Hasil penelitian menunjukkan bahwa eksistensi sebuah negara (*daulah*) dalam kehidupan masyarakat menjadi entitas penting dalam upaya membangun tatanan moral secara kolektif. Peran agama menopang aktivisme dakwah Islam yang dilakukan baik dengan pendekatan kultural maupun struktural. Aktivitas dakwah Islam dilakukan sebagai upaya kontrol perilaku demokrasi dalam penyelenggaraan pemerintahan sebuah negara. Aktivitas dakwah kenegaraan dilakukan sebagai perwujudan *amar maruf nahi munkar*. Upaya pelaksaan dakwah Islam dalam penerapan prinsip-prinsip demokrasi bernegara harus difungsikan sebagai kontrol sosial terhadap penyelenggara negara agar senantiasa memperhatikan amanah kepemimpinan yang dimilikinya.

Kata Kunci : perilaku demokrasi; dakwah Islam; peran agama; negara.

INTRODUCTION

Inclinations, talents, professions, and others have influenced and colored one's attitudes and behavior. Insights that are owned will grow in various ways to give birth to human figures who can be helpful by providing positive benefits or otherwise providing harm by threats, damage, and injustice. This is a benchmark for the character that lives and grows in each individual from the past until now. The existence of religion makes people appear to do commendable things because religious teachings are not justified in doing despicable things, such as manipulatives, hypocrites, feudalists, and so on, which are contradictory to human values.

Humans are seen as idealistic creatures, have high ideals and unique minds. These ideas, ideals, and ideals are used to achieve and fulfill the needs of life, which are not only material but also oriented to something immaterial (Muthahhari, 2001). Humans consist of physical elements (body), spiritual (life), and lust (desire). In this case, humans have the privilege to weigh good-bad, right-wrong, deserved-inappropriate. Humans are creatures who are at the intersection between divine potential and the *syaithoniyyah* potential. Humans are neither angels nor demons. Humans have advantages over animals and plants. Therefore, his mind leads humans to be able to weigh things fairly (Hamka et al., 1983). This balancing process is practically carried out through religious teachings or doctrines that can balance between potential and desire, desire with heart and mind.

Etymologically, religion comes from the Sanskrit language; namely, a means no and gamma means chaotic. Religion is not chaotic and requires order, tranquility, orderliness, and peace. Another opinion says that religion comes from "a-religion." a means no, gamma means way. So religion means no way, which means that religion guides life (Roestandi, 1970). In Hinduism, the word religion comes from the root word "gama" which means to go. If given the prefix "a," it becomes "religion," which means coming. Thus, the word religion means arrival, then changes its meaning to *pramana*, which means measure and path (Ali, 1978).

As for terminology, religion is defined as all beliefs, both in God, gods, and so on, and holy teachings and obligations related to that belief. Rasjidi (1978) suggests several definitions of religion from non-Muslim scientists as follows:

First, Emile Durkheim, a French-born scholar whose book "Las Formes Elementaires de la Vie Relegieuese," provides an

understanding of religion as religion is an interdependent whole composed of beliefs and rites (faith and practices) related to sacred things, united adherents in a single community. Know as a Church (religion is a whole whose parts rely on one another, consisting of aqidah (belief) and worship, all of which are connected with sacred things and bind followers in a society which is called the Church); Second, Ogburn and Nimhoff, scholars from The Florida State University, define that religion is a system of belief, emotional attitudes, and practices through which a group of people attempts to cope with ultimate problems of human life. Creeds (beliefs), emotional attitudes, and practices used by a group of people to try to solve the "ultimate" problems in human life); and Third, Ludwig Feuerbach, in his book "Das Wasendes Christentum" puts forward the notion of religion as an imaginary projection (behind the light) about human needs and expectations (Rasjidi, 1978).

The view above can be understood that religion is only a belief bound in a group of people and is given one form of ritual activity as a transfer of feelings and thoughts. While the views and understanding of religion from Muslim scientists are as described below:

First, M. Hasbi Ash-Shidqi, in his book "The Nature of Islam and the Elements of Religion," quoted by Syahminan Zaini, gives the understanding that religion (ad-din) is a divine *dustur* (law) that Allah Almighty has brought as a guide. Life and human life in the natural world to achieve world glory and the afterlife peace; Second, M. Talib Thahir Abd. Mun'in, explained that religion is a regulation of God that encourages the soul of someone who has reason to hold that rule by his own will to achieve the goodness of life and happiness in the hereafter. Third, Abu A'la al-Maududi, in his book "Islamic Way of Life" edited by Altaf Gauhar, in his book "The Challenge of Islam" provides a formulation of religion as a comprehensive system of thought and action, which in Islamic terminology is called as ad-din a whole way of life (Rasjidi, 1978).

Sociologically, religion is not weighed from revelations from the outside world but is raised from concrete experiences or experiences around religion, which are collected from various sources of experience, both from the past and from current events. This shows that religion must be defined empirically. Sociological studies have never provided an evaluative definition of religion. It was not talking about the nature of

religion, the good or bad of religion, or the religions he was observing. The sociological perspective only provides a descriptive definition (describes what it is) reveals what is understood and experienced by its adherents (religious people) (Hendropuspito, 2000).

Humans know that religion is a belief system in God that is followed and believed by humans by constantly communicating and interacting with God. Therefore, the discussion in religion is about the existence of God (existence), the position of humans as servants of God, and the relationship between humans and God. The discussion about God and its relationship with humans is metaphysical, while humans as creatures and part of God's natural objects are included in the physics category (Bakhtiar, 1997).

Huston Smith suggests other, moresubtle ways not to take religion seriously. One way is to emphasize the importance of religion in human life at the personal, interactional, and communal levels. *Religion* is the driving force that motivates people to take specific actions. Practically, religion plays a role in fulfilling a sense of security, tranquility, and happiness in human life. Therefore, religion becomes an essential entity in human life to fulfill spiritual needs (Smith, 1995).

One's morals or character can exemplify the need for religion. If a person has an honest character and character, we feel reassured and confident that he has not done anything terrible. His moral actions are not caused by cause and effect but are based on the idea of permanent and permanent good. This parable shows that the religious dimension in human life can strengthen a person's knowledge, experience, awareness, and commitment to both himself and others (Bakhtiar, 1997). Religion provides peace, security, and happiness not only for its adherents but also impacts others who come into contact with it.

The national and state context views the role of religion as an integral part of building public awareness. In this case, people's behavior as citizens can be driven by their understanding of religious teaching. In other words, religion motivates citizens to display the attitudes, actions, and behaviors of the nation and state. The model for placing religion and the state can be categorized into three forms, namely integralist, secularistic, and symbiotic models (Haris, 2009). The first model views that religious teachings are comprehensive. Where to regulate individual and community life, including the aspects of the state. The second model views religion as a private sphere, while the state is a public sphere. Thus, the two cannot be combined and must not interfere. While the third model views that religion and the

state have different but inseparable authorities. Therefore, this model places religious teachings as an ethical foundation in the administration of a country.

One crucial aspect of state behavior is the attitude of deliberation or democracy. Democracy contains deliberation values that seek to lead humans to achieve prosperity. In this case, democratic behavior is related to the values and attitudes of balance, justice, equality, and upholding humanity. Universally, Al-Maududi and Moh. Natsir views that values in a democracy align with religious values, especially Islam (Udaedillah, 2008). Democracy is related to fulfilling people's rights in realizing their welfare. As religious teaching, Islam regulates human life to obtain prosperity and happiness both individually and communally (Choiriyah, 2011). Democracy regulates aspects related to the rights and obligations of the rulers and the people. The same is true in the teachings of Islam, which strictly regulates the rulers and the people.

Democracy is a system of government adopted by many countries in the world. In principle, democracy takes place based on the principle of popular sovereignty; government based on the consent of the governed; majority rule; minority rights; guarantee of human rights; free, fair, and honest elections; equality before the law; due process of law; constitutional government restrictions; social, economic, and political pluralism; values of tolerance, pragmatism, cooperation, and consensus (Basri, 2014). In another study, Hasan Basri (2014) views that this government system is not in line with Islam by exploring various historical and factual concepts. Because he views that democracy is an ideological tool of capitalism used to control the government and state processes in the world to carry out America's interests. Meanwhile, Islam is based on the regulation of state life, which is based on the divine law of *fiqrah* (concept) and *thariqah* (method) of implementation following divine law.

Rusdin Ahmad's research (2017) concludes that democracy in the state's life teaches the spirit of multiculturalism that prioritizes equality, agreement, and justice. In this case, democratic behavior rests on universal humanitarian awareness. Therefore, he views that democratic activities are based on the spirit of humanity, which in the doctrine of religious teachings is an essential aspect in placing humans. He considered that religious activities, such as Islamic da'wah, always put forward a democratic attitude and awareness of multiculturalism in religion, nation, and state life.

The polemic regarding the concept of democracy in the Islamic

perspective has been going on for a long time. In the context of Indonesia, this polemic relates to the formulation of the state's basis in the early days of its independence. Among the founders of the Indonesian people, there are different opinions in establishing religious teachings, especially Islam, as the basis of the state. The Jakarta Charter (Jakarta Charter) is a monumental historical fact that shows the existence of this polemic. Although in the end, this discourse negotiation ended with the stipulation of Pancasila as the basis of the state, democracy as the system of state administration, and religious teachings as the underlying doctrine of state administration. Suppose you look at the role model of religion and the state. In that case, Indonesia is seen as applying a symbiotic model that does not firmly make the state the basis of the state and, at the same time, does not separate religion in state affairs.

This study attempts to analyze the role of religion in the state dimension. Specifically, the research focuses on exploring the actualization of Islamic values in democratic behavior in Indonesia. The researcher tries to describe the dimensions of state da'wah, especially its relation to democracy. In this case, the research was conducted by digging into the literature on the reality of state da'wah, which places democratic behavior as the value of Islamic da'wah.

This research was conducted with a qualitative approach through a literature study. The research subject is democratic behavior related to religious understanding as a point of view in actualizing the value of da'wah. The object of his research is related to the role of religion and the theology of democracy from an Islamic perspective. The research was conducted by exploring primary relevant sources related to religion and democratic theology from an Islamic perspective. Furthermore, the research tries to contextualize it in Islamic da'wah activities to strengthen theological and sociological narratives in the dimensions of da'wah, both mercy, and grace.

RESULT AND DISCUSSION

Theology of Democracy in Islamic Perspective

Etymologically, *theology* comes from the word *theos,* which means God, and *logos* which means knowledge. In simple terms, *theology* is defined as the science of divinity (Habeyb, 1981). Meanwhile, *democracy* in the KBBI (Big Indonesian Dictionary) is defined as the people's government, a form of state government that all the people govern through representatives (Poerwadarminta, 1985). Democratic theology aims to build a sovereign

nation and state with a deliberation life order that refers to the values of belief and divinity.

Indonesia is a country with a government from the people. The fundamental thing in understanding the nature and form of democracy in an Islamic perspective is the element of deliberation (Poerwadarminta, 1985). In a historical review, after the death of the prophet Muhammad SAW among the figures or friends began to feel anxious about who the successor to the leadership of the Muslims would be. Dynamically, the friends expressed their views and ideas. The diversity of views and thoughts gave birth to consensus through a process of deliberation. A deliberation is a tangible form of behavior that has been enshrined in the history of the caliphate by determining the attitude and statement (*bai'at*) of giving trust to the friend and father-in-law of the Prophet Muhammad, namely Abu Bakr As-Shidiq, to become the first caliph to continue the legacy of Muslim leadership.

Although the mandate was given to Abu Bakr as-Shidiq, the policy line that was carried out was with one goal, namely a political line that was in line with the teachings of Allah SWT. This policy was carried out as a mandate and continued the pattern of policies carried out by the Prophet (Hasjmy, 1984). Efforts to improve and form the people are carried out by carrying out Allah's commands and leaving forbidden. Although, in practice, the da'wah effort in shaping the personality of society and the state has not been fully achieved, slowly, the da'wah efforts have succeeded in changing the mindset of Muslims in placing state activities as part of the process of devotion to Allah SWT.

Fazlur Rahman explained that the Muslims needed at least two to three centuries to perfect the theological, moral-legal, and political systems. Henceforth, managing it through a colossally controlled education system in shaping the orientation and ethos of the Muslim community. This effort is carried out systematically so that the management process runs effectively to instill a mindset and mentality as an embodiment of the values of Islamic teachings (Rahman, 1985). In the context of the state, democratic theology becomes the hope and desire of the people who live in a democratic nation and state. This becomes the foundation in the leadership regeneration process following the teachings of Allah SWT. The mandate in carrying out the duties and obligations must be carried out fairly in building the nation and state. Such behavior, of course, must be ideally based on the guidance of religious teachings.

Yusuf Musa (1990) sees that from an Islamic perspective, the authority of a leader who can be accepted and recognized by the community is a leader who seeks to implement religious law, justice, and political regulation following Allah's commands. However, if he cannot function properly, then the Muslims must free him from the hands of those who control him and eliminate the causes so that he can carry out the duties of a caliph. If a leader has been chosen, all affairs (government) must be submitted to him without being hindered except giving him advice when deemed necessary and helping him when he asks.

This is so that he can fully carry out all the interests assigned to him handle all the people's problems and all the obligations that are his responsibility (Musa, 1990). A leader follows the will of society. He can always observe the course of society and can feel the dynamics that take place in it. He is expected to formulate the feelings and desires of the community and generate the community's desire to improve less favorable conditions (Soekanto, 1991).

The political perspective views that a collective, holistic, and organizational society often results in conservatism and totalitarianism. The independent role of individuals, groups, or parties who intend to fight for social change is opposed or suspected. Society is not controlled by the principle of human free will but by the dynamics of its laws (Veeger, 1993). Thus it is clear that basically, people who live and live in a country do not have too many demands on leaders. The most important thing is to feel safe and calm without anxiety and fear. This is what the community members miss for the people they have given their mandate to to run it well.

The state continues human desire as a social space between one person and another. This is done in order to perfect all the necessities of life. The more comprehensive human association, the more needs, the greater the need for a country that will protect and maintain the safety of its life (Samidjo, 1986). According to Mohammad Natsir, state affairs are the rules relating to the *muamalah* of fellow-creatures, which are given the outline in the form of rules relating to one's rights and obligations towards society and the rights and obligations of society towards oneself (Natsir, 1973).

Those who manage the state are responsible for their people so that their lives are guaranteed good in the form of security, tranquility, and comfort in the state (Raja, 1997). In the state's life, it is necessary to know

that among various ethnic groups, nations, customs, and cultures, it also includes issues of belief and belief or religion. Because the people who live in a country are plural societies with such diversity, in this case, the handling of religious diversity, the affirmation of state authority is reflected in the management of religion which includes arrangements from the side of the constitution, laws, judicial system, to the regulation of the mass media (Aziz, 2009). This explanation shows that the state's responsibility is to protect all its citizens, as the rules and regulations were made during the time of the Prophet Muhammad (Ahmad, 1993).

Maryam Jamilah (1995) asserts that the prophet Muhammad SAW predicted that Muslims would imitate the Jews and Christians in many aspects of their lives before the Day of Judgment. That prediction has been proven. A clear example is that Muslims imitate infidels who are willing to replace the universal concept of *ukhuwah Islamiyah* that transcends geographical, skin color, and linguistic boundaries with the concept of nationalism. The development of nationalism is seen as damaging the solidarity of the Islamic community in the world. In fact, in its development, an idea emerged that narrated the tendency of Islamic nationalism. Therefore, according to Al-Maududi, if an *ummah* correctly fulfills its duty of witnessing the truth, those who do not heed it and these people will be held accountable for their actions. However, if the ummah neglects her duties or gives false testimony, she has the right to be tortured or punished more severely than these people. The people will be held accountable for their wrong actions and their evil deeds (Maududi, 1991).

Although the term democracy has developed since ancient times in Greece, this system of government continues to develop along with the complexity of the interaction between the state and society. Thus, it continues to bring up new development ideas in the context of the administration of a country's government. This includes adjusting the democratic system following local wisdom that develops in a country. The process of accommodation of theological values of democracy is carried out as an integral part of political da'wah, which is oriented towards the realization of Islamic values in the state order.

The plurality and multiculturality of society in the context of the state is a challenge in efforts to build and apply the principles of Islamic universality (Ahmad, 2017). In this case, the embodiment of the order of Islamic values within the scope of the state must be able to accommodate the diversity of society based on differences in ethnicity, culture,

educational background, social status, economic conditions, political tendencies, and even beliefs. Historically, the Medina Charter is a monumental constitution that displays adaptive and accommodative values in building a universal social order. The peace negotiations or negotiations in the Medina Charter show the methodological intelligence of the Prophet's da'wah in binding the unity of a pluralistic and multicultural society. The values of equality, humanity, independence, and togetherness bound transcendentally based on consensus color the activities of the Da'wah of Rasulullah Saw (Rustandi & Sahidin, 2019).

Based on an in-depth exploration of the concepts of *the ummah, qaum, qabilah*, and *syu'ub* in the Qur'an, the state (*daulah*) is the culmination of the institutional model of human community interaction in the growth and development movement of society (Syahrur, 2003). The state administration system must lead to efforts that bring the implementation and realization of Islamic teachings closer together. State institutions become organizations that have the authority to legitimize the application of Islamic law with a state structural approach. Therefore, in the context of da'wah, as stated by al-Bayanuni, da'wah activities both on an individual and state scale include three things, namely the delivery of Islamic teachings to all humans (*tabligh*), understanding (*ta'lim/tazkiah*), to the application (*tathbiq*) in the problems of human life (Al-Bayanuni, 1993; Rachmawati, 2017).

The Islamic perspective views that democracy as a system of government is compiled in one unit which contains three main elements, namely: (1) equality, as stated in the letter al-Hujurat verse 13; (2) personal responsibility, which is stated in the letter ath-Thur verse 2 and an-Najm verse 38; and (3) the enforcement of the law based on the shura and based on clear and indiscriminate legislation that has been stated in the letter al-Maidah verse 8. The principle of deliberation in all life is stated in the Ash-Shura verse 38, Ath-Thalaq verse 6, and Ali-Imran verse 159 (Shihab, 2011). In the Indonesian context, da'wah towards democracy is faced with moral problems related to the principle of leadership responsibility. Where the democratic system requires the empowerment of the people and systemic accountability, government administration (rulers) must display moral attitudes responsible for the mandate of their leadership (Latif, 2012; Rachmawati, 2017).

Efforts to implement Islamic da'wah in applying the principles of state democracy must function as a social control over state administrators

to always pay attention to the mandate of their leadership. Theologically, Islamic da'wah is the obligation of every Muslim in various spheres of life activities. Sociologically, Islamic da'wah is positioned as a horizontal effort to realize an order of community interaction based on the principles of morality following Islamic teachings. Therefore, state life is part of the scope of actualization of Islamic teachings, which must be ensured to apply the principles of Islamic teachings in achieving public welfare. The existence of the daulah becomes a strategic space in efforts to convey (*tabligh*), understanding (*ta'lim*), and the formation (*tathbiq*) of an Islamic social order.

The Role of Religion and Accommodation of Islamic Da'wah in State Life

Humans recognize that the role of religion for them is significant because in religious teachings, what he wants and wants to achieve is happiness, both worldly and hereafter. Every religion teaches this to its adherents. Therefore, in carrying out their duties and responsibilities, humans try to organize their lives and place religious teachings as the way of life.

Religion plays a role in strengthening its adherents' knowledge, experience, awareness, and commitment (Rustandi, 2020). This is done by implementing religious teachings, both ritualistic and related to spirituality. As a way of life, religion seeks to regulate the lives of its adherents so that they are orderly and not chaotic. In this case, religion keeps its adherents away from harmful and destructive traits that can destroy their lives. This arrangement is carried out in the personal, interactional, and communal spheres of life (Abu Bakar et al., 1993).

Religion fulfills human psychic needs to feel safe, calm, and happy. Religion controls human rationality so as not to get lost in engineering life in the world. Religion also directs the human mind to prove the existence of divinity through this universe of life. Practically, religion functions as a guide that guides and directs human desires both cognitively and affectively. In this case, no matter how high a person's knowledge is, if he is not religious, his knowledge may be used to seek his pleasure and profit without paying attention to the interests of others. Because the more intelligent he is, the more innovative he is at tricking or deceiving people (Daradjat, 1982). Whereas in every religion, there are teachings and orders that must be obeyed and maintained (Smith, 1995).

The Hindu religious perspective displays five beliefs and beliefs

called *pancasradha*. *Pancasradha* is the fundamental belief of Hindus. The five beliefs are (1) *Widhi Tattwa*, which means believing in God Almighty and all its aspects; (2) *Atma Tattwa*, which means believing in the existence of a soul in every being; (3) *Karmaphala Tattwa*, which means believing in the law of cause and effect in every action; (4) *Punarbhawa Tattwa*, which means believing in the process of rebirth (reincarnation); and (5) *Moksa Tattwa*, which means believing that the highest happiness is the ultimate goal of human beings (Roham, 1992).

The teachings of Hinduism are based on holy books or religious scriptures compiled over a very long period and centuries. It contains religious-spiritual values and guidance in life on the path of *dharma*. Among this sacred literature are the oldest and most complete Vedas, followed by the Upanishads as the primary literature, which is very important in studying Hindu philosophy. Other works of literature that become essential foundations in Hindu teachings are *Tantra*, *Religion*, and *Puranas* and the two *Itihasas* (epics), namely the *Ramayana* and the *Mahabharata*. The *Bhagavadgita* teaches in the *Mahabharata*, is a widely studied literature, and is often referred to as a summary of the Vedas. Hinduism includes many aspects of religion, traditions, guidelines for life, and sects or sects. Hindus believe in the power of the Almighty, which is called *Brahman*, and worship Brahma, Vishnu, or Shiva as the embodiment of Brahman in carrying out its functions as creator, preserver, and dissolving agent of the universe.

In the view of Hinduism, there are several things that humans want. First, we want that to exist. Everyone wants to exist more than not exist. Usually, no one wants to die. Second, we want to know. We want to be aware of something. Humans have an insatiable curiosity. Whether he is a scientist researching the secrets of nature, a businessman skimming the morning newspaper, a teenager, an older man, or even an adult human being, all of us have an insatiable curiosity. Third, what humans seek is happiness, a set of feelings whose primary impulse is the opposite of hopelessness, futility, and boredom (Smith, 1995).

From a Buddhist perspective, stating that salvation can be enjoyed after death is a speculative view. According to the Buddhist view, Salvation must be based on reason and experience, as G.P. Malalasekera (in Roham, 1992) that Buddhism is empirical and antimetaphysical teaching and cannot accept something that cannot be experienced by reason or the five senses. Salvation or freedom can be achieved in our life as humans. This freedom

is also known by the person concerned, as the Buddha said in the *Parinibbana Sutta* concerning the Bhikkhu Salba:

> O, Ananda, by eliminating the defilements during his lifetime, has attained inner liberation from taints, has attained liberation through wisdom, and has been understood and realized by himself. In order to attain liberation or salvation, the Buddha has shown a path that everyone can follow. By following this indicated path, we can attain holiness in this very life.

Judaism, Christianity, and Islam are seen as divine religions that teach monotheism. Islam has existed since the first human Adam and his descendants. Since then, Islam has become the religion of Allah, with His Messengers coming to humans one after another. In other words, all nations have been sent by Allah's Apostle to them. Torah, Zabur, Bible, and Al-Quran are holy books as tangible evidence. Both the Apostles and Prophets of Allah, as well as the holy books in them, contain the mission of monotheism, namely; (1) Teaching that Allah is One (*Aqidah*); (2) Teaching the *Shari'ah*, strengthening each other according to the conditions of the times, situations, accentuation, and variations of the local people; and (3) teach and purify morals, both towards fellow human beings, towards nature and towards khaliqul nature itself (*Ihsan*) (Roham, 1992).

Humans are inspired and given by Allah SWT the potential of religion in each individual. The potential of that religion was attached to him before he was born until he left this world. Even religious teachings are reminded that each individual will be held accountable while living in this world on the Day of Judgment. In the sense of Islam, as explained by M. Natsir, religion is not merely what is called daily worship, such as prayer and fasting. However, according to the meaning of Islam, religion covers all the rules, hudud-hudud (limits) in *muamalah* (association) according to the lines that have been set by Islam (Natsir, 1973).

The potential of religion is also expected to create and give birth to individuals who have piety. Piety, in various aspects, is not only able to carry out religious orders but is also able to practice these religious teachings in daily life. After realizing individual piety, collective or congregational piety will naturally grow. Humans as caliphs on earth have been equipped with various potentials. By developing this potential, humans are expected to carry out their duties as servants of Allah and the caliph of Allah. With this religious potential, humans know and believe in the existence of God. God's knowledge and acknowledgment have been

firmly embedded like every human being (Sururin, 2004). In the course of history, humans have developed their knowledge of things that exist and of things that should exist. In other words, he also develops a moral consciousness gradually (Veeger, 1993).

The existence of religion also gives energy to all levels of society to play a role in carrying out social services, such as involvement in alleviating poverty, crime, and so on, which is better known as PEKAT (Community Disease). Soerjono Soekanto (1991) explains that inequalities are considered a social problem by the community depending on the social value system of the community. However, some problems faced by the community are almost the same. For example, poverty, crime, family disorganization, problems of the younger generation in modern society, war, population problems, environmental problems, and bureaucracy (Soekanto, 1991).

In the world of bureaucracy, there are also human characters and attitudes that are contrary to religious teachings, such as corruption, collusion, and nepotism. Corruption, collusion, and nepotism are carried out consciously. There may be external influences (extrinsic motives). However, what is clear is that the internal drive of the actor (intrinsic motive) is seen as more dominant. The source is a feeling of dissatisfaction with the existing conditions, wanting to have something that you do not have. This kind of encouragement will breed greed (Rakhmat, 2011). Meanwhile, someone who believes in and has the potential of religion can ideally guard and protect himself from all possibilities that can plunge him into doing something contrary to religious teachings.

The perspective of religious teachings shows that every religious teaching requires its adherents to have an orderly life. Where religious teachings encourage adherents to act positively to get prosperity and happiness both in this world and in the hereafter. Religion acts as a driving force for its adherents to prioritize the implementation of goodness in various aspects of their lives. This kindness is carried out both in fulfilling individual and collective needs related to the interests of many people.

According to Muhamad Syahrur (2000), in the perspective of Islamic teachings, he views that the treatise revealed by Allah SWT through the prophet Muhammad SAW contains at least three parts, namely: first, relating to religious symbols which consist of ritualistic-*ta'abudi* commands. This kind of rule is transcendental and eternal beyond social space, history, and power; second, related to the values and code of ethics *(al-mi'yar al-*

akhlaqy au al-maatsal al-ulya). This rule is universal and inherently a part of society, and third, relating to hudud or law. This rule contains regulations for life, both public and civil law (Haris, 2009).

The role of religion supports Islamic da'wah activism, which is carried out both with a cultural and structural approach. The dynamics of the people take place along with the development of human civilization. In this case, the spread of the message of Islam rests on the role of the Prophet Muhammad as both an apostle and a prophet. As an apostle, Muhammad saw the mandate to convey the message of Islam in a normative and ethical manner. The truth of the treatise he brought was supported by solid evidence from Allah in the form of miracles. In the dimension of da'wah, this role is related to the aspect of the message, which shows the effort to convey Islamic messages in a transmissive and disseminative way. As a prophet, Muhammad SAW conveyed the message of Islam through a methodological approach and framework with a dimension of mercy where Islam is conveyed as an effort to realize the order of Islamic values in the scope of people's lives both at the individual and communal levels (Kusnawan, 2009; Rustandi & Hanifah, 2019).

The existence of a state (*daulah*) in people's lives becomes an essential entity in the effort to build a collective moral order. The state is seen as the pinnacle of the institutional model of human community interaction in the growth and development of society (Shahrur, 2003). The administration of government in a country should pay attention to the fundamental aspects related to the maintenance of the values of the Islamic message. In this case, democracy in the view of Islam is seen as essential to maintain the *maqosid* of sharia, such as *hifdzuddin* (religion), *hifzulmaal* (wealth), *hifzunnafs* (soul), *hifzunnasl* (gene ration of descendants), and *hifzil 'irdh* (maintaining honor), as well as its relation to voting. leaders (Subakti, Kamalludin, & Anggrayni, 2021).

Islamic da'wah activities are carried out to control democratic behavior in the administration of a country's government. In this case, state da'wah activities are carried out as a manifestation of *amar maruf nahi munkar*, which functions as social control (Choiriyah, 2011). As a unitary state with a majority Muslim population, Indonesia needs to accommodate the role of Islamic da'wah in the democratic process (Rachmawati, 2017). Historically, the history of Indonesia and Islam shows that there are significant cultural resources for democracy. In this case, the religious order legitimizes the behavior of state democracy in the aspect of strengthening

collective awareness in a plural and multicultural society (Hefner, 2000). In the context of Indonesia, religion plays a symbiotic role in carrying out checks and balances in the democratic process.

CONCLUSION

Having positive behavior in the life of the nation and state needs to be instilled in every individual. The comfort and tranquility of life will be felt if they have commendable traits, mutual respect, and mutual respect, even though they have different cultures, languages, customs, and religions. A democratic country proves a vital harmony and compatibility of society to build the nation and state to be dignified and equal to other countries.

That belief will encourage it to manifest in behavior, where each individual shows obedience to his Lord and obeys all the rules that have been outlined. Obedience and submission based on belief certainly give birth to the inner peace of society and its citizens. This will be achieved if the ego of power is minimized and not arbitrary in carrying out its functions both in the role as citizens and for those given the mandate to carry out their duties as state leaders. The administration of state life must be carried out in a reasonable, trustworthy, fair, and wise manner.

The existence of a state (*daulah*) in people's lives becomes an essential entity to build a collective moral order. The role of religion supports Islamic da'wah activism, which is carried out both with a cultural and structural approach. Islamic da'wah activities are carried out to control democratic behavior in the administration of a country's government. In this case, state da'wah activities are carried out as the embodiment of *amar maruf nahi munkar*.

Efforts to implement Islamic da'wah in applying the principles of state democracy must function as a social control over state administrators to always pay attention to the mandate of their leadership. Theologically, Islamic da'wah is the obligation of every Muslim in various spheres of life activities. Sociologically, Islamic da'wah is positioned as a horizontal effort to realize an order of community interaction based on the principles of morality following Islamic teachings. Therefore, state life is part of the scope of actualization of Islamic teachings, which must be ensured to apply the principles of Islamic teachings in achieving public welfare. The existence of the daulah becomes a strategic space in efforts to convey (*tabligh*), understanding *(ta'lim)*, and the formation (*tathbiq*) of an Islamic social order.

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