



Contextualization of Da'wah based on the Civil Society Concept in Kroya

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ABSTRACT

This paper is motivated by the concept of Dakwah carried out by Rasulullah SAW as the basis for building independence, openness, freedom, mutual respect, and religious pluralism. This study aims to present the concept of da'wah based on civil society in Kroya District. The research focused on three villages: Bajing, Karangmangu, and Ayamalas Villages. This type of research is descriptive qualitative using a phenomenological approach, collecting data using participant interview techniques, observation, and documentation. The results of the study concluded that in Kroya Subdistrict, the concept of civil society (civil society) had been applied in preaching. This can be seen as adjustments and compromises between civil society and the government in social and economic matters. The phenomenon of civil society in Kroya is implemented in the form of (1) independence in managing its social groups; (2) there is freedom and focus on community participation as subjects in managing their social groups so that there is no monopoly and intervention from the government; (3) cooperation in creating a healthy and conducive environment; and (4) religious pluralism. The implications of this research are expected to be an alternative solution for preachers so they can practice the concept of civil society in society in dealing with social, economic, and religious plurality problems.

Keywords: Da'wah; civil society; freedom; participation; religious pluralism.

INTRODUCTION

Da'wah is defined as an effort to call on people to behave well and commendably and to avoid bad behavior from a society that is not good enough to lead to a better society (Ridwan & Hanifah, 2019; Dewi et al., 2021). Good social order will be realized if the community relations are mutually respectful, open to each other, and respect each other's differences, an independent and egalitarian society during a heterogeneous society. The Prophet Muhammad SAW initiated this type of da'wah during heterogeneous Arab or Medinan society. Therefore the da'wah carried out

by the Prophet Muhammad SAW in creating a society with the same dignity, dignity, and human rights are called civil society (Pasaribu, 2013; Rustandi, 2022). The city of Medina is in line with the word tamaddun, which means civilized, because the city of Medina is a symbol of civilization, not as a "din" or religion as the Islamic ideal is to create a society that has high civilization (Khotimah, 2014). As an example for humanity, the Prophet Muhammad has set an example to embody the spirit of divinity in the One and Only God, which is implemented in social life, religious plurality, and political pluralism (Ilma, 2020).

Civil society is termed civil society because it has the same meaning, namely a cultured society, civic society, and civil society, that is, a society that already has an advanced civilization. Civil society is seen as an area of social life that guarantees the continuity of life and action independently, not dependent on material life conditions, and not influenced by political groups. However, it contains free communication transactions carried out by community members. Although it has different meanings, the substance is in common: civil society is an area of community life that resides in the state and local communities where people have diverse strengths and are independent communities (Rahman et al., 2020).

Islam, as a religion of da'wah that invites its people towards the values of humanism and rahmatan Lil Alamin, can accommodate the presence of civil society. Moreover, Islam is a universal religion whose teachings cover all aspects of life, including the teachings of civil society. Even so, some Muslims have different views from each other, causing the concept of civil society not to work well (Kohar et al., 2022).

In Indonesia, according to Hikam (1996), civil society is seen as an area of social life that guarantees the continuation of life and action independently, not dependent on material life conditions, not influenced by political groups, but containing free communication transactions carried out by members of the community. Even though it has different meanings and there are obstacles in its implementation (Parmudi, 2017), the substance has similarities in that civil society is an area of people's lives that resides in the state and local communities where people have diverse strengths and are independent communities. Civil society provides two choices of an autocratic and centralistic political system or anarchic politics: conflict and disintegration.

Nevertheless, some Muslims have different views from one another, causing the concept of civil society not to work well. Groups that do not

accept the concept of civil society, in general, are groups from fundamental circles. They think Islam is a universal and comprehensive religion whose teachings cover all aspects of life, including civil society, so there is no need for a separate concept of civil society. Moreover, civil society is a concept born in the West, so for this group, it should not be used as a system that is adhered to in society. However, for modernist groups, civil society is considered a group of political societies that obey the law, maintain brotherhood, tolerate, and provide freedom of religion.

Different views impact the implementation and contextualization of different civil society da'wah. Those who refuse do not want to implement civil society, even considering it far-fetched. Those who accept it then implement it because it is considered not contrary to Islam and has been used, especially in matters of religion, to maintain brotherhood, be tolerant and provide freedom in religion and carry out their religion and beliefs without any pressure from other parties (Argenti, 2017).

In Indonesia, civil society is considered the idea of society fighting against the new order and the government, so people are skeptical about being able to implement it. Especially people who have not built a solid democratic system and high self-reliance. Yogyakarta is no exception, which has dared to exercise independence in managing its own country from the Central Government. Along with the development of public awareness in various places and the increasing difficulty for the government to control and control the order of people's lives, people are trying to be independent in solving various problems. Not only in big cities, but also in small towns this problem appears. This is what the Kroya community wants to build.

The results of research conducted by Argenti entitled Civil Society and Muhammadiyah Moral Politics explain that the birth of social organizations, including Muhammadiyah, is the basis for the formation of civil society (Argenti, 2017). Masroer et al., entitled in their research entitled Discourse on Civil Society (Civil Society in Indonesia), explained that the existence of civil society is marked by democracy as evidenced by the emergence of social institutions outside the state. The concept of civil society needs to be understood collectively to be contextualized proportionally because civil society is a vision of social life as a counterweight to state domination, the system within the state, and a shared understanding of civil society. Therefore, socialization and implementation of civil society ideas are necessary (Masroer et al., 2016).

Wan [Asrida et al.'s research](#) entitled Civil Society, Democracy and Democratization that civil society has implications for democratization which can bring about a change from authorization to consolidation as a counterbalance to the state, defending the interests of society and influencing government policies for the benefit of society ([Asrida et al., 2021](#)). Because of this, according to the results of research conducted by [Ikhsan Ghozali](#) on the Role of Da'i in Overcoming Problems of Contemporary Da'wah that da'wah should pay attention to the needs and conditions of society which is actualized in programs based on the needs of the community to carry out balance, provide liberation, solutions to proselytizing problems to realize better and civilized society ([Ghozali, 2018](#)). It is in this regard that this article intends to describe the da'wah activities carried out in Kroya to describe the practice of civil society ideas in solving problems in society which have indirectly accepted the concept of civil society and implemented it as the basis of preaching in social life which can be described in their lives amid - amidst the problems of society and the diversity of religious adherents.

In Kroya District, there are 12 villages, and there are three villages which can be seen from the description of their lives that have contextualized da'wah based on civil society, one of which can be seen in the life of religious pluralism, namely the village of Ayamalas, Bajing and Karangmangu Villages. In Kroya, all adherents of Islam, Catholics, Protestants, Hindu, Buddhists, and others exist. The adherents live in harmony, as evidenced by those who live side by side, both at home and in places of worship, but do not show any competition or clash in religion. Live in harmony, respect each other's differences, be tolerant and work together according to their respective roles and functions.

The economic dynamics also appear in each profession. For farmers, it is not seen between rich and poor farmers exploit by placing the poor unfairly. Likewise, in Kroya, there are entire religious organizations, both Nahdhaul ulama, Muhammadiyah, LDII, Majelis Tafsir al-Qur'an (MTA), Parisada Hindu Dharma (PHDI), Majelis Buddhayana Indonesia (MBI), Youth Organizations (Karang Taruna), Association The Indonesian Pentecostal Church (PGPI) in Kroya District, the Indonesian Church Fellowship (PGI) in Kroya District, and Non-Governmental Organizations (NGOs). The organization is freely and independently run by organizational administrators, able to independently manage and manage the organization without intervention from the government and other

organizations (Interview, 2019).

This research was conducted to analyze the application of the concept of da'wah based on civil society. The research was conducted qualitatively through a phenomenological approach. Data were collected by observing the social reality of the diversity of the Kroya community, especially in three villages (Bajing, Karangmangu, and Ayamalas), participatory interviews with several religious and community leaders who were seen as representing socio-religious plurality, and documentation by accessing some relevant data. Data analysis was carried out by following the triangulation of sources, methods, and informants so that conclusions were obtained about implementing Islamic da'wah amidst the plurality of religions in the Kroya community.

RESULTS AND DISCUSSION

The Relevance of Civil Society-Based Da'wah

Da'wah is an effort to invite social or community groups to goodness. In carrying out da'wah activities, an approach is needed to examine problems related to da'wah, one of which is the sociological approach. This is important because da'wah activities are related to social interaction, namely the relationship between da'wah actors and da'wah partners. After all, da'wah institutions, social groups, and social processes have social interaction, so people must develop and shape behavior and develop social da'wah. Thus it will help determine the purpose of da'wah, and the results will benefit the progress of the diversity of society (Syamsuddin, 2013).

Da'wah aims to achieve a visionary, functional society and the development of a more dynamic and civilized society. One of them is to form a civil society in which an awareness of an independent, open, tolerant society and mutual respect for human rights will grow (Sumpena & Jamaludin, 2020). This da'wah's reality is carried out to form a good society (khoeru ummah). Namely, an ummah that always calls for virtue prevents what is evil and believes in Allah, formulated in terms of humanization, liberation, and transcendence (Azra, 1999). To realize civil society, it is necessary to use the media and da'wah materials carried out by da'wah actors, preachers, socio-religious organizations, and other da'wah institutions.

Civil society is defined as a civil society with no relationship with the military government, which can be said to be the opposite of state society or political society. This concept was first developed in Europe, with

specific social, cultural, and political conditions (Sumpter, 2017). Not to forget Gellner, Jean L Cohen, and Andreo Arato (1992) explained that this concept stems from Aristotle's statement about the term politico koinonia, which Means political society (political society), where the term describes a political society that places its citizens in equal standing before the law (Cohen, 1999). However, Aristotle has not distinguished between the state (state) and society (society), where the state is society and society is the same as the state. The family is the central pillar of the formation of the State. Koinonia will be perfectly formed if it does include not only the family but also organizations, associations, and job statuses that show the social system. For Jean L Cohen and Andeo Arato, politics koinonia has two dimensions, namely homogeneous nature (community of society) and plural interactions within civic groups (society) (Culla, 1999).

The concept of civil society also received attention from Antonio Gramsci, in which the social class maintains dominance by controlling production and developing hegemonic power. Power is no more extended economic domination but political and cultural hegemony. Civil society is not formed by the State but by hegemony. In maintaining social class power, it is necessary to negotiate and compromise between groups within the scope of civil society so that civil society is seen as an area of hegemony that aims to reject the State (Hikam, 1999). Civil society is not in favor of individual interests but the interests of organizations that are related to society and can organize themselves rationally and free from state pressure. However, the state has a role and moral responsibility to accompany the community in the economic sector, which can develop from time to time (Raharjo, 1999).

Understanding Islam can at least be seen from two sides: historical and normative. A normative understanding of Islam contains the value that Islamic teachings are related to the affairs of the world and the hereafter. As a religion with historical value, Islam pays attention to the relationship between the world and the hereafter and physical and spiritual needs. At the beginning of the development of Islam in Arabic, the Prophet Muhammad SAW did not have a political formulation. However, the religious movement developed by the Prophet was able to attract the attention of Meccan Gujarat, and gradually it was not just religious but political activities (Masri, 2017). The Prophet laid down an attitude of openness and respect for others regardless of race, ethnicity, and religion showing the pluralistic embryo the Prophet began to develop.

Moreover, with the establishment of the Medina Charter, Islam can be understood as a political force that arises from religious understanding. Thus, besides being a theological teaching, Islam is also ideological. As an ideological teaching, Islam provides teachings about values related to spirituality and ideologically underlies the social and political order related to how to manage a country dynamically (Lewis, 1994).

Islam is a religion that displays its teachings holistically, comprehensively, and universally. One of the ways to regulate the state is to place the value on democracy, even though this concept does not originate from Islam, which shows that democracy has been substantially found in Islam. Civil Society in Islam, which can be said as civil society, was built by the Prophet Muhammad. SAW, later called the Medina charter, has a basis of egalitarian thought, tolerance, plurality, fairness, openness, deliberation, and respect for others. The Medina Charter affirms that the rights and obligations of Muslims are equal to those of Muslims and Jews. This is done to ward off disputes between Muslims and Jews and return all matters to Allah SWT (Destyanto et al., 2022).

Social Conditions of the Religion of the Kroya Community

Kroya District is a sub-district in the Cilacap Regency, Central Java, Indonesia, which has 17 villages, namely: Ayamalas, Bajing, Bajing Kulon, Buntu, Gentasari, Karangmangu, Karangturi, Kedawung, Kroya, Mergawati, Mujur, Mujur Lor, Pekuncen, Pesanggrahan, Pucung South, Pucung Lor, and Sikampung. This sub-district is developing and is a trading center in the eastern region of Cilacap. Even though it is known as the trading center of this district, it is a pluralist area, meaning that all religions develop and live in harmony. Several streams of belief development indicate this condition.

In general, conflicts between religions and SARA do not appear there. Almost all beliefs developed in Kroya, such as Islam, Catholicism, Protestantism, Hindu-Buddhism, and even the HPK (Association of Trustees) belief which developed in Pekuncen and Ayamalas. The total population in 2020 is 111,226 Muslims, 688 Catholics, 830 Protestants, 19 Hindus, 430 Buddhists, and 18 other believers. Meanwhile, Bajing villages are 7,207 Muslims, 60 Catholics, 157 Protestants, 10 Hindus, 8 Buddhists, and three others. Karangmangu Village 8,119 Muslims, 36 Catholics, 54 Protestants, 6 Hindus, 6 Buddhists 105, others as much. 6. There are 6,038 Muslim villages in Ayamalas, 95 Catholics, 144 Protestants, 128 Hindus, 5

Buddhists, and nine others (Kroya District in Figures, 2020). The diversity of religions in Kematan Kroya is evidenced by the spread of all existing beliefs, especially in 3 villages, Bajing, Karangmangu, and Ayamalas. The following is population data by religion:

Table 1.

Number of Population by Religion in Kroya District

Location	Islam	Catholic	Protestant	Hindu	Buddhist	Others
Kroya	111.135	688	830	19	430	18
Bajing	7.207	60	57	8	9	54
Karangmangu	8.119	95	144	128	5	9
Ayamalas	6.038	36	54	6	105	6

Source: Documents (Kroya District in Figures, 2020)

Table 1 above shows the diversity of religions that developed in Kroya, which consisted of Muslims, Hindus, Buddhists, Catholics, and Protestants. All religions develop and have followers and carry out religious activities according to their beliefs. Even though there is a growing religious plurality, religious life is harmonious, and there is no turmoil indicating disputes caused by religious beliefs.

Forms of Civil Society in Kroya

As a da'wah religion, Islam never stops calling for virtue in the context of forming a civil society which can be described in the reality and phenomenon of life in society. In Kroya, elements of civil society-based da'wah are manifested in the following forms:

First, the emergence of freedom and independence in managing social and economic life. Appointment of leaders in a social organization as traditional leaders and religious leaders established by certain groups or organizations in expressing their freedom and independence in managing society and the economy has placed an independent organizational existence. The civil society-based da'wah that emerged in Bajing was a form of awareness arising from the community towards social policies that still needed to fully accommodate the fulfillment of social and even economic needs that were still uneven. However, their appearance is not confrontation and criticism of the authorities, but rather compromise between groups and negotiations with the government so that they can organize themselves rationally and free from government pressure.

Likewise, in Karangmangu and Ayamalas, the civil society that

developed in the Karangmangu and Ayamalas communities was shown to be more active in carrying out activities independently, both in the social and economic fields, including being able to regulate their laws as was done in urban communities (urban) in general, for example regarding the emergence of organizations society and religion, fulfilling economic needs independently with the existence of cooperatives and other economic institutions which are self-regulated by social groups, so that it can be said that they are village people but who are civilized and cultured. This is where the Kroya people want to place the community as having an equal role in dealing with the government. The community has full authority in determining and managing its social groups. There is no monopoly or intervention from the government. Social groups have a deliberation system arranged jointly with group members to determine fair and acceptable decisions for all parties (Hanafi, Interview, 2021).

Civil society-based da'wah developed in Kroya has the goal of uniting society and refusing to unite it with power, but people's lives are still based on law. Even though in a community there are customary, religious, and cultural rules as well as institutional rules in a community organization, they still comply with state law. The rules that exist in a community do not conflict with the rules of the state, so basically, the civil society that develops in Kroya does not want to separate the state and society but places society as the subject of economic and material independence because the state is less able to accommodate and is limited in meeting the needs of society as a whole. as a whole, to create its own rules that are not legally contradictory. The government controls the conflicts that occur, but all social and economic settlements are in the hands of the community.

As in Bajing, Karangmangu, and Ayamalas, they have created civil society by positioning the government, in this case, the village and sub-district, as a means to fulfill, protect, control, and act on all injustices that occur in society. According to the Head of Bajing Village, this is important to do as control over the community because, in a community, it is necessary to uphold justice so that there are no conflicts with each other so that the village government protects and protects when conflicts occur in the community (Ormat, Interview, 2021).

In carrying out independence in the social field with the emergence of rapidly growing social organizations, including Nahdhatul Ulama, Muhammadiyah, LDII, Karang Taruna, Fatayat NU, Muslimat NU, Non-Governmental Organizations, Buddhist Religious Organizations, Hindu

Religious Organizations, Traditional Leaders. This organization forms and manifests the community's desire to accommodate group aspirations, conduct deliberations, and resolve problems between social groups openly. NU Muslim leaders, for example, said that Muslimat organizations are a means and organizational forum for expressing social independence, friendship, socializing, and carrying out recitation activities. This organization is based on Expert Sunnah waljamaah following the guidance of the Al-Qur'an and Sunnah brought by Rasulullah SAW to be used as a guide in carrying out Islamic teachings. The aim is to help the government not to reject government policies (Parliyah, Interview, 2021).

In line with this, Engel Angelic, a Buddhist religious leader in Karangmangu, also stated that the Buddhist Unity Organization is an organization that accommodates all Buddhist adherents to stay in touch, exchange experiences and opinions, resolve social problems for both Buddhists and others in the framework of national unity and integrity. The principle of this organization lays down the values of justice, does not discriminate against race, ethnicity, and gender, all have the same rights, are free to express opinions, and are equal for each other to take part in the Buddhist Unity organization (Engel Angelic, Interview: 2021).

Apart from that, the awareness of self-regulating economic needs is also manifested in the types of work in which the Kroya people are involved. In Bajing, for example, the population reaches 7445, most of whom are engaged in farming and trading. Only a tiny portion became ASN, namely less than 30 people. Likewise, in Ayamalas and Karangmangu. In Ayamalas, the population is 6419 people; only 18 people are ASN; in Karangmangu, 8328, only 26 are ASN. This shows that to meet their economic needs, they not only become government employees but try to surf freely to meet economic needs independently through trading, farming, and entrepreneurship. In general, it can even be seen from the appearance of the houses, vehicles, and properties owned that are better and more successful in their careers than civil servants. Most of them sell at Kroya Market as sellers of vegetables, tobacco, food, and other basic needs. The following is data on the types of work of the Bajing, Karangmangu, and Ayamalas people:

Table 2.

Types of Occupation of Squirrel, Karangmangu, and Ayamalas
Communities

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Village	Total population		Type of work	
	Man	Women	ASN	Self-Employed
Bajing	3369	3776	28	417
Karangmangu	4225	4101	26	8300
Ayamalas	3227	3192	18	6401

Source: Documents (Kroya District in Figures, 2020)

Table 2 above shows that the Kroya people can live independently in meeting economic needs as evidenced by the number of self-employed jobs more than government employees. On the other hand, the emergence of social groups trying to increase economic income is also a form of economic independence where the government does not accommodate economic needs. The final form of economic independence is community economic empowerment. This is intended so that the community can develop their managerial skills and the ability to manage their finances amid a downturn in the economy in Indonesia.

The emergence of cooperatives manifests the people's desire to be independent in managing their economy. For example, Cooperatives developing in Bajing Village are the Business Development Cooperative, the Rahayu Village Unit Cooperative, and the Anugerah Savings and Loans Cooperative. In addition to cooperatives in Bajing Village, BMTs (Baitul Maal Wattanwil) are also developing, for example, BMT Ben Sejahtera, BMT Raoudlutul Jannah and BMT Berkah Jaya (Engel Angelic, Interview: 2021). This is in line with what was expressed by Karl Marx about economic determinism, that the production of material life causes the social and political conditions of human life to change (Marx, 1968).

The economic determinism that occurs in Kroya aims to provide material life, which causes conditions of social life to change so that civil society is seen as a 'social formation' (social formation) of Kroya society as a tool for the interests of social groups. The appearance of civil society becomes a community of people whose members pursue economic benefits freely due to the monopoly of the means of production by those who control capital and exploit the proletariat. In this case, it can also occur due to the inability of society to achieve and compete with society at large.

Therefore, in Kroya District, civil society emerged as a change because of the economic relationship between capitalist society and proletarian society at first. However, in the end, it disappeared due to a total transformation towards a classless socialist society and mutual need for one

another. In Karangmangu, for example, in the context of improving the welfare of the Karangmangu community, a Wiranata tourist site was established, a recreational location with the nuances of playing games and gardens for the enjoyment of the Karangmangu community and its surroundings as an additional asset and economic welfare for the Karangmangu community, which was established by the Savings and Loans Cooperative Group in Karangmangu as a form of independent performance together, not depending on the government. The results are managed by the cooperative group and utilized by members of the cooperative group (Heri Kristiadi, Interview, 2021).

Second, participation is in the hands of the people and members of social groups through deliberations. The relevance of da'wah, which contains elements of civil society, developed in Kroya by adhering to the principle of openness where all members are equally active in making and making decisions, all problems are resolved by deliberation, and no one feels the most dominant and the most correct. In decision-making, openness is an urgent matter that is upheld, so there are no terrible presumptions, and control over decisions is also essential. For example, in the village of Karangmangu, the existence of the Muhammadiyah organization is a phenomenon of the emergence of a wave of freedom and independence in managing its social groups.

Making decisions starting from determining the management, implementing work programs, and evaluating organizational performance, always involves the active participation of its members. Annual and even monthly coordination meetings are held to anticipate unilateral decisions. On the other hand, the organization's Statutes and Bylaws (AD/ART) are also prepared as guidelines and references for the organization's running to be implemented jointly with all members. In terms of management, all members have an equal voice in determining leaders and administrators, which is carried out in an egalitarian and open manner (Joko Susanto, Interview, 2021).

Likewise, with the determination to become the village head. All community members may nominate themselves as village head and elect any village head they wish according to their choice. Even though sometimes there is pressure or intimidation from certain parties to elect a village head, the final decision rests with the community to choose a leader that is expected according to their conscience (Kosim, Interview: 2021). On one hand, the appointment of village heads refers to the Minister of

Home Affairs (Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 67 of 2017, 2017) regarding the appointment and dismissal of village heads. Relatively all people who will run for village head must follow these rules, but on the other hand, the community has the freedom to nominate and be nominated. It all depends on the community. Society can determine who will be elected, and all participate democratically. The law only provides signs so that there is control of democratic freedom by looking at achievements reflected in the character of honesty, fairness, and intelligence (Saifuddin Zuhri, Interview, 2021).

Third, cooperation in creating a healthy and conducive environment. The awareness to create a safe, clean and healthy environment is also a characteristic of civil society-based da'wah in Kroya through cooperation activities. For the Kroya people, keeping the environment clean is essential because it will impact health. In Karangmangu, for example, almost every RT, regardless of position, religion, class, and race, consciously conducts community service cleaning the environment, clearing fields, cleaning cemeteries, and cleaning ditches around residents' homes. This activity is an initiative from the community because of their awareness of the importance of maintaining cleanliness. The government, in this case, the village, is only a means of control and advising to carry out environmental hygiene. However, the community carries out the technical implementation with their own initiative. Devotional work for cleaning the environment is carried out every week as a form of community commitment to keeping the environment clean (Heri Kristiadi, Interview, 2021).

Apart from that, the cooperation carried out as a form of civil society can also be seen as cooperation to help celebrate residents and those who have died. If there are members of the community who are stricken by a disaster, all residents, regardless of religion, position, and caste, flock to help residents who have been hit by a disaster, for example, death. Some mourn, bathe, shroud, pray and deliver to the grave. The mourners were not only Muslims but from all religions who participated in the prayer to pray and offer condolences. Likewise, if one of the residents has a celebration, the residents work together to help carry out the celebration and share roles without being ordered and given material rewards. This is done because the community realizes the importance of cooperation and cooperation between residents if one of their residents has a celebration or is affected by a disaster. This was done consciously without being governed by village regulations and without any pressure from other people. We need

each other with the principle of cooperation.

In Karangmangu, evidence of cooperation can be seen where the community is consciously taking steps to prevent the spread of Covid so that without being facilitated by the government, the community provides a place to wash their hands in front of the house. Economically able residents provide masks and hand sanitizers to be distributed to other less affluent communities. Furthermore, they donated groceries (Taufik Firdaus, Interview, 2021). Likewise, in Bajing and Ayamalas during the Covid pandemic. Nineteen people voluntarily take care of each other and prevent transmission of the Covid-19 virus by wearing masks, washing hands, and keeping their distance. This was done consistently by the community consciously, even though, at first, they carried it out because of an appeal and obedience to the government through an appeal from the Covid-19 Task Force. However, gradually it became awareness carried out by the community (Sukardi, Interview, 2021).

The Phenomenon of Religious Pluralism in Kroya District

Pluralism is part of the implementation of da'wah, which contains elements of civil society. Societies developed into civil society/civil society will become pluralist. As in Kroya, the civil society built has become the basis for forming religious pluralism because in realizing a society that is independent, respects, and works together, there is tolerance and mutual respect between adherents of different religions. Kroya consists of various adherents of different religions, including followers of Islam, Catholics, Protestants, Hindus, Buddhists, and other adherents of belief in it. Religious pluralism activities in the Kroya District community are illustrated in the following activities:

First, maintaining the security and order of places of worship. In Kroya, there are many places of worship based on the beliefs held by the community: The following data on places of worship in Kroya include:

Table 3.

Data on Places of Worship in Kroya District

Worship place	Bajing	Karangmangu	Ayamalas
Mosque	11	13	10
Musholla	8	7	6
Catholic Church	2	2	1
Protestant Church	1	2	1
Monastery	2	1	2

Source: Kroya District Religious Map Data, 2019

The data shows that in Kroya, various places of worship belong to various adherents of different religions and carry out religious activities according to their respective beliefs. Even though the numbers are not the same, all places of worship can stand and develop in each village.

In guarding places of worship, religious adherents help each other maintain security and order in places of worship, especially when it is the celebration of Hari Raya. For example, in Bajing Village, when it was Christmas celebrations, and Christians were holding Christmas Mass, the Banser from Nahdlatu Ulama helped maintain security and order for the Christmas celebrations to take place so that no outside attacks would disrupt the Christmas celebration ceremony (Aryo, Interview, 2021).

Likewise, celebrating Eid al-Fitr and Eid al-Adha for Muslims, Christians, Buddhists, and Hindu youths helps maintain security and order during the Eid prayer (Handono, Interview, 2021). This is also done, for example, by the Karang Taruna Youth in Ayamalas, where the members of the Karang Taruna consist of various religions and beliefs. However, if one religion commemorates big days, be it Eid al-Fitr, Eid al-Adha, Christmas, Vesak, or Galungan day, celebrated by each of its followers, followers of other religions are committed to maintaining security and order (Sutarno, Interview, 2021).

Even in Karangmangu, when there was the construction of mosques, one of which was the Baiturrahman mosque, community members were enthusiastic about working together to help carry out the construction of mosques. For example, during the "ngedak" (casting process), which was done manually, residents flocked to the mosque's construction to help them without being ordered or ordered to, but because of their awareness. The people who participated in the casting process of the mosque were not only Muslims but Christians, Buddhists, and Hindus also participated in the casting process (Taufik Hidayat, Interview, 2021).

In Ayamalas, there is also a monastery in the vicinity, of which there are houses of residents who are predominantly Muslim. Every day Buddhists hold rituals and prayers. Some candles are always lit at the monastery and deliberately not turned off as a form of worship for Buddhists. During heavy rains, Muslim residents close their doors and windows so that the candle does not go out. It was not governed but the self-awareness of the Muslims around him. Likewise, when it is night, Buddhists forget not to close the monastery's door after praying. The

Muslims around them also close the door so that no one with bad intentions enters it. Residents around the monastery also maintain cleanliness by helping to sweep the environment around the monastery (Mardiyah, Interview, 2021).

Second, interreligious dialogue. The inter-religious dialogue carried out in Kroya brings together the hearts and minds of religious adherents, whereas, in the dialogue, there is communication between religious adherents. The goal is to achieve truth and cooperation concerning common interests without looking down on one another and not feeling superior and dominant over one another. Another thing that is the aim of the dialogue is so that every adherent of religion has freedom in religion and allows others to explain their religion and lets each adherent of religion practice their respective beliefs so that there is a meeting and common ground that all religions are equal so that there will be mutual respect. Furthermore, they love one another.

Dialogue between religious communities carried out by various religious communities in Kroya is more about discussing social things, not matters of worship. Suppose the issue of worship and faith is carried out internally in each religion, except for dialogue related to social issues, such as preventing the transmission of Covid 19, issues of cleanliness, security, and order. Interfaith dialogue is carried out by adherents of different religions facilitated by the District, which is part of the Inter-Religious Harmony Forum Organization (FKUB) Kroya District.

FKUB members were also invited to attend a joint meeting to hear ideas about the problems in Kroya District, including regarding the Covid 19 Countermeasures. Religious leaders play an essential role in society because they usually carry out information, appeals, and fatwa to the community, and the community usually follows the fatwa or the appeal. The role played by religious leaders in handling COVID-19 includes appealing to their followers to always wash their hands, keep their distance, and wear masks, especially when carrying out worship and in public places. The dialogue that was carried out was also not in the context of inviting but only explaining each other's beliefs so that they respect each other and that all religions are basically the same, and that is only done by religious leaders (Budi Narimo, Interview, 2021).

The inter-religious dialogue running in Kroya aims to create good peace because if the adherents of religions are good, then world peace will be created. With inter-religious dialogue, one can understand and respect

each other's beliefs. For example, in preaching, each belief does not force one another either openly or secretly. For example, in Baging, Muslims preach to Muslim congregations, and Christian figures preach to Christians. As in other religions, Christians cannot preach to Muslims covertly or openly (Ormat, Interview, 2021).

Third, tolerance and mutual respect in worship. Tolerance (*tasamuh*) does not mean erasing all existing beliefs so that there is only one belief but letting each belief run according to its own beliefs. In this case, mutual respect in implementing beliefs is essential in every belief. Even in Islam, the existence of diversity is a *sumatullah* that should be in human life. This can be illustrated in the Kroya community, where the diversity of religions that develop in Kroya is pluralist, but in implementation, their religions respect one another.

This phenomenon can be seen in Baging. The growing diversity of religions includes Islam, Catholicism, Protestantism, Hinduism, Buddhism, and adherents of belief, even places of worship are close to each other by about 100 meters. Even churches and mosques are located 50 meters away. There is a Catholic church and Protestants face to face, less than 50 meters apart. Adherents of beliefs worship according to their beliefs in their respective places of worship, but there is no contact or conflict in the implementation of worship. Muslims call the call to prayer, hold prayer recitations every time, and do routine recitations and other religious activities using loudspeakers. Likewise, the Christian worship at the church is carried out every Sunday as usual, holding the Jesus Service is carried out solemnly. Bagitu also has a Vihara, where its followers peacefully carry out rituals. Adherents of Hinduism also hold their worship rituals in places of worship of Hindus. All religious adherents solemnly and calmly hold their ceremonies without disturbing other religions (Siswadi, Interview, 2021).

Likewise, in the village of Ayamalas, mutual tolerance is carried out by the Ayamalas village community. This can be shown in worship activities commemorating the month of Rajab. There is a ritual performed together in the month of Rajab called the "cleaning of the graves" ritual, in which people of all religions gather at the cemetery to pray together according to their beliefs. Previously, the cleaning of the graves was carried out, and after that, a group prayer was held. Muslims gathered at the cemetery to read Yasin and Tahli's letters, read sholawat and pray for the spirits of the deceased. Christians pray to Jesus and sing to the majesty of Jesus Christ. Buddhists pray by meditating, as well as Hindus. A religious figure leads

each. This is done routinely every year. After that, the inter-religious celebrations were held together by eating together. Each resident brought provisions. Some brought rice, some brought ingkung, side dishes, vegetables, snacks, and others from across religions (Paiman, Interview, 2021).

CONCLUSION

Kroya includes those who accept and implement civil society-based da'wah in a form that follows the customs and traditions of the Kroya people. Applying civil society using adjustments and compromises between civil society and the government is more focused on social and economic issues. The characteristics of civil society-based da'wah in Kroya are implemented in the form of independence in managing their social groups, freedom, focusing on community participation where the community is the subject in managing their social groups so that there is no monopoly and intervention from the government, cooperation in creating a healthy and conducive environment. In addition, social groups always comply with government laws, and the government controls conflicts and disputes in society.

Civil society is an entity that adapts to government policies. Civil society in Kroya is also the basis for forming pluralistic da'wah in the form of mutually providing security and order in places of worship, tolerance and dialogue between religious communities, and mutual respect in implementing worship. To realize a change for the better by empowering the community through comprehensive awareness built for the community because of the limitations of the state in controlling and managing the community. Freedom from the society also needs to be built to become a dynamic and civilized society (*tamaddun*).

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