Muharrik
Jurnal Dakwah dan Sosial

Da'wah Based on Socio Cultural Capital in the Prevention of Radicalism And Religious Conflict

Chabib Musthofa[1], Prihananto[2]

[1] UIN Sunan Ampel Surabaya, Indonesia; chabib.musthofa@uinsby.ac.id
[2] UIN Sunan Ampel Surabaya, Indonesia; prihananto@gmail.com

Abstract	This study focuses on the growth and development of radicalism in the Lamongan Regency area and the forms and variants of co-religious conflicts in the Tuban Regency area. These two focuses do not intend to compare Lamongan and Tuban as study destinations but explore the two regions with different questions. The next focus is the da'wah model based on socio cultural capital in preventing radicalism and religious conflicts in Lamongan Regency and Tuban Regency. This research uses a qualitative approach with the type of grounded theory according to the stages of the type of research. Socio cultural capital is diverse and meaningful, stretching from the potential of natural resources, economy, culture, customs, arts, and religion. The results of the analysis show that the dominant factors that cause the growth of radical ideas in Lamongan Regency are limited religious knowledge and insight, mistakes in choosing teachers, low levels of economic welfare, provocation of online media, sectarianism, disappointment with social, political, economic and legal conditions, and weak government control over educational institutions and pesantren affiliated with radical groups. The form of religious conflict that occurred in Tuban Regency was a peaceful action, which is an action carried out by Muslims without violence in order to address sectarian and communal issues. The socio cultural capital of the Lamongan and Tuban communities has a diversity ranging from the potential of natural resources, economy, culture, customs, arts, and religion, giving birth to five da'wah models for preventing radicalism and religious conflicts. The five da'wah models in question are economic-based, institution-based, village-based mosques, pesantren, and based on local wisdom.
Keywords	Social Capital, Cultural Capital, Radicalism, Religious Conflict

Corresponding Author
Chabib Musthofa
UIN Sunan Ampel Surabaya, Indonesia; chabib.musthofa@uinsby.ac.id

1. INTRODUCTION

Recently, radicalism in the name of religion has spread in almost all levels of society, ranging from educated groups such as students, students, teachers, lecturers, and other educated groups to even less educated groups from among ordinary people, so through the BNPT Twitter channel specifically issued an infographic on radicalism awareness among campuses. In the historical context of the Indonesian nation, the movement of religious radicalism is not new. Religious radicalism movements in the past and present have something in common, namely, to free people from colonialism. The difference is in the opponent's face. Mohammad Akmal Haris (Haris, 2020) stated that radical religious

movements color Indonesia's history. In the past, radical religious movements faced opponents, namely colonial colonizers of different religions. In contrast, today, the opponents faced by radical movements are parties who have different understandings and are considered colonizing even though they are of the same religion.

Da'wah's activities as agents of change have the potential for comparative advantage in stemming the pace of development of radicalism. Through religious activities, the community has a positive potential to participate in disseminating persuasive messages to prevent Islamic radicalism. With its various forms of activities, methods, media, and techniques, Da'wah has a competitive advantage in preventing radicalism and conflicts between religious communities through da'wah messages that introduce content that boils down to the concept of raḥmat al-'Ālamīn, models and styles of persuasive communication by its preachers, as well as the use of media that adapts to the needs of society.

The concept and strategy of da'wah with cultural modalities can regenerate cultural wealth that was destroyed at the hands of radical Islamic groups. Radical Islamists do not want to accept the truth from their outgroup. If there is a group that cannot accept, they will use various means in order to accept. This means that radical Islam legitimizes the use of any avenue, including violence, against those who disagree with their opinions. Violent resistance and responding with the same spirit will slowly but surely undermine the spirit of globalization aimed at building a civilized and just global civilization. Samuel Huntington and Fukuyama's signals about the clash of civilizations cannot be ignored if the world's citizens are unaware of what is happening.

This distinguishes it from previous research on finding a model or theorizing da'wah as a counter-radicalism for preventing radicalism. Unlike what Hasbiyallah (Sulhan, 2018), Sukarman (Sukarman et al., 2019), and Lailat al-Zuhriya (Zuhriyah, 2021) did. Field data mining is carried out "without the influence" of theories, assumptions, or expert opinions regarding preventing radicalism in Indonesia. However, researchers depart with "blank heads" without bringing theories, perspectives, assumptions, or pre-assumptions. Therefore, this research will use a qualitative research approach of the grounded theory type.

The research setting was deliberately chosen by two regions, namely Tuban Regency and Lamongan Regency. Tuban Regency was chosen based on conflict events that occurred in 2019 in Karang Village, Semanding District; there was a conflict triggered by the prohibition of praise after the adhan. In Suwalan Village, Jenu District, and Maner Hamlet, Sumurcinde Village, Soko District, there have also been conflicts triggered by the establishment of places of worship.

Lamongan Regency was chosen based on recommendations and information from the East Java Regional Police, which, of course, has accurate data and indicators as a representative area for the development of radicalism in East Java Province. The selection of the two research locations is also based on evidence of radicalism in this region. Potential seeds of radicalism have been identified in a structured manner through places of worship and educational institutions. In these two areas, there is a strengthening of radicalism through institutions such as *pesantren*, *madrasah*, mosques, and prayer rooms as a base for the development of wasathiyah Islam, which is mostly affiliated with NU. In addition to the consideration of several factors above, these two research areas, namely Tuban and Lamongan regencies, represent the social categories of coastal communities that have the potential to grow radicalism based on records and memories of events in this regency.

2. THEORETICAL FRAMEWORK
A. Social Capital Theory

The study of multicultural social capital can be explained from the social capital theory, as discussed by social theorists. Social theorists often referenced in social capital include Pierre Bourdieu,

James Colemen, Robert Putnam, and Nan Lin. The main idea of social capital is that social networks are valuable assets. Networks provide the basis for social cohesion because they allow people to cooperate for mutual benefit (Bourdieu, 1992).

Social capital by Bourdieu is defined as the amount of resources, actual or potential, acquired by an individual or group through an enduring network of mutual acquaintances and recognition, both institutionalized and less institutionalized (Bourdieu & Richardson, 1986). Bourdieu views social capital as more of a network of relationships that are built individually and in groups, both institutional and non-institutional.

Much like Bourdieu, Colemen sees social capital as a representation of resources that contain mutually beneficial reciprocity. This social capital features three forms of capital, namely bonds and expectations, information channels, and social norms. Similarly, in John Field, social capital refers to features of social organization such as beliefs, norms, and networks that can increase social efficiency through coordinated action (Bourdieu, 1992). Both Bourdieu, Colemen, and Putnam emphasize social capital on mutually beneficial relationships or networks. However, there are slight differences, especially in the social capital component.

The social capital theory can be understood more comprehensively by looking at its components. Summarizing several theories of social capital put forward by experts, Usman concluded several components of social capital. First, the structural dimension includes social ties and networking. Second, the cultural dimension includes social trust and social exchange (Usman, 2018).

Social capital can also be analyzed by type. According to Woolcock, there are three types of social capital: social bounding, social bridging, and social linking. Social bonding is a type of social capital with strong ties in a social system. Social bonding is generally in the form of values, cultures, perceptions, and traditions or customs.

Social bridging or social bridge is a social bond that arises as a reaction to various group characteristics. Social bridging arises because of the various weaknesses around them, so they decide to build strengths from weaknesses. Social linking or networking is a social relationship characterized by the relationship between several levels of social power and social status. Social linking, for example, is the relationship between political elites and the general public.

This study uses two types proposed by Putnam, namely bounding social capital and bridging social capital. Social capital with bounding type is social capital in the context of ideas, relationships, and inward-looking attention. Meanwhile, social capital in the form of bridging is inclusive and outward-looking. The bonding type unites people with each other in important things (ethnicity, age, gender, social class, and so on), while the bridging type refers to a social network that brings together people who are not the same as each other. There is an important difference because the external effects of bridging networks tend to be positive. In contrast, bonding networks (limited to certain social niches) are at greater risk of producing negative externalities. Certainly not to say that bounding groups must be bad; Indeed, evidence suggests that most of us get social support from bounding rather than bridging (Putnam, 2002).

Based on the social capital theory above, polar capital can be analyzed with social capital. It is based on the argument that social ties, social networks, social trust, and cross-cultural social exchange are valuable socio cultural capital. This socio cultural capital is also a further development of the study of social capital. The difference lies in its great concern for extended social networks, not only to internal communities of co-religionists and fellow Muslim communities but also to external communities that are culturally and religiously diverse. Social capital is not only to maintain social cohesion in the community but also to bridge societal differences.

B. Theory of Radicalism

Radicalism is "an understanding or flow that wants change violently or drastically." Allard R. Feddes et al., in the Journal For Deradicalization, understand it as "a process of increasing willingness to use violence to obtain political or religious goals"(Feddes & Gallucci, 2015). Radicalism is often interpreted as an understanding that wants to change and break a system in society to its roots. Where necessary, use violent means. Radicalism wants a total change in a condition or all aspects of people's lives. Radicals consider that the plans used are the most ideal. Of course, making changes (updates) is natural and must be done to lead to a better future. However, revolutionary changes often "take their toll" while their success is not comparable.

Radicalism, according to Rahimi Sabirin, is characterized by four things, namely: (1) intolerance, unwilling to respect the opinions and beliefs of others; (2) bigotry, i.e., always self-righteous, assuming others are wrong; (3) exclusivity, i.e., distinguishing oneself from the customs of most Muslims; (4) revolutionary attitude, that is, the tendency to use violence to achieve goals (Hadiyanto et al., 2017).

Radicalization is a term to describe the process of transforming thinking and understanding of the normal conditions of society into abnormal conditions, namely the permissibility of violent acts. The irrationality of terrorism with violence that leads to murder in the name of defending God is considered immoral (sinful), while God is the source of morality (goodness). Therefore, God cannot command man to commit the sinful act himself by killing or committing suicide for resistance (Khamdan, 2015).

A radical wants to change the existing situation by breaking into the roots. A radical is a person who favors rapid and sweeping changes in the laws of governments. A radical likes rapid and fundamental changes in law and methods of government. So radicalism can be understood as an attitude that yearns for a change from the status quo by destroying it and replacing it with something completely different. Usually, the method is revolutionary, meaning the drastic overturning of existing values through violence and extreme actions.

C. Religious Conflict Theory

Religious conflict can be defined as a conflict related to peaceful actions or physical violence related to values, claims, and identities involving religious issues, slogans, and expressions. To understand the phenomenon of interreligious conflict, this study uses the theoretical concept of Furnivall-Smith. According to Furnivall (King, 2008), the main characteristic of a pluralistic society is that people coexist physically. However, socio cultural differences separate them, and do not belong to a political unit. The plurality factor, according to Furnivall, is an economic factor. He said that in economic pluralism, separate groups have no common will except to defend themselves in case of an outside attack.

Furnivall also cites political factors as the cause of constitutional political pluralism, where no organized social demands exist. MG further developed Furnivall's thesis. Smith (Dahrendrof, 1986) states that a pluralistic society consists of institutional groups (institutions) that are autonomous and structurally separate from each other, both socially and culturally. Collectively, they can work closely, grouped into a country dominated by one ethnicity.

3. FINDINGS AND DISCUSSION
A. Radicalism in Lamongan Regency

Radicalism is a scourge that hurts the image of the Lamongan regency. As a district, Lamongan must accept that residents live in two hamlets exposed to radicalism. One representative example to explain the event of radicalism in Lamongan is a sample from the Paciran sub-district as the location of this study. The following dimensions can be found based on several considerations, mainly to meet the

needs of information by the research focus.

First, in the Paciran sub-district, a coastal area with a straightforward and firm community character in responding to the external world, there are two major religious organizations deeply rooted in the community: NU and Muhammadiyah. In general, the percentage of followers of NU and Muhammadiyah is relatively balanced, 50% NU and 50% Muhammadiyah. In Paciran, a large *pesantren* also represents NU, namely *Pesantren* Tarbiyatut Thalabah (TABAH). This *pesantren* is the oldest in Paciran, established in 1897. While Sunan Drajat Islamic Boarding School is under the care of KH. Abdul Ghofur, an alumnus of *Pesantren* TABAH, is also in the Paciran sub-district. In addition to *Pesantren* Tabah, there are also *Pesantren* representing Muhammadiyah, namely *Pesantren* Karangasem and *Pesantren* Modern Muhammadiyah. This means that the existence of NU and Muhammadiyah as representatives of tolerant Islam cannot eradicate radicalism in this region.

Second, besides NU and Muhamadiyah *pesantren*, there are also pesantren ideologically considered radical religiously, namely Al-Ikhlas *pesantren*. The radicals in Paciran belong to a religious group with radicalist-jihadist ideas. They are directly connected to the Jama'ah Anshorud Daulah (JAD) group network. In addition, there are also HTI and FPI groups and sympathizers. These two organizations are both Salafi-Wahabi and have been disbanded by the government.

Third, the local characteristics of northern coastal communities are generally open to all social, economic, and cultural dynamic (Farihah, 2019). At the same time, however, some residents are exposed to JAD jihadist radicals, non-jihadist radicals (FPI), and ideological radicals (HTI), all of which are exclusive. For this reason, it is very interesting to study the development of radicalism in Lamongan, especially in Paciran District.

Apart from that, radicalism was increasingly revealed to the public after a meeting was held by the Lamongan Police with community leaders, ulama and leaders of local community organizations (*ormas*) in 2019. Chair of the Lamongan Religious Harmony Forum (FKUB), KH Masnur Arif, SH. stated that there were actually several areas whose residents had been exposed to prohibited ideas, but he kept it a secret. Until then, his party has just checked the truth.

The results of the checks found that several residents in two hamlets had been exposed to radicalism, although the level of exposure was still in its early stages. That is, the level of understanding still needs to be of the act of terror. FKUB Lamongan also approaches the exposed parties so that they can return to the right understanding. FKUB collaborates with MUI (Indonesian et al.), PDM (Muhammadiyah et al.), and PCNU (Nahdlatul et al.). KH. Masnur Arif refused to say clearly where the area in question was, even though he had informed the police about the findings.

Lamongan Police Chief AKBP Yakhob Silvana Delareskha stated that Lamongan Police continued to discuss with religious leaders, FKUB, and MUI Lamongan. They were invited to discuss and find solutions on how to overcome the problem of tapering intolerance and the spread of radical ideas. If action is not taken early, it is feared that radicalism will continue to spread and become a dangerous threat to the Republic of Indonesia.

Yakhob also confirmed that the police already knew that several areas in Lamongan were exposed to radicalism. The police want to make awareness efforts for those who have been exposed. Some villagers in Lamongan have dared to take issue with the Republic of Indonesia, the nation's ideology, Pancasila, and the state system. Such radical ideas must be eliminated, even eliminated from society. Therefore, scholars, community leaders, and leaders of mass organizations in Lamongan must work together and jointly eliminate and eliminate radicalism from Lamongan society. Meanwhile, the National Police and TNI, assisted by the community, have also synergized to narrow and eliminate radical ideas in the community.

Meanwhile, the Chairman of the Peace Circle Foundation (YLP), Ali Fauzi Manzi, who is part of the FGD, explained that the network of radical believers in the Lamongan region is still very fertile.

Lamongan still exists, although much less than in previous years. Ali Fauzi Manzi, a former bomb fabricator instructor in the Philippines, said that changing the mindset of people who have been exposed to radicalism is not easy. A special approach is needed in doing so. Although one can enter the radical network in Lamongan, it can still lead them to a righteous mindset, as the YLP did, in a slow way. Because their diseases vary, the drugs given must also be right for the sufferer's condition.

Ali Fauzi Mandi is also the younger brother of the Bali Bomber Trio (Amruzi, Imam Samudra, and Muklas). According to Ali Fauzi, the step that must be taken now is to narrow the space for spreading radical ideas. One of them is by providing an understanding to the public about the dangers of radicalism and terrorism. This is very appropriate, considering that the President, Chief of Police, and TNI Commander also recommend that there be cooperation between the government and the community in stemming radicalization that is increasingly rife in Indonesia.

Kiai Abdul Karim, caretaker of Tabah Islamic Boarding School , said that this radical term is when someone likes to heresy others who do not understand. They do not accept the ideas that others believe in and follow. Such characteristics usually exist in Persis, Salafi, and Wahabi groups. In the Paciran region and its surroundings, radical ideas like this have been developing for a long time, around the 1970-1980s. Because in Paciran, NU was also strong, the conflict between NU and Muhammadiyah was also violent at that time. Muhammadiyah, especially those in Paciran. Until a joke says, "The original Muhammadiyah is in Paciran, not in Yogya." Although the Muhammadiyah Center is in Yogyakarta. Because Muhammadiyah in Yogyakarta also organizes tahlilan, selametan, like the amaliah of NU people. If Muhammadiyah Paciran rejects and considers tahlil and selametan as heresy.

B. Tension of Socio-Religious Relations in Tuban Regency
a. Tension of Muslim Relations in Karang Village, Semanding District.

Karang is a village in Semanding District, Tuban Regency, East Java Province. Ward Karang was one of the villages in Semanding District. Gedongombo Village borders the east of Karang Village, Sidorejo Village borders the north, the south is bordered by Tegalagung Village, and Kembangbilo Village borders the west. Ward Karang consists of 7 RWs and 35 RWs. The Karang Village area has two types of housing: Karang Indah housing and Bukit Karang housing. Some of its residents live in residential areas and villages.

Ward Karang has an ancestral tomb, namely the tomb of Mbah Gambir, located in the RW 02 RT 03 area. The tomb of Mbah Gambir is used as a place to carry out the tradition of manganan or earth alms, which is routinely carried out every year. In the economic aspect, Karang Village has quite good potential. As said by the Secretary of Karang village, Rahmad Darmawan, in this village, there are several extraordinary MSMEs such as pottery villages, batik, salted egg production houses, herbal drink production, and mother pawon. Pottery village is a village where most of the population makes pottery and has been running for a long time located in RW 4 and has been inaugurated by the village. The superior products in this village are located in RW 5, namely the production of coral batik and salted eggs. While pawon ibu is an MSME engaged in producing instant cooking spices such as soto, rawon, and so on, managed by mothers. Other MSMEs inaugurated as Village MSMEs produce herbal drinks such as red ginger, kencur, etc.

The conflict between co-religionists in Karang Village occurred in 2019. The conflict began with using mosque facilities, KPRI Jaya waqf land. The use of mosque facilities is controlled by groups that believe in extraordinary, such as praise or shiiran after the adhan of five daily prayers is prohibited. Most residents of Karang housing are nahdliyin both in faith and ritual. One of the traditions among the nahdliyin is praise or shiiran after the adhan and before iqomah maktubah prayer five times. The sentence in praise is one example of the strategy of scholars to strengthen Islamic shiar amid society and embed religious teachings into the people's hearts. The sentence of praise contains praise to Allah,

dzikir, shalawah, and advice.

Praise between the adhan and iqamah is a common ritual Nahdliyyin citizens perform. Usually, the praises echoed by Nahdliyyin residents are familiar songs or local songs, which means that the lyrics are replaced with shi'ir (sha'ir) containing dhikr (pronunciations spoken as a means of remembering God) or themed advice.

According to Shohibul Imam, in the Hadith of Saheeh Muslim specifically the Prophet Muhammad (peace be upon him) ordered his people to visit him after the adhan and asked for a testament for him. As stated in a hadith, which means:

Shohibul Imam added in another hadith that during the time of the Prophet, the Companions hummed verses in the mosque. This story is contained in the hadith of the Prophet (peace be upon him) as follows:

"From Zuhri from Said ibn Musayyab, he said: at one point Umar walked to meet Hasan ibn Tsabit who was bouncing the syair at the mosque, then Umar reprimanded him, but Hasan replied 'I have bounced a poem in the mosque in which there is someone whose glory is nobler than yours' then he turned to Abu Hurairah, Hasan continued his words not have you heard the saying of the Prophet PBUH: Answer from me O Allah it is easy for You to strengthen it with ruh al Qudus, then Umar answered O Allah, true (I have heard it)." (HR Muslim)

Mosques and prayer rooms in Karang Indah housing have practiced the tradition or habit of praise by a mosque or mushola worshippers. In addition to most of these residential communities being nahdliyin residents, the tradition of praise has long been practiced. This praise has never been at the root of debates and differences regarding the proposition or its laws among citizens. They have felt that praise becomes part of the procession and tradition before performing congregational prayers in mosques or musholla. The existence of praise until before 2019 has never triggered conflict among Muslims.

Mosques and prayer rooms in Karang Indah housing have practiced the tradition or habit of praise by a mosque or mushola worshippers. In addition to most of these residential communities being nahdliyin residents, the tradition of praise has long been practiced. This praise has never been at the root of debates and differences regarding the proposition or its laws among citizens. They have felt that praise becomes part of the procession and tradition before performing congregational prayers in mosques or musholla. The existence of praise until before 2019 has never been a trigger for conflict among Muslims.

On the other hand, Mono feels that he has full power to determine what and how activities are in the Karang Indah residential mosque because he acts as a nadzir. For Mono, as long as the mosque is for waqf, it will not cause legal problems, both religious law and laws and regulations in Indonesia. The tension between the takmir management and residents, Muslims in the Karang housing estate, manifested in the form of the action of "sealing and closing" the mosque for religious activities, especially the implementation of congregational prayers. Before the peaceful sealing protest, a meeting was held between Mono and residents' representatives to dialogue and find the best solution to the case. The first two meetings only involved residents' representatives, heads of RWs, heads of RTs, Lurah, and takmir. The mediation of the Karang village did not produce results; precisely after two meetings, the peaceful escalation of residents' peaceful actions intensified.

The next meeting involved related parties from sub-districts and districts. The parties involved include KH. Masduqi Nursyamsi, chairman of the Religious Communication Forum (FKUB) Tuban Regency, Drs. Joko Suwarno, Chairman of Bakesbangpol, Chief of Police, takmir administrators, and representatives of Karang sub-district residents. This conflict was resolved by asking mosque administrators to trace and reinforce the ownership status of waqf land through nadzir, to be used by acceptable community groups and public facilities of the surrounding community, not a particular

group. The solution is to change the nadir from KPRI Jaya from Mono to local NU figures, explained the Regent of KH. Fathul Huda in his LKPJ in 2019. Although the conflict between co-religionists in Karang village has subsided thanks to a settlement mediated by related parties, community members, especially Muslims who are affiliated with NU, still have a sense of "lack of accept." The nahdliyin want to continue to preserve the tradition of "praise" obtained from generation to generation from their ancestors. A concrete effort for residents is to build their mosque in Karang Indah. The new mosque was once a prayer room building in the RT 6 area of Karang Indanh Housing, Karang Village, Semanding District. Thanks to the togetherness of its citizens, the al-Ikhlas mosque was established as a representation of the mosque of NU people. The existence of al-Ikhlas mosque increased the number of mosques in Karang Indah housing, which was originally only one mosque, namely al-Mubarok to two mosques.

Mosque al-Mubarok impressed as a representation of a place of worship for Muslims affiliated with Muhammadiyah. Indications that can be seen are through symbols, symbols or religious rituals that are the activities of the takmir management of this mosque. One example is after the adhan and before iqomah there is no "praise" as in the al-Ikhlas mosque. Although considered a mosque of Muhammadiyah people, the takmir management strives to make al-Mubarok mosque a place of worship that is open to all religious groups. Several work programs and da'wah activities at al-Mubarok mosque developed significantly, especially in providing services to the community in education, health, and da'wah. In education, the takmir of al-Mubarok mosque established the al-Quran Education Park (TPQ) by adding students from Muhammadiyah families, NU, and other religious groups. Al-Mubarok Mosque also has three ambulances that can be used freely for Muslims from Muhammadiyah and NU.

Since establishing two mosques, namely al-Mubarok and al-Ikhlas, the Muslims of Karang Indah Housing have lived a life of tolerance, mutual respect, and preservation of their respective traditions according to their understanding of Islamic teachings. Horizontal relations based on social, economic, educational, and cultural housing residents are harmonious. As residents, they carry out obligations as residents of the village, such as community service, maintaining cleanliness, maintaining environmental safety, and developing tolerance between residents and between coreligionists and between religious people.

b.   The tension of Muslim Relations in Suwalan Village, Jenu District

Geographically, Jenu District is the northernmost in Tuban Regency, with an area of 81.61 km2, where Jenu District is closest to Tuban City. Almost all areas in Jenu District are in Tanjung Awar-awar. The Java Sea borders the north of Jenu District, Tuban District borders the east, the south is bordered by Merakurak District, and Tambakboyo District borders the West.

The total population of Jenu District, spread across 17 villages, according to the results of the population registration of the Tuban Regency Population and Civil Disability Office, is 56,768 people, consisting of 28,544 male residents and 28,224 female residents spread across 17 villages. The population density in Jenu District in 2017 reached 696 people/km2. Suwalan Village comprises 7 RWs, 22 RTs, and 1084 families, with a population of 3,126 people consisting of 1,552 men and 1,574 women. The worship facilities in Suwalan Village are three mosques and 32 prayer rooms. The livelihoods of residents span from farmers, farm laborers, and ranchers. In addition, this village began to develop entrepreneurial programs such as catering, laundry, crafts, and others.

The industrialization process in the Jenu District area has more or less influenced the social and environmental conditions in Suwalan Village. However, in social aspects and customs, it has mostly stayed the same. To maintain community and harmony, the people of Suwalan Village still carry out social practices that have been a tradition for a long time and are inherited from generation to generation. The practice of help and donate, such as the tilik of the sick, the look of babies, the look of

people affected by disasters, and takziyah, still exist in the life of the Suwalan community.

The tradition of seeing people who are sick, seeing babies, seeing people who are experiencing disasters, and taking is still going on today, together or individually. When doing the viewing, residents will bring donations in the form of rice, sugar, and coffee. The amount of donation depends on the willingness of each person, but at least 3 kg of rice, 3 kg of sugar, and a few packets of instant noodles. Donations made are not recorded by the recipient of the donation because there is no obligation for the recipient to return the donation received. Meanwhile, at the time of condolence, residents also brought donations for families experiencing grief in the form of 3 kg of rice. Mothers usually bring these donations at the time of prayer or mourning.

The tradition of discord in the Suwalan community is donating to residents or neighbors having celebrations, such as birth, cycling, or get married. In the past, donations such as rice, sugar, and coffee were given as in-kind, but now, they are added to the money put in envelopes. The donation amount made by a person will be replied to the same amount later by the person who received the donation. To remember the number of donations ever received from someone, the recipient of the donation will record the number of donations received.

Historically, there was a tradition of donating energy to people with jobs, such as working on land or building houses. The donation will be reciprocated with energy when the aid giver needs energy assistance. However, at this time, the tradition is no longer carried out. Viewing activities for sick people and takziah are still a priority for Suwalan community residents. If he is at work, he will leave the job. However, if he is bound by the rules of work with industrial companies, he will come later or at night to participate in tahlilan.

In addition to the traditions that have been described in the paragraphs above, there are also traditions of manganan or earth alms, selametan, megengan, and maleman. Magangan, or earth alms, is a slametan ceremony performed by all community members at the sacred site of the guardian well. It is considered sacred because it is considered a guardian relic. The Manganan tradition is carried out once a year, namely in the big month of the Javanese calendar. This activity is not only filled with tahlilan activities but also filled with cultural art activities, namely tayuban. The manganan event is conducted one night and one day. In the evening, the event is held with recitation and tahlilan, while manganan and tayuban events are held in the afternoon.

The tradition of slametan or barikan is done to resist plague or balak. These activities are usually carried out at the RT level and crossroads or strategic locations. The barikan event is not only filled with tahlil and recitation but also filled with eating together. Every citizen who attends the event brings the food to be eaten. Megengan, a tradition of tahlilan carried out by community members welcomes the month of Ramadan. In the past, the tradition of megengan was carried out in rotation from house to house. In addition to tahlilan activities, torches are installed in front of the house. The torch installation aims to welcome the spirits of ancestors who returned home on that night. At this time, megengan events are held in mosques and prayer rooms, and there are no more residents who light torches to welcome the arrival of ancestral spirits.

The harmonization of the lives of Suwalan people with diverse cultural patterns and local traditions is also reflected in aspects of their religious experiences. Generally, the people of Tuban are nahdhiyyin affiliated with aswaja. Religious practices or religious rituals are linear with NU, so the tradition of commemorating the maulud of the Prophet, Isra Mikraj, Nuzul al Quran, and other Islamic holidays is still part of the culture maintained by residents.

The principles of Aswaja guide the management of religious rituals of citizens as a guide of behavior (pattern of and for behavior). As described in the previous paragraph, culture and customs characterize the people of Suwalan Village, Jenu District, Tuban Regency. The principles of aswaja-an are even used as a measuring tool in some practices of their socio-religious life. So, if a tradition is

considered "not the same" as what they do, it often triggers social conflicts, especially conflicts in the form of peaceful actions.

For example, the conflict stemmed from residents' rejection of establishing a mosque in Suwalan Village in 2019. Starting from Sholikun's desire to build a mosque with funding sources from himself as the sole donor. The residents' rejection was caused because, in Suwalan Village, there was already a mosque close to the location of the new mosque construction plan.

Another factor that triggered the rejection of the establishment of this mosque was that Sholikun was considered to lack openness or transparency in terms of funding sources and his religious "sect affiliation." The clarity of sect affiliation is the main factor that the majority of residents are concerned about because they are worried about the mosque's existence, Sholikun practices a different ritual from the general residents of this village. The conflict against establishing a place of worship in Suwalan Village, Jenu District, can be resolved by a meeting at the Jenu District Office on July 24, 2019. Initially funded by Sholikun, the mosque's construction was then handed over to the community. The meeting also agreed on the decision to immediately establish takmir management and continue to involve donors in takmiran.

c. Tension of Muslim Relations in Maner Hamlet, Sumurcinde Village, Soko District

Maner is one of the names of hamlets that became the area of Sumurcinde Village, Soko District, Tuban Regency. Sumurcinde Village is bordered to the north by Nguruan Village, to the east by Rengel District, to the south by Rahayu Village, and the West by Jegulo and Bangunrejo Villages. Maner Hamlet is located 2.5 km in the western part of Sumurcinde Village. In 2019 Maner hamlet, villagers were resistant to the plan to build mosques and educational institutions. The residents' refusal caused construction that had begun at that time to stop or stall for almost 2.5 years.

Chronologically, the peaceful conflict between co-religionists in Maner began when someone with the initials "A" came from Mentoro Village, Soko District, Tuban Regency, intending to buy land in the Maner Hamlet area. Buying land runs as a sale and purchase agreement agreed upon by the land owner or land with the buyer. The location of the land is in the "outside" or "periphery" but still belongs to the area of Maner Hamlet.

A few months after the purchase, the new landowner began to carry out development planning activities. Building project activities began to be felt on the land. Until the beginning of construction, there was no information on whether it would be built for the owner's residence, place of education, place of worship, or mosque. Residents began to wonder what the building would be for. Along with curiosity and asking residents, there was a "leak" of information sourced from one of the workers who participated in the construction project. The worker told his friend that if he saw the design of the drawing, it looked like a mosque would be built. Information about the plan to build a new mosque by people outside Maner Hamlet spread to community members through "gethok tular" communication in coffee shops or when residents were "barking." Information sourced from one of the project workers eventually spread widely and wildly among residents, especially peppered with unclear and unconfirmed issues from migrants.

The residents' refusal stems from the emergence of an issue brought by an unidentified person that the party who will build the mosque and educational place is affiliated with the "W" sect. Maner Hamlet, inhabited by 400 families spread across 10 RTs, is mostly nahdiyin (followers of NU), both in their religious beliefs and traditions. So when they hear there will be plans to build mosques and other affiliated educational institutions, there is potential for rejection.

Residents' concern about "new traditions" in religious and customary practices in Maner hamlet is increasingly felt when these "migrants" close themselves to their environment. The impression is

constructed that there is "exclusivity" from this group, such as not wanting to blend in with the community, not following the traditions that exist in the community, and not wanting to participate in Friday at the mosque in Maner Hamlet. This exclusivity is increasingly supported by the location of " alone " buildings and "separated" from residential areas. The development is in an area of land once a rice field and plantation.

Another factor that triggers the rejection of residents is the need for prior communication between the party that will build and local residents. The presence of other people, especially foreigners (from outside the hamlet), in the hamlet area, is likened to people visiting other people's homes; there must be a "kulo nuwun". Local residents hope there will be a kulo nuwun and convey the aims and objectives of the plan to build mosques and educational institutions, considering that there is already a mosque and seven prayer rooms in this area.

The two main factors described in the paragraph above trigger miscommunication, resulting in citizen rejection and horizontal conflict. There was an obstacle to delivering building materials to the site by Maner Hamlet youth. As an anticipatory measure from policymakers and the government, several meetings were held at the mosque and involved several related and interested parties. The initial meetings were only attended by the head of Sumurcinde village, the kiai, community leaders, and developers. The meeting was deadlocked, finally holding subsequent meetings involving subdistrict, district, and even provincial-level governments.

Several meetings attended by MUI at the subdistrict, district, and provincial levels, as well as related and interested parties, became "mediation" for solving problems. In these meetings, the developer often presents resource persons to convey the vision and mission they bring. Then from the government side, it was suggested that the development committee complete the requirements for establishing places of worship in accordance with the Joint Decree of the Minister of Religious Affairs and Home Affairs Number 8 and 9 of 2006.

These efforts finally resulted in the potential for social conflict decreasing so that the development plan could run, and the residents of Maner Hamlet began to accept the existence of educational institutions in the form of Hikmatuddien Islamic boarding school and SMP Plus school building. Learning activities have been running like other educational institutions in this Islamic boarding school. This educational institution's students are currently only in grade 8 (or two junior high school levels). They come from outside Soko sub-district. When this research was conducted, the villagers and administrators of the educational institution accepted and mingled in each other's social and religious activities. The institution's management often organizes routine da'wah activities that present "habaib" to visit, and many residents of Maner Hamlet are also present. The management of this Islamic boarding school institution also wants to participate in the tradition of commemorating the prophet's maulud, isra mikraj, and even traditional hamlet events such as earth alms or manganan. The residents also began to sympathize and empathize with the existence of this educational institution, especially the administrators who participated in Friday prayers at the mosque in Maner hamlet because the plan to build a mosque at the location was canceled.

C. Model of Cultural Dakwah in the Prevention of Radicalism and Religious Conflict

The concept of da'wah has a complex meaning (Hasmy, 1997). An important aspect described in this sub-chapter is related to the da'wah model, especially for da'is to consider the da'wah approach used. One of them is by emphasizing aspects of social capital. According to Coleman, social capital is the ability of people to work together to achieve common goals within various groups and organizations. Social capital is the part of social organizations, such as beliefs, norms, and networks, that can improve the efficiency of society by facilitating coordinated action. Social capital is defined as the capabilities that arise from common beliefs in a society. Social capital is defined as a set of informal

values or norms that are shared in a group that allow cooperation (Fukuyama, 2002).

Cohen and Prusak describe social capital as the stock and active relationships between communities. Every relationship pattern is bound by trust, mutual understanding, and shared values that bind group members to make possible joint action that can be carried out efficiently and effectively. Based on the information above, social capital is closely related to the activities of a group or community to improve social welfare which contains elements of trust and honesty, norms and values, networking, social solidarity, responsibility, local wisdom, and harmony. Coleman's (Coleman, 1988) diagrammatic scheme below is expected to make it easier to understand and illustrate the relationship between social capital and its elements.
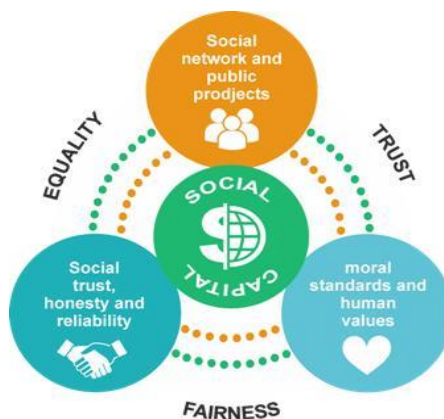
Picture 1. relationship between social capital and its elements.
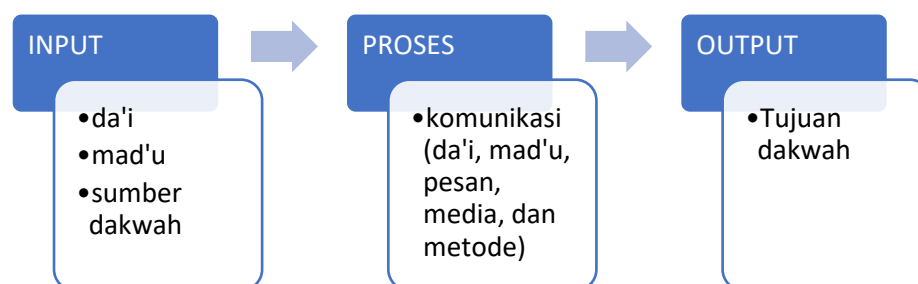
If implemented in da'wah, da'wah activities need to emphasize the principles of the social capital approach, which include trust and honesty, norms and values, networking, solidarity, responsibility, local wisdom, and harmony.

Based on the above points of thought, the da'wah model of preventing radicalism and religious conflicts and the existence of the social capital approach have a close relationship in building da'i credibility and influencing various social aspects. The demand for da'wah based on social capital is that da'wah must begin with the needs of the community, da'wah must be carried out in an integrated manner, da'wah is carried out in participation, da'wah is carried out through problem-solving systematics, da'wah must be carried out on the principle of self-help and community cooperation (Zaini, 2018). In this way, da'wah can be used as a moral force which is central in the perspective of social capital in guiding its sustainability.

With the previous presentation that explained some of the concepts of da'wah and social capital and their explanations, it does not rule out the possibility that the role of social capital values when instilled in the da'i in influencing his mad'u (Zaidan, 1979) will be able to uphold the credibility of the da'i or perpetrator (the subject of da'wah can be interpreted as one who carries out da'wah duties, that person is called da'i/muballigh) (Helmy, 1973). To create the desired da'wah, the da'i should deliver their da'wah that is informative and innovative in order to direct the audience to understand the concept of da'wah. For example, da'wah actors are able to research empowerment-based da'wah materials built on local values and strengthen social networks. Because the function of empowering local value principles is to give strength or strengthen self-capacity for each individual. It should be noted that providing a foundation for the empowerment of mad'u is part of da'wah bil-hal, which is the essence of amar ma'ruf nahi mungkar.

Da'wah as an activity to realize Islamic teachings into the reality of life of individuals,

communities, and societies, is the oldest human activity and becomes an instrument for forming a community and society along with its culture and civilization. Da'wah is an effort to convey the teachings of Islam using certain methods consciously and systematically to influence others to follow the purpose of da'wah. Da'wah has a deeper understanding; namely, da'wah amar makruf is not just conveying but requires several conditions, including finding the right material, understanding the state of mad'u correctly, and choosing a representative method wisely. Substantively, da'wah invites all humanity to return to the path of Allah to realize a just and prosperous society under Allah's protection (Alimuddin, 2007). The model of da'wah based on socio cultural capital has a linear relationship with the idea that da'wah is a system. As a macro system, Da'wah consists of input – process – out put – feedback components. The input component consists of da'i, mad'u, and da'wah message elements. The process component is da'wah communication activities, both oral, written, and actions that convert input into output, namely the purpose of da'wah to achieve mad'u welfare in the world and hereafter.

INPUT	PROSES	OUTPUT
• da'i • mad'u • sumber dakwah	• komunikasi (da'i, mad'u, pesan, media, dan metode)	• Tujuan dakwah

Picture 2. Da'wah as a System

As a microsystem, da'wah consists of several elements, namely da'wah actors (da'i), da'wah partners (mad'u), da'wah materials, da'wah media, and da'wah methods (Munir, 2021). Da'i is a subject of da'wah that has the task of improving the condition of an individual and society physically and spiritually. Success in da'wah depends on da'i. Da'i is not only sufficient in knowledge or knowledge but must also be a good example before Mad'u (Puspianto, 2020). Da'i is a person who performs da'wah orally, in writing, or through actions carried out by individuals, groups, or organizations/institutions. Da'i must also know how to preach about Allah, the universe, and life and the ways proposed by da'wah to solve problems faced by humans and the methods and behaviors used (Munir, 2021).

Mad'u, or object of da'wah, is the target of da'i to receive the message of da'wah. In da'wah, a da'i must pay attention to the condition of the da'wah partner. This is done so that the message of da'wah conveyed can be well received by mad'u (Alimuddin, 2007). The conditions of da'wah partners include educational background, residence, culture, work, economy, and other social aspects. Da'wah material is the message that the da'i will convey to mad'u. Da'wah materials or messages are sourced from the Quran, al-Hadith, and ijtihad ulama. Thus, the material or message of da'wah is very broad and complex, ranging from the message of creed, sharia, and muamalah with various variants and derivatives of each.

Da'wah media is a tool used by da'i to deliver da'wah material to mad'u. Da'wah media can be in the form of oral, written, painting, audio-visual, and moral. At the same time, the da'wah method is used by the da'i in carrying out his da'wah activities. Based on the conceptual study of the theory of socio cultural capital and da'wah as a system, the theoretical framework based on cultural social capital is presented in the figure below.
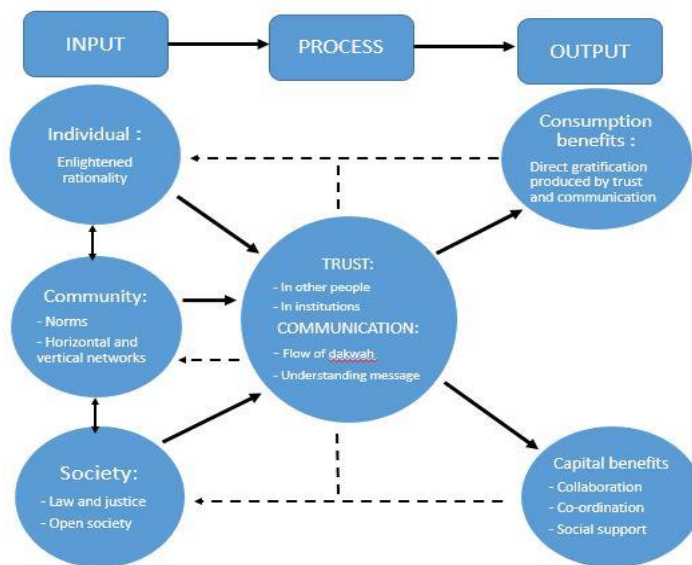
Picture 3. Construction of Da'wah Model Based on Cultural Social Capital

The da'wah model based on socio cultural capital is a development of the cultural da'wah approach. Cultural da'wah is a da'wah activity that emphasizes the cultural Islamic approach (Sulthon et al., 2003). Cultural Islam is one approach that seeks to revisit the formal doctrinal link between Islam and politics or Islam and the state. The relationship between Islam and politics or Islam and the state belongs to the realm of ijtihadiyah thought, which did not matter to Muslims when the caliphate system still survived in the Islamic world. After the destruction of the caliphate system in Turkey, the Islamic world was confronted with the Western political system.

In this regard, the relationship between Islam and the state is part of a serious problem. Some argue that the states that stood in the Islamic world were identical to the caliphate system in classical times. The Caliphate system itself is considered part of the teachings of Islam handed down by the Prophet of Allah. Therefore, there is a thought that between Islam and the state, a formal doctrinal relationship is established. The da'wah movement is seen as not fighting for Islam when it has not continuously fought for countries based on Islam (Efendi, 1998).

As the role of political Islam in the modem period declined, marked by the abolition of the caliphate system in Turkey and Western domination of Muslim-majority areas, the term da'wah rediscovered its religious sense culturally. Da'wah includes broadcasting activities (tabligh), education, and community development by Islamic values, both for Muslim and non-Muslim mad'u. For Muslims. Da'wah serves as a process of improving the quality of the application of religious teachings. Islam, while for non-Muslims, the function of da'wah is minimally to introduce and invite them to embrace Islam voluntarily.

For a long time, Islamic da'wah became a religious and social phenomenon as old as Islam. It is an endless process. Between da'wah and Islam, there is a dialectical relationship. Islam is spread because of da'wah, and da'wah is done based on the provisions of Islamic teachings. There are two big dimensions in da'wah. First, truth is a message about the value of life and human life that all humanity should understand, accept, and make the basis of life. Second, openness, namely that handing over the message between da'i and mad'u should occur humanely, based on certain rationality, and without coercion. That is why the history of da'wah is known as a history of peace.

4. CONCLUSION

As described earlier, the findings of field data, the results of analysis, and theoretical

constructions lead this study to the following conclusions. First, the dominant factors causing radicalism to grow and develop in Lamongan Regency are limited religious knowledge and insight into the community, wrong choice of teachers, low level of welfare and economy, social media provocation, sectarianism, disappointment with social, political, economic, and legal conditions, and weak government control over religious institutions and pesantren affiliated with radical groups. Second, the form of religious conflict that occurs in Tuban Regency is a peaceful action, namely actions carried out by Muslims without violence in order to respond to religious issues, namely sectarianism and communal issues. At the same time, the dominant factors causing the emergence of co-religious conflicts in the Tuban Regency are differences in doctrine, rituals, and mental attitudes, differences in cultural levels, and majority and minority problems. Third, Lamongan and Tuban Regencies have diverse socio cultural capital and contain the values of togetherness, cooperation, kinship, and mutual respect reflected in social capital, namely the potential of natural resources, economy, culture, customs, arts, and religion. There are five modality models of cultural da'wah for the prevention of radicalism and religious conflicts, namely the economic-based cultural da'wah model, the institution-based cultural da'wah model, the village mosque-based cultural da'wah model, the pesantren-based cultural da'wah model, and the local wisdom-based cultural da'wah model.

REFERENCES

Alimuddin, N. (2007). Konsep Dakwah Dalam Islam. *HUNAFA: Jurnal Studia Islamika*, *4*(1), 73–78.

Bourdieu, P. (1992). Three approaches to social capital. *Retrieved From*.

Bourdieu, P., & Richardson, J. G. (1986). Handbook of Theory and Research for the Sociology of Education. *The Forms of Capital*, *241*, 258.

Coleman, J. S. (1988). Social capital in the creation of human capital. *American Journal of Sociology*, *94*, S95–S120.

Dahrendrof, R. (1986). Konflik dalam Masyarakat Industri: Sebuah Analisa Kritik. *Jakarta: Rajawali*.

Efendi, B. (1998). Islam dan Negara. *Jakarta: Paramadina*.

Farihah, I. (2019). Perilaku Beragama Perempuan Ngorek di Pesisir Lamongan. *Sawwa: Jurnal Studi Gender*, *14*(2), 191–206.

Feddes, A. R., & Gallucci, M. (2015). A literature review on methodology used in evaluating effects of preventive and de-radicalisation interventions. *Journal for Deradicalization*, *5*, 1–27.

Fukuyama, F. (2002). Trust: kebajikan sosial dan penciptaan kemakmuran. *Language*, *19*(563p), 24cm.

Hadiyanto, A., Anggraeni, D., & Ningrum, R. M. (2017). Deradikalisasi Keagamaan: Studi Kasus Lembaga Dakwah Kampus Universitas Negeri Jakarta. *Jurnal Pendidikan Islam Rabbani*, *1*(1).

Haris, M. A. (2020). Pandangan dan Konsep Deradikalisasi Beragama Perspektif Nahdlatul Ulama (NU). *Risalah, Jurnal Pendidikan Dan Studi Islam*, *6*(2), 305–318.

Hasmy, A. D. (1997). Dakwah menurut al-Qur'an. *Jakarta: Bulan Bintang. Hal*, *18*.

Helmy, M. (1973). Dakwah dalam Alam Pembangunan. *Semarang: CV Toha Putra*.

Khamdan, M. (2015). Rethinking Deradikalisasi: Konstruksi Bina Damai Penanganan Terorisme. *Addin*, *9*(1).

King, V. T. (2008). *The sociology of Southeast Asia: Transformations in a developing region* (Vol. 3). Nias Press.

Munir, M. (2021). *Manajemen dakwah*. Prenada Media.

Puspianto, A. (2020). Strategi dakwah masyarakat kota. *An-Nida': Jurnal Komunikasi Dan Penyiaran Islam*, *9*(1), 42–64.

Putnam, R. D. (2002). *Democracies in flux: The evolution of social capital in contemporary society*. Oxford University Press, USA.

Sukarman, S., Raharjo, R., & Syukur, F. (2019). Deradikalisasi Agama di Era Digital Melalui Pendidikan Islam Multikultural. *Journal of Islamic Studies and Humanities*, *4*(2), 171–186.

Sulhan, M. (2018). *Deradikalisasi Islam Indonesia: Studi pemikiran Islam Nahdlatul Ulama*.

Sulthon, M., Syukur, H. M. A., & Abdushomad, M. A. (2003). *Menjawab tantangan zaman: desain ilmu dakwah: kajian ontologis, epistemologis dan aksiologis*. Pustaka Pelajar diterbitkan atas kerjasama dengan Walisongo Press.

Usman, S. (2018). *Modal sosial*. Pustaka Pelajar,.

Zaidan, A. K. (1979). *Dasar-dasar ilmu dakwah*. Media Da'wah, Jakarta.

Zaini, A. (2018). Dakwah dan pemberdayaan masyarakat perdesaan. *Jurnal Ilmu Dakwah, 37*(2), 284–301.

Zuhriyah, L. (2021). Deradikalisasi Dan Deliberalisasi Perpektif Aswaja: Mengurai Moderasi Islam Ahlus Sunnah wal Jama'ah. *An Nahdhoh Jurnal Kajian Islam Aswaja, 1*(1), 1–10.