Literature Reviews: Da'wah and the dynamics of religiousity in Indonesia post pandemic.

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INTRODUCTION

Following the implementation of reforms, several assessments produced by a variety of organisations suggested an elevated level of religiously motivated violence in Indonesia. The study by the Moderate Muslim Society documented 81 incidents of religiously motivated violence in 2010. Because monitoring did not extend to all parts of Indonesia, the image presented in this study was by no means an accurate representation of the country as a whole. (Bagir, 2010).

On the report, numerous important aspects have been emphasized in particular. In terms of difficulties, religious defamation and deviation, as well as assault against worship buildings, remain two of the most significant and perplexing problems.(Aminah et al., 2022)(Haramain, 2021; Haramain et al., 2022) Both of these are the primary concerns since, over the course of the previous several years, disagreements on these concerns have frequently escalated into acts of violence that have not been managed in an appropriate manner.

Religious freedom and tolerance in Indonesia (previously, since 2005 it has published a monthly report). As the title suggests, this report focuses on two issues: (1) violations of religious freedom, the perpetrators of which were state institutions (including ministries, state bodies, police, court officers, soldiers, as well as local, village, sub-district, district/government city, and province); and (2) intolerance based on religion and belief, the perpetrators of which could be the state or community groups (mass organizations, especially religious, individual and unidentified mass organizations). WI computed the number of breaches and acts of intolerance based on these two criteria. In comparison to prior years, researchers determined that Indonesia's religious freedom status in 2020 had reached the red light level.(Aminah et al., 2022; Hafidz, 2016; Haramain, 2019a, 2019d, 2020b, 2021; Haramain & Afiah, 2022; Saleh & Haramain, n.d.; Ulum & Haramain, 2018).

There are at least two patterns in current da'wah difficulties; First, certain preachers have a propensity to be excessive and rigorous in their understanding of religious concepts (da'wa ethics) and to try to push these means of presenting da'wah. Second, additional trends include allowing religious rituals and tolerating unfavorable attitudes and views influenced by pop culture and modern life (Hafidz, 2016; Haramain, 2019b, 2019c, 2020a; Iskandar & Muhammad haram, 2019). Both of these trends can be observed from the Al-Qur'an statement about *al-guluww fi al-din* (excessive attitudes in religion).

As the embodiment of the continuance of da'wah, religious leaders should be concerned about mankind and society. (Winarni, 2014; Zaman, 2010). The problem so far is that the Islamic teachings orientation were only directed at the eschatological aspects (heaven-hell subjects) and is not grounded widely to the public reality issues. The author thinks these problems are

quite alarming because there are inequality and imbalances that deviate from the principles of da'wah.

CONCLUSION

More specifically, the university curriculum at the Da'wah Faculties of Indonesian Islamic Universities is still inadequate in addressing the issue of peaceful da'wah, particularly from an Indonesian viewpoint. The ideal Da'i (Islamic Preachers) understanding includes not only normative theological features, but also worldview, human rights, cultural insights, local traditions, and so on.

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