

## Integrative Da'wah Strategy for Bengkulu Syarafal Anam Group in A Cultural Perspective

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### Abstract

*The axiology of da'wah can actually play an important role in the development of the character of the people through various models and varied strategies. Human nature as a social being egocentrically stimulates individuals to understand and adopt the value system in their culture, environment or group. The purpose of this study is to describe the integrated da'wah strategy in the syarafal anam group. It is known that the process of da'wah can occur anywhere and anytime and people will even more quickly accept a teaching in a cultural frame. The method in this research uses a qualitative approach to phenomenological research. This paradigm holds the view that truth is not singular, but dialectical, which will depend on the context and culture of society. The results of the study show that syarafal anam can be a traditional art-based da'wah strategy, this is indicated by the activities of individuals or groups that experience a positive change in cognition, affection and behavior that is relevant to religious teachings and social values.*

**Keywords:** Integrative Da'wah, Syarafal Anam, Cultural

## Strategi Dakwah Integratif Kelompok Syarafal Anam Bengkulu dalam Perspektif Budaya

### Abstrak

*Aksiologi dakwah sejatinya dapat berperan penting dalam perkembangan karakter umat melalui berbagai model dan strategi yang bervariasi. Fitrah manusia sebagai makhluk sosial secara egosentris menstimulus individu untuk memahami dan mengadopsi sistem nilai dalam budaya, lingkungan ataupun kelompoknya. Tujuan dari penelitian ini ialah mendeskripsikan strategi dakwah yang terintegrasi dalam kelompok syarafal anam. Diketahui bahwa proses dakwah dapat terjadi dimanapun dan kapanpun bahkan masyarakat akan lebih cepat menerima suatu ajaran dalam bingkai kultural. Metode dalam riset ini menggunakan pendekatan kualitatif riset fenomenologi. Paradigma ini berpandangan bahwa kebenaran itu tidak tunggal, tetapi dialektik, yang akan sangat tergantung pada konteks dan kultur masyarakat. Hasil dari penelitian menunjukkan bahwa syarafal anam dapat menjadi strategi dakwah berbasis seni tradisi, hal ini ditunjukkan dari aktifitas individu atau kelompok yang mengalami suatu perubahan positif secara kognisi, afeksi dan perilaku yang relevan pada ajaran-ajaran agama serta nilai social.*

**Kata kunci:** Dakwah Integratif, Syarafal Anam, Budaya

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## A. Introduction

Referring to the results of relevant research, it is known that this integrative proselytizing strategy has proven to be very successful in bringing the public to obey the teachings of Islam. So it is very feasible that the integrative proselytizing pattern continues to be applied in the midst of a plural<sup>1</sup>. Why is that? Integrative proselytizing is a proselytizing strategy that prioritizes the pattern of integration between Islamic socio-cultural and sociocultural communities of proselytizing objects. Deciphering the pattern of integrative proselytizing approaches involving cultural, artistic and political elements has been the key to his success in the process of Islamization in<sup>2</sup>. The integrative proselytizing process requires wisdom so that proselytizing is relevant to the conditions of modern society, so that the perpetrators and recipients of the proselytizing can give the same<sup>3</sup>. Through this, what is identified by modern society can enter an effective and efficient process of interaction. Reinforces that the main strength in integrative proselytizing lies in the concept of 'Pilgrim' as well as the positive influence of his<sup>4</sup>.

A contemporary study found that the integration of Islamic proselytizing with information technology media has brought new phenomena and opened up space, especially about the criteria or requirements for interpreters of the Qur'an<sup>5</sup>. The current era is very inseparable from technological civilization. For example, the proselytizing process can be directly documented and published as proselytizing learning material which can certainly be analyzed and understood in depth. In Madura, there is a study that combines Islamic proselytizing programs with Madura culture. Synergistic efforts to strengthen Islamic religious beliefs while

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<sup>1</sup> Muhammad Irfan Riyadi and Syahrul Hakiki, "DAKWAH INTEGRATIF RADEN JAYENGRONO DI KABUPATEN PEDANTEN PONOROGO ABAD KE-18 M," in *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era*, vol. 1, 2021, 343–359.

<sup>2</sup> Saipul Hamdi, "Integrasi Budaya, Pendidikan, Dan Politik Dalam Dakwah Nahdlatul Wathan (Nw) Di Lombok: Kajian Biografi Tgh. Zainuddin Abdul Madjid," *Jurnal Sosiologi Walisongo* 2, No. 2 (2018): 105–122.

<sup>3</sup> A Fikri Amiruddin Ihsani, Novi Febriyanti, And Abdan Syakuuroo Sk, "Gus Dur's Multicultural Da'wah And Its Relevance To Modern Society," *El Harakah* 23, No. 1 (2021): 103.

<sup>4</sup> Uswatun Hasanah, "'Jamaah' as A Communication Symbol Of Da'wah Of Wahdah Islamiyah Group," *Palakka: Media And Islamic Communication* 1, No. 2 (2020): 159–168.

<sup>5</sup> Istianah Istianah And Maulida Ayu Fitriani, "Integration Of Islamic Da'wah And It: Phenomena Of Quran Interpretation In Indonesian Online Islamic Media," In *Education, Science, And Technology International Conference (Estetic) 2021*, Vol. 1, 2022, 10–19.

maintaining<sup>6</sup>. As we know the dominant proselytizing nowadays tends to be its verbalistic activity but it is rare to do Proselytizing bil-Hal. Implicitly, people will have more interest in understanding the teachings of Islam if combined in their practical concepts<sup>7</sup>.

Based on several previous studies, it was revealed that the strategy of proselytizing is very diverse, not only using proselytizing in lectures in mosques and taklim majelis. In addition to the digitalization era with the existence of features or platforms that can be accessed regarding the teachings of Islamic values. An eclectic approach seems to be applicable in today's conditions, namely combining various approaches<sup>8</sup>.

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<sup>6</sup> Zainal Abidin Achmad et al., "The Synergy of Islamic Da'wah and Madura Culture Programmes on Nada FM Sumenep Radio, Indonesia," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 2 (2021): 111–129.

<sup>7</sup> Bambang S Ma'arif et al., "Persuasive Da'wah Activities and the Socio-Demographic Factor," in *Social and Humaniora Research Symposium (SoRes 2018)* (Atlantis Press, 2019), 1–6.

<sup>8</sup> Nathan C D Perron et al., "International Counseling Values: Recognizing Valued Approaches Identified by International Counseling Professionals Through Qualitative Inquiry," *International Journal for the Advancement of Counselling* 45, no. 2 (2023): 330–355, <https://doi.org/10.1007/s10447-023-09505-4>.

<sup>9</sup> Prakash Boominathan et al., "An Eclectic Voice Therapy Program for the Treatment of Hyperfunctional Voice Disorders (HFVD)," *Journal of Voice* (2021), <https://www.sciencedirect.com/science/article/pii/S0892199721001892>.

<sup>10</sup> John C Norcross and Christina B B T - Reference Module in Neuroscience and Biobehavioral Psychology Carachilo, "Integrative Psychotherapy" (Elsevier, 2022), <https://www.sciencedirect.com/science/article/pii/B9780323914970000552>.

practices, and ideas that maintain peace<sup>11</sup>. It is clear that religion and cultural practices have the same goal of maintaining attitudes and upholding the values of sustainability and peace.

Traditional cultural arts contain the characteristics and characteristics of their supporting communities because they grew up as part of the culture of the traditional communities of each region, therefore traditional arts will continue to live as long as there are still communities that maintain and develop them. The people of Bengkulu, precisely in Bengkulu City, have a variety of regional arts, one of which is the Islamic cultural art of syarafal anam. The existence of anam nerve art is still maintained and preserved by the community, the generation of children aged 13 years to the age of 60 years can be seen from the routine practice periodically and traditional events such as aqiqah, weddings, maulid nabi, and cultural performances. The results of observations summarized through the interview process are known that one of the spread of Islam or proselytizing in Bengkulu is through art, one of which is the anam nerve. Philosophically, this Islamic art was broadcast by a Banten cleric, namely Sultan Juanda (Datuk Sheikh Serunting) in the XVII century<sup>12</sup>.

Syarafal Anam it itself contains islamic verses taken from the book of berzanji. The context aims to glorify Allah Almighty, previous prophets, Prophet Muhammad SAW, family, friends and remember the stories of the struggle of the prophet from the process of birth and broadcasting Islam. The practical concept of this art is to chant Islamic verses guided by the book of prayer, but in its development, especially the lembak community of Bengkulu city, this syarafal anam nerve art is combined using a traditional musical instrument commonly called redap (large tambourine). Musical studies view shalawatan as a traditional musical art. The position of Islamic verses and messages is centrally dotted on shalawatan so that there must be a balance / harmony between the chanting of verses and the game of redap. This means that in its application the individual who is engaged in the

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<sup>11</sup> Majbritt Lyck-Bowen, "Ethical and Religious Traditions, Western," ed. Lester R B T - Encyclopedia of Violence Kurtz Peace, & Conflict (Third Edition) (Oxford: Academic Press, 2022), 295–307, <https://www.sciencedirect.com/science/article/pii/B9780128201954002387>.

<sup>12</sup> Ismail, "Masuk Dan Berkembangnya Islam Di Bengkulu Abad XVI-XX," Edisi Pert. (Cirebon: CV. Els Pro, 2019), 71.

nerves of the anam there are processes that need to be passed. The learning process includes responsive cognition, emotional/ego control, social control and love for Islam itself. Shalawatan studies have been carried out in various background types of studies, including the studies of the performing arts from a cultural, organological, anthropological, theological sociology of theater, and Islamic music perspectives .

## **B. Research Methods**

The approach in this study is a phenomenological-historical approach. Phenomenological itself is a research approach that delves into a culture directly from the perspective of its owner. This means that this phenomenological approach will tend to rest on rationality and existing cultural realities. The subject is anam nerve group in Bengkulu City, which is from the group PERAMA (Perkumpulan Rabana Panorama), PPS (Persatuan Pemuda Sepakat), PMS (Persatuan Muda Sepakat), and (HISAB) Himpunan Seni Adat Bulang Pagar Dewa. The informants in this study were four leaders, five teachers of the syarafal anam dzikir group and twenty members from each group. The criteria for selecting informants are based on active members with approximately 50 years of experience and young/new members aged 18-30 years. The research was conducted from January to September 2023.

Phenomenological-historical concepts put the research standpoint on a thorough understanding of the facts of locality, be it historically, philosophically or idealistically. This is important because every culture is a construct of its era. Functionally this approach is used to capture the phenomenon of glorification of primordialism in culture. Operationally, data analysis in this study uses phenomenological-historical analysis techniques. As for technically, the analysis is implemented based on the continuity of the historical analysis process, which includes: Heuristics, the process of searching to find historical sources; Criticism, investigating whether the process of developing a teaching; Interpretation, having obtained the necessary facts then we must assemble those facts into an acceptable

whole; and historiography, which is a writing activity in the form of a research report.

Based on the picture above, it shows that in the process of this study will examine and analyze social interactional patterns, religious values and religious experiences, the scope of religion comprehensively contained in the neural activities of anam in society. The religious environment is best predicted through the combined effects of spirituality and fundamentalism as a function of the underlying socio-moral attitudes<sup>13</sup>. This is emphasized in research that religious identity and social orientation increase individual contributions<sup>14</sup>.

### C. Results and Discussion

The people of the Lembak tribe of Bengkulu, is an area where the majority of the population adheres to Islam. Observations show that their religious practices are still practiced from generation to generation following what their ancestors taught them. Their method of understanding religious values is more oriented towards memorization, be it prayers, and traditions, especially the art of syarafal anam. Many great religious figures have influenced the development of religion in the Lembak tribe of Bengkulu, such as H. Wahid, KH.Nawawi, and Sheikh Serunting who spread Islam as well as the art of syarafal anam in the 17th century<sup>15</sup>. After being spread through a long process, various groups of syarafal anam have developed with varied patterns. Some of the groups that became research subjects were the PERAMA (Perkumpulan Rabana Panorama) syarafal anam group, which was established in 1959. Furthermore, the Dusun Besar syarafal anam group was also established in the 60s. The MERAPI syarafal anam group was established in the 1980s and the HISAB group (Bulang Indigenous Art Association) was established around 1970s. The ratio of members experiences ups and downs, some are still surviving and some are slowly retreating on the basis of

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<sup>13</sup> Jesse L Preston and Faith Shin, "Opposing Effects of Spirituality and Religious Fundamentalism on Environmental Attitudes," *Journal of Environmental Psychology* 80 (2022): 101772, <https://www.sciencedirect.com/science/article/pii/S0272494422000172>.

<sup>14</sup> Ali Rama et al., "Religious and Social Narratives and Crowdfunding Success," *Journal of International Financial Markets, Institutions and Money* (2022): 101595, <https://www.sciencedirect.com/science/article/pii/S1042443122000774>.

<sup>15</sup> Muhammad Nikman Naser and Ashadi Cahyadi, "Dzikir Of The Book Of Al-Barzanji As Therapy Social Awareness (Analysis Of The Functions Of Islamic Guidance And Counseling)" (n.d.).

business and lack of interest. However, in the last five years, the syarafal anam dzikir activists have begun to reform by forming young groups, practicing regularly, and participating in a series of festivals or performances.

The following are some excerpts from interviews with the elders of the syarafal anam group regarding the nature of syarafal anam:

“Syarafal anam has actually been a part of our lives since childhood. It used to be that almost every night you could hear people singing the hymn using a large tambourine or redap. We gained a lot of knowledge in this syarafal anam group, including learning the Qur'an, Fiqh, customs. In addition, it took years to master this art. Syarafal is a community science, not found in school. We are willing to leave other activities if there is a syarafal anam practice or activity” (DPWL/AM/73/12-01-23).

Based on the interview excerpt above, it is understood that syarafal anam is not only limited to art but has many influences on the development of human personality in religious and social life. The results of interviews with one of the PERAMA (Perkumpulan Rabana Panorama) syarafal anam teachers:

“My patience was tested when learning sharafal anam since 1970. Before the teacher taught various verses and strokes, we had to help the teacher first, for example weaving thatch leaves to make the roof of the house, helping to print bricks and going to the rice fields. After helping with the work, we were then given a verse to memorize and practice. The method of learning used to be different from now that there is sound recording technology, so when you are anywhere you can listen to it. In the past, the memory had to be strong and one had to meet the teacher in person to repeat the lessons (DPWL/SY/60/29-01-23).”

The meaning of this quote is that the learning process of Sharafal Anam trains patience in learning, ethics to the teacher, and full concentration in remembering knowledge. Demanding knowledge is the obligation of every Muslim as well as the most affdhol worship. The pursuit of knowledge is a never-ending activity. Islam views education as the right of every human being and lasts throughout life. However, the struggle for knowledge is not easy, there will be many obstacles that are ready to block, both in terms of economy, time, soul, health, and sincerity. But if done sincerely, all obstacles will not become obstacles

to stepping foot in seeking knowledge. Also Allah will facilitate the journey of studying<sup>16</sup>.

The results of interviews with young members of syarafal anam also said:

“We were initially motivated by our parents to preserve this syarafal anam culture, because if we don't welcome it then this tradition will be lost. Our duties as young people are still limited to light parts, for example to accompany tamat kaji, brides and other religious events as performers. Sometimes in between rehearsals, we are given religious teachings such as ethics towards elders, community socialization and reading the Qur'an" (DPWL/KK/19/13-05-2023).

“I remember when I first started learning feeling confused and lazy. It was difficult to understand the poems and the beats. But with motivation from my peers and being invited regularly, in the end little by little I started to get used to it even though there was still a lot to learn. In addition, the sharafal anam competition organized by the government increased the enthusiasm to learn because of the enthusiasm to perform and win” (DPWL/MT/23/05-05-2023).

“Before getting to know Syarafal Anam, my routine was to spend a lot of time doing useless things or busy with my own affairs. The changes that I experienced when I started joining, many positive things began to be done, especially social community relations” (DPWL/DK/23/06-07-2023).

Based on the informant's statement above, it is known that the religious and social values of the young members of the Lembak tribe of Bengkulu city have transitioned to a good direction. Islam as an eternal teaching must be explored and impregnated so that it becomes a practical guide for Muslims throughout the world. However, Islamic teachings must also be accompanied by theology, sufism and ushul fiqh<sup>17</sup>. In addition, the personality of young sharafal anam members is influenced by social drive and achievement motivation. Motivation occurs in a social space; it is embedded in a pervasive environment, including the broader culture (values, beliefs, and norms) and social ecology.<sup>18</sup>

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<sup>16</sup> Nurlia Putri Darani, “Kewajiban Menuntut Ilmu Dalam Perspektif Hadis,” *Jurnal Riset Agama* 1, no. 1 (2021): 133–144.

<sup>17</sup> Moh Najib et al., “Environmental Conservation Paradigm in Islamic Ecological Perspective,” *International Journal of Psychosocial Rehabilitation* 24, no. 4 (2020): 5440–5447.

<sup>18</sup> Ronnel B King, “Sociocultural and Ecological Perspectives on Achievement Motivation,” *Asian Journal of Social Psychology* 25, no. 3 (2022): 433–448.



Based on the analysis of the concept and praxis, it is interpreted that this anam nerve art developed and was accepted by the Bengkulu lembak community, especially through the process of cultural acculturation. The assumption is that the culture was formed when Islamization came in and society was upholding tradition. On the basis of intuition and creativity of the community, the tradition is combined with Islamic values. That the Islamic art of syarafal anam has become part of the tradition of the Bengkulu people in general. As a result of observations in the lembak area of Bengkulu City, this culture began to be loved by generations from the level of adults and adolescents. If observed, there are quite significant differences in the personality and social aspects of individuals who are engaged in the nervous culture of the anam, but the internalization of the cultural values of the tradition needs to be understood in depth. The hope is that this culture is not only limited to euphoria or performance events, but the value of tradition can be attached and integrated into the personality structure and values of Islamic teachings when individuals are in the community. In line with this some of the previous studies have strengthened that is the art of the syarafal anam nerve serves (1) as entertainment for traditional art performances; (2) as educational/ educational; (3) as a thickening of emotions and religion; and (4) as aesthetic, the function is integrated into the main elements in the implementation of the anam nerve, namely the elements of the organizers, performances and the community as connoisseurs of traditional art. Analysis of field data also shows that the cultural arts of syarafal anam can add religious insight, proselytizing media, the process of educating and bathing individuals and the improvement of islamic faith for the community.

The results of previous research also clarified that islamic art syarafal anam provides benefits and functions, namely as education and as a form of public love for Islam and Bengkulu cultural. Next is the implication of the relevant Islamic art of syarafal anam, namely the form of society in remembering Allah SWT and the messenger of Allah SAW. Apart from that, the art has a message and functions including: (1) as entertainment; (2) social (educational) education: (3) religious

rituals; (4) Islamic proselytizing; (5) the value of religiosity; (6) Islamic socio-cultural<sup>19</sup>.

The human mental condition today implicitly requires spiritual touches, loss of divine vision, longing for esoteric values and traditions, proselytizing with a spiritualistic pattern provides a large portion for the development of human spirituality in accordance with the tendencies of the fitrah. With a culturally based model of proselytizing, proselytizing provides an opportunity for the soul to take away the spiritual depth of the Islamic tradition that highlights the esoteric side, that is, the pleasant atmosphere of the relationship between man and God. Therefore, the sociocultural as one of the dimensions in the teachings of Islam, has a great opportunity to play an important role in modern society. In addition, it is also intended to emphasize and strengthen the spirituality that has been possessed, and provide new values in the form of work ethic, tough mentality, and the spirit (spirit) of honesty to improve people's lives, as well as support progress. Religion provides a network of peers and adults who provide support, monitor behavior, be role models, and reduce opportunities to engage in negative behavior<sup>20</sup>.

Proselytizing can be held in any context in society. Time and space have a significant effect on the patterns and strategies used to achieve the goal of proselytizing. The subjects and objects of proselytizing also in recent developments have experienced various variations. The complexity of society according to the development of proselytizing that is relevant to the conditions of society. The proselytizing movement is required to be able to innovate and be creative in order to adapt to the complex social situation of society. Innovation and creation make proselytizing grow in diverse regions and institutions<sup>21</sup>. Miskahuddin & Zuherni in his findings showed that in the tradition of barzanji or syarafal anam is effective in increasing the understanding of people's religion and

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<sup>19</sup> Zubaedi Zubaedi et al., "Nilai Kerja Dalam Teks Mawlid Syarf Al-Anam Dan Implikasinya Terhadap Bimbingan Pribadi-Sosial Melalui Kesenian Islam Syarafal Anam: Kajian Hermeneutika Gadamerian," *At-Ta'lim: Media Informasi Pendidikan Islam* 19, no. 2 (2020): 428–444.

<sup>20</sup> James A Shepperd and Rachel B T - Reference Module in Biomedical Sciences Forsyth, "Religiousness and Adolescent Risk Behavior" (Elsevier, 2022), <https://www.sciencedirect.com/science/article/pii/B978012818872900073X>.

<sup>21</sup> Usfiyatul Marfu'ah, "Strategi Komunikasi Dakwah Berbasis Multikultural," *Islamic Communication Journal* 2, no. 2 (2018): 147–161.

social values of society, namely friendship<sup>22</sup>. Furthermore, Zubaedi research in the study of gadamerian hermeneutics that in addition to religious teachings and social values, the meaning contained in the verses in the book of Barzanji contains a philosophy that can be a reference in the personal guidance of individuals<sup>23</sup>. In addition, Naser & Budrianto's research in its ethnographic research suggests that adolescents who participate in syarafal anam activities will form a strong character including morality, cultural literacy, religious literacy, and cohesiveness<sup>24</sup>. Research Fattah & Ayundasari also shows in the reading of the book of Barzanji has indirectly exemplified the personality of the Prophet both his martyrdom and social attitudes<sup>25</sup>. In addition, it is also relevant to Wahyudi that through a sufistic-based approach, it can develop sufism values in the personality of adolescents, namely the mahabbah of human love for Allah SWT and the Messenger of Allah SWT<sup>26</sup>. Based on some of these studies, it is clear that anam nerve activities are part of proselytizing which is quite dynamic and effective to be implemented in various regions by adjusting the patterns and culture of each region.

Proselytizing activities require systemic and modern organizing and can be developed through epistemological studies both regarding strategies, basic principles, methods, success standards, and evaluation of their implementation<sup>27</sup>. While cultural, in simple terms it can be said to be a recognition of the existence of cultural plurality. Cultures that become aware of multiculturalism essentially recognize the dignity of human beings living in their communities with their respective specific cultures. Thus, each individual feels valued and in line with it

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<sup>22</sup> Miskahuddin Miskahuddin and Zuherni Zuherni, "Efektifitas Tradisi Barzanji Terhadap Pemahaman Keagamaan Masyarakat (Studi Terhadap Masyarakat Kec. Julok Kab. Aceh Timur)," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 1 (2021).

<sup>23</sup> Zubaedi et al., "Nilai Kerja Dalam Teks Mawlid Syarf Al-Anam Dan Implikasinya Terhadap Bimbingan Pribadi-Sosial Melalui Kesenian Islam Syarafal Anam: Kajian Hermeneutika Gadamerian."

<sup>24</sup> Muhammad Nikman Naser and Budrianto Budrianto, "Internalization of Art Value of Syarafal Anam Adults Characters Building," *KONSELI: Jurnal Bimbingan dan Konseling (E-Journal)* 8, no. 1 (2021): 55–60.

<sup>25</sup> Abdul Fattah and Lutfiah Ayundasari, "MABBARAZANJI: Tradisi Membaca Kitab Barzanji Dalam Upaya Meneladani Kehidupan Nabi Muhammad SAW," *Wahana Islamika: Jurnal Studi Keislaman* 7, no. 1 (2021): 49–60.

<sup>26</sup> Indra Wahyudi, Syamsul Bahri, and Popon Handayani, "Aplikasi Pembelajaran Pengenalan Budaya Indonesia," *Jurnal Teknik Komputer AMIK BSI* 5, no. 1 (2019): 71–76.

<sup>27</sup> Zaprul Khan Zaprul Khan, "Dakwah Multikultural," *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 8, no. 1 (2017): 160–177.

also feels a responsibility to live together within their community. A society's denial of the need to be recognized is the root of inequalities in various areas of life. Bhikhu Parekh, the author of India origin gives a fairly convincing picture of culturalism. Bhikhu Parekh said that culturalism contains at least four areas of study that are very important and affect each other. The four things are: First, one community that has its own value system and outlook on life. Individuals born in the midst of a diverse society, but as a minority community, these individuals seek only to defend themselves from discriminatory acts that often lead to themselves. They just want to defend against other opposing groups. This is the community called cultural diversity in the study of multiculturalism.

Second, it is a community that is ideologically different from other communities. They seek to provide resistance and or counterpoint to the various kinds of cultures that develop in society. They as a minority want to present their own culture to society, even though it is often rejected by other communities, but strives to get maximum space for expression in society. These are the ones who in the study of multiculturalism are known as imaging diversity. Third, communities that blatantly say they are different from other communities because of their backgrounds and histories that feel different, but they become part of a majority society. Fourth, they are referred to as counter-diversity communities because they want to provide an alternative to the growing discourse of multiculturalism. This means that exploration uses cultural data that can be adopted and becomes an approach in the development of actions based on benefits<sup>28</sup>.

The classical view of cultural proselytizing, namely the islamic doctrinal recognition of the validity of the cultural existence of local wisdom that does not conflict with the principle of tauhid. It's just that multicultural proselytizing goes further in terms of the intensity or breadth of its cultural scope. If cultural paradigm proselytizing only focuses on the issue of how problems can be conveyed through compromise with a particular culture, then multicultural proselytizing considers how this message of Islam is conveyed in a plural society situation,

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<sup>28</sup> Gregory L Newmark and Emma L Rearick, "Religious Culture and Rural Car Ownership," *Journal of Transport Geography* 93 (2021): 103035, <https://www.sciencedirect.com/science/article/pii/S0966692321000880>.

without involving elements of "moral monism" that could undermine the plurality of culture and belief itself. Theoretical and methodological contribution of cultural and developmental approaches to the study of religious beliefs and behavior<sup>29</sup>.

Figure 1 Syarafal Anam Training Process



Based on the results of research conducted in several anam nerve groups in Bengkulu City, several data were found related to symbols from interactions that occurred through syarafal anam activities, among them where in the initial process each member prepares equipment and technical in the training process by coordinating with each other so that training activities can run conductively. This can be seen in the interaction between members who show communicative and insitive attitudes. Furthermore, the activity continued at the initial stage, namely the opening by reading Al-Fatihah as a basis for carrying out each activity led by the teacher / supervisor of the dzikir group as a vehicle for education. At the core stage, social interaction is seen, namely the attitude of reminding each other which is implied in it the element of hablumminallah. The same situation is also seen in the attitude, namely the attitude of strengthening each other in the form of appreciation or in the language of the Quran is called by giving good news.

#### D. Conclusion

Explicitly, the internalization of religious teachings is realized through the process of socio-cultural understanding of religion, fostering interest in understanding the teachings of Islam in practice. Concretely, the findings in this

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<sup>29</sup> Rebekah A Richert et al., "Chapter Five - Belief, Culture, & Development: Insights from Studying the Development of Religious Beliefs and Behaviors," in *New Methods and Approaches for Studying Child Development*, ed. Rick O Gilmore and Jeffrey J B T - Advances in Child Development and Behavior Lockman, vol. 62 (JAI, 2022), 127–158, <https://www.sciencedirect.com/science/article/pii/S0065240721000410>.

study that syarafal anam can be a traditional arts-based da'wah strategy. Through the activities of the syarafal anam group, individuals or groups experience positive changes in cognition, affection and behavior that are relevant to religious teachings and social values. This research can be constructed as a da'wah media that is managed systematically and flexibly while maintaining the cultural value system or culture that exists in it without reducing the essence of its authenticity.

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