

## Manifest Functions and Latent Functions of Robert K Merton (Study of The Relationship of Dakwah and Radicalism in Makassar City)

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### Abstract

*Background: Da'wah has been transformed into a knife that has 2 equally sharp blades. If da'wah is used for the negative, it will also have a negative impact, namely as a forum for spreading radicalism. Likewise, if it is used for positive things, it will be a barrier to the spread of radicalism. The aim of this research is to analyze the relationship between da'wah and radicalism in the city of Makassar. This research uses qualitative research methods by collecting data obtained through interviews. The results of the research show that the relationship between da'wah and radicalism is very strong, da'wah can be a factor causing the spread of radicalism and can also be a barrier or obstacle to the spread of radicalism in the city of Makassar, namely Always preach by conveying the values of tolerance and mutual respect. Da'wah not only functions as an intelligence for the religious community, which provides tranquility and peace, but in the process of da'wah it has experienced dysfunction (latent), namely triggering violence, intolerance, division and radicalism.*

**Keywords:** *Da'wah, Latent, Manifest, Radicalism.*

### INTRODUCTION

The 1945 constitution regulates and protects the freedom to convey religious teachings to its adherents. In terms of conveying religious teachings in Islam, we often hear the word or term da'wah (1). Da'wah is the delivery of religious teachings carried out by Da'i-Da'i, Ustad and Kyai. Muhammad Khidr Husain said, da'wah is an effort to motivate people to do good and follow instructions, and do amr ma'ruf nahi munkar with the aim of achieving success and happiness in this world and the hereafter (2). Ahmad Ghalwasy said that da'wah is a science that is used to understand the various arts of conveying the content of Islamic teachings, be it aqidah, sharia, or morals (3). Nasarudin Latif states that da'wah is any activity verbally or in writing that is of the nature of calling, inviting, calling other people to believe and obey Allah SWT, in accordance with the lines of faith and sharia as well as Islamic morals (4).

Da'wah is a method that is considered to play a very important role in the spread of religious teachings, especially Islam. According to Muliaty Amin, da'wah methods are divided into 2, namely textual and contextual da'wah methods (5). Textual da'wah is a method of da'wah using textual preaching material. A textual preacher who will convey his preaching material tends not to use material other than that in the Qur'an and Sunnah (6). They tend to ignore the arguments of reason. Because rational arguments are considered to be able to damage the rules that have been regulated in Islamic teachings. The textual da'wah method emphasizes the significance of texts as centers of Islamic study by referring to sacred sources in Islam, especially the Koran and Hadith (7). This method is very important when we want to see the normative Islamic reality written, either explicitly or implicitly, in the two sacred sources above. Apart from the Qur'an and Hadith, textual studies also do not deny the existence of other texts as written by previous and contemporary Muslim intellectuals and great 'ulama' (8).

Textual is a model of understanding that adheres to formal texts, is guided by traditions that were formed in the past and binds them strictly and considers the Islamic teachings that they believe in as an absolute truth that does not need to be changed anymore because it has been authoritatively formulated by previous ulama'. final and complete, they don't like change because they are afraid of causing unrest that threatens the integration of the people, therefore in responding to each change, this approach model seems cautious (9). The contextual

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da'wah method is a da'wah method that is carried out by paying attention to things that are outside the original text. Da'wah practitioners use this method in the hope that their preaching will be more easily accepted by society which consists of various types and models (10). The contextual da'wah method tends to make human reason or reason the most dominant tool in gaining knowledge and understanding of various Islamic teachings, therefore all revelation texts must be dissected contextually, critically, logically and rationally (11). According to Harun Nasution, the contextualist model can be interpreted as a way of thinking that understands Islam as an organism that lives and develops in accordance with the pulse of human development, therefore in interpreting sacred texts they use contextual, substantial and non-literal interpretation (12).

The da'wah phenomenon that occurred in Makassar City, many people criticized each other and make judgments on certain preachings. We often find preachers in one mosque and another mosque blaspheming each other and blaming each other and the preachers blaspheming each other in conveying their preaching (13). Moreover, contemporary da'wah today is technology-based where ustadz or preachers are given convenience in preaching. With these tools, it is very easy for preachers to give lectures, whether in live streaming studies or in tabligh akbar studies (14). On the other hand, there are also negative things, as we can see now, most of the preachers reply to each other's preaching reviews or exchange arguments about the lectures delivered to their audiences. So what happens is confusion experienced by the audience. The confusion they experience or find is often wondering who is right among these ustadz or preachers? It cannot be denied that currently a very trending topic in lectures is the feeling of claims as a group which considers that only one group is the most sunnah, and others are heretics or their group is right and other groups are wrong (15).

The phenomenon of claims that one's group is the most correct is one of the drivers of the spread of radicalism. Azyumardi Azra believes that religion is a soft ground for becoming a crying banner in carrying out anarchic actions, which are also based on the reading and construction of textuality that exists in religion itself (16). Of the many cases of radicalism that lead to terrorism that occur in Indonesia, most of the cases are very strong or related to da'wah.

The results of the 2019 BNPT survey regarding areas with high potential for radicalism show five regions in Indonesia have quite high potential for radicalism (17). The five regions are Bengkulu, Gorontalo, South Sulawesi, Lampung and North Kalimantan. From this survey, South Sulawesi Province was placed as the province is vulnerable to radicalism (18). In 2021, Makassar City was shocked by a suicide bombing at the gate of the Makassar Cathedral Church, where the perpetrators were very strict about the use of religious symbols. The perpetrators are a married couple who are members and often interact with members of the Ansharut Daulah congregation network which was identified as being related to the Jolo bombing in the Philippines in 2018. And the police received evidence that the perpetrators often attended religious studies at Villa Mutiara, Blue Cluster, Makassar and preached the doctrine of jihad. before preparing a suicide bomb.

## **PARTICIPANTS & METHODS**

This research uses a qualitative research method. This is based on the problems and objectives to be achieved, namely only trying to comprehensively describe or describe the data obtained in the field regarding the relationship between Da'wah and radicalism in Makassar City. This is as stated by Bodgan & Taylor that a qualitative approach is a research procedure that produces descriptive data in the form of written words or writings from people and certain behaviors, events or places in detail and in depth. Data sources consist of primary data and secondary data. Primary data was obtained directly from the research location through observation, in-depth interviews and documentation of informants. Meanwhile, secondary data was obtained indirectly through references related to da'wah and radicalism.

### **Invention**

Da'wah has been transformed into a knife that has two equally sharp blades. If da'wah is used for the negative, it will also have a negative impact, namely as a forum for the spread of radicalism, and vice versa, if it is used for positive things, it will act as a barrier to the spread of radicalism. Da'wah not only functions as an intelligence tool for the religious community, which provides tranquility and peace, but in the process of da'wah it has experienced dysfunction, namely triggering violence, intolerance, division and radicalism. This dysfunction is

explained by Robert K. Merton where he has concept, namely the manifest function(intended) and latent functions (unintended) (19). Manifest function is a function that is desired and realized from the existence of a social phenomenon, while latent function is a function that is undesired, unintended and not realized from the existence of social phenomena that exist in society (20). Robert K. Merton emphasizes the opinion that a social institution has a latent (hidden) function and is different from its explicit motives. This latent function is because it is not realized and not planned, giving rise to dysfunction in society (21). The same thing happens with da'wah, where the da'wah without realizing it has experienced dysfunction, namely division and radicalism which has led to terrorism (22).

## **Manifest Function**

### **Field of Education**

Firstly, da'wah has the function of educating the people. Da'wah is the main means of providing understanding of religious teachings, da'wah is also non-formal education that focuses on teaching religious values. This is in line with Ustad M's (2022) statement that:

"Da'wah in the form of lectures is a means of conveying religious teachings, in lectures you are also taught to avoid things that are commanded and prohibited by Allah SWT. Da'wah provides understanding to the ummah more quickly than independent learning."(interview with Ustad M as a Da'i in Makassar City)

This was also conveyed by Ustad I that:

"Da'wah is non-formal education which has an important contribution, because da'wah can increase people's Islamic insight, so that they can understand and appreciate religious teachings which will lead to perfect practice. society must be given an understanding of the values of tolerance and mutual respect"(interview with Ustad I as a Da'i in Makassar City).

The statement from the source above provides an explanation that the importance of da'wah in terms of educating the ummah, da'wah can also encourage the growth and development of understanding and implementation of Ahlussunnah Wal Jama'ah values in community life must be maximized in order to create Muslims who are Rahmatan lil alamin and an intelligent ummah who are capable of filtering out misguided understandings of religion.

Second, a comprehensive understanding of religion. Comprehensive understanding of religion is understanding religion as a whole, not just understanding religion with a few propositions, but having to understand many propositions so that you don't make mistakes in practicing religion. Through da'wah, individuals can be given a comprehensive education about religious teachings, including their historical and social context. This can help prevent a narrow understanding of religion.

"Da'wah, which the public generally understands, is a lecture that is a forum for teaching comprehensive religious teachings such as values, rituals and principles that underlie their beliefs such as creeds, social relationships, muamalah and so on. "Dai now have to be ready if asked to provide certain material, so Dai is also needed who is intelligent and has a lot of religious knowledge" (interview with YS, 6 July 2023).

Informant YS's statement Sermons and lectures are the main channels for teaching religious teachings to the people. Through this delivery, Dai helps people understand the values, rituals and principles underlying their beliefs.

"Recitations and lectures where the material presented has been well prepared and of course does not use provocative words will provide a broad and comprehensive understanding to the people. It is important to know that each proposition is related to other propositions so that understanding religion cannot be just one proposition or one just an opinion" (Interview with YS, 6 July 2023)

Informant YS emphasized in the statement above that Da'wah must provide a comprehensive understanding, in preaching Dai must be able to convey the material thoroughly, with explanations of several propositions.

## **Social Field**

Firstly, da'wah has the function of cementing brotherhood (*silaturahmi*) and fulfilling the economy of the ummah. Da'wah also emphasizes maintaining brotherhood and maintaining friendship. An interview was conducted with Ustad S, he said that:

"Da'wah, whether in the form of lectures or reading the book, always gathers the community, this is where they stay in touch and meet. Mad'u will have its own ties as a group or community that often listens to lectures or attends recitations."

Ustad MA said the same thing that:

"The study group is a symbol of the solidarity of the ummah"

Interview conducted with Ustad S that:

"As a preacher who doesn't have a permanent job, it is very helpful because I often use the alms given after giving a lecture to cover household needs, but this should not be a priority."

The interview was conducted with Ustad MS that:

"We often combine recitations with fundraising for aid to people in need, such as fire victims, accident victims and so on."

Statements from several sources stated that da'wah is in the form of lectures and recitations is a means of gathering hundreds, thousands or even millions of people, da'wah is a means of social interaction because every lecture given always gathers many people. Apart from that, da'wah is also an economic fulfillment for the ummah because da'wah is coupled with requests for assistance to the ummah where the aid is used to help people in need (23).

## **Second Social Control**

Da'wah is an actor who is able to create social order in society. Social control can be said to be a method used to prevent deviations and direct individual members of society to act according to the meaning of norms and meaning of social values that already exist and are institutionalized in society.

Social control is a supervisory action carried out from one group to another group in order to provide direction to the roles of individuals or groups as part of members of society in order to create situations and even social conditions that are in accordance with what is expected. Dai is an actor who carries out da'wah to the people because Dai is the social control of religion.

"Dai must be able to bring about change in society, if previously society committed deviations such as gambling, stealing, corruption, killing and other deviations. Dai has to adjust the theme of the lecture he is delivering by paying attention to the appropriateness of the theme and current context, Dai has to give a lot of lectures related to deviations in society" (Interview with M, 15 July 2023)

In carrying out this role, a da'i when preaching must prepare a da'wah theme that is appropriate to the situation and conditions of society and is really needed by the community. This was emphasized by informant S that:

"Da'wah must have a clear theme and then the themes presented must be relevant themes, such as juvenile delinquency, promiscuity, stealing, adultery and other deviations. Da'wah must be able to create peace among religious communities" (Interview with S, 10 July 2023).

The informants stated that the theme of da'wah must be clear. This statement emphasizes that a clear theme is important so that the message conveyed can be well received and focused, so as not to confuse the listener or congregation.

The themes presented in the da'wah must be relevant to the conditions and problems faced by society today. The mention of issues such as juvenile delinquency, promiscuity, stealing, adultery and other deviations shows

that da'wah should respond to real challenges and problems faced by the people. Solutions can be offered by preachers in their da'wah activities.

It is also hoped that da'wah can create peace among religious communities. This shows that da'wah does not only focus on conveying religious teachings, but also on establishing harmony and peace in society.

### **Latent Function**

Function latent is an unexpected function. Several undesirable functions in this research are divided into three, including being monotonous in one science and being able to stimulate the birth of extremism and radicalism. An interview conducted with Ustad MMQ stated that:

"Currently, there are some people in preaching who blaspheme and assume each other that His assembly is the most correct and the other assembly is an incorrect assembly. "Dakwah is now also being used by certain individuals as a means of spreading extremism and radicalism."

Interview conducted with Ustad H that:

"In preaching, sometimes there are preachers who don't understand the content and deliver the lecture incorrectly, so they sometimes use provocative words which could be misinterpreted by the public."

The interview was conducted with Ustad MA that;

"People who diligently listen to preaching will get used to it and prefer studying or listening to lectures, which will give rise to scientific monotony because society tends to underestimate general learning which is considered to have nothing to do with the afterlife."

Da'wah on social media can turn into a platform for voicing strong and critical opinions against other groups or individuals who are deemed not in line with certain religious views or beliefs. This can create an atmosphere of intolerance towards differences and strain relations between communities. Social media provides a wide platform for spreading da'wah and also radical views. Extreme messages can quickly spread and influence vulnerable audiences, especially among young people who are more connected to social media.

The statement from the minutes above is that it cannot be denied that if da'wah is not controlled and chooses the wrong place for the assembly, it will have negative impacts such as the doctrine of radicalism and extremism.

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