

Article

Multicultural Preaching in Contemporary Plural Society

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Abstract: This study aims to analyze the concept, challenges, strategies, and relevance of multicultural da'wah in contemporary pluralistic society. The diversity of religions, cultures, ethnicities, languages, and traditions in modern society demands an inclusive, dialogical, and humanistic da'wah approach to create social harmony amidst the plurality of society. In the digital era, da'wah faces various challenges such as social polarization, intolerance, hate speech, digital radicalism, and low religious literacy. Therefore, multicultural da'wah is important as a model of Islamic communication that emphasizes respect for diversity and strengthening religious moderation. This research employed a qualitative method with a library research approach. Data were obtained through analysis of various scientific journals, academic books, research articles, and other credible sources relevant to multicultural da'wah, Islamic communication, plural societies, and contemporary digital communication. The data analysis technique used content analysis to identify concepts, patterns, and dynamics of multicultural da'wah in modern society. The research results show that multicultural da'wah has crucial relevance in building social harmony in contemporary plural societies. Multicultural da'wah strategies are implemented through intercultural communication approaches, the use of inclusive language, strengthening religious moderation, local wisdom-based approaches, and the educational and humanistic use of digital media. Multicultural da'wah functions not only as a medium for conveying Islamic teachings but also as a social instrument for strengthening tolerance, preventing social conflict, and maintaining the unity of multicultural communities. This study concludes that multicultural da'wah is a relevant da'wah model in facing the dynamics of plural society in the digital era because it is able to present a peaceful, moderate, inclusive, and rahmatan lil 'alamin face of Islam.

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Keywords: Multicultural Da'wah, Plural Society, Contemporary Da'wah

1. Introduction

The development of digital technology, the flow of globalization, and increasing social polarization on social media have presented new challenges for da'wah activities. Da'wah is no longer simply about conveying religious teachings, but also relates to the ability to build peaceful and inclusive communication within a heterogeneous society. The phenomena of hate speech, digital radicalism, and religious exclusivism pose serious challenges in pluralistic societies.

Pluralistic societies are an unavoidable social reality in modern life, particularly in Indonesia, known as a multicultural nation with diverse ethnicities, religions, cultures, languages, and traditions. This diversity is a national treasure, but at the same time, it also holds the potential for conflict if not managed properly. Differences in religious views, culture, and social identity often give rise to social friction, intolerance, and even polarization within society. (Qurrota A'yun and Maftuh Maftuh, nd)

The challenges facing pluralistic societies are increasingly complex in the digital era. Social media has become not only a space for social interaction, but also an arena for

the spread of hate speech, provocation, and identity-based radicalism. The phenomenon of social polarization shows that some people are still easily influenced by exclusive narratives that view other groups as threats. This condition can weaken social harmony and disrupt the unity of multicultural communities. (Mohammad Rashidujjaman Rifat, 2024)

In response to the social problems described previously, Cultural da'wah is crucial as a da'wah approach that adapts the Islamic message to the social and cultural conditions of the community. Cultural da'wah is not conducted in a rigid and confrontational manner, but rather through a humanistic, persuasive, and dialogical approach that respects local wisdom. This approach positions the community not merely as an object of da'wah but as a social partner whose cultural background and communication characteristics must be understood.

Cultural da'wah has the power to build emotional closeness with pluralistic societies because it prioritizes universal Islamic values such as compassion, tolerance, justice, and brotherhood. This approach aligns with the principle of Islam as a mercy to all beings, bringing peace to all humanity, regardless of differences in social and cultural identity.

Cultural Da'wah religious education also serves as a medium for building religious moderation in pluralistic societies. Da'wah through polite and inclusive communication can reduce social prejudice, strengthen tolerance, and create space for dialogue between community groups. Research on religious moderation shows that multicultural societies built through inclusive communication tend to be more harmonious and able to coexist peacefully. (Qurrota A'yun and Maftuh Maftuh, nd)

Cultural Da'wah helps society understand that diversity is a sunnatullah that must be addressed wisely. Allah Subhanawata'ala says in the Qur'an, Surah Al Hujurat, which reads: "O mankind, indeed We created you from a male and a female and made you into nations and tribes that you may know one another." (QS. Al-Hujurat: 13)

The explanation of Surah Al-Hujurat, verse 13 above, shows that differences are not grounds for hatred, but rather a means of building harmonious social relationships. Therefore, Islamic preachers and communicators are required to possess cross-cultural communication skills so that the message of da'wah can be received by a heterogeneous society. Da'wah in a pluralistic society cannot simply rely on normative sermons; it also requires social, cultural, and digital approaches that are adaptive to current developments.

Da'wah Cultural brotherhood is an urgent need in contemporary plural society because it can become a bridge of brotherhood, strengthen social integration, and present a peaceful, moderate, and humanistic face of Islam amidst the diversity of modern society.

The concept of multicultural da'wah (Islamic preaching) presents itself as an alternative approach that emphasizes the importance of respecting cultural differences and social identities in conveying the message of Islam. Da'wah is not conducted in a confrontational manner, but rather through a dialogical, persuasive, and humanistic approach. Recent research shows that inclusive da'wah communication can strengthen social cohesion and reduce the potential for conflict in multicultural societies. (jurnal.uibbc.ac.id) Therefore, the study of multicultural preaching becomes very relevant in the context of contemporary plural society.

2. Materials and Methods

Research on Multicultural Da'wah in Plural Societies in the Contemporary Era uses a qualitative approach with library research. This approach was chosen because the research focuses on analyzing the concepts, strategies, and dynamics of multicultural

da'wah in a heterogeneous society based on various scientific sources and contemporary social phenomena.

Qualitative methods are used to deeply understand social phenomena, particularly those related to the practice of Islamic missionary communication in a pluralistic society comprised of diverse cultural, religious, ethnic, and social backgrounds. This approach enables researchers to comprehensively interpret social realities through the study of descriptive data in the form of writings, ideas, research findings, and scientific documentation. Qualitative research emphasizes understanding the meaning, social processes, and interpretation of Islamic missionary communication phenomena in multicultural societies. ("Tomi Hendra, Islamic Communication in Multicultural Societies, ;," nd)

The research data sources consist of primary and secondary data. Primary data were obtained from national and international scientific journals discussing multicultural da'wah, Islamic communication, pluralism, religious moderation, cross-cultural communication, and digital da'wah. Meanwhile, secondary data were obtained from scientific books, academic articles, research documents, proceedings, and other supporting references relevant to the research topic.

Data collection techniques were conducted through documentation studies by identifying, reading, recording, and classifying various literature related to multicultural da'wah in a pluralistic society. Researchers selected sources with academic credibility, thematic relevance, and up-to-date data to ensure valid and reliable research results. The literature used primarily came from accredited journals, recent academic publications, and scientific research discussing multicultural-based da'wah communication and social inclusion. (Ulfain and Siti Zahran, nd)

The data analysis technique used was content analysis, which systematically analyzes the contents of various literature and scientific documents to identify patterns, concepts, and meanings related to multicultural da'wah. The analysis was conducted through several stages: data reduction, data presentation, data interpretation, and conclusion drawing. In the data reduction stage, researchers sorted information relevant to the research focus. Next, the data was presented in descriptive form to facilitate interpretation of the da'wah phenomenon in a pluralistic society.

This study also uses a cross-cultural communication approach to understand the process by which Islamic preaching messages are effectively received by communities with diverse cultural backgrounds. This approach is crucial because the success of Islamic preaching in a pluralistic society is greatly influenced by the preacher's ability to understand the cultural characteristics, language of communication, and social sensitivities of the target community. (Marfu'ah, nd)

This study employed source triangulation techniques to strengthen its validity, comparing various references and research findings related to the theme of multicultural preaching. Triangulation was conducted to ensure the data obtained was more objective, consistent, and able to fully depict the social conditions of pluralistic societies.

This research also examines the development of da'wah in the digital era as part of the reality of contemporary society. The phenomena of social polarization, digital intolerance, and the spread of religiously based hate speech are crucial elements of the research analysis. Therefore, this study focuses not only on conventional da'wah but also on the dynamics of da'wah communication on social media and modern digital spaces. This research is expected to provide a comprehensive overview of the concepts, challenges, strategies, and relevance of multicultural da'wah in building social harmony in a contemporary pluralistic society.

3. Results and Discussion

1. The Concept of Multicultural Da'wah

Theoretically, multicultural da'wah is closely related to cross-cultural communication theory and social adaptation theory. This approach positions the da'i as a social communicator who must adapt his da'wah methods to the cultural conditions of the community. Recent research shows that the use of cultural adaptation theory and communication accommodation theory is highly relevant in multicultural da'wah because it helps da'i understand the patterns of social interaction in diverse communities. (Fauziah Ramdani Dani and zelfia zelfia, nd)

In practice, multicultural preaching can be realized through several main principles, namely: respect for cultural diversity, the use of polite and inclusive preaching language, intercultural and interfaith dialogue, strengthening the value of religious moderation, and an approach based on local wisdom.

Multicultural da'wah, in terminology, is the process of conveying Islamic values while taking into account the diversity of cultures, ethnicities, religions, and social backgrounds. This da'wah emphasizes an inclusive, tolerant, and dialogical approach. Islam itself recognizes diversity as a divine law. Allah SWT states in Surah Al-Hujurat: 13:

"O people, indeed We created you from a man and a woman then made you into nations and tribes so that you may know each other." (QS. Al-Hujurat: 13)

This verse demonstrates that diversity is not a threat, but rather a means to build mutual understanding and social cooperation. Diversity is a natural law that must be accepted as part of human life. Differences in culture and social identity are not grounds for mutual demeanor, but rather a means of building harmonious social relationships.

Multicultural da'wah from an Islamic communication perspective emphasizes the importance of intercultural communication (*intercultural communication*) in conveying the message of da'wah. A da'wah is required to understand the social and cultural characteristics of the target community so that the message delivered can be received without causing social resistance. Research on the intercultural communication approach in da'wah explains that multicultural da'wah requires the ability to adapt to culture, adjust the language of communication, and respect the identity of the target community. (Fauziah Ramdani Dani and zelfia zelfia, nd)

The concept of multicultural preaching rejects discriminatory and provocative approaches to preaching. Preaching should not be a means of exacerbating differences or giving rise to conflict. Hatred toward other groups. Da'wah must be a medium for building peace, strengthening tolerance, and creating social cohesion. Da'wah communication in an inclusive, pluralistic society has been proven to reduce the potential for social conflict and strengthen community integration. (Ulfain and Siti Zahran, nd)

A local culture-based approach is an important part of multicultural da'wah because people tend to be more receptive to religious messages conveyed through traditions and cultures close to their lives. This da'wah strategy was practiced by Nusantara scholars, including the Walisongo (Wali Songo), who successfully spread Islam through cultural approaches and non-violent social dialogue. (Ikhwaniul Habib, nd)

Multicultural preaching from a communication perspective Islam is based on the principles of tolerance, respect for differences, social justice, dialogue, and compassion. Research on multicultural-based Islamic missionary communication shows that the

Qur'an teaches respect for cultural and social differences in the process of Islamic missionary communication. bilhikmah.stidalhadid.ac.id)

The concept of multicultural da'wah in the digital era is increasingly relevant because modern society lives in a highly open global communication space. Social media allows for rapid cross-cultural interaction, but also raises challenges in the form of social polarization, intolerance, and the spread of religiously based hate speech. Therefore, multicultural da'wah is required to present a peaceful, moderate Islamic narrative that adapts to developments in communication technology. (Andi Nirwana Saputri Yasa and Mahmudin, nd)

Other considerations that It can also serve as a reference that the younger generation, as digital natives, has a different communication style than previous generations. They prefer visual, concise, interactive, and digital-based communication. Therefore, multicultural preaching must be able to integrate local wisdom values with modern communication media to ensure the message remains relevant and easily accepted by contemporary society. (Dharojah, nd)

The concept of multicultural da'wah is a da'wah model that positions diversity as a social force that must be managed through humanistic, inclusive, and dialogical communication. Da'wah is not only oriented toward conveying religious teachings, but also serves as an instrument for building social harmony, strengthening human brotherhood, and maintaining peace in a pluralistic society.

a. Da'wah in the Context of Plural Society

A pluralistic society is one comprised of various social groups with distinct cultural and religious identities. In such circumstances, an exclusive approach to preaching has the potential to give rise to resistance and social conflict. Preaching in a pluralistic society must prioritize universal Islamic values, such as justice, humanity, brotherhood, and peace, as its primary foundation.

A pluralistic society is a social reality characterized by diversity of ethnicities, cultures, religions, languages, traditions, and outlooks on life. In the Indonesian context, plurality is a national identity inseparable from community life. This diversity is a social asset that can strengthen national unity if managed properly, but it also has the potential to give rise to social conflict if not accompanied by tolerance and inclusive communication.

Islam commands its followers clearly and firmly to preach or spread the teachings of Islam to every human being on the surface of the earth using methods that they can accept. (Faridah Faridah et al., nd) Islamic preaching in a pluralistic society can no longer be conducted solely through a normative, one-way approach, but must adapt to heterogeneous social dynamics. Preaching is not simply about conveying religious teachings; it also serves as a medium for building social harmony, strengthening human brotherhood, and maintaining the stability of multicultural society.

The development of modern society and the digital era has presented new challenges for da'wah activities. Social media opens up a broad space for communication, but it also often becomes an arena for social polarization, the spread of hate speech, intolerance, and radicalism based on religious and cultural identities. Research on da'wah communication and social inclusion shows that da'wah practices that are not adaptive to social diversity often give rise to tensions and weaken the cohesion of multicultural communities. (Ulfain and Siti Zahran, nd)

Islamic education in a pluralistic society must prioritize an inclusive, dialogical, and humanistic communication approach. Da'wah must be presented as a social solution that can bridge differences, not exacerbate identity conflicts. This approach aligns with the principles of Islam as a religion of mercy for all the worlds, bringing compassion and peace to all humanity. Allah SWT says in QS. Al-Baqarah: 256:

"There is no compulsion in religion." (QS. Al-Baqarah: 256)

This verse demonstrates that Islam values human freedom and diversity in social life. In the context of da'wah, this principle emphasizes that the delivery of the Islamic message must be carried out with wisdom, gentleness, and respect for human dignity. This commandment can also be seen in another verse, namely the Word of Allah Subhanawata'ala in QS. An-Nahl: 125: "Call (people) to the way of your Lord with wisdom and good instruction and argue with them in the best way." (QS. An-Nahl: 125). This verse is the main foundation of da'wah in a pluralistic society, namely the importance of a wise approach, polite communication, and constructive dialogue.

The success of da'wah, from an Islamic communication perspective, in a pluralistic society is greatly influenced by the da'wah's ability to understand the cultural and social context. Research on multicultural-based da'wah communication strategies explains that effective da'wah communication must be able to find common ground in diversity and build tolerance amidst differences. (Marfu'ah, nd)

Preaching in a pluralistic society also requires cultural sensitivity. A preacher is required not only to master religious material but also to understand the characteristics of the community, the language of communication, local traditions, and the psychological state of the audience. Preaching approaches that ignore cultural context often lead to social resistance and misunderstanding in heterogeneous societies.

The cultural da'wah approach in the history of Islam in the Indonesian archipelago has been practiced by scholars and Walisongo through the acculturation of culture, art, local traditions, and a peaceful social approach. This strategy has proven effective in spreading Islam without violence and fostering harmony in a pluralistic society. Research on cultural da'wah confirms that the cultural approach is a crucial tool in building adaptive da'wah communication that is widely accepted. (Sakareeya Bungo, nd)

Islamic education in a pluralistic society in the digital era also demands the ability to use social media wisely. Today's younger generation is more familiar with visual, interactive, and technology-based communication. Therefore, Islamic preaching messages need to be packaged creatively, moderately, and educationally to reach a wider audience without fostering narratives of hatred or religious exclusivism. Recent research shows that digital media such as Instagram and TikTok can be effective vehicles for moderate Islamic preaching when used with a communicative and inclusive approach. (Dharojah, nd)

Religious education in a pluralistic society must strengthen the value of religious moderation. Religious moderation is crucial for maintaining a balance between commitment to religious teachings and respect for social diversity. Moderate preaching can create space for dialogue, strengthen interfaith tolerance, and prevent the growth of extremism and digital radicalism. (Taufik Rahman et al., nd)

Da'wah in the context of a pluralistic society is the process of conveying Islamic values that recognize diversity as a social reality that must be respected through polite, inclusive, and dialogical communication. Da'wah aims not only to strengthen the spirituality of the community but also to build social peace, strengthen community unity, and present a humanistic and compassionate face of Islam in contemporary multicultural society.

b. Challenges of Multicultural Preaching in the Digital Era

The development of information and communication technology has brought major changes in the lives of modern society and presenting new dynamics in the practice of preaching. (Nur Setiawati, 2025) The digital era has created a new communication space that is more open, fast, and without geographical boundaries. Social media, video

platforms, podcasts, and various digital applications are now the primary means of disseminating Islamic messages to the wider community. However, despite these conveniences, multicultural Islamic preaching in the digital age also faces increasingly complex challenges.

Abdul Basit in Nurhidayat Muhammad Said in Faridah stated that the challenges of da'wah today are increasingly great, both internally and externally. (Faridah Faridah, nd) These challenges require the presence of da'wah, which is expected to provide a solution. Multicultural da'wah is an approach to da'wah that recognizes cultural, religious, linguistic, and social identity diversity as a societal reality that must be respected through inclusive, dialogical, and humanistic communication. In a pluralistic digital society, da'wah is required not only to convey religious messages but also to maintain social harmony amidst the rapid flow of information and societal polarization.

One of the biggest challenges facing multicultural preaching in the digital age is increasing social polarization on social media. The development of digital algorithms often creates echo chambers, where users only receive information that aligns with their own group's views. As a result, people easily become trapped in group fanaticism, intolerance, and prejudice against other groups. Research on multicultural preaching in the era of globalization shows that today's digital space often becomes an arena for identity struggles and social polarization, threatening the cohesion of pluralistic societies. (PESHUM, nd)

Aside from social polarization, the challenges facing Islamic preaching include the rampant spread of hate speech, religious hoaxes, and digital radical propaganda. Social media allows information to spread rapidly without adequate verification. In many cases, religious teachings are misused to spread hatred against certain groups. Research on digital extremist communication shows that social media platforms are often exploited to spread intolerant and radical ideologies through provocative religious narratives. (Arxiv, nd)

This situation poses a serious challenge to multicultural da'wah (Islamic preaching) because digital communities tend to be easily influenced by emotional, sensational, and provocative content. Moderate and dialogical da'wah content often loses popularity compared to controversial and conflict-ridden content. This makes it difficult for some da'wah practitioners to maintain a peaceful da'wah message amidst the competition for digital content.

The next challenge is the public's low digital literacy. Some social media users still have difficulty distinguishing between valid and manipulative information. As a result, people readily accept exclusive religious narratives without first seeking clarification. Research on digital da'wah communication shows that low media literacy is a major factor in the spread of disinformation and religious misunderstanding in the digital space. (Mada, nd)

The changing character of the younger generation also presents a challenge in multicultural da'wah. Generation Z and the digital generation have a more visual, fast, concise, and interactive communication pattern. They tend to be more attracted to creative content based on short videos, memes, storytelling, and audio-visual communication than to long, conventional lectures. Recent research on the effectiveness of social media in da'wah shows that platforms like TikTok and Instagram have different audience characteristics, requiring adaptive and creative da'wah communication strategies. (Arxiv, nd).

The numerous challenges of preaching in this era of globalization require preachers to adapt so that their work can continue until the end of time. The ability of preachers and missionaries to adapt to current developments is increasingly required. (et al., nd) Today's preachers are required not only to understand religious knowledge but

also to possess digital literacy skills, visual communication skills, and cultural sensitivity. Multicultural preaching in the digital age requires an approach that integrates Islamic values with a language that aligns with the characteristics of modern society.

Another challenge is the emergence of a culture of instant gratification in religious understanding. The digital age has led people to increasingly acquire religious knowledge in short bursts through video clips, short quotes, or viral content without adequate in-depth study. This phenomenon has the potential to create a shallow, textual understanding of religion that is easily provoked by extreme narratives. Research on the transformation of digital da'wah communication explains that the accelerated flow of digital information often leads to an oversimplification of religious teachings, thereby reducing the depth of people's Islamic understanding. (Liwauldakwah, nd)

Furthermore, the challenges of multicultural da'wah are also related to the cultural diversity of the global digital society. The digital space brings together individuals from various cultural and religious backgrounds on a single communication platform. If da'wah is conducted without cultural sensitivity, the message can lead to misunderstandings and social resistance. Therefore, a cross-cultural communication approach is crucial in contemporary da'wah.

Multicultural da'wah also faces the challenge of commercialization in digital media. Some da'wah content currently focuses more on popularity, follower count, and monetization than on educational content. The viral da'wah phenomenon sometimes prioritizes sensationalism over educational value and moderation. This can shift the function of da'wah from a medium for enlightenment to merely digital entertainment.

While the digital era presents complex challenges for preaching, it also opens up significant opportunities for the development of multicultural preaching. Social media enables the rapid and widespread dissemination of the message of peaceful, moderate, and inclusive Islam to the global community. Research on the development of multicultural preaching in the digital era shows that digital platforms can be an effective means of spreading the values of peace, tolerance, compassion, and humanity when utilized wisely and creatively. (Icodev, nd)

Facing the challenges of multicultural preaching in the digital era requires several strategic steps, such as:

1. strengthening religious digital literacy,
2. development of creative and moderate da'wah communication,
3. improving cross-cultural communication skills,
4. educational use of social media,
5. as well as strengthening the values of religious moderation and social tolerance.

The challenges of multicultural preaching in the digital era are not only related to technological developments but also to changes in the communication culture of modern society. Preaching is required to adapt to digital dynamics without losing the substance of Islamic values as a religion that teaches peace, tolerance, and mercy for all beings.

b. Multicultural Preaching Strategy

The multicultural preaching strategy is an effort to convey Islamic teachings through an inclusive, dialogical communication approach that respects cultural diversity and the social identity of society. The strategy of preaching in a plural society cannot be carried out in a rigid and confrontational manner, but must be adapted to the social, cultural and character conditions of the audience so that the preaching message can be received peacefully and humanely.

One of the main strategies of multicultural preaching is the use of an intercultural communication approach (*intercultural communication*). This approach requires the

preacher to understand the language, traditions, social values, and culture of the target community so that the preaching process is more adaptive and does not create social resistance. Recent research explains that multicultural preaching based on intercultural communication can strengthen tolerance and create social harmony in pluralistic societies.(Sniis, nd)

Multicultural da'wah strategies also emphasize the use of inclusive, polite, and non-discriminatory language. Da'wah is aimed at building common ground in diversity through dialogue, empathy, and respect for differences. This approach is crucial for preventing social conflict and strengthening religious moderation in a multicultural society.(Altsiq, nd)

Multicultural da'wah strategies in the digital era need to be supported by the wise and educational use of social media. Preachers are required to possess digital literacy and the ability to convey Islamic messages in a peaceful, creative, and relevant manner to the younger generation. Research on effective da'wah communication models in multicultural environments shows that a dialogical approach, humanistic communication, and an understanding of the audience's social background are crucial factors in the success of contemporary da'wah.(Mjukn, nd)

The multicultural da'wah strategy is oriented towards building social harmony through tolerant, moderate, and humanitarian value-based communication so that da'wah not only strengthens the spirituality of the people, but also maintains the unity of plural society.

2. The Relevance of Multicultural Preaching in Indonesia

Indonesia, as a multicultural nation, requires a model of da'wah (preaching) that can strengthen national unity. Multicultural da'wah is relevant because it: strengthens tolerance, prevents social conflict, enhances national integration, and builds an image of moderate Islam and rahmatan lil 'alamin (blessing for all the worlds). This approach also aligns with Indonesian national values, which uphold diversity.

The success of da'wah in the context of Islamic communication is not only measured by the size of the audience, but also by the ability to bring about peaceful and constructive social change.

A pluralistic society is a social reality characterized by diversity of religions, ethnicities, cultures, languages, traditions, and value systems in community life. In the Indonesian context, plurality is both a national identity and a major challenge in maintaining social unity and harmony. Diversity, if not managed properly, can give rise to social conflict, intolerance, discrimination, and even societal polarization, particularly in the digital era, which accelerates the spread of information and public opinion. Therefore, a da'wah approach is needed that can bridge this diversity through inclusive, peaceful, and humanistic communication.

Multicultural da'wah plays a crucial role in building social harmony in a pluralistic society. It is a model of da'wah that positions diversity as a social reality that must be respected and managed through a dialogical, tolerant, and humanitarian-value-based communication approach. This approach is not only oriented toward conveying religious teachings in a normative manner, but also toward strengthening social cohesion and creating a peaceful community.

Recent research on Islamic missionary communication and social inclusion explains that multicultural societies require adaptive and inclusive Islamic missionary communication patterns so that Islamic missionary communication does not become a source of social tension but instead serves as a bridge of brotherhood between community groups. Islamic missionary communication that utilizes a dialogical, empathetic, and non-confrontational approach has proven more effective in building social integration in pluralistic societies.(Communicative, nd)

Islam itself teaches the importance of maintaining harmonious relationships between people, despite differences in social and cultural identities. Allah Subhanahu Wa Ta'ala says in Surah Al-Hujurat: 13, "O mankind, indeed We created you from male and female, and made you into nations and tribes that you may know one another." (QS. Al-Hujurat: 13). This verse emphasizes that diversity is a *sunnatullah* that must be used as a means of building social relationships that involve mutual understanding (*ta'aruf*), not a source of division.

QS. Al-Hujurat verse 13 is an important basis that the delivery of the message of Islam must pay attention to the values of tolerance, respect for culture, and respect for human dignity.

The relevance of multicultural *da'wah* (Islamic preaching) is growing stronger in the era of globalization and digitalization. The development of social media has created a very open communication space, but it has also given rise to various social issues such as hate speech, digital radicalism, group fanaticism, and identity polarization. This phenomenon demonstrates that modern society requires a *da'wah* model that can present a moderate, peaceful, and soothing Islamic narrative. Recent research on multicultural *da'wah* in the era of globalization shows that a *da'wah* approach based on cross-cultural dialogue and tolerance can be a solution to address social polarization in modern society. (PESHUM, nd)

Multicultural preaching has significant relevance in strengthening religious moderation. Religious moderation is a crucial principle in maintaining a balance between commitment to religious teachings and respect for social diversity. Moderate preaching can reduce the potential for extremism and foster healthy dialogue between community groups. Research on religious harmony in the Indonesian archipelago has shown that the multicultural preaching model is effective in creating social peace through patterns of cultural dialogue, social acculturation, and inclusive institutional communication. (Rumahjurnal, nd)

Multicultural preaching is also relevant in strengthening interfaith social interaction in pluralistic societies. Social interaction built through dialogue, social cooperation, deliberation, and humanitarian activities can strengthen mutual trust between community groups. Research on interfaith social interaction shows that an understanding of pluralism and cross-cultural communication have a significant influence on creating social harmony in heterogeneous societies. (Mushawwir, nd)

Multicultural education from an Islamic communication perspective emphasizes the use of polite, wise, and non-provocative language. Islamic communication principles such as gentle speech, kind speech, and truthful speech form an important foundation for building harmonious social communication. This approach is highly relevant in a pluralistic society prone to identity conflicts and social misunderstandings.

The cultural approach to preaching is an important part of multicultural preaching because people tend to be more receptive to religious messages conveyed through local culture and social approaches that are close to their lives. Research on the cultural approach to preaching shows that integrating local cultural values into preaching can create broader social acceptance and strengthen community brotherhood. (Tabligh, nd)

Multicultural *da'wah* is a highly relevant approach to preaching in pluralistic societies, particularly in Indonesia, which boasts a high level of cultural, religious, linguistic, and traditional diversity. This approach positions diversity as a social reality that must be respected through inclusive, dialogical, and humanistic communication oriented toward creating social harmony.

Islamic education in a pluralistic society is not sufficient if it is carried out only in a normative and conventional manner; it must adapt to social dynamics and

developments in communication technology. Multicultural Islamic preaching presents a solution to various contemporary social challenges such as intolerance, social polarization, hate speech, and digital radicalism that are developing in the social media era. Research shows that multicultural societies require a moderate approach to religion that respects differences, fosters social dialogue, and strengthens tolerance in community life.(Mgmp-Paikepri, nd)

Multicultural da'wah strategies are implemented through intercultural communication approaches, the use of polite and inclusive language, strengthening religious moderation, and the wise and educational use of digital media. Da'wah also needs to integrate local wisdom and cultural values so that the Islamic message can be received peacefully and does not spark social resistance. Dialogue and inclusivism have proven effective in strengthening multicultural character and creating a harmonious social life.(Proceedings of Dharmawangsa, nd)

Multicultural da'wah plays a crucial role in building social harmony within a heterogeneous society. Da'wah serves not only as a medium for conveying religious teachings but also as a social instrument for strengthening brotherhood, maintaining national unity, and preventing identity-based social conflict. Religious moderation is a crucial foundation for multicultural da'wah, emphasizing tolerance, respect for differences, and a rejection of violence in the name of religion.(No Title, nd)

Multicultural Islamic preaching is an urgent need in contemporary pluralistic societies. Da'wah must be able to present a peaceful, moderate, inclusive, and rahmatan lil 'alamin (blessing for all the worlds) face of Islam so that it can become a moral force in building a harmonious, just, and civilized community life amidst modern social diversity.

The relevance of multicultural preaching in Indonesia is evident in efforts to maintain national unity. As a country with a high level of diversity, Indonesia requires a preaching model that does not exacerbate differences but strengthens national values, tolerance, and social solidarity. Multicultural preaching helps society understand that differences are a social asset that must be collectively preserved to create a harmonious and civilized life.

Multicultural preaching has immense relevance in Indonesia because it can address the challenges of contemporary plural society. Multicultural preaching not only serves to convey religious teachings but also serves as a means of building tolerance, strengthening religious moderation, maintaining national unity, and presenting a peaceful, inclusive, and rahmatan lil 'alamin (blessing for the universe) image of Islam amidst the diversity of Indonesian society..

Contemporary multicultural preaching models can be developed through:

1. Community-based preaching,
2. Moderate digital preaching,
3. Cross-cultural collaborative preaching,
4. Psychological-humanist preaching,
5. Media literacy based preaching.

This model positions the preacher not only as a lecturer, but also as a social mediator and agent of peace.

4. Conclusions

Multicultural da'wah is a highly relevant approach to preaching in contemporary pluralistic societies. This approach positions diversity as a social reality that must be respected through inclusive, dialogical, and humanistic communication. Challenges to da'wah in the digital era include social polarization, digital radicalism, low religious literacy, and changes in the character of the younger generation. Therefore, an adaptive

da'wah strategy is needed through a dialogical approach, religious moderation, local wisdom, and the use of digital media. Multicultural da'wah (Islamic preaching) has a highly strategic relevance in building social harmony in pluralistic societies. Da'wah serves not only as a medium for conveying religious values, but also as a social instrument for strengthening tolerance, fostering intercultural dialogue, preventing social conflict, and presenting a peaceful, inclusive, and compassionate face of Islam in contemporary multicultural society.

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