



# Multicultural *da'wah* strategy: An inclusive approach in promoting tolerance and social harmony in plural societies

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## ABSTRACT

**Background:** This study examines Habib Husein Ja'far Al-Hadar's multicultural *da'wah* strategy, focusing on inclusivity and tolerance in Indonesia's plural society. His approach uses constructive dialogue, social media, and cultural adaptation to reach diverse audiences, promoting interfaith tolerance and social harmony. However, it faces criticism from traditionalists regarding potential distortions of Islamic values. **Methods:** This study uses a qualitative approach with a case study method to analyze Habib Jafar's multicultural *da'wah* strategy, focusing on his communication with diverse audiences. Data is collected through in-depth interviews, content analysis of his speeches and social media, and participatory observation of his preaching activities. Thematic analysis, grounded in intercultural communication and inclusive *da'wah* theories, is used to identify key patterns in his strategy and its impact on fostering tolerance and understanding in a pluralistic society. **Findings:** The results of the analysis reveal that Habib Husein's approach is not only relevant to the needs of modern society but is also able to integrate Islamic values in the context of pluralism. Multicultural *da'wah* strengthens the concept of rahmatan lil'alam by fostering inclusive dialogue and promoting interfaith understanding. It bridges cultural and religious differences, creating unity and mutual respect. **Conclusion:** Thus, this multicultural *da'wah* strategy can be an effective model to be applied in other multicultural societies, in order to create peace and strengthen social relations. **Novelty/Originality of This Study:** By integrating digital media analysis with case study methods, this research highlights how modern *da'wah* can effectively adapt to cultural diversity while maintaining Islamic values, offering fresh insights into the intersection of religious outreach, social media, and multicultural engagement.

**KEYWORDS:** inclusivity; multicultural *da'wah*; social media; social harmony; tolerance.

## 1. Introduction

In Surah *Al-Hujurat* verse 13, Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Fig. 1. Surah *Al-Hujurat* verse 13

"O man, indeed We have created you from a man and a woman. Then We made you nations and tribes so that you might know one another. Indeed, the noblest among you in

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*the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Knowing, All-Conscientious." (Surah Al-Hujurat Verse 13).*

This verse states that it is sunatullah that human beings are created diverse and diversity should not be a source of conflict, but used to build understanding and help each other. In the context of multicultural Indonesian society, this verse has a very important relevance. As a country with various ethnicities, religions, and cultures, Indonesia faces the challenge of creating harmony in the midst of these differences. Islam, as a religion of rahmatan lil 'alamin, teaches its people to coexist peacefully and respect differences. This principle is very important in inclusive and tolerant Islamic *da'wah*, especially when communicating with heterogeneous societies (Nazirman et al., 2024; Rahmah & Aslamiah, 2023, Sumpena & Jamaludin, 2020). *Da'wah* based on Islamic teachings on respect for differences can strengthen national unity and prevent potential conflicts. Research shows that a multicultural approach can be an effective strategy in building common ground between different groups of society. For example, dialogical and interactive *da'wah* provides space for the audience to actively participate in discussions, thereby minimizing misunderstandings and resistance to the Islamic message conveyed. This is in line with Marfu'ah's view that an inclusive communication strategy can strengthen the acceptance of *da'wah* messages in a pluralistic society (Marfu'ah 2018).

In addition, modern media is an important tool in answering the needs of *da'wah* in the digital era. The use of platforms such as social media allows *da'wah* messages to reach the younger generation who are closer to technology. However, the challenge faced is how to present content that is not only engaging but also remains faithful to the principles of Islamic teachings. Irfansyah emphasized that the use of social media by *dai* must be based on a deep understanding of the audience as well as mastery of effective communication techniques (Irfansyah, 2021). Public speaking training, as suggested by Meifilina et al., can be a solution to improve the ability of *dai* to convey messages in an engaging way without sacrificing the essence of Islamic teachings (Meifilina et al., 2021).

Understanding the social and cultural context of the audience is also a key element in inclusive *da'wah*. Iskandar's research highlights that *dai* who understand the social, cultural, and economic background of the audience tend to be more successful in conveying relevant Islamic messages (Fitriyani et al., 2023). Community-based approaches also provide effectiveness in building a more personal relationship with the audience (Nisa, 2024). This kind of approach not only makes the *da'wah* message more relevant but is also able to foster trust between the *dai* and the audience.

Inclusive *da'wah* without losing the substance of the teachings requires a combination of communication skills, a deep understanding of Islamic teachings, and sensitivity to social dynamics. With the right strategy, the *dai* can make *da'wah* an instrument that not only conveys the message of Islam but also builds a more harmonious and inclusive society (Pane, 2023). This emphasis on inclusivity values does not mean a compromise on the teachings of Islam, but rather an effort to make Islam relevant in the midst of diversity, as taught by Islam itself (Awaluddin, 2023).

Habib JafarAl-Hadar has become an example in effective Islamic *da'wah* with a multicultural approach. Its success can be seen not only from the breadth of the audience reached, but also from the positive influence left on interfaith relations in multicultural Indonesian society (Tirabusky, 2024). One of the specialties of Habib Jafar's *da'wah* is his ability to adapt *da'wah* content in accordance with the context of cultural and religious diversity. On various occasions, he has put forward the values of tolerance, moderation, and love that are at the core of Islamic teachings, and has used various digital platforms to convey his message to a wider and heterogeneous audience, both Muslims and non-Muslims.

The multicultural *da'wah* approach implemented by Habib Jafar involves the use of social media such as YouTube, Instagram, and podcasts. In the YouTube channel "Jeda Nulis," for example, Habib Jafar displays a relaxed and friendly communication style, so that religious messages can be accepted by young people who are the majority of social media

users. Research shows that this kind of communication strategy not only attracts the attention of Muslim audiences, but also opens up dialogue with non-Muslims who are interested in understanding the teachings of Islam through an inclusive and empathetic perspective. This approach has proven effective in overcoming stereotypes and increasing interfaith understanding among multicultural communities. His message is delivered in a light, humorous, but still profound style, so that the audience feels comfortable and actively involved in the discussion he builds.

Habib Jafar also appears frequently on popular podcasts such as Log In – Close The Door, where he discusses important issues such as religious moderation, differences in theological views, and socio-political challenges faced by the Indonesian people. In the program, he not only promotes interreligious harmony, but also educates the audience about the importance of understanding diversity as a cultural treasure that needs to be celebrated, not used as a source of conflict (Irfansyah, 2021). The discussions initiated by Habib Jafar often involve interfaith audiences, creating a productive dialogue space and building communication bridges between groups of different backgrounds (Iraola et al., 2024). Furthermore, the integration of Sufism values in his *da'wah* makes Habib Jafar's approach unique and relevant to the context of a pluralistic Indonesian society. On many occasions, he emphasized the values of love, peace, and respect for humanity as key pillars in social interaction and diversity. This approach strengthens its position as a *dai* that not only conveys Islamic messages, but also uses its *da'wah* as a tool to overcome social conflicts and build harmony in the midst of differences.

The success of Habib Jafar's *da'wah* provides valuable lessons for other *dai* about the importance of understanding the audience, utilizing technology optimally, and prioritizing universal values in conveying the message of Islam. With an inclusive approach, it not only expands the reach of Islamic *da'wah*, but also builds a strong foundation for inter-religious harmony in Indonesia. This study aims to analyze the multicultural *da'wah* strategy applied by Habib Jafar, especially how the approach is able to reach various groups with different backgrounds. Furthermore, this study also seeks to identify the impact of multicultural *da'wah* carried out by Habib Jafar on the formation of tolerance and social harmony in society. This approach is important to study because it is able to become a *da'wah* model that is not only normative, but also relevant to the needs of contemporary society that is increasingly plural and complex. In addition, this study will explore the responses and criticisms to this multicultural *da'wah* approach from a traditionalist perspective. These criticisms are important to be understood as part of the dynamics of *da'wah* which is inseparable from the debate on *da'wah* methods and principles in Islam. By understanding these criticisms, this research hopes to provide a more complete picture of the challenges and opportunities of multicultural *da'wah* in the context of modern society. Through this analysis, this research is expected to be able to contribute to the development of multicultural *da'wah* theories and practices that are not only academically relevant, but also practical in creating a harmonious and inclusive society.

## 2. Methods

### 2.1 Research approach

This study uses a qualitative approach with a case study method to analyze the multicultural *da'wah* strategy applied by Habib Jafar. The qualitative approach was chosen because of its exploratory and interpretive nature, allowing the research to explore the phenomenon of Habib Jafar's *da'wah* holistically, taking into account the social, cultural, and religious context in which the *da'wah* is carried out. As a major subject, Habib Jafar was chosen for his significant role in redefining contemporary *da'wah* methods that reach multicultural audiences, including Muslim and non-Muslim groups from various social and ethnic backgrounds.

The case study method is seen as the most relevant in exploring the unique aspects of the multicultural *da'wah* strategy carried out by Habib JafarJafar. As Yin explains, case studies allow for in-depth analysis of a specific subject in a real-life context, including complex interactions with their social environment. This study not only focuses on Habib Jafar's *da'wah* communication patterns but also on its impact on increasing cross-cultural tolerance and understanding in a pluralistic society.

This approach also provides flexibility for researchers to use various data collection techniques, such as in-depth interviews, digital content analysis, and observation of Habib Jafardi's *da'wah* activities on various platforms, both offline and online. This emphasis on qualitative perspective allows the research to provide a deeper understanding of how Habib Jafar's *da'wah* is accepted by diverse communities, as well as how he maintains Islamic values in the context of pluralism.

## 2.2 Data collection

This study uses three main techniques for data collection, namely in-depth interviews, content analysis, and participatory observation. These three methods were chosen to provide a comprehensive understanding of the multicultural *da'wah* strategy applied by Habib JafarJafar, both in terms of the substance of *da'wah* and its impact on diverse audiences. The research employed three methods: in-depth interviews, content analysis, and participatory observation. In-depth interviews were conducted with Habib Husein Ja'far as the primary subject to explore his views, strategies, and motivations in implementing inclusive and multicultural *da'wah*. Additionally, the interviews involved his *da'wah* audience, both Muslims and non-Muslims, to understand their experiences, perceptions, and responses to Habib Husein's approach. Observers such as academics, *da'wah* practitioners, and community leaders were also interviewed to gain external perspectives on the effectiveness of his methods. This technique provided rich and in-depth qualitative data on various dimensions of multicultural *da'wah*. Content analysis was carried out on multiple forms of Habib Husein's *da'wah* communication, including lectures, social media posts, videos, and published writings. The analysis focused on identifying main themes, communication styles, and values emphasized in his *da'wah*. Social media platforms such as YouTube, Instagram, and Twitter were analyzed to observe how his messages were delivered to diverse audiences and how the public responded. This analysis also aimed to examine how Habib Husein integrated Islamic values with principles of pluralism and tolerance in his communication. Furthermore, participatory observation was conducted by attending Habib Husein's *da'wah* activities both offline, such as public discussions and seminars, and online through live broadcasts and social media interactions. This observation provided empirical data on Habib Husein's interaction patterns with his audience, the use of language and cultural symbols in his *da'wah*, and how he bridged differences in views and backgrounds among his audience. It also helped in understanding how audiences responded directly and interactively to the *da'wah* methods he applied.

## 2.3 Data analysis techniques

This study uses thematic analysis techniques to identify the pattern of Habib Jafar's *da'wah* strategy, which is then interpreted through the perspective of intercultural communication theory and inclusive *da'wah*. This approach is designed to provide comprehensive insights into how multicultural *da'wah* can be applied effectively in heterogeneous societies, as well as how Islamic values are maintained in the process.

Thematic analysis is used to organize and understand qualitative data obtained from interviews, content analysis, and observation. The data collected was analyzed to identify the main themes that emerged related to Habib Husein's multicultural *da'wah* strategy. The analysis process involves several stages. The data analysis process in this study involved several stages to ensure a comprehensive understanding of multicultural *da'wah* dynamics. First, data coding was conducted by categorizing raw data obtained from interviews, media

documents, and observation notes based on relevant topics such as the use of inclusive language, cultural adaptation, the emphasis on tolerance values, and audience responses. After coding, the data were grouped into main themes that reflected patterns in Habib Husein Ja'far's *da'wah* strategies. These themes included, for instance, his use of digital platforms to deliver messages of pluralism and his approach in responding to sensitive questions from the audience. Finally, the analysis explored the relationships between these themes to understand the overall dynamics and interconnectedness within multicultural *da'wah*, providing a holistic view of how Habib Husein builds tolerance and pluralism through his communication strategies.

#### 2.4 Data interpretation

The results of the thematic analysis are interpreted using two main theoretical frameworks: intercultural communication theory and inclusive *da'wah*. Intercultural communication theory is applied to understand how Habib Husein Ja'far bridges cultural, religious, and social differences in his *da'wah* activities. This theory, developed by William Gudykunst and Young Yun Kim, emphasizes that a *dai* preaching in a multicultural context must possess intercultural competence, including the ability to understand audience values, norms, and cultural symbols. High cultural awareness allows the *dai* to adjust both verbal and non-verbal communication styles so that the message is not only understood but also well received. The principle of reducing uncertainty and anxiety becomes the key to effective communication (Gudykunst & Kim, 2003), enabling the *dai* to create a comfortable atmosphere, demonstrate empathy, and avoid cultural stereotypes. In practice, this includes conveying messages through adaptive strategies that respect the audience's cultural background, using simple and relatable language, analogies, or stories from *daily* life, and avoiding expressions that might trigger conflict or offend the audience.

Furthermore, the use of social media is highlighted as a means of adaptive *da'wah* in the digital era. Social media platforms, such as YouTube, Instagram, and Twitter, enable cross-cultural interaction but also demand sensitivity to cultural differences. According to Putri and Romli's research, *dai* can utilize social media to deliver inclusive messages through short videos or engaging infographics while carefully considering cultural symbols to avoid misinterpretation. In line with Islamic values of tolerance, as stated in QS. Al-Hujurat: 13, a *dai* must show an inclusive attitude by respecting differences in values, traditions, and beliefs. This inclusive attitude not only reflects Islamic ethics but also strengthens harmonious relationships with diverse audiences. Thus, the ability to respect differences, adapt communication strategies, and use digital media effectively becomes crucial in building a productive multicultural dialogue in *da'wah*.

**Inclusive Da'wah Theory:** This interpretation highlights Habib Jafar's approach in combining Islamic teachings with the principle of inclusivity. It includes an analysis of how Islamic values, such as justice, compassion, and universal brotherhood, translate into the context of *da'wah* that is relevant to Muslim and non-Muslim audiences. Surah An-Nahl verse 125.

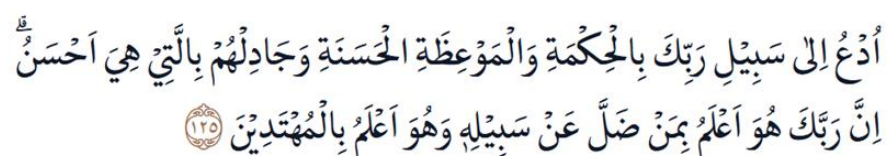


Fig. 2. Surah An-Nahl Verse 125

Meaning: Call (people) to the way of your Lord with good wisdom and teaching and debate them in a better way. Indeed, your Lord He knows best who has strayed from His ways, and He knows best who has been guided. This verse emphasizes the three main methods of preaching: hikmah, mau'idhah hasanah, and jadilhum bi al-lati hiya ahsan.

These three are the basis for a *da'wah* approach that is not only effective but also in line with the principles of justice, inclusivity, and diversity. The concept of wisdom in *da'wah* refers to wisdom and foresee in choosing the right way to convey the message of Islam. This approach requires preachers to have a deep understanding of the audience, both in cultural, social, and emotional aspects. Aini et al. (2019) emphasized that wisdom in *da'wah* not only involves authority and credibility, but also an understanding of the context of the society that is the target of *da'wah*. By adopting this approach, *da'wah* can run more effectively because the message conveyed is in accordance with the needs of diverse audiences (Aini et al., 2019). The second element, *mau'idhah hasanah*, refers to the delivery of good and constructive advice. As explained by Hendra, *da'wah* should not only be oriented to the delivery of religious doctrines, but must also function as an agent of community empowerment (Irfansyah, 2021). This means that the advice given must be constructive, instill optimism, and avoid a judgmental approach. In the context of modern *da'wah*, *mau'idhah hasanah* requires preachers to be more communicative and inspiring, so that people are not only passive recipients, but also actively participate in positive social change. The last aspect is *jadilhum bi al-lati hiya ahsan*, which means to debate or dialogue in the best possible way. Rustiawan highlighted that this method emphasizes the importance of a dialogical approach in resolving differences of view (Meifilina et al., 2021). This method is not only relevant in the context of *da'wah* to fellow Muslims but also in building interfaith communication. Munthe (2019) added that this method requires logical, polite, and in-depth arguments, so that the message of *da'wah* can be well received by heterogeneous audiences.

### 3. Results and Discussion

#### 3.1 Habib Ja'far's multicultural *da'wah* strategy

The analysis of Habib Husein Ja'far's *da'wah* strategy through the lens of Gudykunst and Kim's Intercultural Communication Theory shows how well he applies important principles of cross-cultural communication to achieve effective *da'wah* in a multicultural society. One of his main strategies is understanding the audience's culture. Habib Ja'far demonstrates high sensitivity to the diverse cultural backgrounds, values, and norms of his audience. For instance, when speaking to urban youth, he adopts their *daily* language style, using greetings like "*elo*" and "*gue*," which builds emotional closeness and facilitates message delivery. His intercultural communication competence is reflected in his ability to understand and adapt communication styles to different cultural contexts while showing empathy and respect for diversity, thus strengthening audience trust. By simplifying complex religious concepts and maintaining a dialogical approach, Habib Ja'far also reduces uncertainty and anxiety, helping his audience feel comfortable engaging with sensitive topics.

Habib Ja'far's adaptive communication skills further strengthen the relevance and acceptance of his *da'wah*. He uses simple language, friendly tones, and culturally appropriate non-verbal behaviors, while actively involving the audience in discussions, creating a dynamic two-way communication (Troussas et al., 2025). In addition, his optimal use of digital media platforms such as YouTube, Instagram, and TikTok allows him to expand the reach of his *da'wah* effectively. By producing content that resonates with contemporary trends and addressing the needs of the digital-savvy younger generation, Habib Ja'far manages to build a strong connection with his audience. His responsiveness to feedback further creates an inclusive digital space, reflecting Gudykunst and Kim's view that media can minimize cross-cultural communication barriers when used strategically.

Meanwhile, when analyzed through the framework of Inclusive *Da'wah* based on *QS. An-Nahl*: 125, Habib Ja'far prioritizes wisdom (*hikmah*), good advice (*mau'idhah hasanah*), and good dialogue (*wa jadilhum bi al-lati hiya ahsan*). He displays wisdom by choosing *da'wah* methods that suit the audience's social context, avoiding confrontational delivery and preferring approaches that align with popular culture. His *mau'idhah hasanah* is visible in the positive, compassionate, and inspiring messages he conveys, often relating Islamic

values to contemporary social issues. Through good dialogue, Habib Ja'far creates open and respectful discussions, both directly and via social media, where he responds empathetically to questions and differing opinions. He also shows his commitment to evaluation by collecting audience feedback and involving communities in various programs like "biker *da'wah*," which promotes social solidarity and interfaith harmony. This comprehensive strategy illustrates how Habib Ja'far embodies inclusive and adaptive *da'wah* in the modern era.

### 3.2 The impact of Habib Ja'far's *da'wah*

The multicultural *da'wah* carried out by Habib Husein Ja'far Al-Hadar has a significant impact on the formation of tolerance and social harmony in a plural society (Muchtar et al., 2023). In the Indonesian context, cultural and religious diversity is often a challenge, especially in efforts to create social peace (Huda et al., 2020; Yana et al., 2024). Habib Hussein's multicultural approach, which is based on moderate Islamic values, has become a relevant model of *da'wah* for contemporary society. As stated by Riyadi, the multicultural *da'wah* model can build peace by reducing the potential for conflicts between religious communities through dialogue and inclusive mutual understanding (Nugroho, 2024). This is reflected in Habib Hussein's *da'wah* which prioritizes the value of mutual respect and understanding differences, so that people can coexist harmoniously (Riyadi, 2024).

One of the real impacts of Habib Hussein's *da'wah* is the increase in tolerance among the community. By creating an inclusive space for dialogue, it allows for a wide range of views and beliefs to be discussed constructively (Gower et al., 2020; Irola et al., 2024; Messiou & Ainscow, 2020). Purnama noted that a multicultural education approach, implemented through dialogue and appreciation of diversity, can build a strong attitude of tolerance in society (Purnama, 2021). Habib Husein has applied this principle in his *da'wah* by opening up space for healthy discussions between individuals with different backgrounds. The dialogue facilitated by him not only provides a better understanding of diversity, but also encourages people to respect and acknowledge each other's existence.

Furthermore, Habib Husein's use of social media as a *da'wah* platform has expanded the reach of messages of tolerance. Zafri emphasized that interactive *da'wah* through social media is able to reach the younger generation and increase their understanding of inclusive Islamic values (Zafri, 2023). Through platforms such as YouTube and Instagram, Habib Husein conveyed messages that emphasized the importance of peaceful coexistence despite differences. Lestari also noted that Habib Hussein's digital-based approach makes *da'wah* more relevant for the younger generation, so that messages of tolerance can be widely accepted (Lestari, 2023).

Habib Ja'far's *da'wah* not only emphasizes the normative aspects of Islam, but also answers contemporary social challenges in a practical and easy-to-apply way. In the context of a multicultural society, this approach has proven to be effective in creating social harmony. In closing, the impact of multicultural *da'wah* carried out by Habib Husein Ja'far Al-Hadar has shown the importance of dialogue, respect for differences, and the use of modern technology to build a tolerant and harmonious society. This approach is a model that can be adopted in a variety of other contexts, especially in countries with high diversity.

Although the multicultural *da'wah* approach carried out by Habib Husein Ja'far does have a significant impact in building tolerance and social harmony in the midst of a pluralistic Indonesian society, this approach is inseparable from criticism, especially from a traditionalist perspective who sees *da'wah* with a more conventional and textual approach. This criticism often highlights that multicultural *da'wah*, while striving to create inclusivity and understanding between religious communities, risks diminishing the purity of Islamic teachings that have been understood textually. Some traditionalists believe that *da'wah* should focus on a deeper and purer understanding of religion, without the need to be involved in the process of adaptation to the cultural diversity that exists in society.

In this case, the main criticism that often arises is about the potential loss of basic values in Islamic teachings when *da'wah* seeks to adapt to various existing cultures. For example,

traditionalists argue that *da'wah* should prioritize a stronger understanding of religious texts, such as the Quran and Hadith, which should not be compromised with local cultural values that are considered to obscure the basic principles of Islam. In this context, the *da'wah* approach that is too focused on multiculturalism is considered to lead to distortions of Islamic teachings that should be universal and non-negotiable (Anas & Adinugraha, 2017).

Furthermore, this criticism also comes in terms of the methods used in multicultural *da'wah*. While Habib Husein uses the open dialogue space to build mutual understanding and tolerance among religious communities, this approach is considered by some to be a form of unnecessary compromise. In the traditionalist view, interfaith dialogue can risk weakening the power of *da'wah* messages that emphasize more on solid faith and pure worship practices, as Riyadi (2024) asserts. They argue that *da'wah* that is too inclusive and accommodates many perspectives can risk obscuring the main purpose of *da'wah* itself, which is the delivery of Allah's absolute revelation.

Another criticism is related to the use of social media as a means of *da'wah*, which is one of the strategies implemented by Habib Husein. Although the use of social media can expand the reach of *da'wah* and make *da'wah* messages more acceptable to the younger generation (Zafri, 2023), some traditionalists consider that digital *da'wah* can reduce the substance of *da'wah* itself (Kahfi & Mahmudi, 2024; Saifillah, 2023). In this context, *da'wah* is considered more effective in direct and personalized, where direct interaction between the speaker and the congregation can create a deeper influence and avoid the potential for shallow understanding.

#### 4. Conclusions

Multicultural *da'wah* has great potential to strengthen the concept of *rahmatan lil 'alamin* in modern practice. This concept emphasizes that Islam is a blessing for all nature, which includes all human beings regardless of cultural or religious background. In this context, multicultural *da'wah* seeks to bridge differences and create an inclusive space for dialogue. Syarif explained that a *da'wah* approach that prioritizes diversity and mutual respect can create a harmonious environment, where Islamic values can be accepted and applied by various groups of society (Syarif, 2023). Thus, multicultural *da'wah* not only spreads Islamic teachings, but also builds bridges between cultures that strengthen unity and mutual understanding.

In the context of multicultural *da'wah*, which is increasingly important in a pluralistic Indonesian society, the development of an inclusive and responsive *da'wah* strategy to socio-cultural diversity is the key to building harmony and tolerance. Based on the discussion of Habib Husein Ja'far's *da'wah* approach that prioritizes the values of multiculturalism, several practical recommendations can be proposed to increase the effectiveness of *da'wah* in society.

First, multiculturalism-based *da'wah* training for *dai* needs to be prioritized. This training must equip you with a deep understanding of the social, cultural, and religious diversity that exists in society. *Dai* must be able to communicate in an inclusive manner and be sensitive to the values that prevail in different communities. The use of accommodating language, which not only invites but also respects differences, is very important in strengthening the message of *da'wah*. Through this training, *dai* will be trained to create an open dialogue space, prioritize empathy, and actively listen to what are the needs and expectations of the community. In addition, in this context, *dai* needs to be given an understanding of how to involve community leaders and community elements to work together in spreading the message of *da'wah*. This collaboration-based approach not only increases the success of *da'wah*, but also strengthens social relations between different groups.

The second recommendation is the use of digital media to expand the reach of *da'wah*. In today's digital era, social media and other digital platforms are very effective channels to spread the message of *da'wah*. The use of platforms such as YouTube, Instagram, Twitter,



and podcasts can reach a wider audience, especially the younger generation who spend more time online. The *da'wah* content presented must be in accordance with the development of digital trends and use language that is more familiar and easy for the audience to understand. Additionally, it is important to develop content that is interactive, allowing the audience to provide feedback and participate in discussions, resulting in a more constructive two-way dialogue. In this case, Zafri (2023) shows that *da'wah* through social media can deepen the younger generation's understanding of the message of *da'wah* if presented in an attractive and easily accessible manner.

Finally, periodic evaluation and adjustment of digital *da'wah* strategies is very important. This can be done by utilizing data and feedback from the audience to determine the effectiveness of the message conveyed and adaptation to the development of community needs. Thus, *da'wah* strategies can be continuously updated to ensure their relevance in the midst of changing social dynamics.

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