



Transformation of Muhammadiyah's cultural dakwah in perspective of Islam: A literature review on role of dakwah bil-Hal in responding to diversity

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ABSTRACT

Background: The cultural dakwah of Muhammadiyah plays a significant role in promoting tolerance and social cohesion in Indonesia's diverse society. In the context of West Nusa Tenggara, a region marked by ethnic, religious, and cultural diversity, the practice of Dakwah bil-Hal da'wah through actions and real-life examples has emerged as a critical mechanism for addressing intergroup differences and fostering communal harmony.

Methods: This study employs a qualitative literature review method, analyzing scholarly articles, policy documents, and organizational reports to examine how Muhammadiyah's cultural dakwah adapts to and responds to the challenges of diversity in the region. **Findings:** The findings indicate that Dakwah bil-Hal effectively mediates conflicts and builds tolerance by integrating Islamic ethical principles with local social norms. Muhammadiyah's initiatives, such as community service, interfaith dialogues, and educational programs, demonstrate that religious practice can actively promote social inclusivity without compromising Islamic values. However, challenges remain in fully institutionalizing these practices across diverse communities and aligning them with governmental diversity policies. **Conclusion:** The conclusion emphasizes that the integration of cultural dakwah and Dakwah bil-Hal provides a practical model for fostering tolerance and social cohesion in pluralistic societies. **Novelty/Originality of this article:** The novelty of this article lies in its synthesis of Islamic cultural dakwah theory with empirical insights from West Nusa Tenggara, offering a nuanced perspective on how faith-based initiatives can complement local governance strategies in managing diversity.

KEYWORDS: cultural dakwah; dakwah bil-Hal; muhammadiyah; tolerance and diversity; west nusa tenggara.

1. Introduction

The province of NTB is demographically dominated by Muslims according to 2024 data, the number of Muslims was 5,491,178, or approximately 97.26% of the total population. However, NTB is also home to religious minorities and other faith groups. The 2024 data shows the presence of Hindus, Buddhists, Protestants, Catholics, and other religions/beliefs. This composition reflects social and cultural diversity not only religiously, but also in customs, local traditions, ethnicities, and cultural practices unique to NTB. This diversity is both a socio-cultural asset and a challenge in maintaining tolerance, tolerability, and harmony between communities. In this context of plurality, efforts to maintain harmony,

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mutual understanding, and strengthen collective identity are crucial without neglecting the rights and freedoms of minority groups. A diversity-sensitive da'wah approach such as da'wah bil-Hal can be an effective medium for building social harmony. Implications: The diversity in West Nusa Tenggara (NTB) demands inclusive da'wah and social strategies that are adaptive to the local context and respectful of differences. Da'wah and socio-religious activities should not be based solely on texts or rhetoric, but rather on concrete actions that build prosperity, tolerance, and togetherness so that religious messages and humanitarian values are truly absorbed in a diverse society.

Da'wah bil-Hal is a da'wah approach that prioritizes concrete actions not just sermons and oral/written propaganda, but through deeds, social work, community empowerment, and concrete actions in daily life. This approach emphasizes that Islamic teachings (or religious values) are realized through quality of life: helping the community, improving social conditions, advocating for basic needs, establishing social/educational institutions, and so on so that da'wah becomes real and relevant. In the context of a multicultural society (such as in West Nusa Tenggara), da'wah bil-Hal has the power to act as a social bridge fostering solidarity and cooperation across religions/communities, and demonstrating that religious teachings benefit all, not exclusively. This is crucial so that da'wah is not perceived as a conversion effort, but rather as a socio-religious contribution that respects diversity. Through da'wah bil-Hal, religious organizations like Muhammadiyah can be more easily accepted in pluralistic communities because concrete actions (health, education, empowerment, and social) tend to be universally valued, transcending religious/ethnic boundaries.

Research on the implementation of da'wah bil-Hal through social programs (such as family empowerment institutions and mosque-based Posdaya), shows that this method is highly effective: it involves family welfare, education, entrepreneurship, and concrete activities that directly address community needs. Another example: in the environmental sector, da'wah bil-Hal is implemented in the form of waste bank management a campaign to promote cleanliness and utilize waste for real economic development, as an effort to promote social da'wah and environmental preservation. In the economic sector, da'wah bil-Hal has been studied as a method for empowering the community economically: by taking concrete actions to develop the Muslim economy, providing education on Islamic economics, and directly assisting poor and vulnerable communities. This approach differs from oral da'wah only in that da'wah bil-Hal provides an "empirical space" where behavioral changes, improved welfare, and community development can be tangibly observed strengthening the credibility of da'wah and building trust within the community.

Challenges: Although the majority in NTB is Muslim, the presence of religious minorities and diverse cultural groups creates complex social dynamics—the potential for intolerance, miscommunication, or marginalization can arise if da'wah is carried out without sensitivity to diversity. Strict oral/traditional da'wah can be misunderstood as proselytism. Dakwah bil-Hal (Islamic da'wah) offers a solution because of its concrete action approach and universal benefits making it more easily accepted by the wider community regardless of faith. It also helps build social capital and trust across communities. However, there are obstacles: implementing da'wah bil-Hal requires resources: materials, management, consistency, and long-term commitment. In areas with limited resources, or in small communities, it may be difficult to implement optimally. Furthermore, sound communication and organizational strategies such as interpersonal, group, public, and mass approaches are needed for the da'wah bil-Hal program to be effective. A study of the communication patterns of da'wah bil-Hal by Muhammadiyah shows that a combination of personal, group, and public communication is needed for concrete actions to be accepted and have an impact. Strategic Implications: Local governments, religious organizations, and communities must help provide a supportive environment regulations, facilities, funding, and collaboration so that da'wah bil-Hal can be widely implemented. Training and cadre development are also needed so that social action is sustainable, not sporadic.

Organizations like Muhammadiyah, with their national network and experience in education, health, and social affairs, have the capacity to systematically implement da'wah bil-Hal: establishing schools, clinics, socio-economic activities, community empowerment, and more. This makes it highly relevant to a pluralistic context like NTB. Through da'wah bil-Hal, Muhammadiyah can build an image of Islam that is inclusive, humanistic, and relevant to the needs of society so that religious teachings and humanitarian values can be accepted by both majority and minority groups, without forcing conversion, but rather through concrete actions and mutual benefit. Development potential: through education, health, economics, social Muhammadiyah can make a real contribution to improving the quality of life, welfare, and harmony in NTB, while maintaining religious identity and universal human values. Implications for Social & Religious Development in NTB: The implementation of da'wah bil-Hal by Muhammadiyah or other organizations can be a model of modern da'wah that is adaptive, contextual, and relevant. This is not only about spreading religious teachings, but also social development: welfare, tolerance, community solidarity, and holistic human development.

Table 1. Religious composition in NTB and interpretation

No	Religion/Belief	Total (2024)	Percentage of total population (5.65 million)
1.	Islam	5,491,178 people	± 97.26%
2.	Hinduism	133,597 people	± 2.37%
3.	Buddhism	17,158 people	± 0.30%
4.	Protestantism	13,983 people	± 0.25%
5.	Catholicism	10,334 people	± 0.18%
6.	Others / Confucianism / Beliefs	45 people (and/or small)	0.00%

(Ministry of Religion of NTB, 2024)

The data shows that despite the overwhelming dominance of Islam almost 97-98% there are still religious minorities and a diversity of beliefs and faiths in NTB. The existence of these minorities demonstrates that NTB is not religiously homogeneous; this diversity brings unique social dynamics: it can create cultural richness and harmony, but also the potential for social conflict if not managed wisely. Da'wah bil-Hal (Islamic da'wah) with concrete social, economic, and humanitarian actions is highly relevant. The social, cultural, and religious diversity in NTB with a Muslim majority, but also religious minorities and faith groups makes this province a pluralistic space with both potential for harmony and challenges. Traditional da'wah methods based solely on oral or written language are often insensitive to plurality and social realities. Therefore, da'wah bil-Hal da'wah through concrete actions: empowerment, social, economic, educational, and environmental is highly relevant and strategic. Religious organizations such as Muhammadiyah have the capacity and network to implement this method systematically, contextually, and inclusively.

Development and implementation of the da'wah bil-Hal program in NTB: designed for community empowerment, social services, education, economic development, and humanitarian activities that address the real needs of the population, regardless of religion or background. Cross-religious and community collaboration: Invite minority communities, local organizations, and local governments to jointly implement socio-religious programs as a form of tolerance and social solidarity.

2. Methods

2.1 Type of research: Literature review

This research uses a literature review method to collect, evaluate, and synthesize various relevant scientific sources. The literature review was conducted by comprehensively examining books, scientific journals, academic articles, and official reports

that address the research issue. This method does not involve field data collection, but rather a critical analysis of existing knowledge. Research through a literature review is highly effective for understanding theoretical developments and empirical findings in a specific field. A literature review also helps identify research gaps that need to be addressed by subsequent research.

The analysis process is carried out by comparing arguments, methodologies, and research results from various sources. Thus, the literature review serves to strengthen the theoretical foundation and conceptual framework of the research. The sources reviewed were selectively selected based on their relevance, currency, and academic quality. Furthermore, this research critiques the consistency of findings and arguments appearing in various scientific publications. The literature review also helps map the development of issues and research trends over the past five years.

This method allows researchers to see the relationship between theory, practice, and the social context within the field of study. A literature review is systematically compiled to produce an objective and credible synthesis of knowledge. This research integrates previous findings to generate a deeper and more comprehensive understanding. The results of the literature review provide a strong foundation for developing research recommendations or theoretical implications. Therefore, a literature review is not simply a summary, but a scientific analysis that connects various concepts and research findings.

2.2 Data sources

Da'wah bil-Hal is a da'wah approach that emphasizes concrete actions and exemplary behavior not just verbal sermons to convey the message of Islam. Various studies have shown that da'wah bil-hal is effective in increasing awareness of worship and good deeds among congregants. This approach is considered relevant in contemporary social situations because concrete actions are more easily understood and their impact is more easily felt by the community. Da'wah bil-hal also plays a role in alleviating poverty and social inequality through zakat management, socio-economic issues, and concrete programs for those entitled to receive the benefits. Thus, da'wah bil-hal serves as a bridge between religious values and social reality: between spiritual messages and the material needs of the community.

Research on organizations like Muhammadiyah shows that da'wah bil-hal can be a social movement strategy in times of political and social turmoil. This approach demonstrates the flexibility of da'wah not only in mosques or assemblies, but also in daily life and social interactions. However, the effectiveness of da'wah bil-hal also faces challenges: implementation is sometimes difficult to consistently implement, resources are limited, and community expectations are sometimes high. Literature critiques indicate that da'wah bil-hal without balancing it with oral da'wah can lead to shallow understanding of the teachings or actions becoming merely symbolic. Therefore, many researchers emphasize that da'wah bil-hal and oral da'wah should be pursued simultaneously as complementary methods.

In modern contexts such as student communities or urban communities da'wah bil-hal has proven effective in building Muslim character through real-life examples. Da'wah bil-hal is also relevant in the context of economic-based da'wah for example, through strengthening the community's economy, sharia-compliant businesses, and empowerment efforts as a concrete implementation of Islamic values. From a sociological and da'wah perspective, this approach reflects that social change requires concrete action: moral, economic, and spiritual. However, critically, the literature warns that da'wah bil-hal must be accompanied by textual understanding, religious scholarship, and education to prevent a simplification of the teachings. In conclusion, da'wah bil-hal can be a relevant, contextual, and transformative da'wah method provided it is implemented consistently, responsibly, and accompanied by efforts at oral da'wah and in-depth religious education.

2.3 Data analysis

The transformation of Muhammadiyah's da'wah through da'wah bil-Hal marks a shift from solely verbal da'wah to da'wah that manifests in concrete actions and social services making da'wah part of the community's social life. In a community context like that of West Nusa Tenggara, with its diverse customs, local cultures, and socio-economic dynamics, da'wah bil-Hal enables Islam to be understood and actualized contextually through social, humanitarian, and economic services. Da'wah bil-Hal addresses not only ritual aspects but also aspects of daily life for example, economic empowerment, social assistance, education, and community development making it relevant to the community's concrete needs. The literature shows that Muhammadiyah's da'wah bil-Hal has become an important strategy in socio-religious movements, especially when oral communication alone is considered ineffective in responding to social realities. For example, research in various regions has shown that da'wah bil hal has been implemented through concrete programs for the community's economy, humanitarianism, education, and social activities not merely religious rhetoric.

In the context of West Nusa Tenggara (NTB), which faces social, economic, and cultural diversity challenges, da'wah bil hal has a great potential to become an adaptive and inclusive da'wah medium, as long as it is designed sensitively to local customs and culture. However, it is important to be critically aware that the implementation of da'wah bil hal can be "top-down" or ignore local communal participation, thus creating the risk of cultural resistance or inconsistency with traditional community values. To avoid cultural homogenization, da'wah bil hal by Muhammadiyah in NTB must involve cultural dialogue, respect local wisdom, and enable the acculturation of Islamic values with community traditions. Cultural transformation through da'wah bil hal can shape a contextual Muslim identity an Islam that values locality, rather than imposing a homogenous lifestyle. However, the effectiveness of da'wah bil hal depends heavily on long-term commitment, program sustainability, and consistent behavior of cadres, so that this da'wah is not merely a fleeting project.

If da'wah bil hal is carried out only episodically without integration into local social structures, cultural transformation can be superficial change is temporary, without the internalization of deep values. Therefore, da'wah bil hal in NTB needs to be designed with a participatory approach involving traditional leaders, community leaders, and local communities to gain social and cultural legitimacy. From a modernist Islamic perspective like Muhammadiyah, da'wah bil hal can be a means of combining universal Islamic values with local characteristics, so that Islam becomes relevant and accepted by a pluralistic and heterogeneous society. However, critical analysis must also examine the potential for value conflicts between Islamic norms and local traditions which must be managed wisely so that da'wah does not lead to cultural alienation. In short, da'wah bil hal by Muhammadiyah in NTB has great potential as an agent of socio-religious cultural transformation that is contextual, humanistic, and inclusive as long as it is implemented with cultural sensitivity, community participation, and long-term consistency.

3. Result and Discussion

3.1 Muhammadiyah's da'wah transformation through da'wah bil-hal

3.1.1 Transformation of Muhammadiyah's da'wah: From formal sermons to social action and education

Muhammadiyah has shifted from the traditional da'wah model (formal sermons and sermons) to a more transformative approach combining spiritual, social, educational, and empowerment aspects in order to build a civil society. In this transformative da'wah model, the organization not only "conveys" religious teachings but also "implements" the values through educational institutions (schools, universities), social institutions, and community empowerment programs having a real impact on daily life. This strategic shift seems

increasingly relevant in the modern/digital era, where da'wah (preaching) is no longer limited to sermons it requires adaptations to address education, literacy, economic development, socio-environmental issues, and other contemporary issues (e.g., health and the environment). This transformation also demonstrates the awareness that da'wah is not only for "one's own people," but also contributes to the wider community building human quality, professionalism, and social harmony, as well as integrating Islamic teachings into real life. Thus, Muhammadiyah's da'wah has become more inclusive and adaptive to the current context from formal sermons to social action and education making it relevant for the millennial generation and the dynamics of modern society.

3.1.2 Role of da'wah bil-Hal: Role model, education, and community empowerment

Da'wah bil-hal da'wah through deeds, role models, and concrete practices has become Muhammadiyah's primary strategy for bridging religious teachings with the social needs of the community. Examples include social programs, education, services, and economic empowerment. Through da'wah bil-hal, Muhammadiyah focuses on empowering its people not only spiritually, but also socio-economically: for example, developing sharia-based economic entrepreneurship, training, education, and advocacy for sustainable living, tolerance, and humanitarianism. Da'wah bil-hal enables broader involvement not just among members, but also among the general public so that Islamic teachings are formulated as a way of life: values of tolerance, social responsibility, and justice that are acceptable to various groups, including non-Muslims or people with diverse cultural backgrounds. This approach emphasizes that da'wah is not just about religious doctrine, but about building character, morals, and social harmony through inclusive education, social services, humanitarian activities, and real-life work making it relevant to the context of Indonesia's diversity. Thus, da'wah bil-hal expands Muhammadiyah's role from a disseminator of religion to an agent of social transformation while strengthening the credibility and public trust in da'wah that goes beyond "talk" to "do."

3.1.3 Responding to diversity and plurality: Building harmony through education and social development

In a region with ethnic/cultural diversity like West Nusa Tenggara (NTB) which has a majority Muslim community but also religious/ethnic minorities a tolerant and inclusive da'wah approach is crucial. Studies in Lombok (part of NTB) show that religious tolerance based on local wisdom has successfully fostered harmony between communities. Muhammadiyah's cultural/inclusive da'wah with its principles of moderation, tolerance, and recognition of diversity has been able to respond to the challenges of plurality in modern Indonesia: Muhammadiyah schools/madrasahs often accept students from different religions/beliefs without forcing conversion or eliminating identity. Through da'wah bil-hal and cultural da'wah, Muhammadiyah demonstrates that Islam can coexist with local traditions and diversity not monopolizing identity, but embracing diversity, protecting religious rights, and fostering mutual respect. This approach also serves as an antidote to radicalism by emphasizing moderation, tolerance, and plurality so that different communities can live together peacefully. Studies demonstrate Muhammadiyah's role in preventing radicalism. Thus, Muhammadiyah's da'wah extends not only to the Muslim community but also contributes to social harmony amidst plurality making it relevant in NTB and Indonesia as a whole.

3.1.4 Implications for West Nusa Tenggara (including cities/regencies on Lombok Island): Opportunities and socio-cultural realities

According to the latest data, the Muslim population in West Nusa Tenggara will reach approximately 96.9% by 2024. However, West Nusa Tenggara has religious/ethnic diversity for example, Hindu, Buddhist, and Christian minorities especially in urban areas

like Mataram City. In this context, da'wah bil-hal and tolerance based on local wisdom as practiced on Lombok Island are crucial for maintaining harmony, mutual respect, and peaceful coexistence. Studies on tolerance in West Nusa Tenggara confirm that plural communities are capable of interacting harmoniously through solidarity, mutual cooperation, and mutual respect. Muhammadiyah's role in West Nusa Tenggara through education, social activities, and moderate da'wah has great potential to support harmony, inclusivity, and build a civil society: not just a religious community, but a socio-humanitarian community. Amidst modern dynamics (urbanization, migration, intercultural interaction), adaptive and tolerant da'wah bil-hal can help absorb change without causing conflict maintaining Islamic identity while respecting differences. Through inclusive education and openness, Muhammadiyah can become an interfaith and intercultural bridge in West Nusa Tenggara (NTB) strengthening a sense of togetherness amidst differences, especially in areas with religious/ethnic diversity like Mataram.

3.1.5 Challenges and criticisms: Tensions between da'wah, local culture, and social identity

Da'wah transformation and modern approaches are not always accepted in all communities: in some areas, including West Nusa Tenggara (especially on Lombok Island), there is tension between "modern/puritan" da'wah and local/traditional culture such as rituals, customs, and community identity. Studies in East Lombok demonstrate the potential for conflict and resistance to cultural-religious integration efforts. When da'wah is directed at "standardizing" religious practices (purification, rejection of traditional rituals, orthodox approaches), it can conflict with traditional community values which can lead to alienation or cultural resistance. The pluralistic and multicultural context in NTB demands high sensitivity: da'wah bil-hal (Islamic outreach) must be careful not to be perceived as forcing homogeneity, but rather as respecting diversity maintaining a balance between universal Islamic values and local wisdom. The transformation of da'wah also requires resources educational institutions, cadres, moderate literacy, and cross-cultural understanding to ensure inclusive and constructive da'wah, rather than fostering exclusivism or sectarian identities. If not managed properly, the process of cultural transformation and da'wah can lead to internal conflict (within Muslims) or conflict with non-Muslim groups or indigenous/local communities especially if there is a perception that da'wah replaces, erases, or undermines local traditions and wisdom.

Table 2. NTB is a province with a Muslim majority, and the presence of plurality in the city center (Mataram) indicates the need for a da'wah approach that respects diversity

No	Indicators/Statistics	Data (latest)	Brief Explanation
1.	Percentage of Muslim population in West Nusa Tenggara (2024)	± 96.9% of the total population.	Emphasizing the province's Muslim majority provides a demographic basis for organizations like Muhammadiyah to conduct social and religious outreach.
2.	Religious composition in Mataram City (2024 data)	83.09% Muslim; the remainder Hindu, Christian, Buddhist, etc. indicating religious/ethnic plurality.	Demonstrating that, despite being predominantly Muslim, the city remains multicultural/multireligious a crucial context for tolerant and inclusive outreach to maintain harmony.

(Ministry of Religion of NTB, 2024)

The first data shows that West Nusa Tenggara (NTB) is a Muslim-majority province relevant for the spread of Islamic da'wah (Islamic preaching) and Islamic institutions. The second data shows the presence of plurality in the urban center (Mataram), indicating the need for a da'wah approach that respects diversity not exclusivity to maintain social harmony and tolerance. Muhammadiyah has undergone a significant transformation in its

da'wah practices from formal sermons to social action, education, and empowerment making da'wah more relevant, tangible, and contextual to the needs of modern society. Da'wah bil-hal (Islamic da'wah) enables the organization to act as a social agent, not merely a religious teacher; through inclusive education, social services, and moderation efforts, Muhammadiyah can bridge plurality in West Nusa Tenggara. However, this process is not without challenges tensions between religious values, local culture, and social identity can arise if the approach is not sensitive. Therefore, da'wah must be carried out with policies that are inclusive, tolerant, and adaptive to the local context.

3.2 Dialectical analysis: Integration of Islamic values into Muhammadiyah's social practices creates a da'wah culture that is adaptive and relevant to local context

3.2.1 Contextual and adaptive da'wah integration of islamic values with local wisdom

Muhammadiyah has practiced a da'wah approach that is not limited to texts or sermons, but strives to contextualize Islamic values to be relevant to local culture. Studies have shown that the "adaptive/multicultural da'wah" approach allows Islam to be conveyed in a way that is appropriate to local conditions. In Lombok/NTB a region with local traditions and cultural diversity there are efforts to combine Islamic teachings with local wisdom through inclusive education and respect for local traditions as long as they do not contradict Islamic principles. For example, the integration of local wisdom values into religious education in East Lombok through a curriculum that respects local traditions. This da'wah strategy combining universal Islam with local cultural values allows da'wah to be more accepted and perceived not as a "cultural homogenization project," but rather as an assimilation and harmonization between Islam and locality. Thus, the integration of Islamic values into social practices becomes a pragmatic and adaptive form of da'wah: Islam is not alien to local traditions, but rather interacts dialogically maintaining the social relevance and sustainability of local culture. This approach also reflects sensitivity to plurality, minimizing conflict between religious and cultural identities, and allowing Islam to develop contextually without neglecting the cultural roots of the community.

3.2.2 Da'wah through inclusive education and community shaping character and tolerance

Islamic education run by organizations such as Muhammadiyah (or similar) in NTB/Lombok is aimed at being inclusive not only emphasizing religious doctrine, but also fostering tolerant character, respecting plurality, and strengthening social solidarity between communities. The "Inclusive Islamic Education" study in Lombok showed that an educational approach based on local and universal Islamic values helps build awareness of pluralism among students. The integration of local wisdom values in religious education for example, accommodating local traditions (as long as they do not conflict with Islamic principles) helps the younger generation understand that Islam and local traditions can coexist. This is crucial for building an Islamic identity that is not alienated from local culture. With inclusive education, da'wah becomes more than just a formal ritual but part of human development: character, tolerance, critical thinking, and adaptation to context making da'wah relevant to a modern, pluralistic society. This approach also supports religious moderation as found in research on campus da'wah activists in Mataram City, where religious moderation is a commitment among the young generation active in da'wah. Thus, da'wah through inclusive education and community empowers Islam not only as a religious identity, but also as a framework for social life supporting harmony, tolerance, and social sustainability in a pluralistic society.

3.2.3 Da'wah bil Hal and social action implementing values not just invitations

The concept of da'wah "bil hal" (through example and concrete practice) that is, not just verbal da'wah, but through social action, education, and community service is an

effective method for realizing Islamic values in daily life, not just discourse. Research on adaptive da'wah in multicultural environments confirms the effectiveness of this method. Da'wah bil hal enables the integration of the values of justice, solidarity, and mutual cooperation universal Islamic values with local values (wisdom, togetherness, and tolerance), thus creating a contextual da'wah model that does not impose homogeneity but integrates with the culture of society. The implementation of da'wah through local religious education, schools, and religious communities demonstrates that da'wah is not a structural monopoly, but rather a part of social life so that Islam lives alongside the dynamics of society and culture. Studies in Lombok on inclusive education support this. Da'wah bil hal also opens up space for dialogue and openness enabling a critical understanding of local traditions, distinguishing between what is and is not in accordance with Islamic principles building a reflective and adaptive society. Thus, the integration of Islamic values through social action and concrete education creates a da'wah culture that is not dogmatic or static, but dynamic, relevant, responsive to change, and respectful of plurality.

3.2.4 Harmonization and moderation da'wah as a bridge of diversity

In West Nusa Tenggara (including Lombok), society is known for its plurality: cultural, local traditions, and social diversity making an inclusive and moderate approach to da'wah crucial. Studies on tolerance in Lombok show that the community is able to maintain harmony through local wisdom and mutual respect. Contextual, adaptive, and bi-hal da'wah helps build tolerance among the community, while maintaining Islamic identity without forcing homogenization or ignoring cultural diversity. This reduces the potential for social conflict related to differences in customs, culture, or religious interpretation. Inclusive Islamic education and moderate da'wah also produce a young generation that is open to plurality, respects differences, and views Islam as a principle of communal life not an exclusive tool. Research among campus da'wah activists in Mataram indicates a moderate orientation in da'wah practices. This integration of Islamic values and local wisdom also supports the concept of Islam Nusantara an Islam that is contextual to Indonesian culture, tolerant, inclusive, and respects diversity. Da'wah becomes a medium for harmonizing religious cultures, not homogenizing them. Thus, Muhammadiyah (and similar da'wah movements) have successfully built a harmonious and moderate da'wah model through the integration of values and social practices relevant for pluralistic and multicultural societies like those in West Nusa Tenggara (NTB).

3.2.5 Dialectics and tension conflict, resistance, and value negotiation efforts

The integration of Islamic values and local wisdom is not always smooth: there is potential for conflict when religious teachings are perceived as contradictory to local traditions, or when conservative communities view cultural accommodation as heresy or deviation. For example, in East Lombok, there was conflict between the local community and the organization's da'wah approach when traditional rituals conflicted with certain interpretations of Islam. Adaptive and moderate da'wah sometimes encounters resistance from puritanical/fundamentalist groups who reject cultural accommodation and demand the application of sharia law/literal interpretations so the integration of values and culture must be addressed through dialogue, education, and an inclusive approach. The pressures of modernity, globalization, and social media can accelerate inter-identity conflicts making da'wah with old models (sermons, dogma) no longer adequate. Therefore, adaptation, inclusivity, and contextual awareness are crucial for maintaining the relevance of da'wah. Integrating Islamic values with local culture requires the competence of da'i, educators, and da'wah activists who are not only religious but also understand anthropology, local history, culture, and social dynamics so that da'wah is not merely ideological, but provides solutions to the realities of society. Thus, an adaptive da'wah culture is the result of a dialectic not a mere compromise between loyalty to Islamic principles, respect for local culture, and social pragmatism: a process that requires continuous reflection, dialogue, and societal maturity.

Table 3. NTB with social context and diversity

No	Indicators/Statistics	Data (latest)	Brief Explanation
1.	Tolerance and Social Harmony in Lombok	Recent studies show that the people of Lombok maintain a high level of tolerance and local wisdom underpins pluralistic living a commitment to harmony remains strong despite religious/ethnic differences.	This data indicates that the social environment in NTB is relatively conducive to inclusive and adaptive da'wah; the integration of Islamic values with local culture is likely to be well-received.
2.	Inclusive Islamic Education in Schools/Communities	The implementation of inclusive Islamic education in Lombok has successfully fostered an awareness of pluralism and tolerance among students.	This indicates that modern da'wah strategies through education and the integration of local wisdom are effective in strengthening moderation and creating a generation that is religious but open to differences.

(Ministry of Religion of NTB, 2024)

The integration of Islamic values into social practices through adaptive da'wah, inclusive education, and da'wah bil hal by Muhammadiyah (and similar movements) creates a da'wah model that is relevant to the local context, culturally sensitive, and responsive to the challenges of plurality and modernity. This da'wah culture allows Islam to exist not as a separate identity but as part of socio-cultural life, supporting tolerance, harmony, and harmony. However, this integration also gives rise to tensions and challenges, especially when religious values and local traditions intersect requiring continuous reflection, dialogue, and flexibility without sacrificing fundamental principles.

Strengthen the capacity of da'i, educators, and da'wah activists particularly in social literacy, intercultural dialogue, and understanding local wisdom so that adaptive da'wah can be implemented more effectively. Develop inclusive Islamic education in schools, Islamic boarding schools, and da'wah institutions with a curriculum that respects local wisdom and the values of pluralism so that the younger generation grows up tolerant and open. Expanding da'wah bil hal through social, humanitarian, and community service programs not just rituals to make Islam part of social solutions, not just a religious identity. Encouraging further research and study on the integration of Islam and local culture documenting practices, local experiences, resistance, and social conditions to continuously update contextual da'wah. Facilitating interfaith and intercultural dialogue in pluralistic societies building harmony, mutual understanding, and respect for differences with a moderate and inclusive approach.

3.3 Da'wah bil-Hal becomes a means of transforming Muhammadiyah's da'wah culture to respond to local diversity

3.3.1 Concept of da'wah bil-Hal as a medium for integrating values and social realities

Da'wah bil-Hal essentially means "inviting through real situations/actions" not just verbally or through sermons, but also through role models, social action, and the implementation of Islamic values in daily life. For Muhammadiyah, da'wah bil-Hal has been a historical event: since its founding, socio-religious movements (social enterprises, education, health, community assistance) have become concrete manifestations of da'wah not merely the textual delivery of religious messages. Da'wah bil-Hal allows Islam to "merge" with local realities: community needs, social problems, and economic conditions so that da'wah does not feel alienating, but contextual and relevant to people's lives. In the context of plurality (religion, culture, economy), this approach is effective because concrete actions (social assistance, empowerment, education) can become a common language

transcending differences so that da'wah is not just about dogma but about social solidarity. Thus, da'wah bil Hal becomes an integrative medium: combining Islamic teachings, social responsibility, and societal realities forming a da'wah culture that is adaptive and sensitive to local contexts and diversity.

3.3.2 Da'wah bil Hal practices in Muhammadiyah education, social affairs, and empowerment

Muhammadiyah implements da'wah bil Hal through various forms: education (schools, madrasas, educational services), social activities, economic empowerment, and charitable endeavors not just tabligh (Islamic outreach) or sermons. Empirical studies for example, in agrarian communities d'wah bil Hal communication and work patterns show that action-based activities (assistance, mentoring, empowerment) are suitable for communities rarely reached by oral/traditional da'wah. These can take various forms: religious and general education, humanitarian aid, social facility development, economic assistance, joint ventures depending on local needs and community characteristics. Muhammadiyah's da'wah bil Hal is not episodic ideally, it is carried out systematically and inclusively, making da'wah part of social and community development, not merely a religious ritual. Thus, the practice of da'wah bil Hal strengthens the relevance of Islam in people's daily lives bridging religious dogma and local realities, while simultaneously fostering humanitarian values and solidarity.

3.3.3 Da'wah bil Hal as a response to diversity and local context

In regions with pluralistic realities minority religions, local cultures, and social variations da'wah bil Hal allows da'wah to be carried out without imposing homogeneity: social actions, services, and empowerment can be accepted by many groups regardless of religious identity. This approach helps foster a sense of social togetherness, tolerance, and mutual respect because da'wah is not focused solely on ritual or theological aspects, but on humanity and shared needs. This is relevant in regions like West Nusa Tenggara (NTB), which, despite being predominantly Muslim, still has diverse and dynamic social dynamics. Da'wah bil Hal can be an inclusive tool: building bridges between different groups religious, cultural, and economic through concrete activities: education, health, economic, and social making da'wah a contribution to the common good. Thus, da'wah bil Hal responds to local diversity in a constructive rather than exclusive way, encouraging Islam to be present as part of the social solution, not as a dividing factor. This shows that the Muhammadiyah model of da'wah can be an alternative da'wah in the context of a plural society relevant, adaptive, and humanistic.

3.3.4 Effectiveness and challenges of da'wah bil Hal its potential and limitations

Several studies have shown that da'wah bil Hal is effective as a da'wah method: because exemplary behavior (uswah hasanah) and concrete actions are more easily accepted by the public than mere sermons especially for changing social or moral behavior. Da'wah bil Hal can also build public trust in institutions when religious promises are integrated into real life, people see the credibility of da'wah, not just rhetoric. However, challenges arise: concrete action requires resources material, human, management, and continuity so da'wah bil Hal can be difficult to implement in areas with limited resources or fragile social structures. Furthermore, da'wah bil Hal cannot completely replace oral da'wah the two methods ideally run parallel and complement each other; if only relying on actions without theological education, the meaning of Islam can be lost or distorted. Thus, while da'wah bil Hal has great potential for social and cultural transformation, its implementation must be carefully designed, sustainable, and sensitive to the local context to avoid failure or miscommunication.

3.3.5 Implications for NTB: Opportunities for Muhammadiyah's da'wah through da'wah bil Hal

In NTB, according to 2024 data, the Muslim population reached ~96.94% of the total population. This indicates that Islamic da'wah (including Muhammadiyah) has a majority base great potential for da'wah implementation. However, diversity remains (minority religions, local cultures, traditions) this condition emphasizes the importance of da'wah that is inclusive, contextual, and based on real service, not just rhetoric. Da'wah bil Hal can address this need. Muhammadiyah, with its network of charitable, educational, and social endeavors has great potential to become a key actor in da'wah bil Hal in NTB, making real contributions to education, welfare, solidarity, and social development. If developed systematically for example, through local programs, community collaboration, and responses to community needs (economic, educational, and social) da'wah bil Hal can strengthen harmony, tolerance, and social integration amidst plurality. Therefore, NTB can become a social laboratory for the implementation of da'wah bil Hal as well as a model of how modern da'wah can be integrated with local wisdom, maintain faith, and provide broad social benefits.

Table 4. NTB: Demographic context and social opportunities

No	Indicators/Statistics	Data (latest)	Brief Explanation
1.	Percentage of Muslim Population in West Nusa Tenggara (2024)	±96.94% of the total population approximately 5.575 million people.	Shows a Muslim majority providing a strong demographic base for da'wah activities, including da'wah bil Hal.
2.	Composition of Minority Religions in West Nusa Tenggara (2024)	The remainder: Hindu, Christian, Buddhist, etc. demonstrates the diversity of religions/beliefs within the province.	Signifies that despite being a majority, NTB remains pluralistic the importance of inclusive, tolerant, and contextual da'wah to maintain social harmony.

(Ministry of Religion of NTB, 2024)

Da'wah bil Hal for Muhammadiyah is not just an alternative method it is a form of cultural transformation of da'wah: shifting from purely verbal da'wah to concrete actions, social services, and community empowerment. This approach allows Islam to be truly present in people's lives, relevant to local realities, and able to respond to diversity and social needs. In West Nusa Tenggara (NTB), with a Muslim majority and diverse cultural and religious minorities, da'wah bil Hal offers an inclusive, adaptive, and contributive da'wah model for social development, tolerance, and solidarity.

Expand the community-based da'wah bil-Hal program to reach diverse groups, develop a model for evaluating the social impact of da'wah bil-Hal, further research on the sustainability of da'wah transformation in other regions with similar pluralistic conditions. This research concludes that expanding the community-based da'wah bil-Hal program is effective in reaching diverse community groups. The community approach strengthens active community involvement in daily da'wah practices, not just rhetoric. Developing a model for evaluating the social impact of da'wah bil-Hal is crucial for measuring the effectiveness of da'wah cultural transformation. In conclusion, da'wah bil-Hal, based on concrete actions, is able to adapt to local social and cultural diversity. The research emphasizes the need to integrate Muhammadiyah values and the social context of the community in designing da'wah programs. The novelty of this research lies in its focus on social evaluation and real-world practices as indicators of the success of da'wah bil-Hal (Islamic outreach). The article's originality is evident in its contextual approach, which adapts da'wah strategies to the cultural diversity of the NTB community. The research recommendations open up opportunities for further study on the sustainability of da'wah transformation in other pluralistic regions. These findings contribute to the development of

a measurable and adaptive community-based da'wah methodology. This study strengthens the da'wah literature by emphasizing real-world practices, social evaluation, and cultural adaptation as core to the success of da'wah bil-Hal (Islamic outreach).

4. Conclusion

Conclusion: Dakwah bil-Hal (Islamic da'wah) is an effective means of transforming Muhammadiyah's da'wah culture in response to the diversity of NTB society, emphasizing concrete practices, not just rhetoric. This study found that Muhammadiyah's da'wah bil-Hal (Islamic da'wah) is effective as a means of transforming the da'wah culture responsive to the diversity of NTB society. This approach emphasizes concrete practices in daily life, not just rhetoric or sermons. The findings indicate that the community is more receptive to da'wah reflected in social, educational, and economic activities based on Islamic values. Dakwah bil-Hal also encourages the integration of religious values and local culture, making it more adaptive to the social context of NTB. In conclusion, Muhammadiyah's da'wah practices in NTB have successfully grounded Islamic teachings through concrete actions, increasing community participation in socio-religious activities. This study emphasizes the importance of a contextual approach and concrete practices in building an inclusive da'wah culture. The novelty of this research lies in its focus on da'wah bil-Hal (Islamic da'wah) as a strategy for cultural transformation, rather than merely a theory or conventional da'wah method. The article's originality is evident in its emphasis on integrating Muhammadiyah values with the local social and cultural context in West Nusa Tenggara (NTB). This research makes a new contribution to the da'wah literature by highlighting concrete practices as indicators of successful cultural transformation. These findings open up opportunities for further studies exploring the effectiveness of da'wah bil-Hal in other regions with varying social diversity.

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