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## INCLUSIVE DA'WAH PLANNING: REVITALIZING THE TOLERANCE APPROACH IN A MULTICULTURAL SOCIETY

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### Abstract

An inclusive, tolerant, and contextual da'wah approach is a compatible strategy to deal with the phenomenon of multicultural society. The sociocultural complexity and diversity of society become the standard of adjustment in da'wah. This study was born to respond to various contemporary da'wah challenges that require a planning strategy based on the principle of inclusiveness. Inclusivity efforts are built on the values of transparency, empathy, and interfaith communication. This study is not only important for the dissemination of religious information, but also for creating social cohesion and as a form of attention in dealing with contemporary conflicts, especially amidst the rise of religious polarization and indications of intolerance. This study utilizes a descriptive qualitative approach by analyzing contemporary da'wah narratives that illustrate inclusive characters. Data collection is done through literature study and observation of da'wah practices by progressive *da'i* in previous related studies. The results of this study show that inclusive da'wah planning not only requires the maturity of content that is appropriate to the situation, but also responsive to the audience's background and mastering relevant media. Elements of inclusiveness appear in da'wah that prioritizes the use of egalitarian, non-discriminatory, and interactive language. Thus, inclusive da'wah can be an effective strategy in cooperating with groups that have been marginalized, such as minority groups, disabled groups, and lower social strata. Therefore, the principle of inclusiveness in da'wah planning is an important aspect that needs to be applied to realize the mission of Islamic da'wah that is *rahmatan lil 'alamin* and relevant to the current social conditions of Indonesian society.

*Keywords: Da'wah, Inclusive, Tolerance, Multicultural*

## INTRODUCTION

All people around the world, including Indonesia, are increasingly troubled by the plurality of ethnicities, cultures, religions, occupations, and even ideologies. The condition of a multicultural society is an unavoidable reality, due to the phenomenon of globalization and shifts in social life. The Central Bureau of Statistics in 2023 stated that there are around 1,340

ethnic groups spread throughout Indonesia (Badan Pusat Statistik, 2023). Not only various tribes, but there are also six religions that are officially recognized by the state and live side by side. Indonesia has always been a pluralistic country, therefore to bind its diversity, Indonesia has a national motto, *Bhinneka Tunggal Ika*. Despite this motto, it does not mean that our country is free from serious problems and challenges (Riyadi, 2024).

Increased social interaction between ethnicities, cultures, religions that not only occur among Indonesians, but also to outside communities requires a strong and healthy foundation of tolerance. Based on data released by Setara Intitute, that in 2023 there were 213 events accompanied by 329 acts of violation of freedom of religion or belief occurred in Indonesia. The data shows an increase from the previous year, which in 2022 recorded 175 events with 333 actions (SETARA Institute for Democracy and Peace, 2024). The majority of cases occur due to the practice of religious intolerance. Data is reported based on information from victims and witnesses. Reporting is received from various regions and by utilizing the triangulation method from the media. Overall, there are 3 main conditions in the case of freedom of religion or belief in 2023, namely, chaos against places of worship, criminal acts of blasphemy, as well as intolerance by the community and discrimination by state components. A total of 26 incidents of intolerance by the community and 23 incidents of discrimination committed by state elements. These violations of freedom of religion or belief are not only orchestrated by ordinary people, but also by state officials.

This situation shows a serious challenge for state law enforcement agencies and related stakeholders. The role of da'wah institutions or organizations is also needed to overcome this problem. Previous research also emphasized the results of the importance of a more flexible da'wah approach in a multicultural society. For example, studies conducted by Ananda Fauziyah and Wahyu Adinda Nur Ashifa show that inclusivity-based da'wah through interfaith dialogizing can increase tolerance, awareness, and responsibility which can have implications for stronger social unity (Fauziah & Ashifa, 2024). Similar research was conducted by Saidah Nabila Wardah, who emphasized that inclusive da'wah with religious moderation can maintain the harmony of Indonesia's diverse communities (Wardah et al., 2024). However, the implementation of inclusive da'wah at the praxis level is still limited, both in terms of strategic planning and communication models. Many da'wah activities still focus on spreading the

teachings dogmatically without paying attention to the socio-cultural vulnerabilities of the destination community.

Dawah planning should be formulated systematically by integrating tolerance values. However, from these previous studies, multicultural da'wah has not really been applied within the framework of planning and operational da'wah itself. In reality, da'wah planning is sometimes only textual, meaning there is no in-depth contextual analysis of complications in a plural society. On the other hand, the tendency of rampant narratives of religious exclusivism, both in real and digital spaces, reinforces the importance of revitalizing the inclusive da'wah approach (Sumintak & Sumirat, 2022). Thus, an inclusive da'wah planning model is needed that is not only based on Islamic normative teachings on tolerance, but also relevant to the dynamics of modern society. The success of inclusive-based da'wah also depends on the involvement of wider elements, such as the role of da'wah actors, educators, and the government as policy holders (Bakar, 2025).

Changing the tolerance approach in da'wah is a strategic step to build social harmony, strengthen national cohesion, and show Islam as a religion that is *Rahmatan Lil'alamin* in a multicultural society. To further explore the issue, the following problem formulations are made, how is the reality of cultural diversity, ethnicity, religion, reflected in the life of Indonesian society today?, what are the factors that cause social conflict and intolerance in multicultural society in Indonesia?, how is an effective da'wah approach model to strengthen tolerance values in multiculturalism? This research aims to describe the actual conditions of cultural, religious, ethnic, and linguistic diversity in Indonesian society, identify the factors that cause social conflict, intolerance, and other challenges in a multicultural society, and formulate a strategic da'wah model or approach in strengthening multiculturalism values in order to build social harmony and prevent national disintegration. On the other hand, this research is also useful for the development of government policies and da'wah institutions or organizations in formulating policies and programs that support tolerance and inclusiveness.

## **METHOD**

This research uses a qualitative approach with a literature study method because it aims to understand in depth about an effective inclusive da'wah approach in a multicultural society. This type of research is descriptive analytical, the aim is to describe the reality of diversity that exists in Indonesia, and see how inclusive da'wah is enacted. The data collection techniques used are online observation and literature study.

## **RESULT AND DISCUSS**

### **Identify Multiculturalism in Indonesia**

Multiculturalism is a reality that has existed in all nations for thousands of years (Iqbal, 2023). The concept of multiculturalism opposes ideas that impose uniformity or assimilation, and instead emphasizes the importance of protection, participation and equal representation for all cultural groups in the life of the nation. According to Will Kymlicka, multiculturalism demands that the state is not only neutral, but also actively accommodates cultural differences, especially minority groups and indigenous peoples, so that they are not excluded in the dominant system (Herjawan & Pratama, 2024). According to him, multiculturalism is also a normative approach to justice that argues that public policies should recognize the rights of cultural minorities to maintain their identities and practices within the framework of a broader liberal political system.

Multiculturalism encompasses complex dimensions of political, legal and economic culture. There are justifications that serve as its philosophical and sociological foundations, including the following:

#### **1. Diversity is an Unavoidable Social Fact**

The realities of culture, ethnicity, religion and even political and ideological understanding of modern society are very diverse (Maedi, 2021). Therefore, national or cultural identity cannot be addressed in one way. Increasing mobility and the rapid exchange of information across cultures are inevitable. In fact, in Indonesia itself, pluralism is a historical milestone that has existed since the colonial era.



## 2. Cultural Identity has Intrinsic and Instrumental Value

Culture is not only a marker of identity but also provides a framework of meaning, value and direction in the lives of individuals or groups. For example, a person from a certain tribe will feel honored not because of economic benefits, but because of the values and morals that have been integrated into their history.

## 3. Equal Rights does Not Equal Treatment

In a plural society, justice is not enough to treat everyone the same. In fact, equal treatment can create injustice because it ignores the reality of diversity and individual needs. Fair treatment sometimes requires policies that recognize differences. Justice can be understood as giving equal rights according to the interests and conditions of each (Lumowa, 2022). As a result, justice is not oriented towards uniformity of behavior, but equality of results and opportunities for each individual and group (Mantu, 2022).

## 4. Responsibility of the State to Manage Diversity Inclusively

The State requires an active role in creating an environment where minority people can be accepted, included and recognized. Controlling diversity in an inclusive manner means that the state is not only neutral or passive towards difference, but also actively creates policies, services and social spaces that allow all its citizens to feel equally involved and protected in the life of the nation (Monigir et al., 2024).

Diversity is an essential characteristic of Indonesian society that is reflected in the plurality of ethnicities, religions, regional languages, and local traditions that coexist within a national unity. Based on the perspective of multiculturalism theory, this reality should not only be seen as a social fact, but as a value that needs to be maintained, cared for, and developed in the life of the nation and state. Multiculturalism encourages recognition and acceptance of differences as equal and dignified.

In the practice of social life, this diversity can be seen from the relatively peaceful coexistence between religious communities in celebrating religious holidays, the practice of inter-ethnic mutual cooperation in social activities, to cultural interactions that occur in public spaces such as markets, schools, and government institutions. However, in reality, not all forms of diversity are accommodated fairly. The dominance of the majority culture, discriminatory

practices, and marginalization of minority groups are still real challenges in realizing an inclusive multicultural society. In this context, the state has a crucial role as the main actor in ensuring multicultural citizenship, which recognizes the plural identities of its citizens without imposing unilateral cultural assimilation (Kymlicka, 2020). Thus, managing diversity in Indonesia is not only a matter of symbolic recognition, but also a matter of distribution and representation justice in various dimensions of life.

Indonesia has formally adopted the spirit of multiculturalism through the motto *Bhinneka Tunggal Ika* which means “different but still one”. The Indonesian Constitution guarantees freedom of religion, the use of local languages, and recognition of indigenous peoples. However, the application of multiculturalism values in practice still faces various challenges.

#### 1. Sociocultural Diversity

Indonesia has hundreds of ethnic groups, each of which has its own customs, language and value system. Based on actual data by BPS 2023, there are more than 1,300 ethnic groups spread across several regions. The Javanese dominate with a population of 95,217,022, followed by the Sundanese with a population of 36,701,670 (Indonesia.GO.ID, n.d.). Each ethnic group naturally has a different socio-cultural structure. For example, the Dayak ethnic in Kalimantan has a different social structure from the Minangkabau ethnic in West Sumatra.

#### 2. Religion Diversity

Indonesia acknowledges six official religions, but beyond that there are various local faiths. Although religious freedom is guaranteed, in practice cases of intolerance, rejection of houses of worship, blasphemy, and religious intolerance and discrimination were recorded in 2023. Disputes between tribes and religions also still often occur in several regions. For example, the clash that occurred between the Pemuda Pancasila community group and GRIB in Bandung in early 2025 (Tirto.id, 2025). This shows that the principle of multiculturalism has not been fully internalized in people's lives. To overcome these conflicts, civil society can take the initiative in building dialogue spaces that need to be facilitated by the state in order to create mutual understanding and social cohesion.

### 3. Socioeconomic Disparities among Cultural Groups

Minority ethnic or religious groups still face economic and political marginalization in some areas. Discrimination in access to education, employment and public office remains a serious problem. Regional autonomy should be used to strengthen local cultural expressions without creating exclusivity that jeopardizes national unity.

### **The Determinants of Social Conflict and Intolerance in a Multicultural Society**

All human life involves the role of other people, therefore humans are social creatures. Only in some activities do humans do it solitarily or alone. For example, when doing meditation, contemplation, or when doing personal hobbies. However, to fulfill their lives, humans need to interact with others. They communicate and need communal spaces. Learning how humans interact with other beings and what humans do when interacting becomes an important situation in life. The context of multiculturalism in human life is inseparable from the role of religion, the impact on interactions, and what conflicts arise due to conditions of plurality.

Plurality indicates inequality in terms of authority, sovereignty, wealth, opportunity, and so on. Some groups may have these conveniences. This inequality then leads to conflict because of the domination of advantaged groups over disadvantaged groups. Thus, conflict theory is said, because of the conflict between interests that cannot be denied (Jones et al., 2016). Social conflict occurs between two individuals or two groups with different interests where one of them wants to exclude the other by making it powerless or blatantly eliminating its existence. In a broader context, Soekanto cited by Arditya Prayogi said that conflict can also be said to be an effort or strategy to achieve certain goals without heeding the values and norms that apply in society (Prayogi et al., 2025).

Diversity can be capitalized on by dominant groups to achieve goals and maintain power. Karl Marx's theory of social conflict has a great influence in the world of sociology. His popular theory was born because there was a considerable transformation in social, economic and political aspects. Changes in the era of the industrial revolution led to increasingly drastic social disparities. Karl Marx's conflict theory tries to formulate two basic elements that cause social class differences, namely the political and economic systems.

Diversity is a mirror of the social class gap. The division between bourgeois and proletarian classes in the context of cultural, ethnic and religious diversity in Indonesia often has implications at the economic and political levels (Tualeka, 2017). For example, access to land and natural resources is increasingly controlled by economic and political elites who do not represent local diversity.

Social conflict theory, as developed by Karl Marx and expanded by contemporary sociological thinkers, states that conflicts arise not merely because of differences, but because of inequalities in power, access to resources, and dominance-subordination relations in society. In the context of multicultural Indonesia, social conflict and intolerance are often triggered by inequalities in the economic, political and social spheres. These disparities are evident in the unequal distribution of development resources between regions, the marginalization of certain ethnicities or religions in decision-making, and unequal access to education and public services. In addition, primordial sentiments of excessive loyalty to tribal, religious or cultural identities are often reinforced by political elites for electoral purposes, exacerbating polarization and creating social fragmentation.

The digital era has accelerated the spread of hate speech, fake news and intolerance narratives through social media, which often trigger horizontal conflicts in society. On the other hand, weak law enforcement against perpetrators of intolerance and identity-based violence creates a sense of injustice and exacerbates social wounds. Therefore, social conflict and intolerance are not just cultural symptoms, but an expression of an unequal social structure and a system that fails to manage diversity fairly. This is supported by data from Indonesia's Religious Harmony Index in 2024, which although showed an increase to 76.47, up 0.45 points compared to the previous year, but cases of intolerance and violations of religious freedom still occur in various regions. Imparsial counted at least 23 violations of religious freedom throughout 2024, including refusal to build houses of worship and bans on worship, mostly affecting minority groups. In addition, Amnesty International reported that in 2024 at least 344 people were arrested during protests, with 152 suffering physical injuries. This demonstrates the suppression of freedom of expression and assembly (Tempo, 2024). This situation indicates structural inequality in society, where dominant groups monopolize access to resources and state institutions, while minority groups are marginalized.



## **An Effective Da'wah Approach Model to Strengthen Tolerance Values in Multiculturalism**

The concept of inclusive da'wah refers to a way of conveying Islamic teachings that is open, embracing, and respectful of the various cultural, faith, and social backgrounds of the audience. Da'wah is no longer narrowly perceived as an attempt to Islamize others or blame differences. Rather, it is a process of guiding, inviting, and speaking in a way that is compassionate, wise, and respectful of human dignity. Inclusive Da'wah does not only emphasize ritual aspects or religious formalities, but also places universal Islamic values such as justice, compassion, peace, and respect for one another as the main foundation. Inclusive preaching in a heterogeneous society avoids confrontational or exclusive approaches and encourages Muslims to become agents of mercy for all nature (*rahmatan lil 'alamin*), build interfaith discussions, and show moral exemplarity through real actions (Faqieh, 2010). As a result, da'wah is not used to dominate or coerce others, but instead serves as a bridge to strengthen humanity and create a harmonious social life in the midst of differences.

Inclusive da'wah according to Abdurrahman Wahid can be seen from his da'wah approach which is humanist, dialogical, and respects diversity in conveying Islamic teachings. Da'wah should not be done in an urgent or even bullying manner, but rather by fostering and directing a plural society. According to him, to make the Islamic message accepted and understood by more people, Islam must be conveyed in a way that suits the social and cultural context of Indonesia's diverse society. Gus Dur also emphasized that a humanist and dialogical approach to da'wah is very important, where preachers must be able to listen and understand the desires and needs of the community, especially da'wah in the digital era which has a wider reach, and whose role is very important (Eviyanti et al., 2024). He believed that effective da'wah is one that can build relationships between various groups and encourage a harmonious and peaceful life in the midst of differences. Therefore, according to Gus Dur, inclusive da'wah is not only about conveying religious teachings, but also about instilling justice, tolerance, and respect for human rights in society (Suaedy, 2018). Each individual or group should have pride in their own culture by presenting an alternative known as the *pribumisasi Islam*, which integrates Islam with the culture of the archipelago. Inclusiveness of pluralism will prevent acts of tribalism, racism, discrimination and other social conflicts (Gafur, n.d.).

In the context of a multicultural Indonesian society, da'wah can no longer be carried out with a monolithic approach that is merely normative formalistic. Inclusive da'wah theory proposes a new paradigm, namely da'wah as an effort to build dialogic, empathic, and contextual communication, which not only teaches religious rituals, but also instills human values, tolerance, and social justice. Inclusive da'wah emphasizes a friendly approach to diversity, where preachers do not impose a single understanding of religion, but invite people to understand the teachings of Islam as a source of peace and compassion. This approach also requires da'i to understand the sociocultural context of their audience, use down-to-earth language, and make da'wah a space for exchanging ideas and life experiences that build mutual understanding.

A concrete example of this approach can be seen in the figure of K.H. Abdurrahman Wahid (Gus Dur), who made da'wah as a means of fighting for the rights of minority groups, building interfaith dialogue, and defending the values of pluralism as part of the teachings of Islam itself. Gus Dur's inclusive da'wah model proves that religion can be a unifying force in a pluralistic society if it is carried out with a vision of humanity and nationality. Furthermore, inclusive da'wah can also be carried out through digital media and formal education, by inserting peaceful, tolerant and cross-cultural narratives into the da'wah curriculum and religious materials. This is important so that the younger generation of Muslims do not grow up with narratives of hatred and exclusivism, but rather become agents of peace who are able to knit harmony in differences.

## CONCLUSION

The three theoretical approaches used in this research show that diversity, conflict and proselytization are three interconnected dimensions in the dynamics of Indonesian society. Multiculturalism theory emphasizes the importance of recognition and fair representation of plural social identities. Social conflict theory explains the roots of tensions that arise due to unequal power relations, while inclusive da'wah theory offers a practical approach in transforming social tensions into collaborative and transformative spaces. With the integration of these three approaches, it can be concluded that:

First, the reality of cultural, ethnic and religious diversity in Indonesia is the main foundation of a multicultural nation. Although Indonesia is known as a plural country, the management of diversity still faces various challenges, especially in terms of social justice and representation. The theory of multiculturalism emphasizes the importance of equal recognition of collective identities within an inclusive and just national framework.

Second, social conflict and intolerance in Indonesian society are not only triggered by differences in identity, but are more deeply caused by structural inequality in the distribution of power, access to resources, and political manipulation of identity sentiment. In this case, Social conflict theory leads us to understand that efforts to build harmony are not enough with the rhetoric of tolerance, but must be accompanied by an overhaul of the unequal system.

Third, an effective da'wah approach in the context of a multicultural society is inclusive, contextual and transformative da'wah. This kind of da'wah does not just convey religious teachings dogmatically, but also functions as a bridge between social identities, strengthens human values, and advocates for justice and equality. The da'wah model as exemplified by Gus Dur shows that da'wah can be a moral and social force that builds harmony in diversity.

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