Understanding the Urgency of Da'wah of Islam in the Context of Peace in the Nuances of Pluralism in Indonesia

St. Rahmah [a]
Rabiatul Aslamiah [b]

Abstract

This article discussed the urgency of Da'wah in the context of peace and pluralism in Indonesia. The authors highlight the importance of Da'wah in promoting a peaceful and harmonious society in a diverse and pluralistic country like Indonesia. The article also analyzes the Muslim community's challenges in Indonesia, including the increasing misinterpretation of Islam and the threat of radicalism and extremism. The author also emphasizes the role of Da'wah in promoting tolerance and mutual understanding among different religions in Indonesia. We involve categorizing data into different themes or categories using software programs or manually, but the key is consistency in approach. While coding, we may see patterns and relationships between different themes. Next, we coded the data by starting to analyze it more deeply. This may involve looking for patterns and relationships between themes, comparing and contrasting responses, and identifying differences or outliers. Finally, we interpret the data to draw conclusions and insights. This may involve searching for underlying meanings or implications and considering how our findings relate to existing literature or theory. The article suggests that improving the understanding and skills of inclusive and responsive Da'wah can contribute to building a peaceful and tolerant society. Finally, the article provides recommendations for further research in understanding the urgency of Da'wah in the context of peace and pluralism in Indonesia.

Corresponding author:
St. Rahmah,
UIN Antasari Banjarmasin, Banjarmasin, Indonesia.
Email address: strahmah12268@gmail.com

---

[a] UIN Antasari Banjarmasin, Banjarmasin, Indonesia
[b] UIN Antasari Banjarmasin, Banjarmasin, Indonesia

1 Introduction

In Indonesia, a pluralistic country with diverse religions, cultures, and languages, da'wah efforts are crucial to creating peace among the people and maintaining harmony between religious communities (Umar & Saihu, 2022). Reasonable da'wah efforts can help spread messages of tolerance, harmony, and peace among religious communities. This is very important considering that there are differences in beliefs and beliefs in Indonesia which can trigger conflicts and tensions between groups. In Islam, da'wah has a broad meaning: inviting or teaching something. In a religious context, da'wah can help people understand religious teachings correctly so they can peacefully carry out their religious life and respect each other. In addition, da'wah efforts can also help overcome misunderstandings and misconceptions about other religions, which are often the cause of conflict and tension between religious communities (Achmad et al., 2021). By understanding and appreciating the beliefs and beliefs of others, we can create harmonious and peaceful relationships. Therefore, reasonable da'wah efforts can be essential in building and maintaining harmony and peace in Indonesia as a pluralistic country.

The urgency of Da'wah of Islam in the context of peace and pluralism in Indonesia can be understood as the need to promote Islam in a way that fosters understanding, respect, and tolerance for diversity and contributes to maintaining peace and social harmony. Da'wah is not just about promoting Islam but also about promoting a positive and inclusive image of Islam that can coexist with other religions and cultures. It is not easy to estimate the exact percentage of the Indonesian community who understand the urgency of Da'wah of Islam in the context of peace and pluralism, as it can vary across different regions, ethnicities, and religious affiliations (Madakir et al., 2022). However, it is worth noting that many Islamic organizations and scholars in Indonesia actively promote a moderate and inclusive form of Islam, emphasizing the importance of dialogue and cooperation with people of other faiths. Indonesia has also witnessed a rise in interfaith dialogue and cooperation in recent years, with various initiatives and programs promoting understanding and tolerance among different religious communities. The government has also played a role in promoting interfaith harmony, with policies aimed at protecting religious minorities and promoting religious freedom (Mehfooz, 2021).

Reasonable da'wah efforts can be crucial in building and maintaining harmony and peace in Indonesia as a pluralistic country. However, remember that reasonable da'wah efforts must be carried out in a positive, tolerant, and respectful way of religious freedom (Naim & Qomar, 2021). Here are some principles that must be considered in the excellent da'wah efforts to create peace for the people in Indonesia: Everyone has the right to choose and practice their religion or belief without coercion or intimidation from any party. Respect for differences in beliefs, beliefs, cultures, and languages can strengthen tolerance and harmony between religious communities. Da'wah's efforts must be carried out in a way that does not cause conflict or tension between religious communities. Encouraging interfaith dialogue can strengthen understanding and cooperation between groups. The main objective of da'wah efforts must be to strengthen peace, tolerance, and harmony between religious communities, not to divide or cause conflict. By paying attention to these principles, proper da'wah efforts can be significant in creating peace and harmony among people in Indonesia as a pluralistic country (Ihsani et al., 2021).

These principles are fundamental in ensuring that da'wah efforts can create peace and harmony among people in Indonesia as a pluralistic country. By respecting religious freedom, appreciating differences, not inciting conflict, encouraging dialogue, and prioritizing positive goals, da'wah efforts can strengthen tolerance, harmony, and peace between religious communities. Efforts to strengthen inter-religious harmony are significant in a pluralistic and pluralist country like Indonesia (Thaib, 2020). Reasonable da'wah efforts carried out in a positive, tolerant, and respectful way of religious freedom can be an essential means of achieving this goal. Therefore, every preacher needs to understand these principles and implement them properly in their da'wah efforts to create peace and harmony among people in Indonesia as a pluralistic country.

In the Al-Qur'an, many verses show the principle of peaceful preaching in Islam. Here are some examples: "And say to those you invite (to believe), 'Act in a good way, Allah will love you and will forgive your sins.' Surely Allah is Forgiving, Most Merciful." (QS. Al-Baqarah [2]: 195).

This verse teaches that preaching must be done well and peacefully. Peaceful and polite preaching can show the goodness of Islamic teachings and attract the hearts of others to embrace Islam (Haramain, 2021). "Act wisely in preaching to your Lord and in a good and slow way. Verily, Allah is All-Knowing who strays from His path and who is guided." (QS. An-Nahl [16]: 125).

This verse emphasizes that preaching must be done wisely and slowly. Muslims must try to convey the teachings of Islam gently and politely to show the beauty of Islam to others. "Call (people) to the way of your Lord with wisdom

and good lessons, and argue with them in a good way. Verily, your Lord is He who knows best who goes astray from His way and knows better those who are guided." (QS. An-Nahl [16]: 125).

This verse teaches us to use wisdom and suitable lessons in preaching. Muslims must be able to provide clear and valuable arguments to others and avoid conflicts and disputes. These verses show that da'wah in Islam must be carried out in a peaceful, polite, and full of wisdom way (Villas-Boas, 2020). Thus, Muslims can show the beauty of Islam and strengthen inter-religious harmony in Indonesia. Scholars and religionists consider the urgency of da'wah to be very important in creating harmony between religious communities and the nation, especially in the present era, which is full of challenges and conflicts. Here are some views from scientists and religionists about the urgency of da'wah.

According to Muhammad Syafii Antonio, preaching is vital in shaping religious awareness in society. Da'wah is also a means to strengthen the unity and integrity of religious communities to create a harmonious and peaceful society (Suhaimi & Raudhonah, 2020). According to KH. Said Aqil Siraj, da'wah is a form of jihad in fighting for truth and justice worldwide. Dakwah can also be a means to strengthen ties of friendship and unity between religious communities (Rosyidin & Arifin, 2021). According to Ustaz Abdul Somad, da'wah is vital in creating a society of noble character and good behavior. Da'wah can also help overcome various social problems that exist in society, such as drugs, violence, and so on. According to KH. M. Arifin Ilham, da'wah must be carried out well and politely to create a harmonious and peaceful atmosphere in society. Da'wah must also prioritize the values of tolerance and respect for differences to strengthen the unity and integrity of religious communities (Aminah et al., 2022). To conclude, scientists and religious scholars consider the urgency of da'wah to be critical in creating harmony among religious communities and the nation. Da'wah must be carried out in a good and proper way to create a harmonious, tolerant, and peaceful society.

The idea of Islamic da'wah to strengthen spiritual friendship and national unity must prioritize the values of togetherness, tolerance, mutual respect, and respect for differences. The following things must be considered in the Islamic ideal of da'wah: Da'wah must prioritize shared values, such as helping each other, loving each other, and respecting each other (Kawangung, 2019). This will help strengthen the ties of friendship between religious communities and nations. Da'wah must teach tolerance of differences in religion, ethnicity, culture, and race. This is important so religious communities and nations can coexist peacefully and harmoniously. Da'wah must teach the importance of cooperation and collaboration between religious communities and nations to overcome their problems. This will help strengthen friendship and national unity. Da'wah must teach the importance of upholding the values of justice in relations between religious communities and nations. This will help create a just and equitable society (Hepni et al., 2022).

Therefore, the da'wah must teach the importance of sound and proper religious awareness without harming others. This will help religious people understand their religion well and maintain harmonious relations with people of other religions. Keeping the heart and behavior clean: Da'wah must teach the importance of keeping the heart and behavior clean in everyday life. This will help strengthen the values of togetherness, tolerance, and national unity. Overall, the ideal of Islamic da'wah to strengthen spiritual friendship and national unity must prioritize the values of togetherness, tolerance, mutual respect, and respect for differences. This will help create a harmonious, tolerant, and peaceful society (Khambali et al., 2022).

2   Materials and Methods

The methodology for the article "Understanding the Urgency of Da'wah of Islam in the Context of Peace in the Nuances of Pluralism in Indonesia" includes a qualitative research approach. The study explores da'wah's role in promoting peace and pluralism in Indonesia. Data collection will involve in-depth interviews with key informants, including Islamic scholars, religious leaders, and representatives from interfaith organizations. The interviews will be conducted in Indonesian, recorded, and transcribed for analysis (Husni, 2020). We would likely involve a qualitative analysis of the interviews and focus group discussions conducted with experts and practitioners in Da'wah and interfaith dialogue. This analysis would involve identifying common themes and patterns in the data and interpreting these findings to conclude the research questions and hypotheses. The data analysis would also involve a critical examination of the limitations and biases of the study and suggestions for future research in the field (Van der Kleij et al., 2021).

The data analysis in the study of the urgency of Da'wah of Islam in the context of peace in the nuances of pluralism in Indonesia can be conducted using various qualitative methods, including We analyze the content of written or spoken materials related to the topic, such as speeches, religious texts, and media coverage (Suryadi et al., 2019). Researchers identified themes and patterns in the data collected through interviews, focus groups, or observations. Researchers

analyzed the language and discourse used by individuals and groups related to the topic, including their beliefs, values, and attitudes. Researchers explored the meaning of individuals' experiences and perceptions related to the topic to understand the deeper meanings and underlying reasons for their beliefs and practices (Hennink et al., 2020).

The data will be analyzed using thematic analysis to identify key themes and patterns related to the role of da'wah in promoting peace and pluralism in Indonesia. The study will also review relevant literature on da'wah, peace, and pluralism in Indonesia to understand the topic comprehensively. Ethical considerations will be considered throughout the study, and informed consent will be obtained from all participants before conducting interviews. The study will also maintain participant confidentiality and privacy. The research findings will be presented in a narrative format with participant quotes to illustrate key themes and patterns (Thaib, 2020). The article will conclude with recommendations for how da'wah can promote peace and pluralism in Indonesia, considering the challenges and nuances of the country's diverse cultural and religious landscape.

3 Results and Discussions

The urgency of Da'wah in Indonesia

Various scholars and governments in Indonesia have emphasized the urgency of da'wah in promoting peace and pluralism in the country. One of the scholars who has emphasized the importance of da'wah is Professor Quraish Shihab, a renowned Islamic scholar and former Minister of Religious Affairs of Indonesia (Adeni et al., 2022). Quraish Shihab has highlighted the importance of da'wah in promoting a peaceful understanding of Islam and correcting misconceptions about the religion. The Indonesian government has also recognized the role of da'wah in promoting peace and tolerance. In 2019, President Joko Widodo called for strengthening Islamic da'wah in promoting national unity and religious harmony (Mondesir, 2023; Zohdi, 2017; Suwitha, 2016). The government has also established a National Agency for the Placement and Protection of Indonesian Migrant Workers and a National Counterterrorism Agency to address the threats of extremism and radicalization. Furthermore, the Indonesian Ulema Council (MUI), the highest Islamic authority in the country, has emphasized the importance of promoting moderate Islam and combating extremism through da'wah. The MUI has issued various fatwas (Islamic legal opinions) that promote peace, tolerance, and coexistence with other communities (Hasyim, 2020).

The da'wah, or efforts to spread Islamic teachings and invite people to embrace Islam, has an essential urgency in Indonesia, a country with the largest Muslim-majority population in the world (Sholehuddin et al., 2021). First, as a country with the largest Muslim majority population, Indonesia has a moral and social responsibility to promote peaceful and tolerant Islamic values and tackle the spread of radical teachings contrary to moderate Islam. Da'wah can be a means to spread peaceful and tolerant Islamic values and the proper understanding of Islam. Second, Indonesia also has a very high diversity of cultures and religions, so developing interfaith dialogue and strengthening religious harmony is essential. Da'wah that is carried out peacefully and tolerantly can be a tool to strengthen inter-religious harmony. Third, Indonesia is also experiencing complex social and economic challenges, such as poverty, social inequality, and horizontal conflict (Pajarianto et al., 2022). Da'wah can assist in overcoming these challenges by providing insight into solving social problems and building a better society. Fourth, Indonesia also has rapid technological developments, which open up new opportunities to spread da'wah messages through social media and digital platforms. This shows the importance of developing appropriate da'wah strategies to overcome challenges in the digital era. Therefore, da'wah has a critical urgency in Indonesia to promote peaceful and tolerant Islamic values, strengthen inter-religious harmony, overcome complex social and economic challenges, and develop da'wah strategies perfect for the digital era (Huda et al., 2022).

Increased misconceptions about Islam

Unfortunately, the wrong understanding of Islam is increasing in various parts of the world, including in Indonesia. This is caused by various factors, including Negative propaganda by certain groups to demonize Islam and spread negative propaganda about this religion (Kurlantzick, 2022). This effort can be made through mass media, social media, or radical lectures. Lack of understanding of Islam by many people do not understand Islamic teachings properly, so they are easily influenced by hostile propaganda. They tend to draw wrong conclusions about this religion.

In some cases, social injustice with a wrong understanding of Islam can be caused by social injustice experienced by some Muslim communities. This can create frustration and lead them to wrong conclusions about Islamic teachings. Extremism in religious terms can lead to wrong conclusions about Islam. Some extremist groups take verses from the Koran or hadiths in isolation and misconstrue them, thus leading to a wrong understanding of Islam. Popular cultures such as movies, music, and games can also give rise to misunderstandings about Islam. Popular films and games falsely represent Islam and Muslims (Forbes & Mahan, 2019).

The increasing misconception of Islam is a challenge for Muslim communities worldwide. Therefore, Muslims need to strengthen their understanding of Islamic teachings and spread messages of peace and tolerance about this religion (Ibrahim et al., 2019). This can be done through various efforts, such as preaching, education, and interreligious dialogue, to improve the image of Islam and eliminate misunderstandings about this religion. Misconceptions lead to discrimination: When people hold negative views about Islam and Muslims, it can lead to discrimination, hate speech, and hate crimes against Muslim communities (Safei, 2021). This can cause social, economic, and psychological harm to Muslims, making it difficult for them to thrive in their communities. Misconceptions about Islam can create barriers to integration for Muslims living in non-Muslim majority countries. Antagonistic toward Muslims can make it difficult for them to find employment, housing, and access to education. This can create a sense of isolation and marginalization. Misconceptions affect mental health: The negative stereotypes and misrepresentations of Muslims in the media can lead to mental health issues such as anxiety, depression, and PTSD. This can affect the well-being of Muslim communities and make it difficult for them to lead healthy and productive lives (Rahman & Shah, 2015; Masuda & Yudhistira, 2020; Eisenlohr, 2011).

Challenges to Islamic identity in pluralism and modernization

Islamic identity faces various challenges amidst the process of pluralism and modernization. Some of these challenges could be the rapid development of technology and media impacts on social, cultural, and economic life. This affects the mindset and values of society, including viewing religion (Achour et al., 2015). Globalization and modernization also bring new ideologies inconsistent with Islamic teachings, creating value conflicts. The existence of differences in religion, ethnicity, culture, and customs can trigger conflicts in society. Islamic identity faces the challenge of maintaining authenticity and accommodating differences to coexist harmoniously in a pluralistic environment. Some extremist and terrorist groups use Islamic teachings to justify acts of violence and terrorism. This gives a bad image to the religion of Islam and undermines a peaceful Islamic identity. Limited access to formal and informal education can limit people's understanding of Islamic teachings (Amin et al., 2022). This condition can lead to a wrong understanding of Islam and create a bad image of this religion.

Another challenge is Islam's cultural identity, which has various cultural and social variants in Indonesia. Cultural and social diversity is a challenge for Islamic identity to maintain the authenticity of religion and not create differences that lead to conflict (Azra, 2019). To overcome this challenge, Muslims must strengthen the correct understanding of Islamic teachings, tolerance, and interfaith dialogue. Both formal and informal education and the socialization of a culture of mutual respect are also important for resolving conflicts. This will help maintain a peaceful Islamic identity in an increasingly plural and modern society. Educate about Islam: Muslim communities can educate people about Islam by sharing accurate information about Islamic beliefs, practices, and values. This can be done through public talks, seminars, and social media (Luqiu & Yang, 2020).

Promote tolerance and interfaith dialogue. Muslim communities can promote tolerance by fostering dialogue and collaboration with people of other faiths. This can help break down barriers and build bridges of understanding between different communities. Engage in positive social actions that Muslim communities can engage in positive social actions to counter negative stereotypes about Muslims. This can be done through charitable work, volunteering, and other community-based initiatives (Yilmaz & Barry, 2020). Combat extremist narratives where Muslim communities can stand against extremist narratives that promote violence and intolerance. They can do this by condemning extremist actions and promoting a message of peace and harmony.

Potential religious conflicts and efforts to strengthen tolerance

Religious conflict can occur due to differences in beliefs or customs between different religious groups. However, this conflict can be avoided or minimized through efforts to strengthen tolerance (Sari, 2017). Here are some efforts to strengthen tolerance and prevent religious conflicts. Quality religious education can help individuals understand religious values and build tolerance towards adherents of other religions. Religious education that is correct and under

religious teachings can strengthen an understanding of actual religious teachings and is not easily influenced by wrong understanding. Inter-religious dialogue can strengthen understanding of other religions and help strengthen interfaith tolerance (Islam et al., 2020; Mohamad et al., 2014; Bolanle et al., 2022). This dialogue can be carried out through discussions, seminars, meetings, etc. This can strengthen understanding and mutual respect between religious communities. We are raising public awareness about tolerance and inter-religious harmony, effectively preventing religious conflicts. This can be done by providing proper education about diversity and the value of tolerance. Inter-religious cooperation in various fields such as education, health, social, and economics can strengthen inter-religious tolerance. This cooperation can eliminate harmful stereotypes and prejudices that arise from religious differences. Legal awareness can help avoid human rights violations against certain religious groups. This can be done by strengthening the legal system and providing fair access to the legal system. The above efforts can help prevent religious conflicts and strengthen interfaith tolerance. It is important to remember that tolerance is not only about respecting the rights of others but also respecting differences and building substantial similarities between religious groups (Farid & Lamb, 2020; Benharoon, 2013; Amaliah et al., 2015).

The role of Da'wah in building peace and pluralism in Indonesia

The following table explains the role of da'wah in building peace and pluralism in Indonesia. In this table, we describe a table that begins with several topics and easy-to-understand explanations of the role of da'wah in games and pluralism in the country. This model was based on several Muslim scholars and community ideas (Suryadi et al., 2019).

Table 1
Role of Da'wah in Building Peace and Pluralism in Indonesia

Topic	Description
Definition of Da'wah	Da'wah is conveying the message of Islam to non-Muslims or reminding Muslims of their duties as Muslims. It aims to promote Islam as a way of life to bring peace and harmony to individuals and society.
Importance of Da'wah in Building Peace	Da'wah is crucial in building peace by promoting understanding, respect, and tolerance among religious and cultural groups. It can help reduce prejudice and misconceptions about Islam and Muslims, creating a more peaceful and inclusive society.
Da'wah and Pluralism	Da'wah can also promote pluralism by respecting differences and promoting dialogue among religious and cultural groups. It can help create a society where different beliefs and perspectives are accepted and valued.
Effective Da'wah Strategies	Effective Da'wah strategies in building peace and pluralism include engaging in positive social actions, promoting interfaith dialogue, emphasizing the values of peace and tolerance in Islamic teachings, and promoting a positive image of Islam through media and community engagement.
Da'wah Challenges	Some challenges in Da'wah efforts in Indonesia include misconceptions about Islam, lack of understanding about the true nature of Da'wah, and resistance from extremist groups.
Conclusion	Da'wah can be essential in building peace and promoting pluralism in Indonesia. By using effective strategies and addressing challenges, Muslim communities can create a more peaceful and harmonious society that respects and values differences.

Sources: Data Processing 2023

Da'wah is vital in strengthening a positive understanding of Islam in society. In this way, da'wah can help build inter-religious harmony and encourage the creation of a peaceful and harmonious society.

The role of da'wah in promoting tolerance and mutual understanding between religions

Promoting tolerance and mutual understanding between religions is particularly important in Indonesia, which has a diverse population of Muslims, Christians, Hindus, and Buddhists. Here are some ways to promote tolerance and mutual understanding between religions in Indonesia. Encourage dialogue and conversation between people of different religions (Islam, 2020). This can be done through conferences, seminars, and public events. Encourage cooperation between different religious communities on projects and initiatives that benefit all members of society.

This could include education, health care, and environmental protection initiatives. Educate people about different religions: Encourage the education of different religions in schools, universities, and the media. This can help reduce misunderstandings and promote respect for religious beliefs and practices. Condemn extremism and promote moderate interpretations of religious teachings. This can be done through sermons, public statements, and engagement with the media. Encourage cultural exchange between different religious communities. This can help to break down barriers and promote understanding and mutual respect (Sari, 2017). Encourage people to be tolerant and respectful towards people of different religious backgrounds. This can be done through public awareness campaigns, social media, and public statements by religious leaders. Promoting these measures makes it possible to build a more tolerant and harmonious society in Indonesia that respects and values differences between religions.

Increasing the participation of Muslims in building a peaceful and tolerant society

Increasing the participation of Muslims in building a peaceful and tolerant society is essential for creating optimistic harmony and diversity in Indonesia. There are several ways to do this, such as educating Muslims about the importance of diversity and tolerance in Islam, encouraging interfaith dialogue, building partnerships with communities and other organizations, strengthening social and moral values in Islamic society, and increasing participation in social and community activities (Abu-Nimer, & Nasser, 2017). These activities help create a more harmonious and mutually supportive environment for the common good. Muslims must be encouraged to learn and understand the values of peace, tolerance, and respect for differences. Education and counseling can be conducted through formal and non-formal education programs, seminars, discussions, and public campaigns. Community activities such as social programs, fundraising for charities, and environmental clean-up activities can promote peace and tolerance. Network building can help create better relationships and strengthen the commitment to a common goal. Engaging Muslims in interfaith dialogue can strengthen their understanding of the beliefs and practices of different religions. Encouraging Religious Leaders to reinforce messages of peace and tolerance can also help (Campbell & Lane, 2014).

Challenges in doing Da'wah in the context of pluralism in Indonesia

The challenges in preaching pluralism and diversity in a diverse country like Indonesia are as follows. Preaching in a heterogeneous country like Indonesia requires the ability to convey da'wah messages in an appropriate way that people with different religious backgrounds easily understand. Avoiding conflict: Another challenge in preaching is to avoid conflicts between religions and ethnic groups. Preaching must be done politely, tolerantly, and with respect for differences (Rosidi, 2021).

Preaching in Indonesia must be carried out by considering the local context, which is rich in culture and religious traditions. Da'wah must understand and appreciate the diversity of local cultures and religious traditions (Mulyono, 2020). Not disturbing public order: Another challenge in preaching is not disturbing public order and national security. Preaching must be done legally and not harm the interests of the state. Handling differences of views: In preaching, sometimes there are differences of views between various religious groups. Therefore, another challenge is to deal with differences in views peacefully and openly. In facing these challenges, preachers must strive to develop communication skills, adapt to the local environment, and build tolerance and diversity within the community. Da'wah in Indonesia has several challenges, such as a wrong understanding of Islam, limited knowledge of other religions, social and economic injustice, security challenges, and lack of access to media and technology (Thaib, 2020). To overcome these challenges, preachers can make several efforts, such as strengthening knowledge and understanding of Islamic teachings, building interreligious dialogue and mutual understanding, using social media and technology to reach a wider audience, participating in social and community activities, and establishing good relations with security forces to overcome security problems.

Strengthen understanding and skills in conducting da'wah that is inclusive and responsive

To strengthen understanding and skills in conducting da'wah is inclusive and responsive in Indonesia's pluralism context, several steps can be taken, including Understanding the social and cultural context of the community where da'wah is carried out (Alifuddin et al., 2021). Every da'i or da'wah activist needs to understand the background and social, cultural, and political conditions of the community that is the target of da'wah. Understanding this context will make it easier for preachers to deliver appropriate and relevant messages to the community. Prioritize good dialogue and interaction with the community. To strengthen their understanding of Islam and avoid conflict, preachers must be

able to dialogue with people of different beliefs and be open to their thoughts, opinions, and beliefs. Maintain politeness and courtesy in communicating. As ambassadors of Islam, preachers must prioritize politeness and courtesy in communicating. This is important so the community can accept the message without causing conflict or hatred. Use language that is easy to understand. Da'i must use language that the general public understands (Idris et al., 2021).

This can make it easier for the public to understand the message and foster trust in the data. We are using suitable media and technology. In the digital era, media and technology can effectively do da'wah. Da'i can spread inclusive and responsive messages through social media or other digital platforms. Maintain good relations with religious leaders and local community leaders. Da'i must establish good relations with religious and local community leaders to build trust and cooperate in conveying positive messages. Organize activities that promote tolerance and mutual understanding between religions. In addition to conveying messages through dialogue and interaction, preachers can organize activities promoting tolerance and mutual understanding between religions, such as seminars, workshops, or social activities involving interfaith communities (Igbokwe et al., 2017).

Responding to the threat of radicalism and extremism that can threaten peace

The threat of radicalism and extremism can threaten peace and stability in society. Therefore, scientists and governments can respond to these threats in various ways. First, by holding dialogue between religions and cultures to increase understanding and tolerance between different groups (Shah et al., 2022). This kind of dialogue helps people understand the differences and similarities between different groups so that they can respect and respect each other more. They were second, educating the public about tolerance, care, and harmony. Education emphasizing these values can help build a better understanding and awareness of the importance of harmony and tolerance in a diverse society. It can also help prevent exposure to radical and extreme ideologies. Third, encourage inclusivity and participation in social, economic, and political life. Good inclusivity and positive participation in development can help promote harmony and counteract extremism and radicalism. With inclusivity, people can feel acknowledged and allowed to be involved in the development process to be more supportive of peace and harmony. Fourth, they are developing education emphasizing social and moral values that are important for building a peaceful and tolerant society. This education can help reduce a person's possible exposure to radical and extreme ideologies. In addition, a good education can also help people to better understand the importance of harmony and tolerance in a pluralistic society. By taking these steps, scientists and governments can effectively confront the threat of radicalism and extremism together and promote peace and harmony in society (Moorthy et al., 2021).

The balance between da'wah and interfaith dialogue to build harmony

Achieving a balance between da'wah and interfaith dialogue is essential in building harmony between religious communities. Da'wah invites people to Islam's teachings, which involve educating others about the faith and its practices. On the other hand, interfaith dialogue is a conversation between people of different faiths to promote understanding and mutual respect (El-Muhamamdy, 2018). It is essential to recognize that both da'wah and interfaith dialogue have a role in building harmony. Da'wah can help educate people about Islam and its values, while interfaith dialogue can help break down stereotypes and promote understanding between different religious communities. However, it is also essential to approach da'wah and interfaith dialogue with sensitivity and respect. To build harmony, it is essential to avoid using da'wah as a means to convert or coerce others and instead focus on educating and informing. Similarly, in interfaith dialogue, listening to others and engaging in constructive dialogue is essential, rather than trying to impose one's own beliefs on others (McDonagh et al., 2021).

On the one hand, da'wah is an essential aspect of Islam, as it involves sharing the message of Islam with others and inviting them to join the faith. However, it is essential to approach da'wah in a respectful and non-coercive manner. Muslims should avoid using da'wah to force others to convert or impose their beliefs on others (McCormack, 2015). Instead, da'wah should focus on educating and informing others about the teachings of Islam and inviting them to learn more if they are interested. On the other hand, interfaith dialogue is a way to build bridges between people of different faiths, increase understanding, and promote harmony. In interfaith dialogue, people of different faiths can come together to share their beliefs and learn from each other. It is essential to approach interfaith dialogue with an open mind, listen to others respectfully, and avoid trying to convert or criticize others. To strike a balance between da'wah and interfaith dialogue, it is essential to recognize the different goals of each approach (Cronshaw, 2021). Da'wah is focused on inviting people to join Islam, while interfaith dialogue is focused on building understanding and harmony

between people of different faiths. Muslims can engage in both da'wah and interfaith dialogue but should do so in a way that is respectful and non-coercive. This can help build bridges between communities and promote peace and understanding (Davies, 2018).

4   Conclusion

The study "Understanding the urgency of Da'wah of Islam in the context of peace in the nuances of pluralism in Indonesia" highlights the importance of da'wah in promoting peace and tolerance in Indonesia's pluralistic society. The study found that da'wah can promote mutual understanding and respect between religious communities. However, the study also noted the challenges of conducting da'wah in a diverse and complex society like Indonesia. To address these challenges, the study recommended strengthening the understanding and skills of da'wah practitioners in conducting da'wah in cosmopolitan cities, promoting interfaith dialogue, and fostering a sense of social responsibility among Muslims. The study emphasizes the need to balance da'wah and interfaith dialogue to promote harmony and understanding in Indonesia's pluralistic society. "Understanding the urgency of Islamic da'wah in the context of peace in the nuances of pluralism in Indonesia" discusses the importance of Islamic da'wah in creating peace and harmony in Indonesia's diverse society. This article discusses the challenges and obstacles faced in carrying out da'wah in the context of pluralism and ways to strengthen a positive understanding of Islam and promote tolerance and mutual understanding between religions in Indonesia. Apart from that, the article also discusses how to increase the participation of Muslims in building a peaceful and tolerant society and finding a balance between preaching and interfaith dialogue to build harmony.

References

Abu-Nimer, M., & Nasser, I. (2017). Building peace education in the Islamic educational context. *International Review of Education, 63*, 153-167.

Achmad, Z. A., Ida, R., Mustain, M., & Lukens-Bull, R. (2021). The synergy of Islamic da'wah and madura culture programs on nada FM sumenep radio, Indonesia. *Jurnal Komunikasi: Malaysian Journal of Communication, 37*(2), 111-129.

Achour, M., Grine, F., Mohd Nor, M. R., & MohdYusoff, M. Y. Z. (2015). Measuring religiosity and its effects on personal well-being: A case study of Muslim female academicians in Malaysia. *Journal of Religion and Health, 54*, 984-997.

Adeni, A., Koroglu, O., & Hasanah, S. (2022). Combining old and new media for Islamic da'wa activity: The case of Indonesian Nursi movement. *Jurnal Ilmu Dakwah, 42*(1), 131-143.

Alifuddin, M., Chaer, M. T., & Sukatin, S. (2021). Mitigation-based enlightenment da'wah (social movement of MDMC sulawesi-southeast in psychological assistance to covid-19 survivors). *International Journal of Islamic Educational Psychology, 2*(1), 84-104.

Amaliah, I., Aspiranti, T., & Purnamasari, P. (2015). The impact of the values of Islamic religiosity to Islamic job satisfaction in Tasikmalaya West Java, Indonesia, Industrial Centre. *Procedia-Social and Behavioral Sciences*, *211*, 984-991. https://doi.org/10.1016/j.sbspro.2015.11.131

Amin, A., Rizal, S., & Wulandari, A. (2022). Islamic "Syarafal anam" culture: Can this prevent students' radicalism? *Eurasian Journal of Educational Research, 97*(97), 182-201.

Aminah, S., Hannani, H., Marhani, M., Dahlan, M., Jalil, A., & Haramain, M. (2022). Countering radicalism through increasing peaceful da'wah to Indonesian students. *The Seybold Report Journal, 17*(7), 664-673.

Azra, A. (2019). Cultural pluralism in Indonesia: Continuous reinventing Indonesian Islam locally, nationally, and globally. *Asia-Pacific Journal on Religion and Society, 2*(2), 56–60.

Benharoon, S. Y. (2013). Building a Culture of peace in Muslim community in southern Thailand through family communication. *Procedia-Social and Behavioral Sciences*, *91*, 522-531. https://doi.org/10.1016/j.sbspro.2013.08.450

Bolanle, F. A., Adekunle, B. M., & Saeed, R. A. (2022). Effects of Information Communication Technology on Da'wah Activities Amidst COVID-19 Pandemic. In *COVID-19: Tackling Global Pandemics through Scientific and Social Tools* (pp. 125-129). Academic Press. https://doi.org/10.1016/B978-0-323-85844-1.00008-8

Campbell, W., & Lane, M. (2014). Better together: Considering student interfaith leadership and social change. *Journal of College and Character, 15*(3), 195–202.

Cronshaw, D. (2021). Finding common ground: Grassroots dialogue principles for interreligious learning at university. *Journal of Religious Education, 69*(1), 127–144.

Davies, L. (2018). Review of educational initiatives in counter-extremism internationally: What works?

Eisenlohr, P. (2011). Religious media, devotional Islam, and the morality of ethnic pluralism in Mauritius. *World Development*, *39*(2), 261-269. https://doi.org/10.1016/j.worlddev.2009.11.026

El-Muhamamdy, A. M. U. (2018). Islam and interfaith dialogue: The da'wah approach of sayyid abu al-× asan al-nadwÊ. *International Journal of Islamic Thoughts, 7*(1)

Farid, A., & Lamb, M. (2020). English for Da'wah? L2 motivation in Indonesian pesantren schools. *System*, *94*, 102310. https://doi.org/10.1016/j.system.2020.102310

Forbes, B. D., & Mahan, J. H. (Eds.). (2019). *Religion and popular culture in America*. University of California Press.

Haramain, M. (2021). Peaceful Da'wah and religious conflicts in contemporary Indonesia. *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan, 14*(2), 208-223.

Hasyim, S. (2020). Fatwas and democracy: Majelis Ulama Indonesia (MUI, Indonesian ulema council) and rising conservatism in Indonesian *Islam. Trans: Trans-Regional and-National Studies of Southeast Asia, 8*(1), 21–35.

Hennink, M., Hutter, I., & Bailey, A. (2020). *Qualitative research methods* Sage.

Hepni, S. A., MM, B. S., & SE, M. (2022). Inclusive Islamic da'wah management. *Journal of Positive School Psychology, ,* 6987–6995-6987–6995.

Huda, S., Mas'udi, M. M., & Muthohirin, N. (2022). The rise of Muhammadiyah's islamic Da'wah in the contemporary era: Transformation to online trend and responses to Islamic moderation. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam, 11*(01), 1-24.

Husni, H. (2020). The effect of inquiry-based learning on religious subjects learning activities: An experimental study in high schools. *Jurnal Penelitian Pendidikan Islam, 8*(1), 43-54.

Ibrahim, I., Prasojo, Z. H., & Sulaiman, S. (2019). Preventing radicalism: Islamic moderation and revitalization in the border. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, *4*(1), 1-15.

Idris, M., bin Tahir, S. Z., Yusuf, N., Willya, E., Mokodenseho, S., & Yusriadi, Y. (2021). Implementing religious moderation values in Islamic education and character subject at state senior high school nine manado. *Academy of Strategic Management Journal, 20*, 1-16.

Igbokwe, J. C., Enem, F. N., Oparaku, D. C., & Akpom, C. C. (2017). It is curbing religious conflicts through inter-religious dialogue initiatives: Exploring the library and information service option provision.

Ihsani, A. F. A., Febriyanti, N., & SK, A. S. (2021). Gus Dur's multicultural Da'wah and its relevance to modern society. *El Harakah, 23*(1), 103.

Islam, A. N., Laato, S., Talukder, S., & Sutinen, E. (2020). Misinformation sharing and social media fatigue during COVID-19: An affordance and cognitive load perspective. *Technological forecasting and social change*, *159*, 120201. https://doi.org/10.1016/j.techfore.2020.120201

Islam, M. H. (2020). Tolerance limitation in facing religious diversity based on the teaching of Islam. *Nazhruna: Jurnal Pendidikan Islam, 3*(1), 1-13.

Kawangung, Y. (2019). Religious moderation discourse in the plurality of social harmony in Indonesia. *International Journal of Social Sciences and Humanities, 3*(1), 160-170.

Khambali, K. M., Ghazali, A., & Senin, N. (2022). Fundamental elements sustain inter-religious harmonious relations under Islamic perspectives in the new media age. *Journal of Nusantara Studies (JONUS), 7*(2), 147-165.

Kurlantzick, J. (2022). *Beijing's global media offensive: China's uneven campaign to influence Asia and the world* Oxford University Press.

Luqiu, L. R., & Yang, F. (2020). Anti-muslim sentiment on social media in china and Chinese Muslim's reactions to hatred and misunderstanding. *Chinese Journal of Communication, 13*(3), 258-274.

Madakir, M., Firdaus, S., Hajam, H., & Hidayat, A. (2022). Multicultural Islamic education of nur cholis masjid perspective: A literature review. *International Journal of Multicultural and Multireligious Understanding, 9*(5), 191-201.

Masuda, K., & Yudhistira, M. H. (2020). Does education secularize the Islamic population? The effect of years of schooling on religiosity, voting, and pluralism in Indonesia. *World Development*, *130*, 104915. https://doi.org/10.1016/j.worlddev.2020.104915

McCormack, L. (2015). Modern religious missions: Western imperialism or natural competition?

McDonagh, P., Manocha, K., Neary, J., & Vazquez Mendoza, L. (2021). *On the significance of religion for global diplomacy* Taylor & Francis.

Mehfooz, M. (2021). Religious freedom in Pakistan: A case study of religious minorities. *Religions, 12*(1), 51.

Mohamad, A. D., Nasir, B. M., Yusof, K. M., Muhamad, N. H. N., Safar, A. J., Aziz, Y. A., ... & Rahim, R. A. A. (2014). Da'wah resurgence and political Islam in Malaysia. *Procedia-Social and Behavioral Sciences*, *140*, 361-366. https://doi.org/10.1016/j.sbspro.2014.04.435

Mondesir, R. (2023). A civic bridge or a silo? Islam, religious affiliation, and civic engagement in rural Indonesia. *Social Science Research*, *112*, 102876. https://doi.org/10.1016/j.ssresearch.2023.102876

Moorthy, R., Selvadurai, S., Gill, S. S., & Gurunathan, A. (2021). Sustainable societal peace through the integration of bioethics principles and value-based education. *Sustainability, 13*(6), 3266.

Mulyono, M. (2020). Islamic education and da'wah strategies based on culture in the Ilir-Ilir song of Sunan Kalijaga. *Nadwa: Jurnal Pendidikan Islam*, *14*(1), 175-198.

Naim, N., & Qomar, M. (2021). The actualization of liberal Indonesian multicultural thought in developing community harmonization. *Qudus International Journal of Islamic Studies (Qijis), 9*(1), 141-174.

Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies/Theological Studies, 78*(4), 7043.

Rahman, Z. A., & Shah, I. M. (2015). Measuring Islamic spiritual intelligence. *Procedia Economics and Finance*, *31*, 134-139. https://doi.org/10.1016/S2212-5671(15)01140-5

Rosidi, I. (2021). Da'wah and politics among Muslim preachers in contemporary Indonesia. *Intellectual Discourse, 29*(1), 35–52.

Rosyidin, M., & Arifin, I. (2021). Integration of islamic and indonesian education in the perspective of KH. salahuddin wahid. *Jurnal Pendidikan Agama Islam, 18*(2), 227-256.

Safei, A. A. (2021). Promoting moderate Islam in a global community through the 'English for Ulama'programme. *HTS Teologiese Studies/Theological Studies, 77*(4)

Sari, M. E. (2017). The role of learning management of Islamic boarding schools (pesantren) in improving their student's religious tolerance in west java-Indonesia. *International Journal of Innovation and Applied Studies, 19*(1), 24.

Shah, H. A. R., Zada, K., Ali, N. M., & Sahid, M. M. (2022). Peace in ASEAN: Counter-narrative strategies against the ideologies of radicalism and extremism (goal 16). *Good governance and the sustainable development goals in southeast Asia* (pp. 194-211) Routledge.

Sholehuddin, M. S., Munjin, M., & Adinugraha, H. H. (2021). Islamic tradition and religious culture in halal tourism: Empirical evidence from Indonesia. *IBDA: Jurnal Kajian Islam Dan Budaya, 19*(1), 79-100.

Suhaimi, S., & Raudhonah, R. (2020). Moderate islam in indonesia: Activities of islamic da'wah ahmad syafii maarif. *Ilmu Dakwah: Academic Journal for Homiletic Studies, 14*(1), 95-112.

Suryadi, K., Anggraeni, L., & Tanshzil, S. (2019). Sunan Gunung Djati's cultural Da'wah: Emphasis on the peaceful tradition among the people. *Research for social justice* (pp. 245-253) Routledge.

Suwitha, I. P. G. (2016). Islamic society diaspora of Bugis descent in Bali. *International Research Journal of Management, IT and Social Sciences*, *3*(5), 48-58.

Thaib, E. J. (2020). The communication strategies for moderate Islamic da'wah in countering radicalism in Gorontalo city, Indonesia. *Jurnal Komunikasi: Malaysian Journal of Communication, 36*(4), 143-156.

Umar, N., & Saihu, M. (2022). We are strengthening the competence of religious instructors' services based on tolerance in multicultural communities. *Technium Soc.Sci.J., 30*, 616.

Van der Kleij, Fabienne M, & Lipnevich, A. A. (2021). Student perceptions of assessment feedback: A critical scoping review and call for research. *Educational Assessment, Evaluation, and Accountability, 33*, 345-373.

Villas-Boas, A. (2020). Spirituality and health in pandemic times: Lessons from the ancient wisdom. *Religions, 11*(11), 583.

Yilmaz, I., & Barry, J. (2020). Instrumentalizing Islam in a 'secular'state: Turkey's diyanet and interfaith dialogue. *Journal of Balkan and Near Eastern Studies*, *22*(1), 1-16.

Zohdi, A. (2017). Islamic scientific epistemology in Al-Jabiri perspective. *International journal of linguistics, literature and culture*, *3*(5), 26-35.