

## Da'wah and Religious Harmony: Grounding Harmony in Diversity

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### Abstract

This study examines da'wah and religious harmony which are important issues in the social context in Bengkalis Regency. Although the majority of the population embraces Islam, there are Christians, Buddhists, and others who coexist. This research aims to identify the role of da'wah in maintaining religious harmony and explore the factors that affect the success of da'wah in creating harmony in the midst of diversity. The research method used is a qualitative approach with in-depth interview techniques with religious leaders, community leaders, and parties involved in da'wah activities in Bengkalis Regency. The findings show that da'wah based on religious moderation has a significant role in reducing social tensions and building awareness of the importance of harmony between religious communities. Da'wah that is carried out with an inclusive and dialogical approach, and involves all elements of society, has proven to be effective in creating an atmosphere of mutual understanding and respect for differences. This study concludes that da'wah must be strengthened with a more contextual approach and based on national values to maintain harmony in a diverse society.

Keywords: Da'wah; Harmony; Diversity

### Abstrak

Studi ini mengkaji tentang dakwah dan kerukunan beragama yang menjadi isu penting dalam konteks sosial di Kabupaten Bengkalis. Meskipun mayoritas penduduk memeluk agama Islam, terdapat komunitas Kristen, Buddha, dan lainnya yang hidup berdampingan. Penelitian ini bertujuan untuk mengidentifikasi peran dakwah dalam memelihara kerukunan beragama serta mengeksplorasi faktor-faktor yang mempengaruhi keberhasilan dakwah dalam menciptakan harmoni di tengah keberagaman. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik wawancara mendalam kepada tokoh agama, tokoh masyarakat, dan pihak-pihak yang terlibat dalam kegiatan dakwah di Kabupaten Bengkalis. Hasil temuan menunjukkan bahwa dakwah berbasis moderasi beragama memiliki peran yang signifikan dalam mengurangi ketegangan sosial dan membangun kesadaran akan pentingnya kerukunan antarumat beragama. Dakwah yang dilakukan dengan pendekatan inklusif dan dialogis, serta melibatkan seluruh elemen masyarakat, terbukti efektif dalam menciptakan suasana saling pengertian dan menghargai perbedaan. Penelitian ini menyimpulkan bahwa dakwah harus diperkuat dengan pendekatan yang lebih kontekstual dan berbasis pada nilai-nilai kebangsaan untuk mempertahankan harmoni di tengah masyarakat yang beragam.

Kata Kunci: Da'wah; Kerukunan; Keberagaman

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## INTRODUCTION

In a multicultural society like Indonesia, da'wah should be a means to convey religious values peacefully and embrace all groups.<sup>1</sup> However, in practice, da'wah in the field often does not go as expected. There are still many methods of da'wah that are exclusive and confrontational, which actually trigger intolerance and widen the distance between religious people.<sup>2</sup> Some preachers use language that offends the beliefs of other religions, both directly and implicitly, causing unrest in a pluralistic society.<sup>3</sup> This is exacerbated by the lack of understanding of religious pluralism by some preachers, which causes them to convey religious messages without considering the existing social context and diversity.<sup>4</sup> In addition, the lack of synergy between religious leaders from various faiths is a separate obstacle in creating harmony. Interfaith dialogue forums that are supposed to be a forum for communication and cooperation have not run optimally, especially in conflict-prone areas. Social media is also a new challenge, where a lot of da'wah content spread is provocative and intolerant.<sup>5</sup> This content is quickly consumed by the public, especially the younger generation, without enough filters and understanding. On the other hand, the involvement of youth and women in da'wah that promotes moderation and tolerance is still very minimal. In fact, they have great potential as agents of peace in building harmony in the midst of diversity. All these problems show that da'wah that is not carried out with an inclusive and wise approach can actually be a source of division, not an adhesive for togetherness.

Research on da'wah and religious harmony has been conducted to see how the role of da'wah in building harmony in a diverse society. One of them is research conducted by Ayesha Akter Sumi. In her research, Ayesha Akter Sumi concluded that da'wah that uses a cultural and dialogical approach has been proven to be able to create a healthy space for communication between religious communities, especially in areas with vulnerability to horizontal conflicts.<sup>6</sup> Da'wah that emphasizes the values of rahmatan lil 'alamin can be a unifying bridge between believers of different religions. Another research was conducted by Muhammad Yusuf Marlon Abdullah et. al. They found that the multicultural da'wah approach—that is, da'wah that takes into account local cultural values and diversity of beliefs—has succeeded in reducing potential conflicts in regions with a long history of interreligious tensions.<sup>7</sup> The results of his research

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<sup>1</sup> St Rahmah dan Rabi'atul Aslamiah, "Understanding the Urgency of Da'wah of Islam in the Context of Peace in the Nuances of Pluralism in Indonesia," *International Research Journal of Management, IT and Social Sciences* 10, no. 2 (2023): 110–121.

<sup>2</sup> Muhammad Asif Ayub dan Iftikhar Hussain, "An Overview of The Dawah of Islam in the West and the Role of Dr Muhammad Hameedullah," *Al Manhal Research Journal* 3, no. 2 (2023), <https://almanhal.org.pk/ojs3303/index.php/journal/article/view/91>.

<sup>3</sup> Peter G. Danchin, "Of prophets and proselytes: Freedom of religion and the conflict of rights in international law," *Harv. Int'l LJ* 49 (2008): 249.

<sup>4</sup> John Harwood Hick, *Problems of religious pluralism* (Springer, 1985).

<sup>5</sup> Muhammad Shafiq dan Mohammed Abu-Nimer, *Interfaith dialogue: A guide for Muslims* (International Institute of Islamic Thought (IIIT), 2011).

<sup>6</sup> Ayesha Akter Sumi, "The Role of Interreligious Dialogue in Promoting Communal Harmony: Bangladesh Perspective" (PhD Thesis, \copyright University of Dhaka, 2025).

<sup>7</sup> Muhammad Yusuf Marlon Abdullah, Razaleigh Muhamat, dan Halim Mokhtar, "The Future of Islamic Da'wah in The Secular State of The Philippines," *International Journal of Da'wah and Islamic Contemporary Issues* 1, no. 1 (2025): 14–24.

show that collaboration between religious leaders, traditional leaders, and local governments is very influential in building interfaith trust through inclusive da'wah activities. Meanwhile, Muhamad Basyrul Muvid, he stated that social media is a new space that is very effective in spreading da'wah messages, but at the same time it has a great risk if it is not moderated.<sup>8</sup> Provocative and nuanced hate speech content against other groups can worsen relations between religious communities. Therefore, according to the Judge, it is necessary to strengthen digital literacy and supervise da'wah content so that social media becomes a tool for da'wah that soothes and builds harmony.

Furthermore, Andy Hadiyanto, examines the practice of moderate da'wah carried out by religious organizations in multiethnic and multireligious areas. He found that da'wah that uses a persuasive communication approach, by emphasizing the similarity of human values and universal goodness, is able to reduce negative prejudices between religious people.<sup>9</sup> For example, cooperation between religious organizations in social activities such as interfaith blood donation and humanitarian assistance is a concrete example of da'wah that builds harmony. Meanwhile, Ani Nafisah et. al. she explores how religious leaders of various faiths can be involved in interfaith da'wah that focuses more on social issues such as poverty, health, and education. In the context of conflict-prone border areas, da'wah is no longer just about dogma, but also a tool for empowering and unifying society.<sup>10</sup> Ani Nafisah emphasized the importance of training preachers to be able to preach with multicultural insights and a collaborative approach.

This research has a different focus from previous studies because it not only highlights the role of da'wah in creating religious tolerance or harmony in general, but specifically emphasizes efforts to ground harmony, namely realizing the values of harmony in a real and sustainable manner in the midst of a pluralistic society. If research focuses more on the importance of cultural approaches in da'wah, and focuses on multicultural da'wah strategies in certain regions, then this study seeks to dig deeper into how da'wah can be carried out concretely to land harmonious values in daily life, not only as a normative or ideal concept. In addition, in contrast to who highlighted the challenges of da'wah on social media, this study wants to see the synergy between direct da'wah (face-to-face), the role of cross-faith communities, and the social transformation caused by da'wah that brings the spirit of unity in diversity. Thus, this research is not only descriptive, but also offers a transformative approach in da'wah practices that support interreligious harmony.

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<sup>8</sup> Muhamad Basyrul Muvid, Didiet Anindita Arnandy, dan Achmad Arrosyidi, "TikTok Social Media: A Breakthrough to the Moderation in Da'wah Education," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024): 1193–1204.

<sup>9</sup> Andy Hadiyanto, Kinkin Yuliaty Subarsa Putri, dan Luthfi Fazli, "Religious moderation in Instagram: An Islamic interpretation perspective," *Heliyon* 11, no. 4 (2025), [https://www.cell.com/heliyon/fulltext/S2405-8440\(25\)01197-1](https://www.cell.com/heliyon/fulltext/S2405-8440(25)01197-1).

<sup>10</sup> Ani Nafisah dkk., "Complex dynamics: Analyzing the profound impact of religious education depth on interfaith tolerance levels in a multicultural society in the globalization era," *International Journal of Teaching and Learning (INJO)* 2, no. 1 (2024): 135–150.

## RESEARCH METHOD

This research uses a qualitative approach with a descriptive-analytical method. This approach was chosen because the research aims to deeply understand the practice of da'wah and efforts to create harmony between religious communities in the socio-cultural context of the multicultural community in Bengkalis Regency. The research location is focused on several sub-districts in Bengkalis Regency that have religious and ethnic diversity, such as Bengkalis, Mandau, and Pinggir Districts. This region was chosen because it reflects the plurality that is the focus of the study. In order to explore in depth the relationship between Islamic da'wah practices and religious harmony in Bengkalis Regency, the data collection process is carried out systematically through a qualitative approach.<sup>11</sup> The research location was focused on several sub-districts that reflect the diversity of the community, such as Mandau, Pinggir, and Bantan Districts, which are known to have a plurality of religions and cultures.

The main methods used were in-depth interviews, participatory observations, and documentation studies. Interviews were conducted with various strategic speakers, including Islamic religious leaders, Christian, Buddhist, and Catholic religious leaders, local government officials, and community leaders. The dai and ustaz who are active in da'wah activities are also key respondents, to understand how the content and approach of their da'wah prioritize the values of tolerance and harmony. Participatory observation was carried out by attending da'wah activities such as public recitations, Friday sermons, and interfaith religious discussions facilitated by the Forum for Religious Harmony (FKUB). During the observation, the researcher recorded the pattern of interaction between religious communities and the expression of religious moderation values in people's daily lives.<sup>12</sup> In addition, documentation studies were carried out on local government archives, FKUB reports, and da'wah materials spread in the form of pamphlets, social media, and video recordings. This data provides an institutional context on how local policies and da'wah messages play a role in building harmony. To maintain the validity of the data, the researcher triangulated sources and methods. Each information from one source is compared with another, and confirmed through direct observation and documentary data. This process is also accompanied by reflective recording and matching of interpretations with informants, in order to maintain the authenticity of the meaning conveyed.

## RESULTS AND DISCUSSION

### The Condition of Da'wah and Religious Harmony in Bengkalis Regency

Bengkalis Regency is one of the areas in Riau Province that has multicultural characteristics.<sup>13</sup> With the existence of diverse ethnicities and religions, such as Islam,

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<sup>11</sup> John W. Creswell dan Cheryl N. Poth, *Qualitative inquiry and research design: Choosing among five approaches* (Sage publications, 2016).

<sup>12</sup> Elmar Hashimov, "Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers: Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña. Thousand Oaks, CA: SAGE, 2014. 381 Pp. Johnny Saldaña. Thousand Oaks, CA: SAGE, 2013. 303 Pp.," *Technical Communication Quarterly* 24, no. 1 (2 Januari 2015): 109–12, <https://doi.org/10.1080/10572252.2015.975966>.

<sup>13</sup> Agus Salim, "Peran Dan Fungsi Dai Dalam Perspektif Psikologi Dakwah," *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan* 8, no. 1 (2018): 92–107, <https://doi.org/10.32505/hikmah.v8i1.401>.

Christianity, Buddhism, and Confucianism, this region has become a miniature of Indonesia on a local scale. In the midst of this diversity, Islamic da'wah and efforts to maintain harmony between religions are important aspects in building a harmonious and peaceful society. Da'wah in Bengkalis Regency in general runs quite dynamically, both through formal channels such as mosques, taklim assemblies, Islamic boarding schools, and through social media. Local dai have an important role in educating the community, not only in the aspect of worship, but also in the values of tolerance and coexistence. The following are the conditions of da'wah and harmony in Bengkalis Regency.

Table 1 Da'wah Conditions of Bengkalis Regency

No.	Aspects	Description of Conditions in Bengkalis Regency	Code
1	Da'wah in the community	Da'wah is carried out conventionally and digitally by Islamic organizations and local leaders in mosques and social media.	DAK-01 (Community Da'wah)
2	Intergenerational da'wah	The approach differs between the young and old generations; The younger generation prefers creative and online da'wah.	DAK-02 (Generational Da'wah)
3	Da'wah and tolerance	Da'wah is directed to strengthen the values of tolerance and respect for religious and cultural diversity.	DAK-03 (Da'wah of Tolerance)
4	Forum for Religious Harmony (FKUB)	FKUB actively organizes interfaith dialogue and mediation of potential conflicts.	KRB-01 (The Role of FKUB)
5	Religious celebrations	The community respects each other's religious holidays; Collaboration occurs in social activities.	KRB-02 (Tolerance of Worship)

Da'wah activities in Bengkalis Regency are developing with a fairly varied approach. Dais, ustaz, and religious leaders carry out da'wah conventionally through mosques, mushallas, and taklim assemblies. Meanwhile, the younger generation is more interested in creative and light da'wah content through social media, short videos, podcasts, and interactive discussions. This shows the need for synergy between generations so that religious messages remain relevant and can be accepted by all ages. The da'wah messages in Bengkalis Regency are not only ritualistic and dogmatic, but are also directed to strengthen the values of tolerance and respect for religious and cultural diversity. Local preachers are given the understanding to convey peaceful, nonviolent, and non-provocative messages. This is important because Bengkalis

Regency is a multicultural area, so that inclusive and tolerant da'wah is the foundation for maintaining social harmony.

FKUB Bengkalis Regency has a significant role in maintaining harmony between religious communities. This institution actively organizes interfaith dialogues, tolerance seminars, and mediates when potential social conflicts related to religious issues arise. FKUB also establishes intensive communication with religious leaders, traditional leaders, and local governments to ensure that each religious group feels valued and protected in carrying out worship.

The people of Bengkalis Regency show mutual respect in welcoming and celebrating their respective religious holidays. It is not uncommon for residents of different religions to participate in social activities related to religious days, such as environmental cleanliness activities. This collaboration reflects a strong sense of tolerance and solidarity between religious believers, and is a reflection of the success of grounding harmony in diversity. One of the community leaders, Ustaz H. Zulhamdi, said in an interview with *Our dai* in Bengkalis that they always insert messages of tolerance and brotherhood in every lecture. Islam does not teach enmity, but rather invites us to build interfaith friendship.<sup>14</sup>

However, challenges also remain, especially in the face of the development of digital media which is often a channel for the spread of hate speech or radical ideas. Therefore, many da'wah institutions in Bengkalis are now starting to focus on strengthening Islamic digital literacy. In general, harmony between religious communities in Bengkalis is considered conducive. The Forum for Religious Harmony (FKUB) plays an active role in maintaining interreligious dialogue.<sup>15</sup> Joint activities, such as interfaith mutual cooperation, breaking the fast together, and openly celebrating religious holidays are tangible evidence of the practice of social harmony. Mrs. Ratna, a Chinese Buddhist in Bathin Solapan District, said, I have lived side by side with Muslim neighbors for decades. We help each other, even during Eid, I participate in distributing ketupat to neighbors. Here we live in harmony.<sup>16</sup>

Religious harmony and da'wah activities in a multicultural society such as Bengkalis can be explained through the theory of religious pluralism and intercultural communication.<sup>17</sup> According to John Hick, pluralism is not just about passive tolerance,

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<sup>14</sup> Interview with H. Zulhamdi 2024

<sup>15</sup> D I Khairiza dan M H Ritonga, "Pola Komunikasi Forum Kerukunan Antarumat Beragama (FKUB) Dalam Menciptakan Kerukunan Antarumat Beragama di Kota Medan," *Reslaj: Religion Education Social ...*, 2023.

<sup>16</sup> Interview with Ratna

<sup>17</sup> B Kurniawan, "Peran Forum Kerukunan Umat Beragama (FKUB) dalam Menjaga Kerukunan di Masyarakat," *Jurnal Agama dan Masyarakat* 9, no. 2 (2017): 210–25.



but the recognition of the noble values that each religion can bring for the common good.<sup>18</sup>

### **Religious Harmony in Bengkalis Regency**

In terms of terminology, there are many limitations given by experts as follows: W. J.S Purwadarminta stated that Harmony is an attitude or attitude in the form of respecting and allowing a stance, opinion, view, belief, or others that are different from a stance.<sup>19</sup> From the above definition, the author concludes that harmony is an attitude or trait of a person to allow freedom to others and give truth to these differences as a recognition of human rights. Harmony means the existence of an atmosphere of brotherhood and togetherness between all people even though they are different in ethnicity, race, culture, religion, and group. Harmony can also mean a process to become harmonious because previously there was disharmony as well as the ability and willingness to live together in peace and tranquility.<sup>20</sup> Based on some of the above opinions, religious harmony can be seen in the table as follows:

Table. 2 Aspects of Religious Harmony

Code	Aspects	Description
KB-01	Tolerance Between Religions	The people of Bengkalis show mutual respect in carrying out the worship of each religion without interference or discrimination.
KB-02	Religious Communication Forum (FKUB)	FKUB actively conducts interfaith dialogue to prevent conflicts and strengthen brotherhood between religious believers.
KB-03	The Role of Religious Leaders	Religious leaders in Bengkalis are active in giving lectures or sermons on the importance of living in harmony and peace in a pluralistic society.
KB-04	Inclusive Local Culture	Local traditions such as mutual cooperation and religious holiday celebrations often involve various religious believers openly.
KB-05	Interfaith Activities	Activities such as blood donation, tree planting, and social service are often held by interfaith communities as a symbol of unity and cooperation.

Harmony is also defined as a common life colored by a harmonious and peaceful atmosphere, living in harmony means not having conflicts, but being united and agreeing in

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<sup>18</sup> A Faqih, "The Role of Forum Kerukunan Umat Beragama (FKUB) for Religious Harmony and the Rights of Freedom of Religion or Belief (FORB)," *Religio: Jurnal Studi Agama-agama* 11, no. 1 (2021): 65-82.

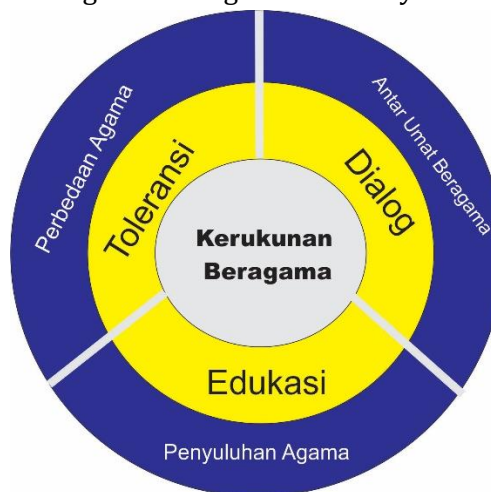
<sup>19</sup> Ridwan Lubis, *Blueprint of the Role of Religion*, (Jakarta, ICECRD, 2005)p.7-8

<sup>20</sup> Said Agil Husain Al Munawar, *Fiqh Interreligious Relations* (Jakarta, Ciputat Press, 2003)p.4

thinking and acting in order to realize common prosperity.<sup>21</sup> In harmony, everyone can live together without suspicion, where mutual respect and willingness to cooperate for the common good grow. Harmony or living in harmony is an attitude that comes from the deepest heart emanating from the willingness to interact with each other as human beings without pressure from any party.<sup>22</sup> Based on the above understanding, it can be concluded that the harmony of religious life contains three important elements: first, the willingness to accept the existence of a sharing of beliefs with other people or groups. Second, the willingness to allow others to practice the teachings that they are. And third, the ability to accept differences, feel the beauty of a difference and practice its teachings. The nobility of each religious teaching that is the role model of each person. More than that, every religion is a guideline for human life that comes from the teachings of God.

Building a harmonious religious life is not a light agenda. This agenda must be carried out carefully because religion involves the emotional aspects of the people, so that some of them are more inclined to "claim the truth" than "seek the truth".<sup>23</sup> Although a number of guidelines have been rolled out, in general there are still frequent frictions at the field level, especially related to religious broadcasting, the construction of houses of worship, interfaith marriage, foreign aid, the celebration of religious holidays, splinter activities, blasphemy, and so on.<sup>24</sup> There are at least five qualities of religious harmony that need to be developed, namely: the values of religiosity, harmony, dynamism, creativity, and productivity:<sup>25</sup>

Figure 1. Religious Harmony



Religious harmony is a harmonious condition that is formed between adherents of different religions in a society. This is important to create a peaceful, respectful, and

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<sup>21</sup> Abdul Jamil Wahab, "Resolusi Konflik Struktural Dan Kultural: Studi Kasus Perusakan Rumah Ibadah Ahmadiyah Di Sintang Kalbar," *Harmoni* 20, no. 2 (2021): 188–208, <https://doi.org/10.32488/harmoni.v20i2.506>.

<sup>22</sup> Said Agil Munawar, *Fiqh of Relations between Religious Communities*, (Jakarta, Ciputat Press 2003)p.3

<sup>23</sup> Abdul Rasad, "Gerakan dakwah dan pengarusutamaan moderasi beragama menuju kerukunan umat beragama," *Journal of Management, Administration, Education, and Religious Affairs* 5, no. 1 (2023): 158–77.

<sup>24</sup> Muhaimin AG, *Peace in the world for all perspectives of various religions*, (ICECRD, Jakarta, 2004), 19.

<sup>25</sup> G M Lawalata, I G P S Arjawa, dan G Kamajaya, "Peran Forum Kerukunan Umat Beragama (FKUB) dalam Menjaga Solidaritas Sosial Antar Umat Beragama di Kota Ambon," *Jurnal Nusantara* 10, no. 1 (2022): 112–25.



sustainable life. Religious harmony can be achieved through several steps, including, Respecting religious and cultural differences as part of social wealth. Building open communication between religious communities to understand each other and reduce prejudice. Increase knowledge about the teachings of other religions to avoid misunderstandings and negative stereotypes. Holding joint events to increase interaction and strengthen relations between religious communities. Cooperate in various social activities involving all religions to build solidarity and care. Through joint efforts in creating religious harmony, the community can achieve peace, unity, and harmony. Religious harmony is not only the responsibility of religious leaders, but also of every individual in society. With mutual respect and cooperation, we can create a safe and peaceful environment for all.

One of the prominent activities was the Interfaith Dialogue which was held in September 2022 at the Bengkalis Customary Density Center. This event was attended by Islamic, Christian, Catholic, Buddhist, and Confucian religious leaders, as well as youth and traditional leaders. In this dialogue, participants shared views on the universal values of religion, religious moderation efforts, and challenges in maintaining unity in the midst of diversity.

#### Images of the 2022 Religious Congregational Dialogue



This kind of activity proves that harmony is not born by itself, but must continue to be fostered through communication, trust, and collaboration across faiths. FKUB Bengkalis is present not only as a formal forum, but also as a humanitarian bridge that strengthens the identity of Bengkalis as a peaceful and tolerant region.

#### **The Relationship Between Da'wah and Religious Harmony**

The relationship between da'wah and religious harmony is very closely related, especially in the context of a pluralistic society. Da'wah, as an effort to convey the teachings of

Islam to others, has great potential to create religious harmony if done correctly. Some important points that explain the relationship between da'wah and religious harmony are as follows:

Figure 3. The Relationship between Da'wah and Religious Harmony



Da'wah carried out with a wise and wise approach can encourage the creation of tolerance between religious communities. In the context of da'wah, Muslims are taught not to impose their religious teachings on others, but to invite them in a good way. This is in accordance with the basic principle in the Qur'an, which states, *There is no compulsion in the religion (of Islam)...*" (QS. Al-Baqarah: 256). With tolerant da'wah, harmony between believers of different religions can be maintained because each individual feels valued in his or her beliefs. Da'wah not only aims to spread religious teachings, but also to educate the public about the importance of maintaining harmony and peace. In a religiously diverse society, da'wah can be a means to increase understanding of tolerance, social justice, and the importance of peaceful coexistence. When da'wah is carried out in a way that prioritizes peace, this will contribute directly to the creation of religious harmony. Education through da'wah can instill the values of mutual respect and living together in harmony.

Da'wah can also be a means to open dialogue between religious people. Through dialogue, a deeper understanding of the beliefs and practices of other religions can be obtained. This is important because one of the causes of religious conflict is often misunderstanding and lack of communication. Through dialogue built in da'wah, mutual respect and understanding between adherents of different religions can be increased. This can strengthen harmony and avoid potential conflicts caused by religious differences. One of the main challenges in maintaining religious harmony is the emergence of fanaticism and extremism which is often accompanied by rejection of the beliefs of others. True *da'wah* must avoid an exclusive attitude that triggers division or even violence. On the other hand, *da'wah* that teaches a moderate attitude (*wasathiyah*) will encourage the creation of a peaceful and tolerant life. In *da'wah*, it is important to emphasize that Islam teaches peace and compassion, not violence. *Da'wah* that prioritizes the values of moderation will support the creation of harmony among various religious groups.

One of the important aspects of *da'wah* is to teach people to respect the rights of others, including the right to worship according to their beliefs. *Da'wah* that prioritizes respect for human rights, including freedom of religion, will create a harmonious atmosphere in the midst of a pluralistic society. Religious harmony can only be realized if each religious group feels safe

and respected in practicing its beliefs. In this context, *da'wah* plays an important role in building people's awareness of the importance of respecting the right of others to be religious. *Da'wah* that focuses on the unity of mankind will help overcome the divisions that can occur due to religious differences. In the Qur'an it is stated that humans were created into tribes and nations to know each other, not to be hostile to each other (QS. Al-Hujurat: 13). *Da'wah* that teaches these values can help strengthen unity in the midst of diversity. By emphasizing the importance of brotherhood and togetherness, *da'wah* is an important instrument in maintaining religious harmony in a pluralistic society.

## CONCLUSION

*Da'wah* and religious harmony are two concepts that are closely interconnected in an effort to create a harmonious, peaceful, and inclusive society. *Da'wah*, as a process of conveying the teachings of Islam, must be carried out with a wise, wise, and tolerant approach in order to create good relationships, not only among fellow Muslims, but also with other religious people. *Da'wah* that prioritizes compassion, dialogue, and respect for the religious rights of others is able to encourage harmony in a pluralistic society. Religious harmony is an important element in maintaining peace and social stability in the midst of religious diversity. Through *da'wah* that respects differences and promotes universal brotherhood, religious people can coexist with mutual respect without causing conflict. Thus, *da'wah* not only functions as a dissemination of religious teachings, but also as a bridge to build tolerance and harmony in a pluralistic society. Moderate *da'wah* and prioritizing the values of togetherness plays a very important role in creating religious harmony. Tolerance, interreligious dialogue, and respect for human rights are key to maintaining peace in the midst of differences, as well as strengthening unity and harmony in society.

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