



# Negotiating Inclusive Islamic *Da'wah* within Multicultural Contexts: Muslim Minority Experiences in Bali

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## Abstract:

Islamic *da'wah* in multicultural societies faces growing complexity, particularly when Islam is positioned as a minority faith within a dominant cultural tradition. In Bali, where Hindu values strongly shape social life, *da'wah* encounters distinctive social, cultural, and symbolic challenges that demand adaptive and inclusive approaches. This study aims to examine how Islamic *da'wah* is practiced by Muslim minority communities in Bali within a multicultural social environment. Employing a qualitative case study design, data were collected through in-depth interviews, participant observation, and document analysis to capture the lived *da'wah* practices in context. The findings show that *da'wah* in Bali is not primarily conducted through confrontational verbal preaching or symbolic expansion. First, *da'wah bil-ḥal* emerges as the dominant strategy, emphasizing moral exemplarity, social contribution, and everyday interaction. Second, internal community strengthening is prioritized as a means of preserving religious identity and resilience amid minority conditions. Third, interreligious relations are managed through informal social engagement and cultural sensitivity rather than formal dialogue alone. These strategies demonstrate that *da'wah* functions as a social practice embedded in daily life and intercultural communication. This study contributes empirically and theoretically to inclusive *da'wah* and minority Islam studies, and recommends comparative and mixed-methods research to broaden the understanding of *da'wah* in multicultural minority contexts.

**Key Words:** *Inclusive Da'wah, Muslim Minority, Multicultural Society, Da'wah bil-ḥal*

## Abstrak:

Dakwah Islam dalam masyarakat multikultural menghadapi kompleksitas yang semakin meningkat, terutama ketika Islam diposisikan sebagai agama minoritas dalam tradisi budaya yang dominan. Di Bali, di mana nilai-nilai Hindu sangat membentuk kehidupan sosial, dakwah menghadapi tantangan sosial, budaya, dan simbolis khas yang menuntut pendekatan adaptif dan inklusif. Penelitian ini bertujuan untuk mengkaji bagaimana dakwah Islam dipraktikkan oleh komunitas minoritas Muslim di Bali dalam lingkungan sosial multikultural. Menggunakan desain studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam, observasi peserta, dan analisis dokumen untuk menangkap praktik dakwah hidup dalam konteks. Temuan ini menunjukkan bahwa dakwah di Bali tidak terutama dilakukan melalui khotbah

verbal konfrontatif atau ekspansi simbolis. Pertama, dakwah bil-ḥal muncul sebagai strategi dominan, menekankan teladan moral, kontribusi sosial, dan interaksi sehari-hari. Kedua, penguatan internal masyarakat diprioritaskan sebagai sarana menjaga identitas dan ketahanan beragama di tengah kondisi minoritas. Ketiga, hubungan antaragama dikelola melalui keterlibatan sosial informal dan kepekaan budaya daripada dialog formal saja. Strategi-strategi ini menunjukkan bahwa dakwah berfungsi sebagai praktik sosial yang tertanam dalam kehidupan sehari-hari dan komunikasi antarbudaya. Studi ini berkontribusi secara empiris dan teoritis pada studi dakwah dan Islam minoritas yang inklusif, dan merekomendasikan penelitian metode komparatif dan campuran untuk memperluas pemahaman dakwah dalam konteks minoritas multikultural.

**Kata Kunci:** *Dakwah Inklusif, Minoritas Muslim, Masyarakat Multikultural, Dakwah bil-ḥal*

## INTRODUCTION

Contemporary global society is increasingly characterized by religious, cultural, and social diversity coexisting within shared public spaces. This condition makes inclusivity and social cohesion fundamental requirements for sustainable social life. In such a context, religion plays a strategic yet ambivalent role, as it can function as a source of peace-oriented values or, conversely, generate exclusivism when detached from social realities. Islamic *da'wah*, traditionally understood as the transmission of religious teachings, must now adapt to pluralistic social contexts to remain relevant and constructive. Multisectoral *da'wah* studies emphasize the importance of harmonizing religious teachings with social diversity through context-sensitive communication, strategies, and approaches. Therefore, examining inclusive *da'wah* is not only significant for Muslim communities but also essential for broader society in fostering interreligious harmony and social stability. This study is grounded in the assumption that *da'wah*, when conducted inclusively and contextually, can serve as a mechanism for social integration in multicultural societies.

Despite the growing prominence of inclusive *da'wah* in academic discourse, *da'wah* practices in pluralistic societies continue to face fundamental challenges. Many *da'wah* activities remain doctrinal and normative in orientation, often neglecting the socio-cultural contexts in which they operate. Such approaches risk generating social distance, interreligious misunderstanding, and weakened social cohesion. These challenges become more complex when *da'wah* is carried out by Muslim communities occupying minority positions, where demographic and cultural power relations are not in their favor. In such circumstances, *da'wah* extends beyond religious communication and becomes a space for negotiating identity and social sustainability. The lack of adaptive and dialogical *da'wah* strategies frequently diminishes its potential social function. This problem underscores the urgency of empirical research examining how *da'wah* can be practiced inclusively and contextually, particularly within multicultural settings where Muslims constitute a minority.

Within pluralistic societies, *da'wah* can no longer be understood as a one-way communication process, but rather as a social practice embedded in interreligious and intercultural relations. This transformation necessitates dialogical, persuasive, and open approaches to religious communication. Inclusive *da'wah* emphasizes that religious messages must be conveyed with sensitivity to local cultural contexts and with respect for religious freedom to be received constructively. Such an approach positions *da'wah* as a means of fostering harmonious social relations rather than as a form of symbolic domination. Inclusive *da'wah* theory emphasizes dialogue and social engagement as integral to religious outreach in multicultural societies (Ab. Majid, 2023). Furthermore, inclusive *da'wah* encourages participatory spaces that strengthen solidarity and social cohesion across identity boundaries (de Botton et al., 2021). This perspective reinforces the view that *da'wah* possesses a significant social dimension in sustaining peaceful coexistence amid diversity.

Previous studies on multicultural *da'wah* consistently emphasize the importance of socio-cultural awareness and contextual sensitivity. Islam provides a strong normative foundation for such approaches through universal principles such as Maqasid al-Shariah and Ukhuwah, which prioritize social welfare and communal solidarity as core objectives of *da'wah* (Ibrahim & Riyadi, 2023). Other studies highlight that dialogical and tolerant *da'wah* approaches play a crucial role in strengthening social solidarity and interreligious tolerance, particularly through educational institutions and community-based religious activities (Husna & Albina, 2025). Collectively, this body of literature positions *da'wah* as a socially embedded practice inseparable from multicultural dynamics. However, these studies remain predominantly general and do not fully address the complexities of *da'wah* practices in minority Muslim contexts.

Although research on multicultural *da'wah* has expanded, most studies focus on Muslim-majority societies or adopt conceptual and normative perspectives. Studies examining *da'wah* among minority Muslim communities suggest that it often occurs under conditions that require careful cultural adaptation and dialogical communication strategies sensitive to majority social traditions (Amin, 2022). Nevertheless, empirical research specifically addressing *da'wah* practices among Muslim minorities in Bali remains scarce. Bali represents a unique context shaped by a strong Hindu cultural framework and a deeply pluralistic social structure. The limited attention to this setting has resulted in insufficient understanding of the social, cultural, and interreligious dynamics faced by Muslim minorities, as well as the *da'wah* strategies they employ. This research gap underscores the need for localized, empirically grounded studies of minority experiences (Rosida & Santoso, 2023).

The novelty of this study lies in its integration of inclusive *da'wah* theory with a multicultural framework within the empirical context of Muslim minorities in Bali. Multiculturalism views diversity as a social reality that must

be managed through recognition, dialogue, and mutual respect (Xu, 2022). Studies on minority Islam further emphasize the importance of constructive social relations and cultural adaptation strategies that allow Muslim communities to maintain religious identity without provoking social conflict (Sukarti & Putrawan, 2024). By combining these perspectives, this study advances *da'wah* research by positioning minority contexts as central analytical sites rather than peripheral cases, thereby offering a more nuanced understanding of *da'wah* as a socially integrative practice.

Based on the foregoing discussion, this study formulates several key research problems. First, how do Muslim minority communities in Bali practice Islamic *da'wah* within a multicultural societal context? Second, what forms of inclusive *da'wah* activities emerge from these practices? Third, what challenges and strategies are encountered by *da'wah* practitioners in maintaining social harmony amid cultural plurality? These questions are critical because they directly relate to the sustainability of interreligious relations and social stability in multicultural societies. A case study approach is employed to enable in-depth and context-sensitive analysis of *da'wah* practices as they unfold within complex local socio-cultural realities.

This study argues that inclusive *da'wah* in minority Muslim contexts functions not only as a means of conveying religious teachings but also as a strategy of social adaptation and cultural integration. Dialogical, persuasive, and difference-respecting *da'wah* holds significant potential for strengthening social cohesion and promoting religious moderation. By examining *da'wah* practices among Muslim minorities in Bali, this research contributes empirically and theoretically to *da'wah* studies and multicultural scholarship. The findings are expected to enrich understanding of religion–society relations in minority contexts and to propose an inclusive *da'wah* model applicable to pluralistic societies in Indonesia and beyond.

## RESEARCH METHOD

This study employs a qualitative case study design to examine the practice of Islamic *da'wah* within a multicultural society. The qualitative approach was chosen because it allows researchers to capture the meaning, process, and strategy of *da'wah* as experienced and practiced by the research subjects in daily social life (Mishra, S., & Dey, A. K., 2022; Wepener C., 2021). The case study design is used to explore the phenomenon of *da'wah* in a contextual and holistic manner, particularly when the boundaries between the phenomenon and its social context are not clearly separable (Salam et al., 2024). Through this approach, the research can uncover the significance of social actions and *da'wah* communication strategies in real-world contexts.

This research was conducted in the province of Bali, which was selected because it represents a multicultural society with strong religious and cultural

diversity. Bali is a relevant context to study Islamic *da'wah* practices in minority situations, where interreligious interaction and cultural adaptation are important factors in *da'wah* strategies. Such a social environment allows researchers to observe the dynamics of social relations and *da'wah* practices that emphasize dialogical, tolerant, and contextual approaches, as recommended in the study of multicultural *da'wah* (Ningrum et al., 2025).

Data were collected through in-depth interviews, participant observations, and document analysis. In-depth interviews were used to explore the experiences, views, and *da'wah* strategies of *da'wah* actors and Muslim community leaders. Participant observation allows researchers to understand *da'wah* practices and direct social interactions in a natural context (Spradley, 1980). Meanwhile, document analysis complements field data by examining archives, activity reports, and relevant *da'wah* materials.

Data analysis is conducted in stages, including data reduction, thematic coding, and interpretation of patterns and themes that emerge from field data. Data reduction aims to focus information on aspects relevant to the research objective, whereas thematic coding organizes data into analytical categories. To ensure the validity and credibility of the findings, this study applied triangulation of sources and techniques, by comparing the results of interviews, observations, and documents, as recommended in interpretive qualitative research (Wiesner, C., 2022; Piggott et al., 2023).

## RESULT AND DISCUSSION

### Result

The results of this study present empirical findings obtained from field studies on Islamic *da'wah* practices in Bali in the context of a multicultural society with the position of Muslims as a minority. The presentation of the results focused on the patterns, strategies, and meanings of *da'wah* as practiced in daily social life, emphasizing how *da'wah* operates as a contextual, adaptive, and inclusive social practice. The results of the research are organized into several main themes that reflect the dynamics of majority-minority relations, the negotiation of religious identity, and the role of *da'wah* in maintaining social cohesion and interreligious harmony. Thus, this section not only describes what *da'wah* practitioners do, but also reveals the social logic, values, and cultural considerations that underlie *da'wah* practices in Bali's multicultural reality.

### *Da'wah* as a Mechanism for Identity Negotiation

Islamic *da'wah* in Bali takes place in a social constellation that is symbolically, structurally, and culturally shaped by the position of Muslims as a minority in deeply rooted Hindu culture. Field studies show that *da'wah* is not practiced as a normative-transmissive verbal activity, but rather as a social practice that requires cultural sensitivity, intercultural communication skills, and

a deep understanding of local norms and ethics. *Da'wah* practitioners do not measure the success of their work by the spread of religious symbols or the increased visibility of Islamic identity in the public sphere, but by their ability to maintain social peace and strengthen the internal cohesion of the community. This perspective highlights that *da'wah* takes place in a complex social space in which cultural power relations, majority-minority structures, and dynamics of collective identity shape the strategies used in religious communication. From this perspective, *da'wah* requires a reflective and adaptive approach to avoid social resistance.

From a sociological perspective, this situation shows that *da'wah* functions as a mechanism for negotiating identity, not as an instrument of domination of religious discourse. *Da'wah* is understood as an effort to ensure the sustainability of Islamic identity through creative adaptation to multicultural realities. Within this framework, *da'wah* becomes a context-dependent and pragmatic communication practice that at the same time reflects the capacity of Muslims to consider social realities critically and reflectively. This approach is in accordance with the sociology of religion, namely religion plays a role as a social construct that constantly interacts with the cultural environment and social structure. Islamic *da'wah* in Bali thus represents an inclusive *da'wah* model that prioritizes cultural dialogue, symbolic wisdom, and a focus on long-term social sustainability.

### **Inclusive *Da'wah* Pattern Based on Social Example**

Research shows that *da'wah bil-hal* is the most widespread pattern of *da'wah* among Muslims in Bali. *Da'wah* is manifested through tangible actions and social examples, such as active participation in interfaith activities, involvement in local traditions such as Ngejot, and contributions to various community activities. This pattern marks a shift in *da'wah* orientation from a verbal-normative approach to dialogical and context-based social practices. From the perspective of *da'wah* communication theory, this approach allows for the implicit transmission of religious messages through egalitarian social interactions, thereby reducing symbolic resistance in societies with high identity sensitivity. *Da'wah* is no longer a normative discourse that imposes meaning, but rather a social practice that fosters trust and closeness between communities.

Theoretically, *da'wah bil-hal* is in accordance with the principle of *Uswah hasanah*, as affirmed in Surah *al-Ahzab* (33):21, which indicates that exemplary behavior is the main medium for conveying religious values.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Meaning: "Indeed, in the Messenger of Allah there is a good example for you."

From a sociological perspective, this practice shows how Islamic values are internalized in social life without creating identity tensions or symbolic conflicts. *Da'wah* through social action enables religion to serve as a moral force that fosters solidarity, empathy, and trust among communities. These findings strengthen the thesis that inclusive *da'wah* will be more effective if implemented through more concrete, contextual, and community-oriented social practices.

This study found that there is a different orientation and strategy of *da'wah* compared to previous research on multicultural *da'wah* in Muslim-majority areas. While previous studies have emphasized formal interreligious dialogue and moderate rhetoric, this study presents *da'wah* as an implicit, culturally shaped, everyday social practice. This research can enrich *da'wah* research from an empirical perspective within the context of minority Islam, which has received minimal attention to date. This research fills an important gap in the *da'wah* literature, the lack of empirical studies that simultaneously integrate *da'wah*, multiculturalism, and the study of minority Islam. While most previous studies were normative or conceptually oriented, this study presented in-depth, contextual field data. Overcoming this gap underscores the significant contribution of this research to advancing the study of *da'wah* in light of social realities.

### **Mosque as a Place of *Da'wah* and Social Dialogue**

The study revealed that mosques in Bali not only serve as centers for ritual worship, but also as places of social dialogue between Muslims and non-Muslims. Mosque management takes into account the peculiarities of local culture, for example, in the use of loudspeakers, the design of religious activities, and the message conveyed. This practice reflects a collective awareness among Muslims of the importance of balancing the community's internal needs with the demands of social peace. Therefore, mosques are not seen as closed or exclusive spaces, but as social spaces that adapt to and respond to the multicultural dynamics surrounding them.

From a sociological perspective on religion, mosques in minority contexts serve as buffer institutions that can defuse potential conflicts and strengthen Muslim social capital. The mosque does not emerge as a symbol of competing identities, but rather as a representation of a friendly and dialogue-oriented Islamic presence. Thus, mosques in Bali function as a medium of *da'wah*, not only conveying religious teachings but also building social bridges that strengthen cohesion and trust between communities.

### **Interfaith Relations as a *Da'wah* Strategy**

Research shows that interfaith relationships in Bali arise from informal social interactions that are dynamic, organic, and sustainable. Shared participation in religious festivals, community engagement, and daily social solidarity underpin this relationship. This approach highlights that social

relations are practically more effective than formal dialogue, which is often elitist, ceremonial, and limited to specific actors. In the context of *da'wah*, interfaith relations function as the most effective medium for conveying Islamic values because they occur in an egalitarian, natural, and humanistic social space.

This approach is in line with the principles of the Qur'an, Surah al-Hujurāt (49):13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

Meaning: "O people, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another."

This verse emphasizes that diversity is created for mutual understanding (*li taarafu*). Theoretically, interfaith relations generate social capital that strengthens the position of Muslims as a minority and creates space for a more equitable cultural dialogue. From an intercultural communication perspective, this strategy facilitates the development of trust, empathy, and cross-border recognition of identity. Thus, interreligious relations function not only as a social strategy but also as a context-specific and sustainable instrument of *Da'wah* (religious dissemination) aimed at social integration.

### **Internal Strengthening as a Focus of *Da'wah***

Another important finding is that the focus of *Da'wah* in Bali emphasizes internal community strengthening more than external expansion. *Da'wah* leaders consider the consolidation of faith, moral development, and strengthening of internal cohesion as the most important prerequisites for the sustainability of Muslim communities in the face of structural pressures as minorities. This focus reflects a rational, context-based strategy of *Da'wah*, in which internal stability is regarded as the primary foundation for harmonious external relations. This approach also highlights Muslims' collective awareness of the limited scope of religious expression in certain social contexts.

From the perspective of minority *da'wah* theory, internal strengthening functions as a protection mechanism against identity loss and social fragmentation. Sociologically, this strategy strengthens social cohesion, enhances a sense of belonging, and increases community resilience amid multicultural dynamics. These findings confirm that the logic, orientation, and indicators of the success of *da'wah* in minority areas differ significantly from *da'wah* in Muslim-majority areas. This study found that there is a different orientation and strategy of *da'wah* compared to previous research on multicultural *da'wah* in Muslim-majority areas. While previous studies have emphasized formal interreligious dialogue and moderate rhetoric, this study presents *da'wah* as an implicit, culturally shaped, everyday social practice. This enriches *da'wah* research with an

empirical perspective from the context of minority Islam, which has received little attention to date.

This research fills an important gap in the *da'wah* literature: the lack of empirical studies that simultaneously integrate *da'wah*, multiculturalism, and the study of minority Islam. While most previous studies were normative or conceptually oriented, this study presented in-depth, contextual field data. Overcoming this gap underscores the significant contribution of this research to advancing the study of *da'wah* in light of social realities. The most significant innovation of this research lies in the formulation of an inclusive *da'wah* model grounded in social practices within minority Islam. This research shows that *da'wah* is not always expressed through verbal communication but can also be conveyed through social actions, cultural symbols, and everyday relationships. This model broadens the understanding of *da'wah* by drawing on communication studies and religious anthropology.

### **Integration of *Da'wah* and the Theory of Multiculturalism**

The results of this study confirm the relevance of inclusive *da'wah* and multiculturalism in the empirical context of Balinese society. *Da'wah* is practiced as an intercultural form of communication that emphasizes empathy, adaptation, and respect for local values. In the context of Islamic *da'wah* in a pluralistic society, sensitivity to local norms, symbols, and social structures is a determinant of the success of religious communication. From the perspective of religious anthropology, the practice of *da'wah* in Bali reflects the concept of living religion, understood as a religion lived contextually in daily life through social interaction and cultural practices, rather than solely through formal rituals. Meanwhile, the sociology of religion views *da'wah* as a mechanism of social integration that strengthens cohesion in multicultural societies, particularly in majority-minority relations. The integration of *da'wah* perspectives, intercultural communication, and religious sociology enriches the understanding of *da'wah* as a dynamic social phenomenon and goes beyond mere ritualistic, normative, or verbal approaches.

### **Discussion**

The findings of this study reaffirm that *da'wah* among Muslim minorities in Bali operates primarily as a mechanism of identity negotiation rather than as a tool for religious domination. This conclusion is consistent with recent studies on urban and minority *da'wah* in Indonesia, which emphasize that *da'wah* practices are increasingly shaped by social realities, cultural plurality, and relational ethics rather than by doctrinal transmission alone (Setiawati et al., 2022; Nawafi, 2024). Similar to Naamy's (2022) sociological analysis, this study confirms that multicultural contexts compel *da'wah* actors to engage in reflexive strategies that prioritize coexistence, symbolic restraint, and social legitimacy. However, unlike earlier research that often frames multicultural *da'wah* through

formal dialogue or rhetorical moderation, this study highlights *da'wah* as an everyday social practice embedded in lived interactions, thereby extending the conceptual boundaries of *da'wah* beyond institutional or discursive models.

The dominance of *da'wah bil-hāl* identified in this study resonates strongly with empirical findings on faith-based social action as a mode of religious communication (Setia, Truna, & Hannah, 2025). This approach aligns with dialogic communication theory, which emphasizes that meaning is constructed through action, interaction, and shared social experience rather than through unilateral messaging (Ilie, 2023). Consistent with Muhyiddin's (2023) model of Islam Nusantara *da'wah*, the findings demonstrate that exemplary conduct and cultural sensitivity function as effective instruments for conveying Islamic values in multicultural settings. This contrasts with conventional *da'wah* strategies that privilege verbal persuasion and public preaching, suggesting that ethical embodiment and social participation may be more impactful in contexts marked by identity sensitivity and power asymmetry.

The role of mosques as adaptive spaces of *da'wah* and social dialogue further strengthens existing scholarship on religious institutions in minority contexts. Studies on mosque-based *da'wah* in Bali and Europe indicate that mosques often function as mediating institutions that balance internal religious needs with external social expectations (Fitria & Al Ahsani, 2023; Brekke et al., 2019; Masruroh, I., 2024). This study supports these findings by showing that mosques in Bali consciously regulate religious expression, including sound, symbolism, and public activities, to avoid social tension and foster trust. This challenges dominant narratives that portray mosques primarily as markers of religious visibility or authority, instead positioning them as flexible social infrastructures that contribute to social cohesion and intercultural dialogue.

Interfaith relations that emerge from informal and sustained social interaction constitute another significant contribution of this study. Consistent with research on dialogic communication and public trust, informal encounters rooted in shared social concerns prove more effective than formal, elite-driven dialogue frameworks (Hidayat & Pratama, 2025; Wickramasinghe et al., 2025). This finding aligns with Faqih's (2023) argument that cross-faith harmony is best cultivated through collaborative social practices rather than ceremonial dialogue alone. Theoretically, this supports dialogic and intercultural communication perspectives that view trust, empathy, and mutual recognition as outcomes of repeated social engagement rather than as products of structured debate (Ilie, 2023; Nagda, B. R. A., & Maxwell, K. E., 2023). In practice, this implies that *da'wah* strategies in multicultural societies should prioritize relational continuity over symbolic confrontation.

Finally, the emphasis on internal community strengthening as the core orientation of minority *da'wah* marks a critical departure from mainstream *da'wah* success indicators. While previous studies often assess *da'wah* effectiveness

through outreach, visibility, or rhetorical influence (Setiawati et al., 2022; Din et al., 2025; Terrana et al., 2022), this study demonstrates that internal consolidation, moral resilience, and communal cohesion are more relevant benchmarks in minority contexts. This finding reinforces Naamy's (2022) and Al Turki et al.'s (2025) argument that minority *da'wah* functions as a protective and integrative mechanism rather than an expansionist project. Theoretically, this study advances an inclusive *da'wah* model that integrates multiculturalism, dialogic communication, and lived religion. Practically, it provides a framework for *da'wah* practitioners and institutions to recalibrate their strategies toward sustainability, social harmony, and identity preservation within pluralistic societies.

## CONCLUSION

The most important findings of this study indicate that Islamic *da'wah* in Bali, within a multicultural society in which Islam is a minority, is implemented through contextual, adaptive, and inclusive strategies. The main lesson from this study is that *da'wah* is not effective when practiced symbolically-confrontationally or verbally-dogmatically, but when it is manifested as a social practice inherent in the daily lives of Muslims. *Da'wah bil-ḥal*, through strengthening internal communities, moral exemplars, mosque governance sensitive to local culture, and harmonious interreligious relations, has proven to be the most relevant approach for maintaining a balance between preserving religious identity and social peace. These findings confirm that the character of *da'wah* in minority areas is fundamentally different from the Muslim-majority context, as it is more oriented towards social sustainability, community cohesion, and cultural integration than the symbolic expansion of religion.

The main strength of this paper lies in its scientific contribution to the study of *da'wah* by integrating inclusive *da'wah* perspectives, multiculturalism, communication studies, anthropology, and the sociology of religion, grounded in empirical data from a minority Islamic context that has received limited attention to date. This research enriches the body of scholarship by offering a new framework for understanding: the success of *da'wah* can be measured by the capacity of religion to communicate universal Islamic values peacefully and constructively in a pluralistic society. However, this study has limitations: it focuses on a single location and employs a qualitative approach, thereby limiting the generalizability of the findings. Therefore, further research is recommended to conduct comparative studies between Muslim minority regions and to employ quantitative and mixed-methods approaches to strengthen the validity of the findings and to advance inclusive *da'wah* theories in multicultural societies.

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