Al-Ulum

Multicultural Dakwah Strategies and Social Change in Purwokerto

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Abstract

 This article mainly aims to reveal the role of da'wah in social change, as well as how da'wah can be developed in a multicultural society. This study is a qualitative research, which aims to understand (to understand) social phenomena or a reality by focusing on a comprehensive description of the social phenomena being studied rather than breaking them down into interrelated variables. The results of the study show that da'wah is not just the delivery of messages of Islamic values, but also plays a role in the development of the times. Da'wah is able to encourage the productive power of the people or act as an agent of social change. Da'wah that can be developed in a multicultural society, among others: 1) da'wah is more oriented to aspects of quality than quantity, 2) da'wah is carried out on the concept of diversity, 3) da'wah with a local cultural and language approach, 4) continues to innovate da'wah, 5) understand the problems and needs of the people.

Keywords: Multicultural Da'wah, Da'wah Strategy, Social Change.

Strategi Dakwah Multikultural dan Perubahan Sosial di Purwokerto

Abstrak

Fokus artikel ini bertujuan untuk mengungkapkan bagaimana peran dakwah dalam perubahan sosial, serta bagaimana dakwah yang dapat dikembangkan dalam masyarakat multikultural. Penelitian ini merupakan penelitian kualitatif, yang bertujuan untuk memahami (to understand) gejala sosial atau suatu realitas dengan menitikberatkan pada deskripsi yang menyeluruh tentang gejala sosial yang dikaji dibandingkan merincinya menjadi variable-variabel yang saling terkait. Hasil kajian menunjukkan bahwa dakwah bukan hanya sekedar penyampaian pesan nilai-nilai ke-Islaman saja, namun juga berperan dalam perkembangan zaman. Dakwah mampu mendorong daya produktif umat atau berperan sebagai agent of social change. Dakwah yang dapat dikembangkan dalam masyarakat multikultural, antara lain: 1) dakwah lebih diorientasikan pada aspek kualitas dibandingkan kuantitas, 2) dakwah dilaksanakan di atas konsep kebhinekaan, 3) dakwah dengan pendekatan budaya dan bahasa lokal, 4) terus melakukan inovasi dakwah, 5) memahami problem dan kebutuhan umat.

Kata Kunci: Dakwah Multikultural, Strategi Dakwah, Perubahan Sosial.

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A. Introduction

It is *sunnatullah* that people's lives will continue to change and develop. These changes are very dynamic and are usually an adjustment to a new culture or life system.[1] Social changes in people's lives can be seen and felt. These changes include economic, social, cultural and all aspects of life. Although the rate of change varies, some are fast or slow.

Religious life is also one of the things that change both individually and in groups. In the history of religious development, efforts to spread Islam are a long history full of dynamics.[2] Islam entered Indonesia was developed through various methods, approaches, and media. Until then, Islam became a way of life in people's lives. Da'wah determines religious life in society. Da'wah should be informative or provide religious information to the public and form a system of life and beliefs that unite in the unity of local community values. [3] Religious values contain goodness, will guide a person's behavior towards a better life as well. So that religion has a major contribution in social change, where da'wah is also a movement to form a new culture.[4]

On the other hand, da'wah's target community is not a society that is vacuum or ideologically empty. However, a society full of diversity so that religion

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[1] M. Burhan Bungin. *Sosiologi Komunikasi: Teori, Paradigma, dan Diskursus Teknologi Komunikasi di Masyarakat,* (Jakarta: Kencana Prenadamedia Group, 2007), 91.

[2] The spread of Islam, especially in Java, cannot be separated from the role of Walisongo so that people voluntarily embrace Islam. see Purwadi dan Enis Niken, *Dakwah Walisongo, Penyebaran Islam Berbasis Kultural di Tanah Jawa,* (Yogyakarta: Panji Pustaka, 2007), dapat lihat pula Alwi Shihab, *Islam Sufistik Islam Pertama dan Pengaruhya Hingga Kini di Indonesia,* terj. Muhammad Nursamad, (Bandung: Mizan, 2001), particularly on page 4-20. In addition, Suryanegara revealed that Islam was also spread without knowing a special institution, but every Muslim also became a preacher who spread Islam to all circles. Ahmad Mansur Suryanegara, *Menemukan Sejarah Wacana Pergerakan Islam di Indonesia,* (Bandung: Mizan, 1995), 105.

[3] Zainuddin Maliki. *Narasi Agung: Tiga Teori Sosial Hegemonik.* (Surabaya: LPAM, 2004), 94.

[4] Dewi Evi Anita, "Walisongo: Mengislamkan Tanah Jawa Suatu Kajian Pustaka", in *Wahana Akademika,* Vol. 1 No. 2, 2004, 245. Anita, citing Geerzt, revealed that Wali as a propagator of Islam has a role as the cultural-broker, namely someone who has succeeded in interpreting religious teachings so that he can change the attitudes and religious views of his ummah and can transform religious concepts as a spiritual force that drives activities of the ummah. Ade Solihat, *The Cultural Broker and Alms: The Key Concepts to Understanding Turkish Schools in Indonesia,* The Prosiding the 4th International Conference on Indonesian Studies: "Unity, Diversity, and Future," www. icssis.wordpress.com/2012/05/09102012-06/

is often understood differently by each person.[5] Moreover, Indonesia is a vast area with diverse customs, cultures, and languages. The presence of Islam in these diverse societies makes Islam look very colorful in each region. Da'wah and religious activities in Purwokerto are, different from Gorontalo, Semarang, Yogyakarta,, and other areas. The social changes that have developed due to the presence of Islam have also become very dynamic.

Purwokerto, which is the capital of Banyumas Regency, is an area that has an essential role in the development of people's lives, especially in the southern part of Central Java Province, and is the center of the Banyumas Residency, which includes several areas, namely: Banyumas, Banjarnegara, Purbalingga, and Cilacap. Since the Dutch colonial era, Purwokerto has become an important city for other areas around it. The construction of railroads in the 1890s, the existence of coffee plantations, the establishment of sugar factories, steam tram lines, electric lighting systems, drinking water networks, post and telegraph offices, educational facilities, and other facilities. In Purwokerto, on December 16, 1895, *Bank De Poerwokertosche Hulp-en Spaar Bank der Inlandsche Berstruur Ambtenanaaren* (Aid and Savings Bank of the Priyayi Purwokerto) was also established, or better known as the Priyayi Bank, which was founded by Raden Bei Aria Wiraatmadja as the first indigenous bank in Indonesia. Moreover, it became the forerunner of the establishment of Bank Rakyat Indonesia.

The presence of the Dutch colonialists in Purwokerto had changed the life of the people at that time. The Netherlands indirectly provided valuable lessons for the people at that time, including creating labor-intensive businesses, trade, the introduction of agricultural technology, superior seeds, irrigation, transportation, communication, and reforming the government's administrative system.[6] The

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[5] In the study of communication science, John Fiske divides it into two schools: the process school and semiotics. The process school means seeing communication as a message transition that is focused on its activities. Meanwhile, the semiotic school means looking at communication from the point of view of the production and exchange of meanings, not on the process but the content. In this regard, it is more likely to interpret the communication process (da'wah) that is on the side of the semiotic school of thought. John Fiske. *Cultural and Communication Studies: Sebuha Pengantar Paling Komprehensif.* Terj. Yosal Iriantara dan Idi Subandy Ibrahim. (Yogyakarat: Jalasutra, 2010), 8-10.

[6] Prima Nurahmi Mulyasari, "Modernisasi dan Tata Ruang Kota Purwokerto 1900-1935", *Patrawidya: Seri Penerbitan Penelitian Sejarah dan Budaya* Volume 15 Nomor 4, 2014, 608.

community is also used to foreign (Dutch) culture and living arrangements that blend with local life, even though the original life or culture is maintained.

Until now, aspects of community life such as economic, political, social, cultural, educational, and religious continue to develop in the life of the people of Purwokerto. The people of Purwokerto grow and develop in a very pluralistic way. This plurality can be seen from the diversity of livelihoods, the diversity of ethnicities and races in the Purwokerto people's lives. The presence of transportation centers such as train stations and bus terminals or universities in Purwokerto also gives color to people's lives. Religious life runs dynamically. Islam is now present in every line of people's lives. On the other hand, local culture also persists, such as wayang kulit banyumasan, ebeg, begalan, sintren, and so on.

In today's very diverse society, da'wah is needed to provide a good understanding of Islam and be accepted by all circles. This requires da'wah to position itself as an agent who provides messages or awareness of Islamic values and must be able to become a pioneer of movements in social change. This study reveals how da'wah plays a role in social change and how da'wah strategies can be developed in society in Purwokerto, which is very plural? This is very interesting and can contribute to the idea that da'wah must continue innovating and adapting to the times.

B. Research Method

This study is qualitative research, which aims to understand (to understand) social phenomena or reality by focusing on a comprehensive description of the social phenomena being studied rather than breaking them down into interrelated variables.[7] The qualitative research method is a research method in describing phenomena based on the informants' point of view, finding various realities, developing a holistic understanding of phenomena in specific contexts, and understanding their meaning. This is following the purpose of this

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[7] Mudjia Rahardjo. *Jenis dan Metode Penelitian Kualitatif,* https://www.uin-malang.ac.id/r/100601/jenis-dan-metode-penelitian-kualitatif.html, Accessed: 1 Januari 2021, 17.50 WIB.

study to obtain a deep understanding of the da'wah strategy to spread Islam in Purwokerto.

Purwokerto was chosen in this study for several reasons. First, Purwokerto is an area with various cultures and uniqueness. Purwokerto has a distinctive speech and language style, namely the "*ngapak*" language, which is very different from the general Javanese language. Second, Purwokerto is an area with a reasonably heterogeneous population, primarily Muslim, still preserving traditional religious traditions or forums, and having quite popular performing arts. Third, the development of religious activities that are increasing in people's lives. Fourth, since the Dutch era, Purwokerto is a city with rapid development to become an important city for the surrounding area.

Data collection techniques used in this study were observation, documentation, and interviews. The process of data analysis in this study started from the data collection was carried out. When the researcher completes notes or field data from the previous initial information, then the data analysis occurs. Analyzing is rereading the entire information collected, with the aim that the information received can be understood and its meaning is known. To understand the meanings.[8] The analysis to be carried out is to use the inductive method by constructing between data and facts. The method is a qualitative descriptive method, namely by explaining various information related to the object of research to make a systematic, factual, and accurate description, picture, or painting of the facts, characteristics, and phenomena studied. [9]

C. Theoritical Framework

1. Da'wah Strategy

Etymologically, the word "da'wah" comes from Arabic: *da'a, yad'u, da'watan*, which means calling and inviting.[10] Meanwhile, in terms of terminology,

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[8] Mudjahirin Thohir. *Metodologi Penenlitian Sosial Budaya Berdasarkan Pendekatan Kualitatif,* (Semarang: Fasindo Press, 2013), 128.
[9] Moh. Nazir. *Metode Penelitian.* (Jakarta: PT. Ghalia Indonesia, 2003), 64
[10] Ahmad Warson Munawir. *Kamus Arab Indonesia.* (Yogyakarta: al-Munawwir, 1984), 439. See also Tim Penyusun Ensliklopedi Islam Depag RI, *Ensiklopes Islam I,* (Jakarta: CV, Anda Utama, 1993), 231, the term *da'a yad'u, da'watan* translated as to call and to invite. Lihat pula Tim Penyusun Ensiklopedi Islam. *Ensiklopedi Islam I ABA-FAR.* (Jakarta: PT. Ichtiar Baru Van Hoeve, 1996), 280.

da'wah has been widely translated.[11] Syekh Muhammad Khidr Husain revealed that da'wah is an effort to motivate someone to do good and follow instructions. Do amar ma'ruf nahi munkar to get success and happiness in this world the hereafter. Sheikh Ali Mahfudh, in almost the same language, revealed that da'wah is to encourage people to do good and follow instructions, call to goodness and prevent evil deeds to obtain happiness in this world and the hereafter.[12]

Da'wah is not just a lecture activity from a *kyai* or *ustaz* but covers all aspects of people's lives in various ways, materials, models, and approaches. Da'wah can be done by looking at the needs, situations, and conditions of the community. The forms and models of da'wah will continue to develop, not just lectures, but also discussions, dialogues, and even da'wah that are entertainment or performing arts such as music, soap operas, and films.

The strategy or method and the media are also determinants of how the da'wah material can be accepted and understood by mad'u. Strategy is a method or art used in carrying out da'wah. Strategy is often identified with the word "tactics," which conceptually can be understood as an outline of the course of action to achieve predetermined goals. Islam can spread rapidly in Indonesia, especially in Java, because the da'wah strategy that is carried out is exact. Islam was presented through traditional media that had developed and were popular with the people at that time. Islamic values are preached along with aspects of life that are needed in society. Islam then appears as a source of ethics and morals and a cultural foundation in people's lives, which is characterized by substantive-inclusive with a horizontal nature of society.[13]

2. Social and Cultural Change

People's lives will develop in three primary levels, namely: primitive, intermediate, and modern. These three levels can be redeveloped in the subclassification of social evolution into five levels: *primitive, advanced primitive,*

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11 Syekh Muhammad Khidr Husain. *Ilmu Dakwah,* terj. Moh. Ali Aziz dari *Ad-Dakwah Ila al-Islah.* (Jakarta: Kencana, 2004), 4.
12 Syekh Ali Mahfudh. *Hikayat al-Mursyidin Ila Thuruq al-Wa'ziwa al-Khitabat.* (Beirut: Dar al-Ma'arif, t.t.), 17.
13 Suwarno. *Muhammadiyah sebagai Oposisi: Studi tentang Perubahan Perilaku Politik Muhammadiyah Periode 1995-1998.* (Yogyakarta: UII Press, 2001), 18.

historically intermediate, seedbed sociates, and modern societies.[14] Changes that occur in social life are very dynamic which can cover all aspects of people's lives.

Many factors influence behavioral changes in a person's life, but interaction or communication between individuals in social life greatly affects the social changes. The more intense the interaction and communication that occurs, the faster the changes will occur. Communication media is a cultural tool that encourages or influences attitudes, motivates, develops behavior patterns, and causes social integration in people's lives.[15]

Religious, social life is also one of the things that change, both individually and socially. In the history of religious development, Walisongo did, for example, have been able to change the religious beliefs of the Javanese people. The presence of Walisongo was able to change the religious beliefs of most Javanese people from Hinduism or Buddhism to Islam. Through various methods, approaches, and media that were acceptable to the people, Islam became the choice to serve as their religion and way of life.

D. Da'wah as the Agent of Social Change

The desired hope in da'wah is the change of every human being towards a better human being. If every Muslim can continue to improve the quality of his religion, then a society will be formed following Islamic guidance. So that da'wah will have a positive influence on people's lives at large.

Mulkan revealed that da'wah is a series of activities related to social activities. Its activities include various meanings, namely: first, encouraging humans always to do good. Second, do da'wah in various ways that are good and wise. Third, change the condition of the people for the better, both as individuals and as members of society. Fourth, da'wah is delivered by the position and purpose of human life.[16]

This opinion emphasizes that da'wah is not just conveying information but also inviting to carry out religious teachings in everyday life. Thus da'wah is an

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[14] Parsons's opinion quoted in J. Dwi Narwoko dan Bagong Suyanto. *Sosiologi Teks Pengantar dan Terapan.* (Jakarta: Prenada Media, 2004), 350.

[15] Satria Kusuma. "Komunikasi dalam Perubahan Sosial", *InterAct* Vol. 1 No. 1 (2012), 43.

[16] Abdul Munir Mulkan, *Paradigma Intelektual Muslim,* (Yogyakarta: Sipress, 1993), 100.

effort to change the situation and build a perfect social life. Religious teachings as a source of messages conveyed in da'wah will lead someone to a happy life. This is in line with the understanding of religion according to Sanskrit: "*a*," which means no, and "gama," which means chaotic, so that religion will lead humans and society to a life that is not chaotic. In this case, religion has a function as a guide in people's lives.

Religion can be understood from a theological and sociological point of view. From a theological perspective, religion is concerned with absolute truth that comes from God's revelation. Meanwhile, from a sociological perspective, religion is one of the social institutions, as a sub-system of the social system in people's lives. Religion, which contains guidance on one's behavior, makes religion important in changing society. Hart has researched influential figures globally and placed the Prophet Muhammad. as the first most influential person. Even when viewed from the next order after Isaac Newton in second place, then the following order is the figures who spread religion in the world, namely: Jesus/Prophet Isa in third place, Sidharta Gautama (Buddhism) in fourth place Confucius (Kong Hu Cu) is 5th, and St. Paul is the sixth.[17] Of the top 6, five of them are people who spread the teachings of beliefs or religions. This indicates that the presence of religion is a reflection that gives a dominant influence on one's life.

History has recorded how the Prophet Muhammad saw. was able to change the city of Medina into a prosperous city that has advanced civilization in all lines of life. Islam is essentially a religion that conveys transcendental moral messages aimed at the good and happiness of human life. So, if interpreted correctly, then Islam has excellent potential as a pillar in building civilization. The intensity of da'wah will significantly determine the quality of religious life. In community life that continues to develop, da'wah must be formatted to face the challenges of the times. Da'wah is not just a transfer of the values of Islamic teachings but is also used as a determinant in controlling the development of the times.[18] All people are responsible for the continuity of da'wah, so that it continues to grow in society.

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[17] Lihat Michael H. Hart, *The 100: A Ranking of The Most Person in History,* (New York: Citadel Press, Kensington Publishihng Corp., 1992).

[18] Bukhari, "Dakwah Humanis dengan Pendekatan Sosiologis-Antropologis, *Al-Hikmah,* Vol. 2 Tahun 2012, 113.

Da'wah must be able to act as a moral and cultural movement,[19] so that Islamic values can be transformed in the existing culture.[20] Da'wah must pay attention to the potential and tendencies of humans as cultural beings broadly so that there is continuity[21] in religious life.

Da'wah today must encourage the productive power of the people in achieving happiness in their lives. Aspects of community life (economic, social, cultural, and others) must be touched in da'wah activities. Efforts to spread Islam must be designed so that it is strategically able to help solve the problems of the people. Contemporary da'wah must be able to provide answers to every development that occurs in the social life of society, so da'wah must be able to act as an agent of social change. Da'wah will be the center of social change in people's lives with various potentials and diversity that characterize Islamic society's life. For the people of Purwokerto, the presence of Islam has changed the behavior patterns of people's lives, both individually and socially. Islam can blend with the culture and traditions of the previous Purwokerto people.

E. Multicultural Da'wah Strategy in Purwokerto

Indonesia is a country that has a diversity of tribes, races, cultures, languages, customs, and religions. There are 1,340 ethnic groups in Indonesia, 748 regional languages, and six religions outside the belief system spread in various parts of Indonesia. For this reason, it is natural that people's lives are very plural. Plurality will indeed remain as a sunnah (stipulation) from Allah swt. which can not be changed and replaced so that one with the other will have a difference.[22]

A plural society is a society in which several orders are present together in a single community, but they are not united.[23] In addition to plurality, other terms describe diversity, including diversity and multiculturalism. If diversity shows heterogeneity of form, then multiculturalism accepts this heterogeneity gracefully

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[19] \Yazid, *Dakwah dan Perubahan Sosial,* 20.

[20] Samsul Munir Amin, *Ilmu Dakwah,* (Jakarta: Amzah, 2013), 224

[21] Haedar Nashir, "Pendekatan Budaya dalam Dakwah", *Majalah Bingkai,* 25 Rabiul Awal – 9 Rabiul Akhir 1432 H, 13.

[22] Muhammad Imarah, *Islam dan Pluralitcxas: Perbedaan dan Kemajemukan dalam Bingkai Persatuan,* terj. Abdul Hayyie Al-Kattanie (Jakarta: Gema Insani Press, 1999), 31-32

[23] JS. Furnivall, *Netherland India: A Study of Plural Economy,* (New York: MacMillan, 1944), 446.

in everyday life. A multicultural society is formed by several cultural communities with all their advantages and accept all the shortcomings.[24] Multicultural people are aware that the differences that are owned by both the majority and the minority are equally present and get a comfortable space for participation.[25]

Multicultural consists of two words, namely multi (many) and culture; therefore, multicultural can be interpreted as cultural diversity.[26] Multiculturalism will foster tolerance between individuals in diversity in people's lives. Diversity or plurality is unavoidable in life, especially in Indonesia, which has much diversity, so supporting diversity is needed, including religious issues.

Multiculturalism wants the equal rights and social status of each member. The values of multiculturalism can be part of the new paradigm of the Islamic da'wah movement, which can play a role in selecting and solving the negative impacts of religion.[27] Preaching multiculturally means realizing the harmony of a diverse society, having an attitude of tolerance towards differences that cannot be equalized. Da'wah must be carried out based on understanding and positive attitudes of the cultural diversity of the people who have their respective characters to develop da'wah that the congregation can well understand.[28]

Today's society is at a high level of visual literacy,[29] meaning that people can interpret or understand something (knowledge) through the information presented. In this position, people can choose and compare the information they receive. This is where a da'i must find a da'wah formula so that it can be received as well as possible.

Plurality in the life of the people of Purwokerto demands that the da'wah movement be carried out by considering the existing reality. The right da'wah is

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[24] Bikhu Parekh, "National Culture and Multiculturalism," in Kennet Thompson (ed.), *Media and Culture Regulation,* (London: Sage Publications, 1997), 183-185.

[25] Azyumardi Azra, dkk, *Fikih Kebinekaan,* (Bandung: Mizan, 2015), 182

[26] Scott Lash dan Mike Featherstone (ed.), *Recognition and Difference: Politics, Identity, Multiculture,* (London: Sage Publication, 2002), 3.

[27] Acep Aripudin, *Dakwah Antarbudaya,* (Bandung: Rosdakarya, 2012), 55

[28] Aripudin, *Dakwah Antarbudaya,* 19. In Tasmara's view, da'wah must have a human-oriented focus, so that humans become da'wah partners to realize Islamic values in people's lives. Toto Tasmara, *Komunikasi Dakwah* (Jakarta: Gaya Media Pratama, 1997), 43.

[29] Visual literacy is the ability to translate, understand and interpret the information seen. Literacy is generally in the form of written text or images so that in the visual, there is an understanding that images can be "read" and become learning media. Lily Orland-Barak dan Ditza Maskit, *Methodologies of Mediation in Professional Learning,* (New York: Springer, 2017), 14

developed in a frame where da'wah will no longer be oriented to quantity but more to quality in the form of justice, equality, and welfare of living together. Da'wah is not delivered utilizing blasphemy or hate speech to other groups, but how to instill noble religious values. The complexity of the problems, culture, and order of life in Purwokerto society demands that da'wah must be carried out with careful consideration.

When viewed from the side of higher education, Purwokerto has several public universities and religious colleges so that, in general, the people of Purwokerto have a sufficient level of education. From the economic side, the people of Purwokerto have various livelihoods so that their association with the broader community is also diverse. Local religious traditions are also still maintained, especially in the suburban community in Purwokerto City. This often shows differences in the religious activities of urban communities and suburban communities.

By looking at the plurality of the Purwokerto community, multicultural da'wah can be an alternative in the da'wah movement in Purwokerto. Several things need to be considered in multicultural da'wah in Purwokerto, among others: first, da'wah's orientation is more emphasized on aspects of quality, not quantity. Strengthening faith and knowledge about Islamic teachings is more focused. In the current era of openness, the message of da'wah can be accepted by anyone, be it Muslim or non-Muslim. For Muslims, it can increase their faith and understanding of Islam, while for non-Muslims, it will introduce Islamic teachings to them. Da'wah no longer explicitly "forces" non-Muslims to embrace Islam, but the conversion that occurs is due to the effect of the da'wah carried out.[30]

Second, da'wah in Purwokerto is carried out on the concept of diversity which recognizes and respects differences. The condition of the people of Purwokerto is very diverse, not only Islam and non-Muslims but fellow Muslims. There are also differences in both teachings and practices they do. The people of Purwokerto City, which are closer to modern civilization and universities, tend to

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[30] Zaprulkhan, "Dakwah Multikultural", in *Mawa'izh,* Vol. 8 No. 1 (2017), 172. Madjid also once revealed that da'wah is not always synonymous with inviting others to embrace Islam. Nurkholis Madjid, *Melintasi Batas Agama-agama*, (Jakarta: Gramedia, 1999), 9.

have differences in their religious practices with the suburban communities, who still hold many noble or local traditions.

Third, consider local culture and language. The main point in a multicultural society is mutual respect or tolerance for differences. So that the da'wah carried out by understanding the local culture and language helps the smoothness of the desired da'wah activities. Da'wah's message to be conveyed will be readily accepted and well understood to be practiced in daily activities. Using local culture and language will also foster a sense of belonging. Someone tends to listen to the conversation that occurs when the language used is the language commonly used every day.

Fourth, continue to innovate da'wah. Community life continues to develop without waiting for human readiness or the ability to deal with it. The rapid development of communication and information technology also forces humans to adapt to deal with it. Da'wah must be able to enter the space of communication technology for the benefit of da'wah. For this reason, da'wah should welcome the development of civilization with innovations that can reach all elements of the ummah. *E-dakwah* has become a necessity in today's life. Da'i must be able to appear as a figure capable of evoking a strong spirit of faith.

The figures of da'i are those who can convey da'wah messages coolly without discrediting other parties. The differences that exist must be interpreted as rahmatan li al'alamiin. Da'i must be able to see the conditions and reality of mad'u so that he can measure how da'wah can be well received. A preacher must have qualified abilities, especially da'wah materials that can be correlated in everyday life. Methods and media must also be considered carefully.

Fifth, understand the problems and needs of the people. Da'wah is not just conveying material without seeing the reality. Da'wah is often understood as only a message from outside, so da'wah messages are often only accepted but quickly forgotten. In order to be well received, the da'wah delivered is a response to the problems and needs of the people. Thus, da'wah will get a good place in life. The success of da'wah in helping the people is the role of da'wah in building better social change.

F. Conclusion

Da'wah is an inseparable part of Muslims. A person who has said the two sentences of the creed should study and practice the teachings of Islam and preach it. Da'wah is an activity carried out by a person or group of people to convey Islamic teachings to the broader community in justified ways. Indonesia, which has diverse ethnicities, customs, cultures, and religions, must place da'wah that all groups can accept.

Da'wah today must encourage the productive power of the people in achieving happiness in their lives. Efforts to spread Islam must be designed so that it is strategically able to help solve the problems of the people. Da'wah must act as an agent of social change, being the center of social change in people's lives with various potentials and diversity that characterizes the life of Islamic society. For this reason, da'wah must be designed in such a way as to become an acceptable da'wah movement in modern life.

Multicultural da'wah is da'wah to create peace in the life of a pluralistic society. The approach that must be taken must be oriented towards empowering the people who can live side by side in a pluralistic life. Things that must be considered in multicultural da'wah in Purwokerto are 1) that the orientation of qualitative da'wah is emphasized, 2) da'wah is carried out based on diversity, 3) uses a cultural local language approach, 4) continues to innovate da'wah. 5) understand the problems and needs of the people.

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