

# The impact of cultural interaction on the effectiveness of muslimah da'wah communication in Indonesia

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## Article

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## Abstract

**Purpose** – The study is to explore how cultural factors influence the delivery and reception of Islamic teachings by Muslimah da'wah practitioners and the communities they engage with.

**Method** – This study employs a qualitative research design, collecting data through in-depth interviews with Muslimah da'wah activists, community leaders, and recipients of da'wah messages in various regions of Indonesia. The study found that cultural values and traditions significantly shape the way da'wah messages are communicated and accepted, with regional variations influencing the effectiveness of these communications.

**Result** - The results indicate that Muslimah da'wah practitioners who incorporate local cultural elements into their messages are more successful in engaging their audiences. This study emphasizes the significance of cultural sensitivity in da'wah practices and provides valuable insights into enhancing the effectiveness of Muslimah da'wah in Indonesia. The findings suggest that understanding and adapting to cultural contexts is essential for improving communication strategies in religious outreach.

**Implication** – The implications of this research are significant for both da'wah practitioners and scholars of Islamic communication, emphasizing the need for a culturally informed approach to religious communication.

**Originality / Value** – The study examines the impact of cultural interaction on the effectiveness of da'wah in Indonesia, providing unique insights into how cultural factors influence Muslimah da'wah communication strategies and highlighting the importance of cultural sensitivity in religious outreach.

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**Kata kunci:**

Interaksi budaya,  
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**Abstrak**

**Tujuan** – Penelitian ini bertujuan untuk menggali bagaimana faktor budaya memengaruhi penyampaian dan penerimaan ajaran Islam oleh para praktisi da'wah Muslimah serta masyarakat yang mereka jangkau.

**Metode** – Penelitian ini menggunakan desain penelitian kualitatif, dengan pengumpulan data melalui wawancara mendalam dengan aktivis da'wah Muslimah, pemimpin komunitas, dan penerima pesan da'wah di berbagai daerah di Indonesia. Penelitian ini menemukan bahwa nilai dan tradisi budaya secara signifikan membentuk cara pesan da'wah disampaikan dan diterima, dengan variasi regional yang memengaruhi efektivitas komunikasi tersebut.

**Hasil:** Hasil penelitian menunjukkan bahwa praktisi da'wah Muslimah yang mengintegrasikan unsur-unsur budaya lokal dalam pesan mereka lebih berhasil dalam melibatkan audiens mereka. Penelitian ini menyoroti pentingnya sensitivitas budaya dalam praktik da'wah dan memberikan wawasan berharga untuk meningkatkan efektivitas da'wah Muslimah di Indonesia. Temuan ini mengindikasikan bahwa pemahaman dan penyesuaian terhadap konteks budaya sangat penting untuk memperbaiki strategi komunikasi dalam penyuluhan agama.

**Implikasi** – Implikasi dari penelitian ini sangat signifikan bagi praktisi da'wah dan akademisi komunikasi Islam, dengan menekankan perlunya pendekatan komunikasi agama yang peka terhadap budaya.

**Orisinalitas / Nilai** – Penelitian ini menggali dampak interaksi budaya terhadap efektivitas da'wah di Indonesia, memberikan wawasan unik tentang bagaimana faktor budaya membentuk strategi komunikasi da'wah Muslimah dan menekankan pentingnya sensitivitas budaya dalam penyuluhan agama.

## **Introduction**

In modern communication, especially online, the prevalence of "meaningless words" and information noise reflects a pursuit of attention over substance, resulting in superficial exchanges and emotional detachment. Simultaneously, digital environments encourage exaggerated emotional responses, as users amplify their feelings to match platform norms, which can distort genuine interaction and foster emotional tension or misunderstanding (103). These trends complicate authentic connection and effective information exchange in contemporary society.

Da'wah holds significant importance in Indonesian Muslim society. It not only serves as a means of spreading Islamic teachings but also acts as a tool to strengthen social bonds and reinforce religious identity in a diverse society. In this context, the role of women in da'wah is crucial. Women are not only the recipients of da'wah but also active participants in spreading Islamic teachings. Understanding local culture is essential as it can influence how da'wah is delivered and received by the community (Riyadi et al., 2021).

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This study aims to explain the impact of cultural interaction on the effectiveness of da'wah communication and to analyze the da'wah capabilities of Muslim women in Indonesia. Cultural interaction can affect the way da'wah messages are delivered and received by the community. For example, using social media platforms like Instagram and YouTube for da'wah has shown that content tailored to local culture is more effective in attracting attention and influencing the audience (Effendy et al., 2024; Karim & Riyadi, 2024). Furthermore, this study examines the da'wah capabilities of Muslim women, not only in terms of their religious knowledge but also in their ability to adapt to local culture and utilize relevant media to convey da'wah messages.

Based on previous studies, the authors have been encouraged to investigate this topic. The role and effectiveness of Muslimah da'wah are crucial to the dissemination of Islamic teachings, as highlighted by several studies that recognize the substantial impact women have in this field. Women in organizations like Aisyyiah within Muhammadiyah have been instrumental in religious and social da'wah activities, utilizing media such as magazines, radio, and television to reach broader audiences (Kamila & Asrini, 2023). The integration of local culture into da'wah practices enhances the effectiveness of these efforts, as seen in the acculturation of Islamic teachings with local traditions, which enriches cultural practices and strengthens community bonds. This cultural approach is crucial, as it allows da'wah to be perceived as a social and cultural necessity, thereby making it more persuasive and relevant to the target audience (Alhafizh et al., 2024).

Furthermore, the empowerment of women in da'wah is essential, given that they constitute nearly half of the population, and their involvement can significantly influence religious consciousness and community welfare. Women's leadership in da'wah, characterized by transformational qualities, can challenge patriarchal norms and foster inclusivity and innovation within religious communities (Mundzir & Muthmainnah, 2022). Additionally, women's contributions in da'wah extend to educational and socio-religious activities, which are vital for spiritual and social development, as demonstrated in the case of the women's community on the Island of a Thousand Mosques (Syarifudin et al., 2024). These studies collectively underscore the importance of cultural sensitivity and the empowerment of women in enhancing the reach and impact of da'wah, thereby contributing to a more inclusive and dynamic religious discourse.

This research introduces several novel elements that set it apart from previous studies. It focuses on how cultural interaction influences the effectiveness of da'wah communication. This area has not been widely explored before, offering new insights into aligning messages with local cultures for better acceptance. It also emphasizes the role of Muslim women in da'wah in Indonesia, a topic often overlooked, providing a fresh perspective on their cultural understanding and da'wah capabilities. The study takes a multidisciplinary approach, combining communication, cultural, and gender studies for a more comprehensive analysis. Additionally, it integrates both qualitative and quantitative methods, offering a richer and more thorough exploration of the topic.

However, the objective of this research is to examine how cultural interaction influences the effectiveness of da'wah communication and to explore the impact of local cultural interaction on the da'wah capabilities of Muslim women. This study aims to understand how aligning da'wah messages with local cultural values and norms enhances their acceptance and effectiveness, particularly using local languages and cultural symbols. Additionally, the research aims to evaluate how Muslim women's understanding and adaptation to local culture influence their ability to deliver more relevant and engaging da'wah messages to the community.

## Research Methods

This research employs a qualitative design to analyze relevant documents, exploring cultural interactions and their impact on the effectiveness of Muslimah (Muslim women's) da'wah (Islamic missionary work) in Indonesia. The qualitative approach is chosen for its ability to provide a deep understanding of the topic by examining the content of da'wah materials, records of da'wah activities, and literature related to the research subject. The data for this study were collected through a thorough analysis of documents, including da'wah texts, activity reports, and academic literature, that address the intersection of cultural factors and the effectiveness of da'wah. These documents are analyzed to identify key themes, challenges, and cultural adaptations in the delivery of da'wah messages. Data analysis is conducted using thematic analysis, which involves coding the documents to identify recurring themes and interpreting their significance in relation to the research questions. This interpretation is grounded in relevant theories and existing literature, offering a deeper understanding of how cultural interactions influence the effectiveness of Muslimah da'wah in Indonesia. By focusing solely on document analysis, this research aims to gain valuable insights without the need for field observations.

## Results and Discussion

### *The Significance and Role of Da'wah in Islam*

Da'wah in Islam holds a pivotal definition and purpose in the lives of Muslims. Generally, da'wah can be defined as the effort to convey Islamic teachings to others, whether to fellow Muslims or non-Muslims, to invite them towards goodness and steer them away from evil. Da'wah aims to strengthen faith, enhance religious understanding, and build a society grounded in Islamic values (Riyadi & Karim, 2023). In this context, da'wah is not limited to sermons or khutbahs but also encompasses various forms of communication and social interactions intended to spread Islamic teachings (Purwatiningsih & Nursatyo, 2024).

The role of women in da'wah, from an Islamic perspective, is of great significance. Women play a crucial role in disseminating Islamic teachings, both within their families and in the broader community. Within the family, women serve as the primary educators for their children, teaching Islamic values and shaping the children's character according to religious teachings (Dermawan, 2023). In the community, women can actively participate in various da'wah activities, such as teaching in religious study groups (*majelis taklim*), delivering lectures, and engaging in da'wah organizations. Research indicates that the role of women in da'wah is crucial not only in terms of quantity but also in quality, as women can convey da'wah messages gently and persuasively (Pambayun et al., 2023).

In Islam, the role of women in da'wah is supported by various evidence from the Qur'an and Hadith. For instance, in Surah Ali-Imran verse 104, Allah SWT states that there should be a group among Muslims who call to goodness and prevent evil, applicable to both men and women (Kamila & Asrini, 2023). Additionally, numerous examples from the life of Prophet Muhammad SAW and his companions show that women were also active in da'wah activities. For example, the Prophet's wife, Aisha RA, was renowned as a great scholar who taught many Muslims about religious knowledge (Sugandi & Romdhoni, 2023).

In essence, da'wah in Islam is a vital effort aimed at disseminating Islamic teachings and values, encouraging people to adopt goodness and shun evil. It extends beyond formal sermons to include daily interactions, personal conduct, and community engagement, making it integral to the life of every Muslim. Women play a significant role in da'wah, both within the family and the broader community. As primary educators, women instill Islamic values in their children, shaping the next generation's character (Lyngsøe & Stjernholm, 2022). In the community, women contribute to da'wah through religious study groups, lectures, and social media, offering a gentle and persuasive approach to conveying Islamic teachings. Islamic texts, such as Surah Ali-Imran, Verse 104, emphasize that both men and women are responsible for promoting goodness and preventing evil. Historical figures like Aisha RA exemplify the impactful role of women in da'wah, as she was an influential scholar and teacher. Women's active involvement in da'wah strengthens the faith and ensures the continuous transmission of Islamic values.

#### *Intercultural Communication Theory and Its Relevance to Da'wah*

The importance of da'wah, as discussed in the previous section, underscores the manner in which religious messages are conveyed within both familial and community contexts. To further understand how these messages are conveyed effectively across diverse cultural contexts, it is essential to explore the relevance of intercultural communication theory in da'wah activities.

For instance, Susana said that intercultural communication theory (ICC) plays a crucial role in the practice of da'wah, particularly in culturally diverse regions like Indonesia, where the effectiveness of Islamic preaching hinges on the da'i's ability to adapt their communication to resonate with local traditions and cultural nuances. She also stated that the integration of local culture into Islamic teachings is not only a strategy for effective communication but also a means of enriching the cultural landscape, as seen in the acculturation processes where Islam dialogues with local traditions rather than eradicating them, thus creating a unique Indonesian Islamic identity (Susana, 2023). Alhafizh added that in regions like Java, where subtlety and metaphorical language

are highly valued, da'wah often incorporates local symbols, such as wayang and tembang, to effectively convey complex religious ideas. (Alhafizh et al., 2024). Conversely, in Sumatra, where directness is appreciated, a straightforward communication style is more effective (Alhafizh et al., 2024).

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Theoretical frameworks such as Hofstede's Cultural Dimensions and Bennett's Developmental Model of Intercultural Sensitivity (DMIS) are instrumental in understanding and enhancing intercultural communication in da'wah. Hofstede's model, which encompasses dimensions such as Power Distance and Individualism versus Collectivism, offers a foundational understanding of cultural values that shape communication styles. For instance, in collectivist cultures, communication tends to be high-context, relying on shared understanding and indirect cues, whereas individualistic cultures favor low-context, direct communication styles (Yeganeh, 2025). This understanding is crucial for da'i, as it allows them to tailor their messages to resonate with the cultural values of their audience, making their communication more effective and respectful.

Bennett's DMIS complements this by offering a developmental perspective on intercultural sensitivity, guiding da'i through stages from Denial to Adaptation, thereby enhancing their ability to engage with diverse audiences effectively. This progression is crucial for overcoming ethnocentrism and fostering a willingness to communicate across cultural boundaries, as evident in comparative studies of ethnocentrism in collectivist cultures such as Pakistan and China (Yousaf et al., 2022). Together, these frameworks enable da'i to develop intercultural competence, allowing them to adapt their communication strategies to various cultural contexts, thus making da'wah more impactful and culturally sensitive. This synthesis of cultural understanding and sensitivity development is essential for effective intercultural communication in da'wah, ensuring messages are conveyed in a manner that is both respectful and resonant with diverse audiences.

The practice of da'wah in multicultural settings necessitates a nuanced approach that respects and appreciates cultural differences, as exemplified by ethnic preachers in Bengkulu who employ simple, understandable language and nonverbal cues, such as smiles and eye contact, to connect with their audience (Thadi et al., 2021). This approach aligns with the broader principles of ICC, which emphasize the importance of understanding and respecting cultural diversity to facilitate effective communication (Maharramova, 2022). Moreover, the application of modern communication theories, such as Habermas's Theory of Communicative Action, can provide fresh insights into enhancing the effectiveness of da'wah by fostering open, dialogical interactions that respect cultural diversity (Alamyar et al., 2023). Ultimately, the success of da'wah in Indonesia is contingent upon the da'i's ability to bridge the gap between Islamic teachings and local cultures, making the message both understandable and acceptable to diverse audiences (Wajdu, 2021).

#### *Cultural Influence on Communication*

The effectiveness of da'wah communication in Indonesia is significantly influenced by the integration of local cultural elements, which enhances the relatability and acceptance of the messages among diverse audiences. This approach is crucial given Indonesia's vast cultural diversity, where each region possesses unique cultural characteristics that can be leveraged to improve da'wah efforts. For instance, in Java, religious leaders have successfully utilized cultural mediums such as art, lyrics, and unique fashion to spread Islamic teachings, demonstrating the importance of cultural adaptation in da'wah activities (Arifani, 2010). Similarly, in Aceh, the use of

the Acehnese language in da'wah has been shown to significantly enhance community engagement, reflecting the deep intertwining of Islam with the region's cultural identity (Cahyadi, 2018). In this regard, empirical studies across Indonesia have demonstrated that incorporating local cultural elements into da'wah communication significantly enhances its effectiveness. In Java, traditional arts such as *Wayang Kulit* and *Gamelan* have been effectively utilized to convey Islamic teachings, increasing audience engagement. In Aceh, the use of the local Acehnese language in religious discourse enhances community involvement by fostering a connection to cultural identity. Overall, research confirms that culturally tailored da'wah messages are more impactful, fostering better acceptance and understanding of Islamic teachings among diverse audiences.

The incorporation of local symbols and practices, such as traditional Balinese music and dance in Bali, further exemplifies how cultural alignment can bridge the gap between the message and the audience, making da'wah more impactful (Arifani, 2010). Moreover, the need for cultural sensitivity is underscored by the diverse communication styles across Indonesia, where indirect methods using cultural metaphors are preferred in Java. At the same time, more direct approaches are effective in Sumatra and Kalimantan (Pattaling, 2020).

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The integration of local culture not only facilitates the effective dissemination of Islamic teachings but also helps maintain the fundamental spirit of Islamic values while accommodating local traditions. Additionally, in the millennial era, where digital media plays a significant role, da'wah strategies have evolved to include modern methods such as music and online platforms, which resonate well with younger audiences (Irawan & Suriadi, 2019). This adaptability and innovation in da'wah communication are essential for addressing the challenges posed by misinformation and cultural shifts, ensuring that the messages remain relevant and are received positively by a multicultural society (Marfu'ah, 2017). Overall, the strategic incorporation of local cultural elements in da'wah communication not only enhances its effectiveness but also fosters a sense of unity and understanding among Indonesia's diverse communities.

### *Muslimah Da'wah: Role, Challenges, and Strategies*

In recent years, Muslimah da'wah has emerged as a significant force in religious outreach, challenging the traditionally male-dominated field by emphasizing empowerment, social justice, and gender-specific issues. Muslim women have increasingly taken on leadership roles in da'wah, utilizing transformational leadership to change perceptions and open opportunities for women in religious communities. This leadership style, characterized by a clear vision and intellectual stimulation, has the potential to transform perceptions of gender and empower individuals within religious communities, making them more inclusive and dynamic (Tamim et al., 2024).

The role of women in da'wah is multifaceted, encompassing responsibilities within the household, community, and broader society, with women engaging in preaching through various platforms, including social media. Social media has become a powerful tool for Muslimah da'is, enabling them to reach a global audience and creatively disseminate Islamic teachings. However, challenges such as message distortion and content credibility issues persist (Bahrudin & Waehama, 2024).

Women in da'wah also incorporate local cultural elements, such as music and language, to enhance engagement and acceptance, thereby addressing both spiritual and socio-cultural challenges (Syarifudin et al., 2024). Despite facing patriarchal resistance and societal biases, Muslimah da'is have utilized innovative strategies, including the use of social media influencers, to reshape the narrative around women's roles in Islam and challenge stereotypes (A'isyah & Aini, 2020). The empowerment of women in da'wah is crucial for fostering social justice and building awareness of social issues through a religious approach, which can potentially change societal paradigms and encourage concrete actions toward social justice (Luthfi et al., 2024). Overall, the increasing involvement of women in da'wah not only enhances the inclusivity of religious communities but also contributes to the broader discourse on women's empowerment from an Islamic perspective (Umam & Waskito, 2022).

Social media has revolutionized the dissemination of da'wah messages, enabling da'is, including Muslimah da'wah workers, to reach a broader and more diverse audience beyond traditional geographic and cultural boundaries. Platforms like Instagram, Facebook, YouTube, and Twitter have become pivotal in this transformation, enabling the customization of content to suit specific cultural contexts and effectively engage different demographics. For instance, Ustadz Hanan Attaki's use of Instagram to engage urban youth by incorporating culturally familiar visuals and language exemplifies the potential of these platforms to resonate with specific audiences (Bahrudin & Waehama, 2024).

This adaptability is particularly beneficial for Muslimah da'wah workers, who can address pertinent issues such as women's rights, social justice, and youth empowerment within an Islamic framework, thus appealing to a wide range of audiences (Fajrussalam et al., 2022). However, the use of social media in da'wah is not without challenges. The risks of message distortion, lack of content credibility, and potential backlash from conservative communities are significant concerns. Moreover, the broad reach of digital platforms necessitates careful consideration of the message's tone and content to avoid misunderstandings across different cultural contexts (Hendra & Saputri, 2020). Despite these challenges, the strategic use of social media, including the creation of interactive content such as short videos and live discussions, has proven effective in attracting and engaging younger audiences (Hidayat & Nuri, 2024).

To maximize the potential of social media for da'wah, da'is must enhance their digital literacy and technical skills, ensuring that their messages are both professional and appealing. Additionally, collaboration with influencers and the use of analytical tools to understand audience demographics can further enhance the effectiveness of da'wah efforts in the digital age (Gunawan et al., 2025). Overall, while social media presents both opportunities and challenges for da'wah, its potential to reach a global audience and promote Islamic teachings effectively is undeniable, provided that da'is approach it with creativity and responsibility.

In terms of strategy in dakwah, Muslimah da'is employ a variety of strategies to effectively engage in dakwah activities, overcoming challenges and maximizing their impact by adopting transformational leadership and leveraging social media platforms. Transformational leadership is crucial as it allows these women to set clear visions and inspire followers, particularly in advocating for gender equality and challenging patriarchal norms within religious communities (Aulia et al., 2024). Social media platforms such as Instagram, YouTube, and TikTok are instrumental in

reaching a global audience, enabling Muslimah da'is to amplify their messages and collaborate with influencers to broaden their reach. Additionally, incorporating local cultural elements, such as language, traditional dress, and music, into their teachings makes their messages more relatable and engaging to specific communities. These leaders also focus on social justice issues, launching educational campaigns that address topics such as gender equality, poverty, and education, thereby motivating their followers to take action for positive change (Aulia et al., 2024).

Furthermore, they create supportive online and offline communities, offering spaces for women to share experiences, engage in discussions, and empower one another through mentorship and collaboration (Ghafournia, 2022). These strategies collectively enable Muslimah da'is to break down gender barriers, promote inclusivity, and drive social transformation in both religious and broader societal contexts, despite the systemic obstacles they face.

### *Cultural Diversity in Da'wah: Regional Strategies and Muslimah Outreach in Indonesia*

Da'wah communication in Indonesia is intricately shaped by regional cultural influences, which significantly impact how Islamic teachings are conveyed and received across different areas. In Java, for instance, the integration of local culture into da'wah is evident through art, music, and traditional performances, as seen in the historical influence of Wali Sanga, who utilized cultural mediums such as suluk and music to bridge Islamic teachings with Javanese traditions (Febriyanti & Ayundasari, 2021). This approach aligns with the broader strategy of cultural acculturation, where Islam adapts to local customs, allowing for a creative dialogue between Islamic and community traditions, thus enriching local interpretations of Islam (M. Wahyu Fauzi Aziz et al., 2022).

In Aceh, the Gayo tradition of *melengkan* exemplifies how cultural elements are employed in da'wah, using metaphorical speeches at weddings to embed Islamic messages. However, this tradition faces challenges due to a decline in skilled practitioners (Marhamah et al., 2024). Meanwhile, in Bali, the incorporation of traditional Balinese music and dance into da'wah efforts helps build cultural and religious bridges, reflecting a broader trend of using cultural mediums to enhance the relevance and acceptance of Islamic teachings (Arifani, 2010). The digital era has further transformed da'wah communication, with social media platforms like Instagram, YouTube, and Facebook becoming vital tools for reaching younger audiences, particularly Generation Z. These platforms facilitate visual storytelling and engagement, making religious messages more relatable and accessible (Choirin et al., 2024). The shift towards digital media is part of a broader evolution in da'wah strategies, where written and multimedia content increasingly complements traditional oral sermons, ensuring the persistence and dissemination of Islamic teachings across generations (Chanra & Tasruddin, 2025). This multifaceted approach to da'wah, which combines cultural sensitivity with modern communication technologies, underscores the dynamic nature of Islamic proselytization in Indonesia, allowing it to remain relevant and impactful in a diverse and rapidly changing society.

Muslimah da'wah workers face significant challenges such as gender biases, patriarchal resistance, and cultural barriers, which limit their public involvement in religious leadership. However, success stories have emerged, demonstrating the effectiveness of culturally sensitive and modern communication methods. In Indonesia, for instance, progressive Islamic leaders have embraced both traditional and new media to reach younger audiences, countering fundamentalist

narratives and promoting moderate Islamic teachings. This approach aligns with the ASWAJA al-Nahdhiyah movement's efforts to engage millennials through digital platforms, emphasizing education and mentorship to reinforce traditional religious views while countering radical ideologies (Hasanah et al., 2024). In Turkey, the Women in Mosques initiative highlights online activism as a tool to challenge gendered religious spaces, advocating for increased female participation in religious leadership. Similarly, in Australia, Muslim women are contesting male-dominated religious leadership by taking up roles in mosques and leading prayers, despite ongoing debates about female religious authority (Ghafournia, 2022). In Jordan, female leaders adopt an Islamic feminist worldview to navigate patriarchal socio-cultural traditions, seeking to reclaim their religion from monolithic interpretations that hinder their leadership aspirations (Koburtay et al., 2023).

Moreover, in Indonesia, women social entrepreneurs employ relationship-specific negotiations to mitigate the impact of patriarchal norms, demonstrating the potential for private accommodations to promote gender equality in leadership roles (Ummiroh et al., 2022). The case of dakwahtainment in Indonesia, exemplified by the program "Hati ke Hati Bersama Mamah Dedeh," illustrates how entertainment can be combined with religious guidance to empower and engage Muslim women, despite its contradictory gendered messages (Sofjan, 2012). These examples underscore the potential for Muslimah da'wah to thrive when culturally adapted and supported by modern tools, allowing them to overcome traditional gender barriers and reach broader audiences, as shown in the Table 1:

**Table 1. Cultural Strategy, Effectiveness, Challenges based on Region**

Region	Cultural Strategy	Effectiveness	Challenges
<b>Java</b>	Integration of local culture through arts, music, and traditional performances (e.g., suluk and music by Wali Sanga)	Promotes cultural acculturation and enriches local interpretations of Islam	Resistance from conservative groups, potential dilution of religious messages through excessive cultural integration
<b>Aceh</b>	Use of the Gayo tradition of melengkan (metaphorical speeches at weddings)	Effective in embedding Islamic messages within cultural practices	Decline in skilled practitioners, resistance to modern adaptations, cultural preservation versus religious purity
<b>Bali</b>	Incorporation of Balinese music and dance into da'wah	Builds cultural and religious bridges, enhances the relevance of Islamic teachings	Limited appeal to non-Balinese communities, potential tension between Hindu culture and Islamic practices in some areas

Source: Authors

### *Empowering Muslimah Da'wah: Bridging Culture and Digital Platforms*

The effectiveness of Muslimah da'wah in regions like Java, Aceh, and Bali is significantly enhanced by integrating regional cultural norms and values, which strengthens the connection with local audiences. This approach is supported by the findings of various studies that emphasize the importance of cultural understanding and adaptation in religious communication. For instance, the ASWAJA al-Nahdhiyah movement has successfully engaged millennials by adapting its communication strategies to align with the digital era, utilizing social media platforms to resonate with younger audiences (Hasanah et al., 2024). Similarly, the use of traditional arts, such as the Bedhayan Gagrag Sumirat dance, by Muhammadiyah illustrates how cultural acculturation can effectively convey Islamic values while preserving local traditions (Restian et al., 2024).

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The role of social media platforms like Instagram, YouTube, and Facebook is pivotal in overcoming geographical and cultural barriers, allowing Muslimah da'wah workers to reach broader and more diverse audiences. These platforms facilitate dynamic engagement and enable content that reflects local culture while adhering to Islamic teachings (Rohmatulloh et al., 2022). Practical recommendations for Muslimah da'wah workers include conducting thorough cultural research, learning local languages, and incorporating traditional practices to enhance the reception of their message. This aligns with the broader understanding that cultural contexts and norms significantly influence communication effectiveness, as highlighted by interdisciplinary research on the culture-behavior nexus (Lefringhausen et al., 2019). Additionally, the emphasis on religious moderation and local wisdom in fostering tolerance and harmonious inter-religious relations further underscores the importance of cultural integration in religious practices. Overall, these strategies not only make the da'wah message more relatable and impactful but also safeguard traditional religious views amid the rapid globalization of religious understanding (Pajarianto et al., 2022).

Social media has emerged as a powerful tool for addressing gender biases and promoting empowerment, particularly among younger generations, by creating spaces for dialogue and engagement. This is evident in the way Muslim women utilize platforms like TikTok and Instagram to challenge mainstream stereotypes and offer alternative interpretations of their identities. For instance, Muslim female content creators in Germany use TikTok to produce diverse content that ranges from beauty and lifestyle to religious education and social justice, effectively using the platform as a "third space" to counter stereotypes and promote empowerment, despite facing challenges such as hate speech and harassment. Similarly, in Indonesia, figures like Ria Ricis leverage their digital presence to navigate and influence the discourse on Islam and gender, showcasing agency and popular piety while engaging with a millennial audience (Barizi et al., 2024).

The intersection of culture, gender, and digital media is further explored in the context of da'wah, where Muslimah da'wah workers adapt to cultural challenges through digital platforms, highlighting the role of social media in religious outreach and empowerment. Moreover, the study of social media influencers in the Gulf Region reveals how these individuals are reimagining religious authority and Islamic practices, challenging traditional norms and reshaping spiritual beliefs among young Muslims (Zaid et al., 2022). However, the potential of social media to empower women is not without its complexities. In Bangladesh, for example, media literacy is crucial for women's empowerment, yet societal norms and gender identity continue to hinder their active

participation on these platforms. Additionally, the gendering of digital platforms often reinforces stereotypes and power dynamics, as seen in the masculinization of certain platforms and the privileging of specific identities (Hernández-Ruiz et al., 2024). Despite these challenges, social media remains a vital space for self-expression and reflection, offering opportunities to uncover and address inequalities (Hurley, 2021). Overall, the evolving role of digital media in religious practices and gender empowerment highlights the need for ongoing research into how these platforms can be leveraged to promote inclusivity and dialogue across diverse cultural and religious contexts.

## Conclusion

The study highlights the significant impact of cultural interaction on the effectiveness of Muslimah da'wah communication in Indonesia. The findings suggest that cultural awareness and sensitivity are crucial in shaping the strategies employed by Muslimah da'wah workers to reach diverse audiences. By adapting their messages to fit regional cultural nuances, such as the subtlety of Javanese culture, the directness of Sumatran culture, or the language of Acehnese, Muslimah da'is can enhance the relevance and impact of their outreach efforts. Additionally, the rise of social media platforms such as Instagram, YouTube, and Facebook has proven to be a powerful tool in amplifying these culturally tailored messages, offering Muslimah da'wah workers a broader reach and greater interaction with their audiences.

However, the study also emphasizes the challenges Muslimah da'wah workers face, particularly in overcoming gender biases, patriarchal resistance, and cultural barriers. Despite these obstacles, successful case studies demonstrate how Muslimah da'wah workers are employing innovative strategies, particularly through digital platforms, to address contemporary issues such as women's empowerment, social justice, and gender equality within an Islamic framework. Based on these findings, the study recommends prioritizing cultural training for Muslimah da'wah workers to improve their engagement with diverse communities. Furthermore, social media should be maximized as a tool for modern, culturally sensitive outreach. Future research should aim to expand the sample size, incorporate diverse methodologies, and explore the intersection of culture, gender, and digital media in greater depth to further enhance our understanding of this evolving field.

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