

## Egalitarian *da'wah* as a *da'wah* strategy

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### Abstract

**Purpose** - This study aims to analyse *da'wah* strategies relevant to Muslim minority communities in Krajan, Kalimantan, emphasising relational equality between *da'i* and *mad'u*, a dialogical, humanistic, and non-coercive approach, as well as the utilisation of basic needs fulfilment as a contextual medium for *da'wah*.

**Method** - This study employed a qualitative method with an ethnographic approach to understand the meanings attributed by religious leaders, Muslims, and non-Muslims to *da'wah* practices, particularly the egalitarian *da'wah* strategy, *da'wah bil hāl*, and socially inclusive *da'wah*. A sociological perspective was utilised to analyse religion as a social reality related to social structures, interactions, and community dynamics (Hasni, 2023). Data were collected through in-depth interviews and participant observation with eight respondents. These respondents included Muslim community leaders, ustadz/religious figures from outside the local area who had established majlis taklim, Islamic activists in Dusun Krajan, non-Muslim religious leaders, converts to Islam, respected community elders, and members of the Muslim youth organisation (karangtaruna).

**Result** - This study indicates that the Muslim minority community in Dusun Krajan faces socio-economic limitations, limited access to religious education, and vulnerability in social relations within a predominantly non-Muslim environment, rendering conventional *da'wah* less effective. The originality of this research lies in the formulation of egalitarian *da'wah* as a contextual and adaptive strategy, emphasising relational equality between *da'i* and *mad'u*, a social-humanistic approach through the fulfilment of basic needs, and conflict management based on dialogue and empathy. The findings suggest that egalitarian *da'wah* functions not only as a medium for transmitting Islamic teachings but also as a mechanism— —for strengthening social cohesion and restoring social relations, thereby supporting the sustainability of religious life and social harmony amongst Muslim minority communities.

**Implications** – The implications of this study lie in reinforcing the perspective of *da'wah* as a contextual and relational social practice within *da'wah* studies and the sociology of religion, particularly amongst Muslim minority communities. Practically, the findings serve as a reference for *da'i* and *da'wah* institutions in designing dialogical, humanistic, and basic-needs-based *da'wah* strategies to strengthen social cohesion and interfaith harmony.

**Originality/Value** – This study presents egalitarian *da'wah* as a contextual model for Muslim minority communities, emphasising relational equality, social-humanistic approaches, and interfaith dialogue. It positions *da'wah* not merely as the transmission of religious teachings, but as a mechanism for strengthening social cohesion and restoring social relations, which is relevant for sustaining religious life and social harmony.

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**Kata kunci:**

Dakwah egaliter, strategi dakwah, minoritas muslim.

**Abstrak**

**Tujuan** - Penelitian ini bertujuan menganalisis strategi dakwah yang relevan bagi masyarakat Muslim minoritas di Krajan, Kalimantan, dengan menekankan kesetaraan relasional antara da'i dan mad'u, pendekatan dialogis, humanis, dan non-koersif, serta pemanfaatan pemenuhan kebutuhan dasar sebagai media dakwah yang kontekstual.

**Metode** - Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi untuk memahami pemaknaan para tokoh agama, umat Muslim, dan non-Muslim terhadap praktik dakwah, khususnya strategi dakwah egaliter, dakwah bil hāl, dan dakwah sosial-inklusif. Pendekatan sosiologis digunakan untuk menganalisis agama sebagai realitas sosial yang berkaitan dengan struktur, interaksi, dan dinamika masyarakat (Hasni, 2023). Data diperoleh melalui wawancara mendalam dan observasi partisipatif terhadap 8 responden. Mereka adalah tokoh masyarakat muslim, para ustadz/ tokoh agama dari luar lingkungan yang telah mendirikan majelis taklim, pejuang agama Islam di dusun Krajan, tokoh agama non Muslim, mualaf, warga yang dituakan, dan karangtaruna muslim. Hasilnya menunjukkan bahwa kegiatan keagamaan seperti pengajian rutin, momentum Ramadhan, Idul Adha, dan perayaan hari besar Islam menjadi sarana efektif dalam membangun jaringan sosial serta pemenuhan kebutuhan dasar masyarakat Muslim di Krajan, Kalimantan.

**Hasil** - Kajian ini menunjukkan bahwa masyarakat Muslim minoritas di Dusun Krajan menghadapi keterbatasan sosial ekonomi, rendahnya akses pendidikan keagamaan, serta kerentanan relasi sosial dalam lingkungan mayoritas non-Muslim, sehingga dakwah konvensional cenderung kurang efektif. Kebaruan penelitian ini terletak pada perumusan dakwah egaliter sebagai strategi dakwah yang kontekstual dan adaptif, yang menekankan kesetaraan relasional antara da'i dan mad'u, pendekatan sosial-humanis melalui pemenuhan kebutuhan dasar, serta pengelolaan konflik berbasis dialog dan empati. Temuan ini menunjukkan bahwa dakwah egaliter tidak hanya berfungsi sebagai media transmisi ajaran Islam, tetapi juga sebagai mekanisme penguatan kohesi sosial dan pemulihan relasi sosial, sehingga relevan dalam mendukung keberlanjutan kehidupan keagamaan dan harmoni sosial masyarakat Muslim minoritas.

**Implikasi** - Implikasi penelitian ini pada penguatan perspektif dakwah sebagai praktik sosial yang kontekstual dan relasional dalam studi dakwah dan sosiologi agama, khususnya pada masyarakat Muslim minoritas. Secara praktis, temuan ini menjadi rujukan bagi da'i dan lembaga dakwah dalam merancang strategi dakwah dialogis, humanis, dan berbasis pemenuhan kebutuhan dasar guna memperkuat kohesi sosial dan harmoni antarumat beragama.

**Orisinalitas/Nilai** - Penelitian ini mengungkap dakwah egaliter sebagai model dakwah kontekstual bagi masyarakat Muslim minoritas yang menekankan kesetaraan relasional, pendekatan sosial-humanis, dan dialog lintas agama. Penelitian ini memposisikan dakwah tidak hanya sebagai transmisi ajaran, tetapi sebagai mekanisme penguatan kohesi sosial dan pemulihan relasi sosial yang relevan bagi keberlanjutan kehidupan keagamaan dan harmoni sosial.

## Introduction

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The communities of Krajan, Kalimanggis, and Kaloran in Temanggung are communities where Muslims form a minority group, accounting for approximately 9% of the total population (data from the Head of Krajan hamlet). This region is characterised by low educational levels and weak socio-economic conditions, with the majority of residents falling into the lower-middle income bracket. Inadequate education also affects their ability to understand and accept Islamic teachings optimally. Furthermore, economic constraints make the Muslim minority community susceptible to social assistance programmes, which are often used as a means of religious outreach, thereby increasing their vulnerability to instrumental, aid-based religious approaches.

Ace Partadiredja, in an article by Suni, states that da'wah through verbal means has become commonplace, and those typically drawn to it are members of the middle-to-upper-income bracket, who no longer worry about their daily living needs (Suni, 2021). This differs from communities living below the poverty line, where verbal means are less effective. A number of studies indicate that the 'dakwah bil hāl' approach—through concrete actions and the fulfilment of social needs—is more effective among economically disadvantaged communities, as it addresses practical needs whilst simultaneously fostering social trust. Da'wah conducted through the fulfilment of basic needs can drive change in economic and social aspects, ultimately leading to the creation of a more prosperous society (Supena, 2021).

According to Waryono, the role of religion in addressing economic inequality is considered suboptimal in certain contexts in Indonesia (Arifuzzaki et al., 2024). This should be a serious concern for religion and requires appropriate handling; for instance, Islamic teachings regarding zakat, sadaqah, and infaq have not yet succeeded in transforming the economic status of zakat recipients (mustahiq zakat) into that of zakat payers (muzakki) (Siregar & Soemitra, 2024). Furthermore, the distribution of wealth remains concentrated among the wealthy, meaning it is not yet evenly distributed across all strata of society. The suboptimal role of religion in addressing the economic needs of society has led to a decline in the relevance of religion in daily life (Ramdhani et al., 2022). Furthermore, a humanistic and inclusive approach to da'wah has also emerged as a response to a diverse society, emphasising dialogue, tolerance, and non-coercive methods. In the context of Muslim minority communities, such da'wah strategies are considered vital for maintaining social harmony and avoiding religious conflict. Previous research by Gonibala and Suardi (2018) highlighted da'wah strategies employed by several Muslim minority organisations in Minahasa, particularly through social programmes and community assistance. Although this research revealed a da'wah approach based on social activities, the study did not explicitly discuss the concept of egalitarian da'wah as a strategy emphasising equality between the da'i and the mad'u (Gonibala & Wekke, 2018). However, these studies generally still discuss da'wah approaches in a fragmented manner. The da'wah bil hāl approach tends to focus on social action, whilst humanistic-inclusive da'wah emphasises persuasive aspects, without integrating an equal relationship between the da'i and the mad'u as the primary foundation.

Based on the above, this study aims to analyse da'wah strategies relevant to the Muslim minority community in Krajan, Kalimanggis. The focus of the study is directed towards da'wah strategies that emphasise relational equality between the da'i and the mad'u, a dialogical, humanistic, and non-coercive approach, as well as the utilisation of meeting basic needs as a contextual medium for

da'wah. This approach is seen as having the potential to strengthen the socio-religious quality of the Muslim community whilst fostering the creation of more open and harmonious social relations within a pluralistic society. Various studies indicate that da'wah within Muslim minority communities cannot rely solely on verbal da'wah approaches; rather, it must integrate the fulfilment of basic needs, social exemplarity (da'wah *bil hāl*), and socially inclusive approaches. Therefore, this study aims to address this gap by analysing egalitarian da'wah as a contextual and adaptive da'wah strategy for Muslim minority communities in marginalised areas.

## **Research Methods**

This study employs a qualitative ethnographic method (Creswell et al., 2015). This approach enables the researcher to understand how religious figures, Muslims, and even non-Muslims interpret, experience, and attribute meaning to da'wah practices, including egalitarian da'wah strategies, da'wah *bil hāl*, or socially inclusive da'wah. This research adopts a sociological approach, which involves analysing religious phenomena using sociological concepts, theories, and methods to view religion as a social reality related to societal structures, interactions, and dynamics, thereby understanding it not merely in normative terms but also within the context of social life (Hasni, 2023). Data was obtained through in-depth interviews and participatory observation of 8 respondents. They included Muslim community leaders, religious teachers/figures from outside the local area who had established religious study groups, Islamic activists in the village of Krajan, non-Muslim religious figures, converts to Islam, respected elders, and the Muslim youth organisation. The researcher visited each respondent individually for interviews and attended religious activities in the village of Krajan, Kalimanggis, for observation.

This study reveals that activities such as regular religious study sessions, the Ramadan period, the distribution of sacrificial animals during Eid al-Adha, and the celebration of major Islamic holidays are ideal moments for building a solid social network whilst also serving as a means of sharing in accordance with their basic needs. In this way, they will be more inclined to attend regular religious study sessions and motivated to carry out Allah's commands whilst avoiding His prohibitions. This demonstrates that religion can serve as a solution for their spiritual and socio-economic well-being (Rogahang & Teol, 2024). Further analysis of the collected data indicates that the presence of the Muslim community in Krajan, Kalimanggis, also fosters dynamic interactions with neighbouring groups. Despite facing challenges, such as the emergence of negative stereotypes, this community has successfully established dialogue and partnerships with non-Muslim groups. This creates opportunities for mutual understanding and helps to reduce social tensions.

## **Results and Discussion**

### *The Dakwah Approach as a Strategy for Dakwah Among Muslim Minorities.*

Dakwah among Muslim minorities plays a strategic role in ensuring that the message of Islam is received, understood, and practised in a contextual manner. This is important given the social dynamics of minorities, interactions with the non-Muslim majority, resource constraints, and social and religious challenges. Therefore, da'wah cannot be conducted solely through verbal communication, but must be contextual, inclusive, and adaptive (Pasi, 2024).

According to Umro'atin (Umro'atin, 2020), da'wah in Islam literally means "invitation" or "call" to goodness and to follow Islamic teachings for the benefit of humanity in this world and the hereafter. It encompasses the idea of conveying a message that is communicative, educational, and encourages behavioural change in accordance with religious teachings. Meanwhile, in general, egalitarianism is an ideology or principle that upholds the equality of rights and dignity of all human beings without discrimination based on socio-economic background, ethnicity, gender, or other status (Widianto, 2023). It can therefore be concluded that egalitarian da'wah is an approach to da'wah that prioritises equal rights, respect for human dignity, two-way dialogue, and the empowerment of the mad'u, both in traditional and digital contexts, so that da'wah is neither coercive nor hierarchical. This principle is rooted in egalitarian values within Islam, as reflected in the Qur'an: ' .

Based on the literature, there are three main approaches that shape da'wah strategies within Muslim minority communities:

#### *Dakwah through the media of meeting needs (dakwah bil media kebutuhan)*

The approach to da'wah through the fulfilment of needs (dakwah bil media kebutuhan) can be understood as an expression of contextual da'wah that is responsive to the socio-economic conditions of the target community (Romadon et al., 2025). According to Putri and Fadhil(2025), this approach to da'wah positions the fulfilment of basic needs—such as food, clothing, and social services—not merely as a philanthropic activity, but as a strategic means to build social relationships based on trust and to strengthen moral legitimacy between *the da'i* and *the mad'u*. Furthermore, Maslow, in the research by Amalia and Yulianingsih(2020), emphasises that basic human needs, particularly among marginalised groups, remain the top priority. For communities with low socio-economic status, meeting the most basic needs—such as food, drink, and shelter—remains a struggle( Supena, 2021).

Dakwah bil media reflects the principle of transformative da'wah, which simultaneously integrates spiritual and social welfare dimensions (Romadon et al., 2025). This approach aligns with sociological studies of religion which emphasise that religion and social activities are interrelated in the production of *social capital*, including *social trust* and collective solidarity (Sarhini et al., 2020). Social relationships built through religion-based social services can strengthen social cohesion whilst expanding the reach of religious values within the community more effectively than conventional verbal da'wah alone (Sidqiyah et al., 2025).

Thus, *da'wah through the media of need* functions not only as a strategy for religious communication but also as an instrument of social empowerment capable of bridging socio-economic gaps and strengthening social cohesion (Muhibudin et al., 2025). The needs-based approach emphasises that effective da'wah for marginalised communities must address material and spiritual needs in an integrated manner so that religious values can be internalised sustainably (Zahran & Fitriani, 2025).

#### *Dakwah through social exemplarity (dakwah bil hāl)*

The *dakwah bil hāl* approach emphasises that the behaviour and concrete actions of da'is serve as the primary medium for conveying Islamic teachings (Marasabessy, 2025). Marasabessy(2025) adds that in this approach, *da'is* do not merely convey messages verbally, but also demonstrate

exemplary conduct that can be directly observed and imitated by *the audience*. This method is rooted in the principles of moral integrity, humanistic, dialogical and non-coercive social leadership, which enables the formation of *social trust* and credibility within the community (Marasabessy, 2025). This approach is in line with the concept of *'dakwah through action'*, which emphasises consistency between words and behaviour as the primary basis for attracting attention and building social engagement within the community (Yunus, 2024).

Bandura, as cited in Hidayat(2025), asserts that individuals learn norms, values and behaviours through observation and by emulating credible and trustworthy role models. The exemplary conduct of da'i—encompassing openness, empathy, social responsibility, and consistent religious practice—serves as a behavioural model that can be emulated by *the mad'u*, thereby enabling the internalisation of Islamic values to occur naturally and sustainably (Kusuma et al., 2025). This also serves to reinforce exemplary behaviour, which in turn strengthens trust among community members and builds collective solidarity as the foundation for social integration (Blake-Hepburn et al., 2025).

Dakwah *bil hāl* not only strengthens the position of *the da'i* as a conveyor of religious messages, but also affirms the role of the da'i as an agent of social change who exemplifies how Islamic values can be realised in daily life (Rusdi & Syarifah, 2022). Thus, religious messages conveyed through social exemplarity become more relevant, credible, and impactful in shaping the character of both individuals and communities, whilst bridging the gap between Islamic teachings and the practical realities of community life (Marasabessy, 2025). This approach, if applied consistently, has the potential to enhance the effectiveness of da'wah among marginalised communities, strengthen social cohesion, and create an environment conducive to the holistic development of religious values (Romadon et al., 2025).

### *Socially inclusive da'wah*

Social-inclusive da'wah is an approach to da'wah that combines the principles of openness and respect for diversity with the practical application of Islamic values in community life. This approach emphasises the importance of mutually respectful interaction between individuals to foster an atmosphere of friendship, tolerance, and social harmony (Supeno, 2021). In other words, social-inclusive da'wah is not merely communicative but also transformational, as it seeks to influence social behaviour through examples consistent with Islamic principles.

Social da'wah focuses on the application of Islamic teachings within the context of people's daily lives, including social, economic, family, and moral aspects. This approach aims to improve the quality of life for Muslim minority communities, both spiritually and in terms of social welfare, so that they may live happily, prosperously, and with dignity (Rustandi, 2024). Thus, social da'wah emphasises the relevance of religious teachings to the real-world issues faced by society, making them more contextual and practical.

Based on the above definition, it can be concluded that da'wah with a social-inclusive approach is a da'wah strategy that emphasises openness to differences, respect for diversity, and the application of Islamic values in daily social interactions (Qolbi et al., 2025). This approach aims not only to foster friendship and tolerance but also to enhance the spiritual and social well-being of minority Muslim communities (Wasil & Tajuddin, 2021). In other words, social-inclusive da'wah

is capable of creating a harmonious, inclusive, and empowered society, where Islamic teachings are applied practically and are relevant to the social needs of the community (Qolbi et al., 2025; Riyadi, Karim, 2023; Karim et al, 2025).

JID | 66 Social-inclusive da'wah can be understood through three interrelated main focuses. *Firstly*, this approach emphasises openness and respect for diversity by prioritising mutual respect for differences in cultural background, ethnicity, and social conditions within the da'wah process. *Secondly*, social-inclusive da'wah is oriented towards the contextual application of Islamic values in social life, by linking religious teachings to social, economic, and family realities, so that the benefits of Islamic teachings can be tangibly felt by the community. *Thirdly*, this approach aims to enhance tolerance and community well-being through the cultivation of friendly relations, social harmony, and the strengthening of spiritual and social well-being, particularly for Muslim minority communities. Through this framework, da'wah functions not only as a means of conveying religious teachings but also as an instrument of constructive and sustainable social change.

These three approaches can be integrated to form a contextual, humanistic, and adaptive da'wah strategy for Muslim minority communities. This approach not only strengthens the faith and understanding of Muslim communities but also builds harmonious relationships with non-Muslim communities, enhances tolerance, and fosters the sustainability of da'wah.

*The Outcomes of Egalitarian Da'wah as a Da'wah Strategy in the Muslim Minority Communities of Krajan, Kalimanggis, Kaloran, Temanggung*

Based on field findings, da'wah practices in Krajan hamlet place greater emphasis on social relations, involvement in village activities, and setting a daily example. This pattern reflects an egalitarian and contextual approach to da'wah in strengthening the resilience of the Muslim minority community. The Muslim community of Krajan strengthens the resilience of collective da'wah by building internal solidarity and cross-actor social networks that support the sustainability of religious activities. A contextual approach to da'wah, the Islamic value of 'rahmatan lil 'alamin' (a mercy to all creation), and minority fiqh form a moderate and inclusive pattern of da'wah in responding to the social realities of a pluralistic society. This egalitarian da'wah model, based on synergy among various actors, demonstrates the effectiveness of da'wah as a unifying social force in maintaining harmony, reinforcing Islamic identity, and ensuring the sustainability of religious life within the Krajan village community.

In interviews, Ustadz Moko and Ustadz Dawam—religious figures engaged in da'wah in Krajan Village and leaders of the Muslim minority community—revealed that da'wah characterised by openness, aggressiveness, and symbolism carries the risk of social tension. Consequently, the da'wah practised involves natural social relations through active participation in village activities, community service, and assisting neighbours regardless of their religion. This practice demonstrates that social relations serve as the primary medium for da'wah, rather than merely the verbal delivery of teachings, indicating a shift from sermon-based da'wah towards da'wah based on equal social interaction. Pak Gun (the late), as the initiator of the revival of Islam in the village, emphasised that Islam is demonstrated through behaviour, not merely through talk, as a means of prioritising the maintenance of harmony. This approach reflects an egalitarian form of da'wah arising from situational awareness as a minority. Thus, da'wah is directed towards building social acceptance first before expanding religious influence.

These findings suggest that da'wah within minority communities should be conducted in a contextual, adaptive, and inclusive manner so that religious messages can be accepted without provoking social resistance, which aligns with previous studies on contextual da'wah within minority communities. In Krajan Village, egalitarian da'wah effectively builds da'wah resilience, enabling the Muslim community to endure, adapt, and develop peacefully. This strategy facilitates harmonious interaction with the non-Muslim majority group. This approach to da'wah emphasises a balance between spiritual strengthening and social openness. Thus, egalitarian da'wah becomes a vital instrument in maintaining the existence and cohesion of the Muslim minority community.

The condition of being a minority group with socio-economic limitations reinforces the relevance of egalitarian da'wah, as this approach is more adaptable to the practical needs of the community than a doctrinal approach. The majority of Muslims fall into the lower-middle socio-economic category with relatively low levels of formal education. These conditions shape a life orientation that focuses more on meeting basic needs than on reinforcing formal religious discourse. Therefore, these findings indicate that egalitarian da'wah in Krajan is not merely a social activity, but an integration of equal relationships, interfaith social engagement, and the fulfilment of practical needs as a unified da'wah strategy.

This study demonstrates that egalitarian da'wah in Krajan Village is carried out through the synergy of complementary actors, including religious figures, the internal Muslim community, the village government, non-Muslim community leaders, and external Islamic organisations. This synergy builds a social network that functions as a pillar of da'wah resilience. This network enables the Muslim minority community to survive, adapt, and develop da'wah peacefully amidst a non-Muslim majority. The involvement of various actors ensures that da'wah is not merely individual in nature, but becomes a contextual and inclusive collective effort. Thus, collaboration among actors forms the primary foundation of the egalitarian da'wah strategy (Tualeka, 2025).

Religious figures act as moral agents and social mediators in Krajan Hamlet. The da'wah leadership they exercise is participatory, non-hierarchical, and responsive to the psychological conditions of the Muslim community. Religious figures emphasise that da'wah must serve as a stabilising force that maintains social stability, rather than provoking tension within society. This role aligns with the principle of 'da'wah bil hikmah' as commanded in Surah an-Nahl [16]:125. Furthermore, the study by Rusdi and Syarifah (2022) affirms that da'wah in pluralistic societies should function as guardians of social harmony, not merely as conveyors of doctrine.

The internal Muslim community builds *bonding social capital* through strong solidarity in Krajan Hamlet. This is evident from practices of internal solidarity such as regular religious study sessions and the limited celebration of major Islamic holidays. These activities strengthen trust and collective identity among community members, which are the key characteristics of bonding social capital. The solidarity that has been forged serves as both a psychological bulwark and a source of collective strength for the community. This aligns with the findings of Sarbini et al. ((2020)), who emphasise that internal cohesion is the primary foundation of the resilience of religious minority communities. Thus, internal solidarity becomes a crucial pillar in maintaining the sustainability of da'wah within Muslim minority communities.

Muslim community leaders, together with village authorities and non-Muslim community leaders, build *bridging social capital* through active engagement in interfaith community life, such

as conflict resolution through dialogue and consultation. These interactions demonstrate the existence of a bridge of trust between Muslim and non-Muslim groups, which is the defining characteristic of bridging social capital. They address potential conflicts, such as symbolic harassment of mosques and plans to erect religious symbols in public spaces, through dialogue and consultation. This approach demonstrates that egalitarian da'wah is not exclusive but capable of building bridges of trust across faiths. This is in line with the views expressed by Sidqiyah et al. ((2025)), who emphasise the vital role of social bridges in strengthening the cohesion of a pluralistic society. Thus, interfaith collaboration becomes a key element in an inclusive and resilient da'wah strategy.

Islamic organisations from outside the village strengthen *linking social capital* through their support for minority Muslim communities. These relationships demonstrate a vertical connection between local communities and external actors with greater resources, which is a key characteristic of linking social capital. These organisations operate without a rigid ideological agenda and adapt to the local context. Their presence shows that external support can expand da'wah networks whilst strengthening community capacity. This aligns with the findings of Muhibudin(2025), who asserts that effective da'wah in marginalised communities is collaborative and sensitive to local wisdom. Thus, support from external organisations becomes a strategic element in building adaptive and inclusive da'wah resilience (Riyadi et al, 2024).

This study found that egalitarian da'wah in Krajan Hamlet integrates three main approaches: da'wah bil media kebutuhan (da'wah through addressing needs), da'wah bil hāl (da'wah through personal example), and social-inclusive da'wah, which are implemented simultaneously in daily social practice. Meeting needs serves as the entry point for interaction, exemplary behaviour strengthens trust, and the inclusive approach maintains the sustainability of cross-group relationships. This integration enables da'wah messages to be applied contextually, relevant to community conditions, and remain inclusive of social differences. These findings indicate that da'wah strategies are not merely theoretical but are realised through concrete actions that adapt to the community's needs. Thus, the resilience of da'wah stems from a combination of flexibility, social awareness, and community solidarity (Alfiyatul et al., 2025).

*Firstly*, 'dakwah bil media kebutuhan' (da'wah through meeting needs) serves as the primary entry point for da'wah in Krajan Hamlet. This strategy emphasises the fulfilment of the basic needs of the community, both Muslim and non-Muslim, as a means of building social trust. Residents stated that tangible assistance and social concern are more readily accepted than religious sermons. This approach strengthens the moral legitimacy of da'wah and is widely accepted by marginalised communities. This aligns with the findings of Romadon(2025), who emphasised that meeting basic needs is an effective strategy in building the resilience of da'wah.

*Secondly*, dakwah bil hāl strengthens the credibility of da'wah figures in Krajan Hamlet. The exemplary conduct of these figures—in being open, empathetic, and socially responsible—serves as an effective means for the internalisation of Islamic values. This approach enhances the community's trust in da'wah figures whilst simultaneously shaping the character of community members. Residents respond positively to this exemplary conduct as it can be emulated in daily life. This finding aligns with Emlita et al. ((2024)), who emphasise that the social exemplarity of da'i plays a significant role in building community trust and character.

*Thirdly*, social-inclusive da'wah enables Islam to be present as a down-to-earth and solution-oriented moral value in Krajan Hamlet. This approach emphasises openness to diversity and the contextual application of Islamic teachings in social life (Emlita et al., 2024) . This approach is evident in the involvement of the Muslim community in social activities alongside non-Muslim residents, such as community service and village meetings, which demonstrate openness to diversity whilst fostering interfaith trust.

The integration of these three approaches strengthens the practice of egalitarian da'wah in an adaptive and humanistic manner. This strategy supports the sustainability of da'wah whilst affirming the Islamic principles of *'rahmatan lil 'alamin'* and *'fiqh al-aqalliyya'*. This aligns with research emphasising the relevance of contextual da'wah within pluralistic communities (Qolbi et al., 2025) .

### *The Impact of Egalitarian Da'wah as a Da'wah Strategy in Muslim Minority Communities*

Field findings indicate a strengthening of the congregation's spiritual resilience, evident in the consistency of worship practices and the stability of religious attitudes in daily life. A da'wah approach emphasising social equality, exemplary behaviour, and non-confrontational dialogue fosters an improvement in the quality of faith and the congregation's awareness in consistently practising Islamic sharia within a predominantly non-Muslim environment. Field findings from interviews indicate that Muslim communities continue to perform obligatory worship and uphold social ethics without fear or a sense of inferiority, as da'wah is not positioned as an exclusive symbolic expression, but rather as a down-to-earth moral practice. This situation reflects the formation of spiritual resilience as part of the resilience of da'wah, namely the community's ability to adaptively maintain the quality of faith in challenging social situations. This finding aligns with Rozak (2025), who states that egalitarian da'wah plays a role in strengthening the internalisation of Islamic values and spiritual stability within minority Muslim communities (Rozak, 2025) .

Egalitarian da'wah in Krajan Hamlet has also had a significant impact on strengthening social resilience through the fostering of internal solidarity and collective trust amongst community members. This inclusive and non-hierarchical approach to da'wah builds a sense of togetherness, strengthens social support, and enhances the congregation's sustained participation in religious and social activities. Interview data indicates that intensive social interaction among congregants creates a sense of security and reinforces collective identity as a Muslim minority community. This process fosters *social bonding* and *cohesion*—internal social ties that serve as the primary social capital for the community's sustainability amidst structural limitations (Setiawan & Handayani, 2025) . These findings reinforce the research results of Muhtadi(2025) , which affirm that egalitarian da'wah functions as an instrument for strengthening internal solidarity and social trust within marginalised religious communities.

Egalitarian da'wah in Krajan Hamlet also has a significant impact on the patterns of social relations among non-Muslim communities. A non-dominant, dialogue-based approach to da'wah, free from coercion, fosters more open and inclusive social interactions in everyday community life. These conditions indicate the formation of *bridging social cohesion*—cross-group social ties that foster mutual understanding, trust, and interfaith cooperation within a pluralistic society (Mukzizatin, 2024) . Field findings from interviews reveal that non-Muslim communities do not

perceive the presence of Muslims as a social threat, but rather as partners in village social life. This process encourages non-Muslim communities to understand Islam in a peaceful and rational manner and to participate actively in constructive interfaith dialogue. Thus, egalitarian da'wah successfully creates a harmonious space for social interaction without erasing or negating the religious identity of the Muslim minority community.

Furthermore, egalitarian da'wah functions as a relevant instrument of social empowerment within the context of pluralistic and marginalised societies. The integration of spiritual strengthening and the strengthening of social relations through egalitarian da'wah strategies contributes to reducing the potential for conflict, strengthening social cohesion, and providing a safe space for the religious practices of the Muslim minority community (Muhtadi et al., 2025). Local figures, such as the late Mr Gunawan and Mr Ari, implement da'wah through a socio-cultural approach, exemplary behaviour, and cross-community dialogue in everyday community life. This approach builds community resilience across three main dimensions—spiritual, social, and cultural—without provoking resistance from the majority group (Kusuma et al., 2025). This is corroborated by Mr Yasmo, a respected elder within the Muslim minority in Krajan hamlet.

The spiritual dimension refers to the spiritual resilience of the Muslim minority community, reflected in their ability to maintain the quality of their faith and religious practices in an adaptive manner amidst a predominantly non-Muslim environment. This resilience aligns with the concept of resilience, which emphasises the capacity of individuals and communities to continue functioning meaningfully through adaptation and religious interpretation in challenging social situations (Auliaunissa et al., 2025). The principle of egalitarian da'wah is rooted in the Qur'anic teachings on equality and the wise approach to da'wah, as affirmed in Surah al-Hujurat [49]:13 and Surah an-Nahl [16]:125. The fiqh perspective on minorities also provides normative legitimacy for the flexibility of religious practices based on the public interest within a pluralistic society. Previous research indicates that spiritual resilience within Muslim minority communities is formed through reflection on faith, social adaptation, and the strengthening of community solidarity (Muhibudin et al., 2025).

Spiritual resilience within the Muslim minority community in Krajan Hamlet is reflected in the maintenance of spiritual resilience through the continuous and contextual practice of worship and religious activities. Findings from interviews with Ustadz Moko and Ustadz Dawam indicate that regular majelis taklim sessions serve as a means of strengthening faith, religious education, and the consolidation of the congregation. The congregation consistently performs prayers, observes the Ramadan fast, and holds group religious study sessions in accordance with local social conditions. Furthermore, the distribution of sacrificial animals during Eid al-Adha and the distribution of basic foodstuffs during Ramadan constitute forms of 'dakwah bil hāl' that reinforce the meaning of worship and social concern across communities. These findings indicate that egalitarian da'wah not only sustains religious practices but also strengthens the quality of faith and moral character as indicators of the resilience of da'wah.

In the social dimension, the Muslim minority community in Krajan Hamlet builds harmonious relations with the majority through open communication, social cooperation, and interfaith dialogue. Muslim residents actively participate in village activities, such as community service to clean roads and irrigation channels, traditional celebrations, and other community events involving

both Muslim and non-Muslim residents in rotation. What the Muslim residents do is create *bonding, bridging, and linking social capital* that strengthens internal cohesion whilst building trust across groups (Sarhini et al., 2020). Internal solidarity is evident in the routine management of religious study groups, the distribution of sacrificial animals during Eid al-Adha, and social activities carried out collectively. An egalitarian approach emphasising inclusivity and collaboration enables the minority community to avoid isolation, maintain their religious identity, and contribute constructively to village social life.

In the cultural dimension, the Muslim minority community in Krajan Hamlet has successfully integrated Islamic teachings with local cultural practices through local language, traditions, and symbols. This approach aligns with the theory of religious inculturation, which emphasises dialogue and adaptation between religious teachings and local traditions to minimise social friction and enhance cultural relevance (Supriadin & Pababari, 2024). This cultural resilience enables the minority community to preserve the integrity of Islamic teachings whilst acting as guardians of social harmony. The practice of egalitarian da'wah, which utilises local languages, social study circles, and traditional rituals—such as the distribution of sacrificial animals during Eid al-Adha and Ramadan food parcels—affirms that Islam can be grounded, contextual, and socially and culturally accepted. Thus, egalitarian da'wah in Krajan Hamlet not only preserves religious values but also fosters an inclusive space for interaction, where minority religious practices coexist harmoniously with local norms and traditions.

These findings indicate that egalitarian da'wah in Krajan Hamlet impacts not only spiritual aspects but also shapes a community resilience system that integrates spiritual, social, and cultural dimensions, offering a conceptual contribution to studies of da'wah within Muslim minority communities.

## **Conclusion**

This study concludes that the Muslim minority community in Krajan Hamlet faces socio-economic constraints, limited access to religious education, and social vulnerability amidst the dominance of the non-Muslim majority, rendering conventional da'wah less effective. This study affirms that egalitarian da'wah serves as a contextual and humanistic da'wah strategy for minority communities, implemented through relational equality between *the da'i* and *the mad'u*, the fulfilment of basic needs, and conflict management based on dialogue and empathy. These findings indicate that egalitarian da'wah constitutes a distinct model from da'wah bil ḥāl and humanistic da'wah, as it does not merely emphasise social action or persuasive approaches, but integrates equal relationships, the fulfilment of basic needs, and interfaith dialogue within a single framework of contextual da'wah. Thus, egalitarian da'wah has proven to be an adaptive, practical, and relevant da'wah strategy in maintaining the sustainability of religious life and social harmony within pluralistic and marginalised communities.

Based on these findings, the study recommends that da'wah figures and Islamic institutions develop an egalitarian approach by emphasising equality, exemplary conduct, and inter-community dialogue as the foundation of social interaction. The study also suggests that da'wah programmes in minority areas integrate socio-economic, educational, and local cultural aspects so that religious messages can be received in a contextual and down-to-earth manner. Furthermore,

the study recommends that village governments and community organisations support inclusive da'wah activities to build *bridging and linking social capital*, thereby ensuring social harmony among people of different faiths.

JID | 72 Nevertheless, this study has limitations. As it is a single-case study, caution is required when generalising the findings to other minority communities. The study places greater emphasis on the perspectives of local leaders and congregants, whilst the views of the majority community are only partially covered. Furthermore, as the study is qualitative, quantitative measurement of the effectiveness of egalitarian da'wah in building social and spiritual resilience has not yet been undertaken. Consequently, follow-up research could conduct comparative studies across minority communities and incorporate quantitative methods to strengthen the validity of the findings.

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