

Indigenous multicultural *da'wah* in the interfaith Kupatan tradition: An epistemological study

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Abstract

Purpose - The purpose of this study is to examine the concept of epistemic integration of indigenous multicultural *da'wah* and how the tradition of interfaith kupatan serves as a dialectical tool between Islamic ideals and local culture in a multicultural society. This study is based on indigenous Islamic thought, which connects the study of *da'wah* and multiculturalism with Javanese philosophy and local wisdom practices.

Method - The study was carried out using a qualitative philosophical approach, which is based on epistemological perspective through the examination of rituals, symbols, and social relations among different religions. The information was collected by observing rituals, symbols, and social relations among individuals from different religions, and later analyzed to determine their significance.

Result - The results indicated that the interfaith kupatan tradition reflects the internalization of Islamic principles of *rahmatan li al-'ālamīn* (mercy for all creation) via social practices that promote tolerance, *ukhuwah insāniyah* (human brotherhood), and social cohesion. From an epistemological perspective, this tradition establishes an adaptive-dialectical-reformative framework for indigenous multicultural *da'wah*. It combines three sources of understanding: *bayānī* (religious texts), *burhānī* (empirical socio-cultural realities), and *'irfānī* (empathy, feelings, and spiritual awareness) reasoning, drawing from religious texts and diverse experiences. This approach is proven by achieving harmony, justice, and *maqāṣid al-sharī'ah* (shared social well-being).

Implication - This study confirms the relevance of a qualitative-contextual approach based on field studies in examining multicultural *da'wah* based on local traditions. These findings imply the need for a dialectical *da'wah* study methodology oriented towards indigenous knowledge in multicultural societies.

Originality/Value - This study's novelty is in proposing a clear and practical model of indigenous multicultural *da'wah* derived directly from field findings in the interfaith kupatan tradition. This research presents a practical model for integrating Islamic teachings, local culture, and interfaith interaction in daily practice, in contrast to previous studies that are purely theoretical.

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Kata kunci:

Dakwah multikultural berbasis masyarakat adat, dialog antaragama, epistemologi dakwah, kearifan lokal.

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Abstrak

Tujuan - Tujuan penelitian ini adalah untuk mengkaji konsep integrasi epistemologis dakwah multikultural asli serta bagaimana tradisi kupatan antaragama berfungsi sebagai alat dialektis antara cita-cita Islam dan budaya lokal dalam masyarakat multikultural. Penelitian ini didasarkan pada pemikiran Islam asli, yang menghubungkan kajian dakwah dan multikulturalisme dengan filsafat Jawa serta praktik-praktik kearifan lokal.

Metode - Penelitian ini dilakukan dengan menggunakan pendekatan filosofis kualitatif, yang didasarkan pada perspektif epistemologis melalui pengkajian ritual, simbol, dan hubungan sosial di antara berbagai agama. Informasi dikumpulkan melalui pengamatan terhadap ritual, simbol, dan hubungan sosial di antara individu dari berbagai agama, kemudian dianalisis untuk menentukan signifikansinya.

Hasil - Hasil menunjukkan bahwa tradisi kupatan antaragama mencerminkan internalisasi prinsip-prinsip Islam rahmatan li al-'ālamīn (rahmat bagi seluruh alam) melalui praktik-praktik sosial yang mempromosikan toleransi, ukhuwah insaniyah (persaudaraan manusia), dan kohesi sosial. Dari perspektif epistemologis, tradisi ini menetapkan kerangka kerja adaptif-dialektis-reformatif untuk dakwah multikultural asli. Tradisi ini menggabungkan tiga sumber pemahaman: bayānī (teks-teks agama), burhānī (kenyataan sosio-budaya empiris), dan 'irfānī (empati, perasaan, dan kesadaran spiritual), yang bersumber dari teks-teks agama dan pengalaman yang beragam. Pendekatan ini terbukti berhasil dalam mewujudkan harmoni, keadilan, dan maqāṣid al-sharī'ah (kesejahteraan sosial bersama).

Implikasi – Studi ini menegaskan relevansi pendekatan kualitatif-kontekstual berdasarkan studi lapangan dalam mengkaji dakwah multikultural yang berlandaskan tradisi lokal. Temuan ini mengimplikasikan perlunya metodologi studi dakwah dialektis yang berorientasi pada pengetahuan lokal dalam masyarakat multikultural.

Keaslian/Nilai - Keunikan studi ini terletak pada usulan model dakwah multikultural berbasis lokal yang jelas dan praktis, yang langsung dihasilkan dari temuan lapangan dalam tradisi kupatan antaragama. Penelitian ini menyajikan model praktis untuk mengintegrasikan ajaran Islam, budaya lokal, dan interaksi antaragama dalam praktik sehari-hari, berbeda dengan studi sebelumnya yang murni teoretis.

Introduction

Kupatan is more than just a Muslim tradition observed after Eid al-Fitr for the Javanese people. It has become a way for them to express their faith within their regional culture (Sriyana & Suprapti, 2024). The rituals involve God, nature, and ancestors. Through the *Kupatan* rite, the Javanese hope to receive blessings of goodness, prosperity, good fortune, and safety (Nisa, 2025; Sriyana & Suprapti, 2024). In a sociocultural context, the *Kupatan* tradition serves as a bridge for harmony, camaraderie, and friendship among people from different backgrounds (Muhyiddin et al., 2023; Sutaman et al., 2023).

An example of a tradition that unifying the community so that it is more cohesive is the Interfaith *Kupatan* tradition, conducted annually by the Thekelan Village in Semarang Regency. The tradition of *Kupatan* is still practiced in the village of Thekelan. *Kupatan* is served on a plate with seven different kinds of side dishes, similar to the arrangement of the *slametan* ceremony. Geertz argues that "*Kupatan is a minor Slametan rite, celebrated on the seventh day of the month of Shawwal.*" (Geertz, 1973). However, the fact is that the celebration of *Kupatan* varies from one place to another; some are held on the seventh day of Shawwal, while others are held on the eighth day, and as a treat for the visitors, it is also held on the first day of Shawwal (Fadli, 2022; Muyassaroh et al., 2025; Nisa, 2025; Safitri & Novia, 2023).

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The *kupatan* tradition is celebrated in the village of Thekelan on the eighth day of Shawwal. The *kupatan* ritual takes place within the mosque courtyard of this village. Uniquely, the *kupatan* or "*bodo kupat*" tradition in this village is not only practiced by Muslims, but by all members of the community, regardless of their religious background. They come together to perform the *kupatan* ritual without disputing their religious differences (Jumali, 2025). On the first day of Eid al-Fitr, this interfaith activity had its start with the custom of people of different religions shaking hands and mingling. Then, at the height of Syawalan week, a *kupatan*, also known as a "*bodo kupat*", was held. This event included a *slametan* rite, but instead of being led by a "*modin*" or Islamic religious leader as is customary, it was led by leaders of the village's many religions and beliefs (Supriyo, 2025).

The uniqueness of this interfaith *kupatan* tradition is just one of many types of indigenous local traditions. This diversity of religious traditions is inseparable from the large population of Indonesia, which exceeds 284 million people divided into 1,300 ethnic groups and 724 languages with different religious and belief backgrounds (Purbowati et al., 2024). The Interfaith *Kupatan* Tradition Globalisation connection explicitly illustrates this positive relationship among Islam, Hinduism, Buddhism, and Christianity as well as the connection of local wisdom to local cultural values. This tradition demonstrates that local indigenous wisdom can be used together with the spirit of religion without one being opposed to the other (Pratama et al., 2023; Putri et al., 2024).

Indonesian multiculturalism is increasingly diverse due to the fusion of religion with Indonesian Culture (Root, 2009). Islamic Scholars and traditional leaders are deeply involved in facilitating intercultural dialogue in both religion and culture that is essential in forming long-lasting unity and harmony. Cultural diversity promotes cultural unity; hence cultural diversity does not separate but brings people together (Fadli, 2022). Tolerance, cooperation, and teamwork are the ideals of Indonesia's multiculturalism and its indigenous cultures. The expression of this ideal is found in the National motto of *Bhineka Tunggal Ika* or Unity in Diversity (Fadli, 2022; Muhyiddin et al., 2023; Naim & Qomar, 2021).

The *kupatan* tradition has undergone extensive research through many academic paradigms. Amin's study of *living hadith* in the context of local cultures has been an important source for his research within a *theological paradigm*, whereby regional traditions such as *kupatan* are believed to provide blessings. This belief has led to the community continuing to practice *kupatan* for many years. The connection between the hadith writings, actual social contexts, and the community has been established by local religious leaders (*kiai*) and is incorporated into the series of *slametan* rituals (Amin, 2017).

The religious leaders (*kiai*) and forebears of the past deliberately integrated Islamic principles with local practices in an attempt to develop an Islamic character in society. According to Ningsih, who examined the *kupatan* tradition using *the paradigm of ethics, morals, and character through the study of Islamic character*, character can be produced within a society through traditions, customs, and cultural activities. According to her, the Islamic ethos of a community that values charitable giving and social interaction is embodied in the *kupatan* tradition (Ningsih, 2020). Rohman, Rahma, and Wirdah assert that forming the practice of socializing and almsgiving can foster respect for one another, improve family ties, and open doors for communication between people and organizations. Consequently, the sharing and socializing spirit of the *Kupatan* tradition helps to create a community that is supportive and pleasant (K. Rohman et al., 2021).

Research done by Fadli shows that the *kupatan* tradition is represented in many regions of Indonesia, as an authentic form of respect towards multiculturalism and respect for ethnic and religious variety in Indonesia and beyond. The *kupatan* tradition teaches individuals to see diversity as a positive asset instead of something that will lead to division. As a result, the *kupatan* tradition serves as a vehicle for teaching social interaction to children with special emphasis placed on empathy, compassion, and cooperation (Fadli, 2022). The *kupatan* tradition can also be seen as embodying Islamic traditional values, as Justin Abdillah and Ali Mujiasih indicate through their examination of the *kupatan* tradition through *the traditionalist Islamic paradigm* (Abdillah & Mujiasih, 2023). It can be seen that the *kupatan* tradition reflects several aspects of the Islamic tradition (morality and ethics) and promotes unity, forgiveness, understanding, and acceptance in solidarity. (Abdillah & Mujiasih, 2023).

As a result, Septian contends that the *kupatan* tradition is much more than a mere tradition, but rather it serves as a means of showing the strong level of fraternity and peace that exists among members of a community. A person who shares in this diverse *kupatan* tradition does so without prejudice or distrust of their fellow community member, regardless of their particular faith. *Kupatan* is also a social bond between members of the community that provides the basis for developing peaceful and inclusive societies (Septian, 2023).

Then, as part of a local tradition that is deeply rooted in society, the *kupatan* tradition can certainly play a role in shaping the epistemology of knowledge, just like other traditions. Consider Hidayat, who offers Islamic psychology and counseling services by presenting the ceremonial tradition of *samman* as the internalization of Sufi values. (Hidayat, 2007).

Wikandaru, Cathrin, Satria, and Rianita conducted a *critical analysis of Javanese epistemology*. They sought to formulate Javanese epistemology as a foundational framework for the development of knowledge in Indonesia. Their study indicates, *first*, that knowledge is understood as "*kawruh*" within Javanese society; *second*, that knowledge is not necessarily

confined to the cognitive dimension; and *third*, that the specific criterion of truth is harmony, or "*pener*" (Wikandaru et al., 2020). Javanese people believe that "*rasa*" (taste) can lead humans to the highest knowledge (Sugiharto, 2008; Wikandaru et al., 2020), which is also supported by Kresna in his study of "*rasa*" (taste) as the foundation of Javanese psychological epistemology (Kresna, 2023). Although objective knowledge exists, each individual's understanding of reality differs. Javanese people consider the validity or truth of a statement/action to be rooted in its alignment with the principles of rational-empirical truth and the existing order, following the proverb "*bener tur pener*" (Kresna, 2023; Sugiharto, 2008; Wikandaru et al., 2020).

Beside the internalization of Sufism, counselling, and psychology, there is also the study of local traditions as a means of internalizing the values of social-multicultural monotheism. Riyadi, thru a local wisdom approach, found that the *nyadran* tradition becomes an expression of social piety thru the practice of mutual cooperation, solidarity, and togetherness. *Nyadran* can be a medium for accommodation and a means of fostering harmony among people, especially in a diverse and multicultural society (Riyadi, 2021; Riyadi et al, 2024).

Building on Riyadi's research, Muhyiddin, Musahadi & Sulthon present the *nyadran* tradition as an internalization of the values of Islam *rahmatan lil'alam* and multiculturalism for Islamic missionary activities in the archipelago. Thru a multicultural philosophy approach, Muhyiddin, Musahadi & Sulthon found a new method of da'wah based on the dialectic of Islam and local cultural traditions that are characteristic of the archipelago (Muhyiddin et al., 2023).

This finding is further supported by Abdillah & Mujasih's research on the *kupatan* tradition in community religious practices, followed by Rohman, Rahma & Wirdah's research on the values of harmony in the *kupatan* tradition, and Lamiah, Masrukhi & Gunawan's research on local wisdom values in the *kupatan* tradition. All of these studies found that the *kupatan* tradition can serve as a new model, method, and strategy in Islamic da'wah and education, as well as an effort to preserve local wisdom and actualize the goals of a multicultural Indonesia in building a harmonious society, nation, and state ('Abdillah & Mujasih, 2023; Lamiah et al., 2025; K. Rohman et al., 2021; Riyadi & Karim, 2023).

Thus, local traditions, whether it be the *nyadran* tradition, the *samman* tradition, the *slametan* tradition, such as the *kupatan* tradition, and other Javanese local traditions, as mentioned above, are indigenous traditions that explore theological, ethical, moral, Sufistic, noble values of local wisdom, psychological, counselling, da'wah, philosophical, and multiculturalism themes. However, from an academic perspective, the interfaith *kupatan* tradition has not yet been extensively studied within the framework of indigenous multicultural da'wah epistemology. Unlike Javanese traditions in general, which have been widely studied within an epistemological framework, the *kupatan* tradition has been studied more from a theological paradigm thru the study of living *hadiths* (Amin, 2017), an ethical, moral, and character paradigm thru the study of Islamic character (Fadli, 2022; Ningsih, 2020), a paradigm of Islamic traditionalism ('Abdillah & Mujasih, 2023; Septian, 2023) and a social paradigm thru the study of social education, harmony, and local wisdom (Lamiah et al., 2025; K. Rohman et al., 2021). In fact, the *kupatan* tradition contains many Javanese philosophical values that are relevant to serve as an epistemological foundation for indigenous multicultural da'wah. However, according to researchers, research approaching the *kupatan* tradition, especially

"*interfaith kupatan traditions*," from the perspective of indigenous multicultural da'wah epistemology is still very rare.

JID | 82 The research gap lies in the limited exploration of interfaith *kupatan* traditions and their relevance to the study of da'wah based on indigenous Islamic multiculturalism. Several aspects of this interfaith *kupatan* tradition, such as ritual-spiritual practices, social cohesion, harmonization, cultural and religious pluralism, and multicultural interaction, have significant potential for further study as an indigenous multicultural da'wah approach. Therefore, this research aims to bridge the gap between da'wah studies, indigenous Islamic thought, multiculturalism, and research on local wisdom. Not only that, this research also aims to contribute to the development of da'wah science based on indigenous Islamic multiculturalism, which is done by identifying and explaining its epistemological basis. This research is based on Indigenous Islamic reasoning, which connects the study of da'wah, multiculturalism, with the philosophy and practice of Javanese local wisdom represented by the interfaith *kupatan* tradition in the Thekelan village community, Semarang Regency.

Within this framework, the interfaith *kupatan* tradition is not only a tradition of spiritual and cultural value, but also a source of philosophical and practical knowledge that can enrich scholarship and cross-cultural da'wah practices. This *kupatan* tradition serves as a foundation for developing an indigenous multicultural da'wah model that aligns with the spiritual and cultural identity of Javanese society.

Research Methods

This research was conducted by going directly to the field, specifically in the village of Thekelan, Semarang district, for 1 month and 10 days, starting from March 1, 2025, to April 10, 2025. Therefore, the researcher classified this type of research as field research (Skogley & Sawyer, 2015). The researcher was not only a passive observer in the field, but also an active interpreter involved in the knowledge construction process (Muhyiddin, 2023b). The researcher often acted as an "insider" (*emic*) observing from within, or as an "outsider" (*etic*) observing from outside. However, whether *emic* or *etic*, researchers are always required to act as "storytellers" who facilitate participants' narratives and give meaning to the data, assuming that there is meaning in every human behavior that cannot be quantified (Chowdhury & Shil, 2021; Managheb & Mehrabi, 2013). Therefore, research based on inductive thinking, which is based on objective participatory observation of social phenomena, is needed. This approach is known as the *qualitative-philosophical approach* (Ellis et al., 2008; Nurmallasari & Erdiantoro, 2020).

The data sources in this study consist of primary and secondary sources. The primary data in this study is information obtained from the Village Head, traditional and cultural figures, religious figures, and residents of Thekelan hamlet in Semarang district. Secondary data will be explored from data sourced from literature and related documents to supplement the data obtained from primary sources. These data will be collected thru observation, interviews, and documentation techniques. After that, the collected data will be analyzed using a philosophical approach with epistemological analysis techniques to capture the phenomena present in Thekelan hamlet, Semarang district, particularly in the interfaith *Kupatan* tradition.

As for the data analysis steps in this study, first, the researcher used a qualitative-philosophical approach to observe, analyze, and interpret the phenomenon of the interfaith *kupatan* tradition, grounded in indigenous Islamic reasoning. Then, the researcher connected this local tradition with studies of da'wah and multiculturalism, resulting in a new concept for the development of da'wah. After the new concept for da'wah development is produced, the researcher will then analyze this concept using knowledge source analysis, knowledge method analysis, knowledge truth or validity criteria analysis, and knowledge characteristics and objectives analysis (Iqbal, 2013; Muhyiddin, 2023c, 2023b; Yaldi et al., 2024). All these steps in epistemological analysis are carried out to obtain a format for indigenous multicultural da'wah epistemology.

Results and Discussion

Reading Indigenous Islam

Discussing indigenous Islam cannot be separated from two of Gus Dur's writings titled "*Is it wrong to indigenize?*" and "*Indigenization of Islam.*" The first writing was a column in the July 16, 1983 edition of Tempo magazine. Meanwhile, the second writing was an anthology in the book titled "*Indonesian Islam Looks to the Future*" published by P3M in August 1989. (Abdullah, 2015; Rahmat et al., 2003).

The idea of indigenous Islam in both of Gus Dur's writings is intended as an explanation of the relationship between religion and culture. For Gus Dur, the overlap between religion, particularly Islam, and culture will occur continuously as a process that will enrich life and make it not barren (Fitriah, 2013). Islam and culture have their own independence, but at the same time, their domains overlap, just as the relationship between philosophy and science does. One cannot philosophize without science, but it also cannot be said that science is philosophy. Both are different, yet there is also overlap (Abdullah, 2015; Fitriah, 2013; Iswahyudi, 2016; Muzayyin et al., 2021; Rahmat et al., 2003).

Indigenous Islam is a bridge connecting the Islamic religion and the local culture where Islam was introduced. Islam and local culture are not mutually contradictory or mutually exclusive, but rather are manifested in an acculturated pattern of religious reasoning, and even, to borrow the language of Karl Marx and Hegel, slowly dialectically interact with local culture (Farihah, 2015; Fitriah, 2013; Rahmat et al., 2003; Suyahmo, 2020). At this point, indigenous Islam was intended to provide diverse opportunities for interpreting Islamic practices in each different region (Abdullah, 2015).

In principle, diverse interpretations of Islamic practices in each region do not only occur in Indonesia. When Islam began to spread and leave the Arabian Peninsula, it did not impose Arab culture in practice, but rather acculturated with local regions, so that these regions had their own civilizations when Islam arrived (Abdullah, 2015; Rosenthal, 1992). This means that the intellectual interaction between Islam and local cultures gave rise to a more insightful and enriching Islamic heritage, such as literary, artistic, scientific, philosophical, medical, and even cultural and traditional treasures (Rofiqoh et al., 2021). Therefore, it is not an exaggeration for Bernard Lewis to call Islam a "gateway" religion for the birth of modern civilization (Abdullah, 2015; Khalil, 2015; Qadir, 1993), or in the words of Naṣr Ḥāmid Abū Zaid, it is called *muntijan li al-ṣaqāfah* (the producer of civilization) (Abū Zaid, 2014; Muhyiddin, 2023b; Muhyiddin et al., 2023).

This historical fact serves as the foundation for the evolution of the theory and knowledge that the existence of local Islam is essentially a continuation of the historical process of Islam's entry into new areas outside the Arabian Peninsula, especially in Indonesia, over a considerable period of time (Farida, 2015; Rahmat et al., 2003). Islam emerged and developed thru a long and complex process. The Islam of Indonesian society is not only the result of a textual understanding of the Quran and Hadith, but is also formed thru interaction and dialectics with local culture, the history of colonialism, and the social dynamics of society (Lestari, 2019; Muhyiddin, 2023b; Muhyiddin et al., 2023).

In this context, indigenous Islam serves as a methodology for integrating Islam into the Nusantara culture. This is due to the fact that indigenous Islam is a process that alleviates tension between Islamic teachings and local culture. Islam, as a religion with laws, contains a set of rules, while culture is a human creation that is constantly changing (Muhyiddin et al., 2023; Sholihah et al., 2025). Tension often arises between rules that require certainty and creations that require change, which in turn can lead to contradictions and trigger tension between religion and culture (Ahmad, 2018; Muhyiddin et al., 2023; Setiawan & Stevanus, 2023). This is like the saying of Gus Dur (Muzayyin et al., 2021):

“Religion (Islam) and culture have their own independence, but they both have overlapping areas. This can be compared to the independence between philosophy and science. One cannot philosophize without science, but it cannot be said that science is philosophy. There is overlap and also differences between the two.”

Gus Dur's view above shows that indigenous Islam contains a number of significant understandings. *First*, indigenous Islam is part of the history of Islam found in various parts of the world, including Indonesia. This history is like a great river current that continues to flow and is expanded by new currents, bringing changes to the way of religious life without altering the essence of Islam itself. *Second*, indigenous Islam is not a process of 'Javanization' or syncretism, but rather an adaptation of religious law to the needs of the local community without changing the substance of that law. *Third*, indigenous Islam does not mean abandoning norms for the sake of culture, but rather strives to ensure that these norms can meet cultural needs while still adhering to the principles of ushul fiqh and fiqh rules. *Fourth*, indigenous Islam aims to systematically and argumentatively develop an understanding of the texts. If this goal is achieved, then Islam has been indigenized by connecting the understanding of the texts to local issues (Ahmad, 2018; Farida, 2015; Lestari, 2019; Permana, 2020; Rahmat et al., 2003).

The following illustrates two primary objectives of indigenous Islam: *the first* relates to the contextualisation of Islam in terms of two elements, as follows: 1) the accommodation of customary practices through the development of Fiqh, such as the application of Islamic and customary inheritance principles in the areas of Gono-Gini in Yogyakarta and Solo; and 2) the growth of a new methodology for the application of nash relating to women's emancipation, wherein the wife's perspective on polygamous relationships is the basis for assessing the fairness of the system (family law) concerning that specific woman as per Surah An-Nisa verse 3 in the Qur'an. This new methodology serves to create fairness for wives of polygamous marriages without changing the nash (Ahmad, 2018; Fitriani, 2015). *The second* goal relates to the impact of culturalisation with respect to Islam, which has led to the formation of various expressions of Islam in conjunction with local

culture (Ahmad, 2018; Budiman, 2021). For example, the *Kapitayan-style* roof of the Demak Mosque features a "*Meru*" style, which represents a process of substantive Islamisation while also retaining the cultural context. The roof also represents a three-staged journey of spiritual development from faith to Islamic adherence to the achievement of *ilham/greatness* (mercy for all creation) (Abdillah et al., 2022; Arifuddin & Mustagfirin, 2022; Ramadhana & Dharoko, 2018).

The Indigenous Multicultural Da'wah Paradigm

Da'wah in Islam plays a very important role. This activity involves communication between the da'i or preacher and the community, where the da'i conveys the message of Islam, which is then received and processed by the mad'u or audience. In this process, the message is transferred from the da'i to the mad'u, who then interprets the message. It is hoped that da'wah can influence changes in the attitudes, beliefs, and behavior of the mad'u for the better (Muhyiddin, 2023c, 2023b; Muhyiddin et al., 2023).

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The word "*da'wah*" originated from "*da'ā-yad'ū-da'watan*" which literally translates to "call, invitation, or request." As the essence and basis of da'wah, the understanding of the essence and intention behind dakwah is that it seeks to motivate an individual or group to do good, follow guidance, and attain success in life and the afterlife (Badawiy, 1987). Therefore, the definition of dakwah is that it involves a conscious, directed and well-planned effort to encourage people via speaking, writing or behavior (Naim & Qomar, 2021; A. Salim, 2018; Sauma, 2018), in order to foster understanding, grow the awareness, develop positive attitudes, and establish the practice of religious teachings without using force or compulsion (Muhyiddin, 2022).

Da'wah, typically referenced as an Islamic Proselytization, serves two core purposes: *first*, to promote social development and change for a better quality of life (the function of '*risalah*'); *second* is to provide Muslims with guidance to live according to the Will of Allah (the function of '*rahmah*'). (Muhyiddin, 2023b; Siregar, 2015). Da'i must be aware that da'wah takes place within a multicultural society, which consists of various ethnicities; religious beliefs; races and cultures. Therefore, da'wah, as a reflection of the universal teachings that were passed on by the Prophet Muhammad, must be open to everyone, regardless of their background, and promote respect, tolerance, diversity and human rights (Farisi et al., 2021; Masruroh et al., 2022).

A multicultural and dynamic society requires da'wah that prioritizes humanity. Understanding multiculturalism and the tendencies of the target community of da'wah is key to its success, which must be able to adapt to social change. This is because da'wah is required to always interact with the surrounding reality (Ariyanto & Irfan Achfandhy, 2022; Muhyiddin, 2019). This was exemplified by the Walisongo when spreading Islam in the archipelago. They did not destroy local cultures. They applied cultural strategies in their da'wah and accommodated existing cultures, considering that the people of the archipelago already had various beliefs and religions (Farisi et al., 2021; Fatkhan, 2003; Masyitoh & Subekti, 2022; Tajuddin, 2014).

The beliefs of the Indonesian people include a belief in spirits and supernatural powers that can be called upon for help in worldly and spiritual matters. These beliefs developed with the arrival of Hinduism and Buddhism. When Islam arrived, the indigenous culture of the archipelago adapted to the inclusive and dialogical values of Islam, forming a flexible religious mindset and behavior without neglecting the value of monotheism (Maskur, 2022; Muhyiddin, 2022). The Walisongo are

known as da'i and Sufi scholars who emphasized Islamic Sufi values, making them wise in their conduct and possessing strong faith. They successfully reached out to communities that had embraced Javanese beliefs and Hindu-Buddhism, in accordance with the socio-cultural context at that time (Farisi et al., 2021; Muhyiddin et al., 2023).

JID | 86 In a society with diverse characters, socio-cultural backgrounds, psychological profiles, and political conditions, Walisongo considered a flexible da'wah strategy to build a positive image of Islam (Tajuddin, 2014). They did not reject indigenous traditions, including ancestor worship, because outright rejection could alienate the community (Fatkhan, 2003). With this approach, the Walisongo succeeded in influencing various aspects of life, such as social, cultural, educational, and governmental aspects, so that Islam became the majority religion in the archipelago (Fatkhan, 2003; Muhyiddin et al., 2023; Muhyiddin & Badi'ati, 2020).

The Walisongo's da'wah was successful because it was methodical and compassionate, much like the da'wah of Prophet Muhammad. They propagate Islam with compassion and without imposing many burdens (*rahmah wa taqlil al-takālīf*), without causing hardship (*'adam al-ḥaraj*), and without using extreme methods (*'adam taṭarruf*) (Muhyiddin, 2022, 2023a; Mustoto, 2019; Riyadi & Maulana, 2022). While gradually learning the principles of tawhid, the community was permitted to continue their ancestors' customs. The Sharia is applied gradually in accordance with the community's readiness; new converts to Islam are not required to apply it in its entirety right away (Muhyiddin, 2023b; Muhyiddin & Badi'ati, 2020).

The Walisongo demonstrated an approach to da'wah based on wisdom and awareness that fully embraces the various conditions in society. They practiced kindness and compassion towards others while delivering their messages of da'wah, respecting the religious and cultural differences in society and incorporating elements of local wisdom, thus ensuring the safety and protection of the human rights of the community. This form of da'wah has been referred to by researchers as **"Indigenous Multicultural Da'wah"**.

Indigenous multicultural da'wah as understood by the researchers is a way to convey (*tablīg*), transfer the values of the teachings (*ta'lim*), and implement (*taṭbīq*) the principles of Islam as mercy to the worlds (*rahmatan li al-'ālamīn*) by engaging in a dialogue between the Islamic values and local knowledge that exist within the religious, socio-cultural, and community differences of the archipelago. The outcome of this approach to indigenous multicultural da'wah is a view of Islam that dynamically interacts with the local culture and knowledge of the community in which it is practiced. In this relationship to da'wah, local knowledge is used as an effective tool, channel, methodology, or strategy in teaching Islam to the intended audience (*mad'u*) in a way relevant to their unique culture. (Hendra et al., 2023; Icha et al., 2022; Rahmah et al., 2025; Syarifah, 2016). This recognition of the diverse socio-cultural backgrounds of all individuals, areas, and communities necessitates the application of a contextual, differentiated approach to community da'wah (Bridav Hayati et al., 2025; Hendra et al., 2023).

The Interfaith Kupatan Tradition as an Indigenous Approach to Da'wah

Thekelan Hamlet is one of the 19 hamlets located in Batur Village, Getasan District, Semarang Regency. This hamlet is located approximately 23 km from the Semarang-Yogyakarta highway. Thekelan is known as one of the Natural Tourism Villages, making it a favorite spot for hiking and

the oldest hiking trail on Mount Merbabu. In addition, Thekelan is recognised as a Multicultural Village in the Semarang Regency with a wide array of artistic activities, such as *Drumblek*, *Warokan*, *Barongsai*, *Prajuritan Dance*, *Gambyong Dance*, and *Ketoprak* (Ariadi, 2025; Supriyo, 2025).

Thekelan is a small community with diverse cultures and four main religions: Islam, Christianity & Catholicism, Buddhism, and a small group of followers of Kejawen. Here, a variety of educational and occupational backgrounds are also visible, from *abangan* (commoners) to *priyayi* (nobles) and *santri* (religious students) (Geertz, 1973). Despite this diversity, disagreements among the locals have never resulted in significant hostilities. Conversely, the community in Thekelan village is able to live together harmoniously despite differences and diversity (Ariadi, 2025; Supriyo, 2025).

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One example of community harmony and togetherness in Thekelan hamlet is seen in the "*interfaith kupatan*" tradition. This activity symbolizes harmony amidst existing differences. Beside being an annual routine, this tradition is also an expression of gratitude for the creation of peace and goodness in the village. Not only that, the interfaith *kupatan* tradition also strengthens brotherhood among citizens from different backgrounds. This activity involves all residents regardless of their background, including religion, education, and social status (Jumali, 2025; Sukarmin, 2025; Sukiman, 2025). The differences among the members of Thekelan did not stop them from working together in celebration of this tradition. In fact, they worked together in a spirit of unity to achieve this noble goal. Through this act, the citizens of Thekelan can demonstrate their collective strength and the relationship they share in a mutually respectful and positive atmosphere (Supriyo, 2025). *Interfaith Kupatan* is not just an annual tradition, but also a reflection of the spirit of multiculturalism (Dwi, 2023; Fadli, 2022; Sutaman et al., 2023).

The *kupatan* tradition—also known as *kupat*, *akupat*, or *khupat-khupatan*—according to Hansen, has been recorded in several classical literary works such as *Kakawin Kresnayana*, *Kakawin Subadra Wiwaha*, and *Kidung Sri Tanjung*. This tradition is rooted in the ritualistic worship of Dewi Sri, the goddess of agriculture and fertility revered by agrarian societies since ancient kingdoms like Majapahit and Pajajaran (Hansen, 2021a). In time, however, the meaning of this tradition evolved and is now defined as a way for people to express their gratefulness to God through the creation and use of *ketupat* (Fadli, 2022; Maghfiroh & Nurhayati, 2023; K. Rohman et al., 2021). Meanwhile, another view states that the *kupatan* tradition in Java has existed since the Hindu-Buddhist period, when *ketupat* was used as an offering for the spirits of deceased babies, resembling a simple memorial ritual for children's souls (Hansen, 2021b; Nihayah, 2021; K. Rohman et al., 2021).

The *kupatan* tradition in the context of Islam emerged during the time of the Walisongo and the Demak Bintoro government in the 15th century, with Sunan Kalijaga introducing the terms "*badha Lebaran*" and "*badha Kupat*." "*Badha Lebaran*" is the Eid al-Fitr prayer procession on 1st Shawwal, where families forgive each other, while "*badha Kupat*" is celebrated a week after Eid on 8th Shawwal. *Kupatan* comes from the term "*ngaku lepat*," which means mutual forgiveness for mistakes, both personal and those of others. Additionally, "*ngaku lepat*" is also interpreted as "*sungkeman*", which means asking for forgiveness from God and parents in the hope of obtaining sincerity and pardon. This tradition teaches the importance of asking God for forgiveness for all

mistakes, honoring parents, and forgiving the mistakes of others. (Nihayah, 2021; Rahmadani et al., 2024; K. Rohman et al., 2021).

JID | 88 Historically, the *kupatan* tradition not only has a religious dimension but also represents universal social values such as solidarity, mutual cooperation, and mutual respect between individuals (Sriyana & Suprapti, 2024). From an interfaith perspective, *kupatan* serves as a medium for social interaction that allows for the involvement of followers of other religions without negating their respective religious identities ('Abdillah & Mujiasih, 2023; Septian, 2023).

The *kupatan* tradition in Thekelan village, Semarang Regency, demonstrates unique multicultural values. *First*, *kupatan* is carried out collectively, involving people from various cultural and religious backgrounds. In this ritual, they bow to each other and ask for forgiveness, as if “releasing” their respective identities (Rajiman, 2025; Supriyo, 2025). *Second*, there is an aspect of “interfaith *kupatan*,” in which prayers are led by religious leaders from various faiths, not just by local religious leaders who usually use Islamic prayers. This is intended so that all residents, regardless of religion, feel recognized and satisfied when praying (Jumali, 2025; Sukarmin, 2025; Sukiman, 2025). *Third*, this tradition also provides an opportunity to strengthen ties between families and communities in celebrating Eid (Rajiman, 2025; Supriyo, 2025). In addition, *kupatan* in this hamlet is an expression of gratitude for God's blessings (Hartono, 2025; Rajiman, 2025). Interestingly, some residents wear a variety of traditional clothing as a form of respect and an effort to preserve the culture of the archipelago (Satimin, 2025).

The interfaith *kupatan* tradition in Thekelan village, Semarang Regency, serves as a social space that supports cultural da'wah. Through participation in local traditions and wisdom, moderate Islamic values such as human brotherhood, tolerance, and peace can be conveyed without exclusive religious symbols. (Heriyudanta, 2023; Muhyiddin, 2025; Muzakki, 2022). This approach, according to Akpabio's theory, is known as the indigenous approach, in which da'wah is seen as communication that utilizes local culture to convey Islamic values (Akpabio, 2023). Da'wah is not merely the transmission of teachings, but a cultural dialogue that respects the religious experiences of the community (Novianti et al., 2023; Sun & Shi, 2024). In the context of *Kupatan* in Thekelan, da'wah is implicitly present through social examples and Islamic ethical practices, as well as human values that are integrated into tradition. The message of Islam is conveyed through concrete actions and harmonious social relationships (Muhyiddin, 2025).

The indigenous approach to indigenous multicultural da'wah emphasizes the integration of Islamic values with the various social and cultural realities of society. This approach recognizes the plurality of cultural identities, ethnicities, languages, local traditions, and religions as an important part of the da'wah context (Noor, 2019; Novianti et al., 2023). Da'wah does not aim to create cultural and religious homogeneity, but rather is a process of value transformation carried out in a persuasive, dialogical, participatory, inclusive, and moderate manner (Noor, 2019). Local wisdom serves as a tactical tool to create relevant religious understanding. This process will build social unity, acceptance, and create a liveable environment of peaceful coexistence through the practice of da'wah from the diverse socio-historical perspectives of communities (Aquinas et al., 2020; Noor, 2019). The intention behind the *kupatan* tradition is to integrate Islam into daily life and guide the religious practice of people on a community level, utilizing regional cultural and social needs in conjunction with Islamic teachings (Muhyiddin et al., 2023).

Interviews conducted with community leaders in Thekelan Hamlet illustrate that the community with a social life that includes a mixture of religions: Muslims, Christians, Catholics, Buddhists, and *Kejawen* practitioners, shows an appreciation of the religious and social plurality of the community. The community diversity is viewed positively and is utilized to foster understanding and respect. The social condition of harmony, with Buddhists as the most numerous and Muslims as the second most numerous, as a part of the community, enables everyone to freely practice and teach any religion without fear of facing discrimination (Sukarmin, 2025). This was also stated by an Islamic leader in Thekelan:

“Nowadays, people no longer question differences in religion or beliefs. For the community, the most important thing is to live in harmony, get along with each other, and maintain unity. Customs and traditions were born from mutual agreements made long ago. Therefore, these inherited customs need to be preserved and maintained, while continuing to prioritize a sense of unity and brotherhood among residents.” (Jumali, 2025)

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There is also evidence of this equality when there is a death in the village of Thekelan. The whole community, Muslim and non-Muslim, participates in the funeral procession and prays together, be it *yasinan* and *tahlilan* or *kendurenan*. Likewise, in Thekelan when the place of worship is constructed, the community voluntarily participates indiscriminately as to who will be the worshippers (Ariadi, 2025; Supriyo, 2025).

The table 1 below illustrates the custom of interfaith *kupatan* as an indigenous form of indigenous multicultural da'wah, an approach in the case of the religious and cultural plurality of Thekelan community, Semarang Regency, in the achieving of a harmoniously equal community.

Table 1. Interfaith *kupatan*

No	Overview of The Interfaith <i>Kupatan</i> Activities	The Value of Multiculturalism in Interfaith <i>Kupatan</i> Activities	Actualization of Indigenous Characteristics in Indigenous Multicultural Da'wah
1	The interfaith kupatan tradition in Thekelan is held on the morning of the 8th day of Shawwal. The event begins with remarks from local government officials and religious leaders from the four religions represented in the village. Next, ketupat decorated to resemble mountains are paraded from the village hall to the mosque. The joy of this tradition is evident in the parade, which involves many people from various religious backgrounds. The “ketupat mountain parade” is an ancestral tradition aimed at maintaining	• Unity in diversity • Respecting and accepting differences in religious, social, and economic backgrounds, as well as organizational groups in social life • Prioritizing togetherness in harmony • No discrimination of minorities by majorities	This <i>ketupat</i> mountain parade is a form of actualization of the characteristics of the indigenous approach in indigenous multicultural da'wah, namely: • The persuasive-participatory characteristics of da'wah carried out in cultural spaces together with placing tradition as the main medium of religious communication. The goal is to internalize universal ethical values—such as mutual respect, social

No	Overview of The Interfaith <i>Kupatan</i> Activities	The Value of Multiculturalism in Interfaith <i>Kupatan</i> Activities	Actualization of Indigenous Characteristics in Indigenous Multicultural Da'wah
JID 90	unity and harmony among the residents of Thekelan. All residents participate with a high level of awareness, regardless of their religious, social, and economic backgrounds, thereby creating good and harmonious social relations and preventing conflict within the community.	• Unity in diversity • Respecting and accepting differences in religious, social, and economic backgrounds, even organizational groups in social life • Prioritizing togetherness in harmony • No discrimination of minorities by majorities • Fair social life • No prejudice in social interactions • Fighting for human rights	justice, empathy, and peace—which are in line with the religious teachings of each community. • Da'wah that continuously engages in dialectics with local culture. • Da'wah that nurtures a spirit of inclusiveness, moderation, and even multiculturalism. Handshaking between people of different faiths, interfaith prayers, and eating ketupat together are characteristic forms of the indigenous approach to indigenous multicultural da'wah, namely: • Persuasive-participatory da'wah carried out in shared cultural spaces, with tradition as the main medium of religious communication. The goal is to internalize universal ethical values—such as mutual respect, social justice, empathy, and peace—that are in line with each religion's teachings. • Da'wah that continuously engages in dialectics with local culture. • Da'wah that nurtures a spirit of inclusiveness, moderation, and even multiculturalism.
	2 After the procession of <i>ketupat</i> mountains arrived at the mosque, the entire community, with diverse religious, social, economic, and cultural backgrounds, shook hands with each other to forgive one another. Next, the activity continued with the recitation of prayers. Interestingly, the recitation of prayers was not only led by Islamic religious leaders, but also by leaders from other religions such as Buddhism, Catholicism, and Christianity, and even Kejawen spiritual leaders with universal prayers from each religion. After a series of prayers asking for forgiveness, safety, and gratitude were completed, the <i>ketupat</i> mountains that had been paraded earlier were distributed to the residents of Thekelan in the hope of receiving blessings. After that, the event continued with a communal meal using the prayed-over <i>ketupat</i> , accompanied by traditional Javanese music and performances of Thekelan's unique arts, such as the <i>Prajuritan</i> Dance, the <i>Gambyong</i> Dance, and the <i>Warokan</i> Dance.		

Epistemology of Indigenous Multicultural Da'wah (Learning from the Interfaith Kupatan Tradition)

The term “*epistemology*” comes from ancient Greek linguistic tradition, combining “*episteme*,” meaning knowledge, and “*logos*,” meaning study. Epistemology is a branch of philosophy that discusses issues of knowledge, including the nature, origin, and process of acquiring knowledge, as well as how that knowledge relates to reality and truth (Hjørland, 2024; A. Nasution et al., 2023; Yasin, 2025). In other words, the main focus of epistemology is how the subject recognizes the object, or what the subject's description of the object is like (Yasin, 2025). If the object in question is da'wah, then what is meant is how a researcher recognizes da'wah through the methods used to understand and obtain an image of what da'wah is like (Affandi., 2012; Hadi, 2016; Khotimah, 2016). In general, the epistemology of da'wah related to the sources and validity of da'wah has developed dynamically, starting from *doctrinal-purificative* da'wah, then *normative-compromising* da'wah, to *adaptive-dialectical-reformulative* da'wah (Geertz, 1973; Khotimah, 2016; Roibin, 2021). JID | 91

The *doctrinal-purificatory* epistemological model of da'wah focuses on spreading teachings by pressuring individuals to accept dogma without question. In Geertz's interpretive symbolic theory (Alexander & Taylor, 2024; Geertz, 1973; Roibin, 2021), this model reinforces a singular understanding of the values of the text, particularly in Islamic da'wah. Messages are conveyed linearly by religious elites, creating closed homogeneity (Alfiyatul et al., 2025). When enthroned elites teach something they consider absolute, the followers tend to cling to these teachings in a more conservative way, resulting in a fanatic society that is very likely to become violent and fight in the name of religion (Khairunnas & Dalimunthe, 2020; Roibin, 2021).

When compared to the first model, the *doctrinal-compromising* epistemological model of da'wah also continues to indoctrinate, but is more concerned with preserving dogma from the impact of culture. This model is more liberal and expressive than the first, but maintains the old values through cultural rituals. The main difference is accepting alien values with a positive disposition, facilitating tolerance but remaining rigid to the structures of indoctrination (Alexander & Taylor, 2024; Geertz, 1973; Roibin, 2021).

A compromising attitude in social interactions demonstrates solidarity and tolerance towards other cultural values and religious teachings, acknowledging plurality as a reality. Maintaining the originality of dogma is a challenge in a multicultural society, where communication must be well-constructed without touching on emotional aspects (Khotimah, 2016; Roibin, 2021; Zuhriyah, 2012).

The final model is an *adaptive-dialectical-reformulative epistemology* of da'wah, which is ideal for integrating da'wah, multiculturalism, and local wisdom, especially in the context of interfaith traditions. The approach establishes a society that maintains friendly relations between its members while embracing local customs and Islamic principles to achieve harmony between different faith systems. The model assists both Islamic practitioners and local communities to achieve a better understanding of their respective cultures (Astuti, 2003; Hasanah, 2017; Kurniawati et al., 2021).

The indigenous multicultural da'wah of the interfaith *kupatan* tradition, according to local wisdom, belongs to an *adaptive-dialectical-reformulative* epistemological model of da'wah that

uses this method to explain the fundamental meaning of the Qur'an through its *adaptive-dialectical-reformulative* interpretation. The approach enables individuals to develop innovative solutions through their engagement with emerging information and fresh experiences (K. U. U. Nasution, 2023). The integration process begins when Islamic values and cultural practices start to adapt to each other, which creates a dialectical relationship that affects people's understanding and behavior (K. U. U. Nasution, 2023; Samsudin, 2015; Wahyudi, 2025). The value system establishes open boundaries which enable continuous discussions that permit value systems to undergo transformations throughout different periods (Dermawan, 2013).

The public's trust in value systems is elastic and responsive to social changes. The universal values of *maqāṣid al-syarī'ah* are also subject to changes in social intellectualism (Charits, 2025; Muhyiddin & Badi'ati, 2020). This changes the systems of values, cognition, and meaning, where social structures and systems encourage the creation of new radical ideas and syntheses while remaining faithful to established dogmas (Hanum & Baidawi, 2025; Maskur, 2022; Putriany et al., 2025).

Dogma in the context of epistemology of da'wah is not static but develops through the evolving nature of time. The model demonstrates how dogmatic principles can adapt to different circumstances. The Qur'an serves as the core value system in this model which remains open to different social context interpretations (Abidin, 2023; Adnan & Uyuni, 2021; Hanum & Baidawi, 2025; Muhyiddin & Badi'ati, 2020). The value system in this model undergoes continuous transformation which results in better understanding of societal conditions. People acquire this understanding through their participation in religious rituals and cultural practices which help them establish a new identity that connects with local traditions and Islamic principles.

The main source of indigenous multicultural da'wah is based on the Qur'an and Hadith (*naṣ*), especially those related to the relationship between Islam and local wisdom. In Iqbal's terms (Iqbal, 2013) this source is referred to as *tārīkh* (history), which includes *naṣ* and authority. In addition, indigenous multicultural da'wah also utilizes *anfus* (self-awareness), which includes the five senses, reason, and intuition to read *āfāq* (the universe), namely Indonesia's multicultural socio-cultural reality. This reality, including the practice of interfaith *kupatan* traditions, is an important reference in formulating contextual and down-to-earth da'wah. The presence of social issues in society must be responded to through dialogue between texts, both religious texts (the Qur'an and Hadith) and socio-cultural scientific texts that have been formulated and agreed upon by scientists (Nawaz & Tariq, 2023; Roibin, 2021).

Thus, the source of indigenous multicultural da'wah is the result of a dialectic between *bayānī* reasoning, which is oriented towards texts; *burhānī* reasoning, which is based on empirical reality; and *'irfānī* reasoning, which places Islam as a religion of *raḥmatan lil 'ālamīn* (a blessing for the universe) by taking into account the psycho-social conditions of the *mad'u* (those being preached to). In the context of the interfaith *kupatan* tradition, these three types of reasoning complement each other, Islamic texts provide normative direction, the social reality of *kupatan* provides an empirical foundation, and the *'irfānī* approach ensures that da'wah is carried out with empathy, dialogue, and respect for diversity of beliefs (Hasyim, 2018; A. Rohman et al., 2024).

As for the scientific methods and procedures of indigenous multicultural da'wah, they are conducted through observation of the socio-multicultural realities of society, including interfaith

relations, and then are integrated with the scientific knowledge of Islam, the social and cultural sciences, and Islam's social sciences. This method is referred to as the *systemic method*. A system is defined as a whole composed of a set of elements that are interrelated and affect one another to achieve a specific objective. Thus, with this method, da'wah is perceived as a holistic and integral component as opposed to a partial one (Muhyiddin, 2023c; Muhyiddin & Badi'ati, 2020).

In formulating the indigenous multicultural da'wah method, an analysis was conducted on the socio-cultural reality in the tradition of interfaith *kupatan* and linked it to all elements of da'wah as a whole. This requires a comprehensive understanding of each component of da'wah (Kamaruzzaman, 2022). Next, a reflection and verification of the principles and basic concepts of indigenous multicultural da'wah was carried out, namely to what extent da'wah truly presents God's universal revelation in the midst of a diverse society. This process works through an analysis between *das sollen* and *das sein*. Empirical findings from da'wah practices, including the tradition of interfaith *kupatan*, are then combined with theoretical insights to be generalized, abstracted, and formulated into a theoretical framework for indigenous multicultural da'wah. From this model, it is hoped that contextual and relevant methods, approaches, and constructions of da'wah activities for multicultural societies will emerge.

The validity of indigenous multicultural da'wah is determined by its consistency with Islamic principles and the example set by the Prophet Muhammad (Syarif et al., 2023), as well as its compatibility between universal Islamic texts and the context of local realities. In the practice of interfaith dialogue, the validity of da'wah is evident in its ability to convey religious messages in a communicative, relevant, and understandable manner to all levels of society. The appropriate use of local language, symbols, and traditions strengthens the acceptance of da'wah (Mubasyaroh, 2019).

This model of validity is correlational, namely the compatibility between human reasoning and the social reality faced (Minerva et al., 2025; Yani Harahap et al., 2025). In addition, the validity of indigenous multicultural da'wah is also *solution-pragmatic* in nature, which is measured by the presence of values of goodness such as justice, tolerance, and social harmony (Nugroho, 2025; Silvianti & Arsih, 2024). In the context of the interfaith *kupatan* tradition, the validity of da'wah is reflected in the establishment of brotherhood among religious communities, respect for human rights, and the strengthening of diversity in the Indonesian archipelago. Furthermore, this validity can also be assessed through *maqāṣid al-syarī'ah*, namely the maintenance of interfaith harmony (*ḥifẓ ad-dīn*), safety of the soul (*ḥifẓ an-nafs*), freedom of thought (*ḥifẓ al-'aql*), family harmony (*ḥifẓ an-nasl*), and economic justice (*ḥifẓ al-māl*), all of which can be internalized through social practices such as interfaith *kupatan* (Hudiawan, 2020; Irawan, 2022; Muhyiddin & Badi'ati, 2020).

The characteristics of indigenous multicultural da'wah include scientific, dynamic, humanistic, and welfare-oriented properties (R. Salim, 2020; Susanto, 2008). It is considered scientific because it has a clear and accountable scientific genealogy that can be traced back to the example of the Prophet Muhammad (Susanto, 2008). It is dynamic because it is adaptable, friendly, and even acculturated to diverse environments, as seen in the integration of Islamic values with interfaith traditions. This da'wah is also responsive to the times, so that religious messages can be contextualized according to the needs of society (Hidayatullah, 2012).

The humanistic character of indigenous multicultural da'wah is reflected in the drive to develop human values comprehensively. Da'wah not only emphasizes normative aspects, but also pays attention to the social, economic, educational, and health dimensions of society. In the tradition of interfaith *kupatan*, humanistic character is evident through the principles of non-violence, dialogue, respect for religious freedom, and the affirmation of the values of justice, peace, and compassion (AZIS, 2020; Hermawan, 2022; Masturi & Utami, 2022; Yakub, 2021). All of this shows that indigenous multicultural da'wah is oriented towards the welfare of the people and the local community in a tangible way, so that the presence of Islam is truly felt as a blessing in a diverse social life (Ismanto, 2017; Muhyiddin & Badi'ati, 2020).

The purpose of the Results and Discussion is to state your findings and make interpretations and/or opinions, explain the implications of your findings, and make suggestions for future research. Its main function is to answer the questions posed in the introduction, explain how the results support the answers and, how the answers fit in with existing knowledge on the topic. The Discussion is considered the heart of the paper and usually requires several writing attempts.

Conclusion

This study shows that the interfaith *kupatan* tradition in Thekelan Hamlet, Semarang Regency, is not merely a post-Eid al-Fitr cultural practice, but rather a socio-religious space that contains important epistemological values for the development of indigenous multicultural da'wah. *Kupatan* not only represents the religious expression of the Javanese people, but also serves as a medium for dialectics between Islam, local culture, and multicultural realities. Through ritual practices, symbols, social interactions, and interfaith participation, this tradition presents a friendly, dialogical, and human-oriented face of Islam. In this context, the interfaith *kupatan* tradition serves as a source of social and spiritual knowledge that enriches the archipelago's da'wah heritage.

The results of the study confirm that the interfaith *kupatan* tradition can be positioned as an indigenous approach to indigenous multicultural da'wah. The interfaith *kupatan* tradition shows how the Islamic values of *rahmatan li al-‘ālamīn* are implicitly internalized through social practices such as *sungkeman*, interfaith prayers, eating together, mutual cooperation, and respect for differences. In this context, da'wah is not presented as confrontational discourse, but as an ethical example, cultural communication, and social experience that builds *ukhuwah insāniyah* (human brotherhood), tolerance, and social cohesion.

Epistemologically, indigenous multicultural da'wah learned from the tradition of interfaith *kupatan* represents an *adaptive-dialectical-reformulative* epistemological model of da'wah. This epistemological model begins with a process of mutual adaptation between Islamic values and cultures that influence each other, resulting in dialectics in understanding and behavior. Then, openness in each value system creates space for ongoing dialogue, allowing value systems to evolve and adapt over time, creating a richer understanding that is relevant to the conditions of society.

The main source of indigenous multicultural da'wah relies on the dialectic between *bayānī* (religious texts), *burhānī* (empirical socio-cultural realities), and *'irfānī* (empathy, feelings, and spiritual awareness). Its knowledge sources come not only from the Qur'an and Hadith, but also from the social experiences of multicultural communities. Its scientific method is systemic, participatory, and contextual, while its validity is measured by the conformity between Islamic

normative values and the practical impact in the form of harmony, justice, tolerance, and protection of *maqāṣid al-syarī'ah* in social life. With this model, da'wah is no longer understood as a process of homogenization, but rather as a dialogical and inclusive transformation of values.

Finally, this study confirms that the interfaith *kupatan* tradition has strategic potential as a foundation for the development of an indigenous multicultural da'wah epistemology in Indonesia. This tradition proves that local wisdom is not an obstacle to da'wah, but rather an effective medium for grounding the message of Islam in a pluralistic society. Therefore, future studies on dakwah need to more seriously explore local traditions as epistemic, methodological, and practical sources for dakwah. In this way, dakwah in the archipelago will not only preserve the purity of theological values, but also be able to nurture diversity, strengthen interfaith brotherhood, and build a peaceful and civilized social civilization.

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