

THE RELATIONSHIP BETWEEN ISLAMIC DAWAH AND THE CONCEPT OF ISLAM NUSANTARA IN A MULTICULTURAL PERSPECTIVE

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Abstract

This discussion elucidates that there is a polemic about the term concept of Islam Nusantara, and it turns out that in it there are multicultural values that provide a model strategy in doing da'wah, because the object has a multicultural or diverse background. This study has differences with some previous studies, because in this discussion the researcher relates to the relationship of Islamic Da'wah. Researcher employ qualitative research methods and a literature review to investigate this relationship. The purpose of this study is to explore the relationship between Islamic Da'wah with the concept of Islamic archipelago which is essentially complementary in building an inclusive and harmonious society, where diversity will be valued and respected. And the results of this study is, there is a relationship between Islamic Da'wah with the concept of Islam Nusantara, especially in a multicultural perspective, because if seen many of the preachers who have not understood about how the strategy in preaching in an environment that has a diverse culture, both in terms of language, region, tribal and other forms of diversity. And from the concept of Islam Nusantara, from the beginning of the early history of Islam into Indonesia, the walisongo have indirectly provided views related to strategies in carrying out da'wah on people in various cultures and regions. This has brought influence and knowledge for preachers, especially through the concept of the term Islam Nusantara, which is multicultural.

Keywords: *Da'wah; Islam Nusantara; Multicultural;*

INTRODUCTION

The study of the concept of multicultural, has a relationship with the term Islam Nusantara, a term that is being discussed, and there are many polemics related to the pros and cons, while Islam Nusantara is considered as a development of the da'wah model, where Islamic da'wah methods have existed since ancient times, and developed following the times, culture, regional character and so on. Therefore, this research has continuity in each variable, which will be analyzed more deeply

through this discussion. Especially related to the dynamics of Islam Nusantara and da'wah strategies in Islam within the scope of multiculturalism.

There are a number of previous studies that discuss the form of Islamic da'wah within the scope of multicultural Islam Nusantara, including in the article with the title "*Pribumisasi Pendidikan Islam Multikultural melalui Penguatan Islam Nusantara di Pesantren*" (Sayyi, 2018). This research describes the efforts to instill Multicultural Islamic Education values through strengthening Islam Nusantara in pesantren. This is carried out because there is a correspondence between the principles of multicultural Islamic Education and the principles of Islam Nusantara, namely the elements of *tawazun*, *tasamuh*, *i'tidal*, *tawasuth*.

There are also journal articles on the theme of "*Model Dakwah Islam Nusantara berbasis Multikulturalisme*" (Muhyiddin, 2023). In this discussion, it is explained with the aim of developing an Islamic da'wah model based on religious and cultural multiculturalism in Indonesia as a response to religious violence. This shows that the preaching of Islam Nusantara can recognize and appreciate the uniqueness and diversity of cultures and beliefs, as well as the existence of common points in the diversity. So that it can view the phenomenon of diversity as a culture and understand religion dynamically. From previous research that has been explained about the da'wah model, examples of da'wah implementation and others, this discussion has a different aspect, namely reviewing the relationship between Islamic da'wah and elements of Islam Nusantara, especially in a multicultural perspective.

This research is written with the aim of exploring the relationship between Islamic preaching and the concept of Islam Nusantara, which essentially complements each other in building an inclusive and harmonious society, where diversity will be valued and respected. Therefore, before discussing Islam Nusantara, first discuss the dynamics of Islam. The dynamics of Islam itself is a state of Islam that is influenced by several driving factors, such as changes in era, thought leaders, and so on. The situation in Islamic dynamics is always changing (dynamic). Since classical times, the dynamics of Islam in Indonesia have been influenced by the political configuration of the ruler.

Especially during the reformation period where there was a re-reading of Islamic thought and movements in Indonesia which at that time there were many variants of Islamic thought and movements in Indonesia. Based on this term, it is known that the concept of Islam Nusantara is assimilating culture to Islam, namely embracing and harmonizing the plurality of cultures in the archipelago towards Islam. In this context, Islam Nusantara is very different from Islam originating from Arabia, the birthplace of Islam. But please note, even so, Islam Nusantara still adheres to the Qur'an, Sunnah, and other arguments so that even though it is different from the birthplace of Islam, the principle is still the same. The only difference is the

assimilation of local culture with Islam so that Islam can be easily accepted in the local area.

Multiculturalism has a relationship with Islam Nusantara. In the Nusantara Islam movement, one of the important parts of the existence of Nusantara Islam is culture. Not just any culture, but the plurality of cultures in Indonesia. Cultural pluralism certainly brings opportunities and challenges in preaching Islam as a religion that is *rahmatallil'alamiin* (M. Dkk, 2020). The challenges caused by multiculturalism in the Nusantara Islamic movement are that multiculturalism can bring differences in thinking so that the risk of division is very high. The need for tolerance is needed in overcoming these problems. Therefore, multicultural-based Islam Nusantara requires high tolerance. Because tolerance is one of the basic attitudes of a character to teach compassion with others. (Rosalina dkk, 2021).

The study of Islam Nusantara as the development of a local wisdom-based da'wah model is expected to build a scientific paradigm based on the archipelago, and as a foothold for the resilience and sovereignty of the culture and civilization of the Indonesian nation in the face of clashes between civilizations with dangerous ideologies, based on extremism, liberalism, secularism and so on (Munfaridah, 2017), and attempts to offer that the culture and civilization of Islam Nusantara can be used as an alternative to build a more humane culture and civilization. Therefore, researchers will discuss multiculturalism in the dynamics of Islam Nusantara, especially its relationship with the concept of developing a da'wah model.

The renewal that distinguishes this research from previous research is, if previous studies have discussed the traditions of Islam Nusantara, da'wah models, the development of da'wah science, to the application of da'wah in several places or institutions such as Islamic boarding schools and so on, but in this discussion researchers will try to find the relevance and relationship between Islamic da'wah and the concept of Islam Nusantara in a multicultural perspective which is manifested in acceptance of diversity. Islamic preaching carried out in the archipelago tends to pay attention to and accept cultural and religious diversity in society. This is reflected in the Da'wah approach that respects differences and seeks to establish dialog between religious communities.

There is an element of developing local understanding, because Islamic da'wah in the context of the archipelago tends to pay attention to the cultural context and local traditions in conveying Islamic teachings. This allows local people to feel more connected to the teachings of Islam, because it is delivered in a language and context that is relevant to them. And it can strengthen social harmony, because through an inclusive da'wah approach and the concept of Islam Nusantara, the people of the archipelago are able to build harmony between tribes and religions (Nashihin, 2019). This may create a peaceful and tolerant social environment, in accordance with the principles of multiculturalism.

Furthermore, in this section the author will discuss several main concepts, which are related to da'wah, and multicultural. Multicultural is a standard of behavior that is believed in a person related to diversity, in the form of democratic values, equality, togetherness, peace, social attitudes such as acceptance, respect for others, tolerance, solidarity, empathy, deliberation, openness, cooperation, justice, compassion, mutual trust, and so on. Multicultural is a research model that is believed to be an effective means of instilling multicultural values to society, and is expected to accept and respect all kinds of differences that exist, as a sunnatullah. According to Azyumardi Azra, the meaning of multicultural education is simply an education for diversity and culture in responding to the culture of a particular environment (Azyumardi Azra, *Merawat Kemajemukan, Merawat Indonesia* (Yogyakarta: Institute Pluralism and Multikulturalism Studies (Impulse) and Kanisius, 2007), 24. The theory of Da'wah is a series of systematic and interconnected variables in which it explains an effort in words or deeds that invites people to accept Islam, practice and adhere to its principles, believe in its aqidah and rule with His shari'at (Mahmud Ali Abdul Halim, *Dakwah Fardhiyah* (Jakarta: Gema Insani Press, 1995), 27

The Nusantara Islam theory is a concept that tries to explain the specific characteristics of Islam that developed in the archipelago, especially in Indonesia. Although there is no single theory that is officially accepted by all parties, there are several approaches and ideas that are often associated with Islam Nusantara. Among them is Cultural Acculturation, which is one of the theories often put forward, that Islam in the archipelago experienced a process of cultural acculturation with local traditions since the entry of Islam into the region. This process leads to the adaptation and absorption of local elements into Islamic religious practices, creating a unique form of Islam in the archipelago. Furthermore, tolerance and pluralism, this theory emphasizes that Islam Nusantara is characterized by tolerance and pluralism towards religious and cultural diversity. This concept emphasizes that Islam in the archipelago has a long history of coexisting with other religions and interacting with various cultures. Then there is adaptation to the local context, this theory suggests that Islam Nusantara is able to adapt to the local context and develop religious practices that suit the needs and characteristics of the local community. This includes the use of local languages in Da'wah and religious rituals, as well as adjustments to existing customary traditions.

As for theories related to multiculturalism, one of them is the Islamic Transculturalism Theory, which recognizes that Islam has undergone a process of transculturalism, namely adjustment and integration with local cultures in various regions. In the context of multicultural Islam, the concept of transculturalism recognizes the diversity of cultures and religious practices among Muslims, and encourages social inclusion and tolerance.

METHOD

This research is based on qualitative methods sourced from literature or literature review. Qualitative method is a method that focuses on in-depth observation. Therefore, the use of qualitative methods in research can produce a more comprehensive study of a phenomenon. To conduct an analysis related to qualitative research methods related to the relationship between Islamic preaching and the concept of Islam Nusantara in a multicultural perspective, it begins by formulating a clear and focused research formulation, which covers important aspects of the discussion to be studied, then proceeds to collect relevant data and information. Furthermore, the data is analyzed in depth to identify patterns, themes and relationships between Islamic da'wah and the concept of Islam Nusantara in a multicultural perspective.

Finally, researchers can draw conclusions that can include a new understanding of how Islamic preaching contributes to the formation and development of an inclusive and tolerant concept of Islam Nusantara in a multicultural society. In addition, researchers can also provide interpretations about the significance of existing findings and implications for the practice of da'wah, understanding of Islam Nusantara, and efforts to build a harmonious and inclusive multicultural society.

RESULTS AND DISCUSSION

In this discussion, the dynamics of Islam Nusantara, the concept of multiculturalism and da'wah strategies will be emphasized. This theme is presented based on the researcher's review of what exists and what has been analyzed by previous researchers.

The Concept of Multiculturalism

Multiculturalism is a shorthand term for the notion of cultural diversity. This is indicated by the word 'multi' which means 'many', cultural which means 'culture' and 'ism' which means 'ideology or school'. Multiculturalism in deep terminology means a term used to explain one's view of the variety of life in the world, or a cultural policy that emphasizes acceptance of the reality of diversity, and the various cultures (multicultural) that exist in people's lives regarding the values, systems, cultures, habits, and politics they embrace (Azzuhri, 2012b).

In addition to the above definition, multiculturalism has other meanings according to several expert opinions. One of them, Ayumardi Azra argues that multiculturalism is a worldview that can then be translated into various cultural policies that emphasize acceptance of religious, plurality, and multicultural realities found in people's lives (Abidin, 2016). In addition, Lawrence Blum states that multiculturalism includes an understanding, appreciation and valuation of one's own culture, as well as a respect and curiosity about other people's ethnic cultures. Multiculturalism provides space for differences to exist in the public sphere and respect for each other (Said, 2023).

Based on some expert opinions above, it can be concluded that multiculturalism is an understanding or ideology to understand various cultures, whether religious, plurality, or other multicultural. Based on this understanding, the view of multiculturalism can be used to find out how social structures create and maintain different cultures in a society. The role of ulama' in the dynamics of the nation is very large and has a great influence on the life of the people (Tholchah Hasan, 1987).

The Concept of Islamic Multiculturalism

The concept of multiculturalism refers to the recognition and appreciation of the diversity of cultures, religions, ethnicities and social backgrounds that exist within a society. It includes recognition of the right of each individual to maintain their own cultural identity and beliefs, as well as appreciation of the diverse contributions of different groups in creating the cultural and social richness of society (Azzuhri, 2012a). There are several key aspects of the multicultural concept: First, Cultural Diversity, The multicultural concept recognizes that society is made up of many different cultures, including languages, customs, traditions, values, and social norms. This includes different ethnic, religious, and cultural groups, as well as various lifestyles and social identities.

Second, Tolerance and Respect, Multiculturalism emphasizes the importance of tolerance and respect for differences. This includes the recognition that no culture or faith is better or superior to another, as well as the importance of peaceful coexistence and mutual respect between people. Third, Equality and Justice, The concept of multiculturalism also includes the principles of equality and justice for all individuals, regardless of their cultural or social background. This includes the right to equal opportunities, fair treatment, and equal access to community resources and services.

Fourth, Dialogue and Collaboration, Multiculturalism encourages dialogue and collaboration between different cultural and social groups. This includes the promotion of cultural exchange, cross-cultural understanding, and cooperation in solving problems faced together in society. Fifth, Education and Awareness, one important aspect of multiculturalism is education and awareness about cultural diversity. This includes learning about different cultures, appreciating the values of diversity, and developing skills to interact effectively in a multicultural society.

Understanding the concept of multiculturalism related to cultural diversity, the concept of Islamic multiculturalism combines cultural diversity with the concept of Islam, giving rise to diversity in Islam. It can also be understood that there is a cooperation between Islam and multiculturalism. The cooperation of Islam in multiculturalism is stated regarding Islam's opinion on multiculturalism. Islam states that multiculturalism is a rule of God (*sunnatullah*) that will not change, will not be resisted or denied. In Islam itself, Islam upholds the values of humanity, equal rights and recognizes the diversity of cultural backgrounds and pluralism (Yusuf, 2018).

This notion of multiculturalism also has a foundation in the Qur'an regarding pluralism. This argument is expressed in Q.S. Al-Hujurat verse 13 which explains that Allah SWT created humans of various ethnicities, cultures, and various other pluralities. Therefore, multiculturalism in Islam is not prohibited. The wisdom and purpose of multiculturalism are also explained in the verse implicitly. The wisdom and purpose of multiculturalism are 1) as a symbol or sign of God's greatness, 2) as a means of communicating and interacting with fellow human beings, 3) as a test and means for humans to race towards goodness and achievement, and 4) as a motivation for faith and good deeds (Mujiburrahman, 2013).

Dynamics of Islam Nusantara

The presence of Islam in Nusantara society has always been a central point in the process of dialectic with local culture. This dialectic illustrates the dynamic interaction between the teachings of Islam and the cultural traditions of the archipelago, which creates a unique balance and integration between the two entities. Among them is the process of acculturation. Islam arrived in the archipelago through various channels, either through trade, da'wah missions, or through the spread of Islamic kingdoms in the surrounding area. This process resulted in Islam and local culture interacting and experiencing a process of acculturation, where elements of Islamic teachings and local traditions influenced each other.

On the other hand, the people of the archipelago had various traditions and beliefs before the arrival of Islam. Over time, Islamic religious practices began to be adapted and adjusted to the local cultural context, such as the celebration of religious holidays, rituals, and other religious practices that retain elements of local culture. One form of expression of the dialectic between Islam and Nusantara culture is in art, architecture and other material culture. For example, traditional mosques in the archipelago reflect local influences in their architecture, while carving and batik art often combine Islamic motifs with traditional local motifs.

Nusantara' Ulama also played a key role in the dialectical process between Islam and local culture. They not only spread the teachings of Islam, but also helped to interpret these teachings in the context of local culture. Furthermore, Islamic educational institutions such as Islamic boarding schools became the center for the spread and maintenance of Islamic values that also accommodated local cultural values.

Islam Nusantara is one of the ideas in the variants of Islamic thought and movement in Indonesia. This idea was born a few years ago but has a long history. Islam Nusantara is an Islam that is built on contextual and textual foundations, namely the Quran, Sunnah, and secondary arguments (*Ijma'*, *Qiyas*, *Urf*, *Istihsan*, etc.), Islam has a reference to maqashid shari'ah (the purpose of sharia). The purpose of sharia can be extracted from the texts of sharia through *istiqro'* (inductive research). Previous scholars explained that behind the rules of sharia there is a goal to be

achieved, namely the realization of human benefit in this world and the hereafter. Beneficence is synonymous with goodness and usefulness. The purpose of the State in Islam is actually in line with the purpose of sharia, namely the realization of justice and prosperity with the Almighty God. Therefore, the term Islam Nusantara truly describes that the purpose of Islam is in line with the formation of the Nusantara (Indonesia).

The term Islam Nusantara is only a symbol that the understanding and practice of Islam in the archipelago is the result of a dialectic between the sharia text and local reality and culture. The meaning of the term Islam Nusantara is the understanding, practice and application of Islam in the fiqh mu'amalah segment as a result of the dialectic between *nash*, *shari'at*, and *urf*, as well as the reality in the archipelago. Islam Nusantara is a term that refers to Indonesian Islam. The term Nusantara is another name for Indonesia. It is called Nusantara because this region consists of many islands (*nusa* = island, *tara* = between). In short, Islam Nusantara is Islam that maintains the customs and traditions of the people of Indonesia.

The History of Islam Nusantara and the Emergence of Multiculturalism in Indonesia

The emergence of Islam Nusantara cannot be separated from how Islam began. Islam emerged around the 7th century AD. There are several theories regarding the emergence of Islam in Indonesia. Some of them are Persian Theory, Gujarat Theory, and Makkah Theory. These theories hold that Islam was spread to Indonesia through traders who passed through or settled and assimilated the culture with Islam. This is what makes Islam in Indonesia unique.

As time goes by, Islam is increasingly recognized and spread in various parts of Indonesia. This can be proven by the emergence of Islamic-based kingdoms that have spread across Indonesia and the emergence of Islamic-based arts and culture as a result of cultural assimilation. The expansion of the influence of Islam in Indonesia cannot be separated from the requirement to enter Islam is easy. In addition, Islam Nusantara develops, lives, and is dynamized in Indonesia because it has pillars that support it. The 5 supporting pillars are, 1) Mosque, 2) Pesantren, 3) Tombs, 4) Tarekat, and 5) Tradition (JNM, 2015).

The term Islam Nusantara has only recently emerged and has had a major influence on current Islamic ideology in Indonesia. More precisely at the 33rd NU Congress in Jombang. However, Islam Nusantara has been proposed for a long time. After the return to khittah at the 1984 Congress, there were at least two carriages of NU's thought movement, namely: first, the "personalization of Islam", which is closely related to the idea of "NU and Civil Society" and "Cultural Movement", which was initiated by KH Abdurrahman Wahid (Gus Dur); and second, Islamic post-traditionalism (Postra) initiated by some young NU circles As a construction of thought, both can be distinguished in the realm of analysis, but both also have a very close connection point at the epistemological and methodological levels. Both must

be recognized to get a warm welcome among young NU intellectuals, with many studies, research, and articles that elaborate on them more deeply. This is what marks the beginning of the idea of Islam Nusantara.

Islam Nusantara emphasizes moderate and tolerant Islamic teachings. The object of study of Islam Nusantara includes several components, such as kalam (theology), fiqh, Sufism, politics, education and culture (tradition). This has received considerable attention from Muslims in Indonesia. This term became popular and was pioneered by KH. Wahid Hasyim, who is known as the founding father of Islam Nusantara, he is one of the great Muslim figures of the archipelago and Indonesian Islamic education figures. Wahid Hasyim was also appointed as the first Minister of Religious Affairs of the Republic of Indonesia. He referred to the teachings of Islam, but did not abandon the traditions of the archipelago. The term was first officially introduced and promoted by the Nahdlatul Ulama organization in 2015, which was publicly approved by president Joko Widodo, as it is considered compatible with Indonesian cultural values.

Multiculturalism in the Dynamics of Islam Nusantara

The Islamic Archipelago movement in Indonesia is based on the cultures of Indonesia so of course it must pay attention to the challenges of multiculturalism that occur in Indonesia. For this reason, Islam Nusantara has values that must be owned and developed by the Nusantara Islamic community. These values are 1) Wisdom-Peace, 2) Tawhid, 3) Balanced-Middle, 4) Ishlahiyah (without leaving tradition), 5) Tasamuh, 6) Perdikan, 7) Justice and Beneficence, and 8) Indigenous/Local.

Apart from values, Islam Nusantara also has main actions in dealing with multiculturalism in Indonesia. the 5 actions are 1) Deliberation and Yushlihu, 2) I'tidal-gradual (upright to uphold justice maslahat), 3) Pribumisasi-Harmonizing-Reconciling, 4) Dynamic-Creative, and 5) Pursuing the path of suluk-bersyariat.

To overcome the problems of multiculturalism, a strategy is also needed to reinforce the values of multiculturalism. The strategies are re-interpretation of religious understanding, deconstruction of Islamic law towards the fiqh of pluralism, initiating the fiqh of multiculturalism in the state, and grounding the values of pluralism and multiculturalism based on local wisdom (Masnun Tahir, "Menjadi Muslim Di Negara Multikultural: Dinamika, Tantangan, Dan Strategi Dalam Perspektif Fikih Multikultural," *Al-'Adalah* 14, no. 2 (2017): 278).

Islam Nusantara is one of the ways of salvation for Indonesian society. This is because Islam Nusantara offers a way, development and foundation of the values, character, and culture of Muslim society in line with the needs of Indonesian Muslim society, in the midst of various turmoil, culture, and ideology, without uprooting the roots of the majority of the supporting community. More uniquely, Islam Nusantara is more a way of salvation that is relevant for Muslims in Indonesia, which is more maslahat and provides benefits for the desire to transform a better Indonesian society,

as a prophecy of Rahmatanlilalamin Islam in the context of the archipelago (Muhammad Tholchah Hasan, *Islam Dan Radikalisme Agama* (Malang: Lembaga Penerbitan Unisma, 2017).

The Study of Islam Nusantara as a Development Model of Da'wah

The existence of Islam Nusantara enriches the treasures and methods of Islamic propagation in accordance with the character of the region, but does not deny the universality of Islam. In fact, the presence of Archipelago Islam enriches academic studies and gives birth to archipelagic scientific specializations, especially in the social sciences, such as history, sociology, anthropology and so on.

The presence of the Walisongo is also the beginning of the emergence of Nusantara Islam, which characterizes Nusantara Islam that combines elements of Islam and culture. In spreading Islam, Walisongo was very wise and did not destroy the culture inherent in the previous society. One example of the Walisongo's da'wah strategy is to build Islamic theology with puppet media, in this case the Walisongo, especially Sunan Kalijaga, utilized art culture as a means of introducing the teachings of Islam.

Through this media, the walisongo incorporated values about the social vision of Islam, which covers many things, such as life, family, and so on. From here it can be seen that Islam Nusantara is able to interact with culture, this model and method is used as a strategy to steal people's attention, because people are more interested, if the form of religious learning is done in this way. Therefore, the strategy of spreading Islam using puppetry is able to make ideologization space for local people to enter and love Islam.

Manhaj Islam Nusantara, which was built and implemented by the Wali Songo and followed by Ahlusunnah scholars in this country, is "the understanding and practice of Islam in the archipelago as a result of the dialectic between the sharia text and local reality and culture. Formulated in such a way, Islam Nusantara is actually not an idea that has emerged recently, but has been discussed for a long time in Indonesia, even though it does not use the label Islam Nusantara.

Studying Islam Nusantara must of course study Islamic multiculturalism in Indonesia. The history of Islamic multiculturalism in Indonesia has started since the New Order. In the New Order era, there were a number of paradoxes and frictions that were quite sharp, especially after the reformation, so that with the rolling of the reformation era, a re-reading of Indonesian Islamic thought and movements was needed. This is because various Islamic thoughts and movements that were originally silenced by the New Order forces re-emerged and tried to revive the romance of the past. One of the variants of thought is Postra which became the forerunner of Islam Nusantara. Postra developed rapidly during the Reformation period. These movements expanded their influence to take a real role in social life. This can be seen

today from the spread of sharia among the people and the Islamization of government structures, the presence of Islamic banks, and others.

Islam Nusantara as a da'wah methodology is useful for mapping the objects and strategies of da'wah in accordance with the character of society in the archipelago, both in terms of contextualization, personalization, and so on. And in essence, the channel of spreading Islam through various ways, from trade, marriage, education, politics, as well as arts and culture (Umratul Janah, *Islam Dan Kehidupan Multikultural*, Aswaja Pressindo, 2018).

The use of art as a medium for preaching is another attraction. According to a Persian historian who lived in Malabar in the 15th century AD, Zainuddin Al-Ma'bari. He wrote in his book, *Tuhfat Al-Mujahidin*, that many people in South India and also in the archipelago were interested in embracing Islam, after they witnessed and heard the recitation of the history of the life and struggle of the Prophet Muhammad SAW. which was delivered through the form of sung poetry. This made and opened the way for the acceptance of Islam.

Da'wah as an effort to convey the teachings of Islam to the community is a task that is timeless. Along with social changes and the times, the da'wah model must be able to adapt to remain relevant and effective. At present, the role of social media, information technology, and other communication methods is very important in spreading da'wah messages. The study of Islam Nusantara also recognizes the important role of technology and social media in spreading da'wah messages. Through platforms such as Facebook, Twitter, Instagram, Youtube, and using videos, images and animations, it can make da'wah more interesting and easy to understand.

Islam Nusantara is a concept that emphasizes Islamic values that are inclusive, tolerant, and in favor of peace and harmony between religious communities in multicultural societies in the archipelago. The main principle is to maintain harmony between Muslims and non-Muslims, so as to create an atmosphere of mutual respect, understanding and cooperation in everyday life. The concept of Islam Nusantara accepts and respects religious diversity in society. This means that there is no discrimination or religious coercion against non-Muslims, but rather encourages inter-religious dialog to achieve mutual understanding and maintain harmony. Islam Nusantara also strongly rejects all forms of radicalism that can disrupt social harmony and damage the image of Islam, as a religion that is *rahmatan lil 'alamin*.

CONCLUSION

In the discussion above, it can be concluded that the concept of multiculturalism is a flow or understanding of cultural diversity. Meanwhile, Islam Nusantara is a term that refers to movements and thoughts that are not only based on the Qur'an and Sunnah, but also adhere to maqhashid sharia in accordance with the goals of Indonesia.

Based on this, multiculturalism is related to Islam Nusantara. If combined between the two, an alternative solution will be found to achieve Rahmatallil'alamin Islam and a prosperous and prosperous country. This is because Islam Nusantara offers a way, development and foundation of the values, character, and culture of Muslim society in line with the needs of Indonesian Muslim society, in the midst of various turmoil, culture, and ideology, without uprooting the roots of the majority of the supporting community so that problems in Indonesia due to multiculturalism can be minimized to the maximum. The da'wah strategy has a relationship with aspects of Islam Nusantara, as a da'wah methodology that is in accordance with the character of society in the archipelago, therefore using da'wah that is adapted to the circumstances of a society that has a multicultural character, will make Islam more accepted by the community.

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