

Building Moderate Millennial Muslims Through Sufistic Multicultural Da'wah

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Abstract This study aims to analyze the role of Sufistic multicultural da'wah in shaping the moderate character of the millennial Muslim generation during the challenges of the digital era. Using a qualitative research method based on literature studies, this study explores the Sufistic da'wah approach that emphasizes the value of spirituality and appreciation for diversity. Data is collected from relevant academic literature and analyzed systematically to identify da'wah's challenges in the era of information technology globalization. The results of the study show that Sufistic multicultural da'wah can provide strategic solutions in dealing with the issue of intolerance and radicalism through internalizing the values of moderation, social harmony, and local wisdom. This finding emphasizes the importance of Sufistic da'wah in building a generation of Ull Albab who not only understand moderate Islamic values but are also able to contribute to the harmony of a multicultural society. Future research recommendations include the development of a multicultural da'wah model based on the participation of the millennial generation, as well as the evaluation of the effectiveness of the Sufistic approach in the context of a multicultural society.

Abstrak Penelitian ini bertujuan untuk menganalisis peran dakwah multikultural sufistik dalam membentuk karakter moderat generasi Muslim milenial di tengah tantangan era digital. Menggunakan metode penelitian kualitatif berbasis studi pustaka, penelitian ini mengeksplorasi pendekatan dakwah sufistik yang menekankan nilai spiritualitas dan penghargaan terhadap keberagaman. Data dikumpulkan dari literatur akademik yang relevan dan dianalisis secara sistematis untuk mengidentifikasi tantangan dakwah di era globalisasi teknologi informasi. Hasil penelitian menunjukkan bahwa dakwah multikultural sufistik mampu memberikan solusi strategis dalam menghadapi isu intoleransi dan radikalisme melalui internalisasi nilai moderasi, harmoni sosial, dan kearifan lokal. Temuan ini menegaskan pentingnya dakwah sufistik dalam membangun generasi ulil albab yang tidak hanya memahami nilai-nilai Islam moderat, tetapi juga mampu berkontribusi pada keharmonisan masyarakat yang multikultural. Rekomendasi penelitian ke depan meliputi pengembangan model dakwah multikultural berbasis partisipasi generasi milenial, serta evaluasi efektivitas pendekatan sufistik dalam konteks masyarakat multikultural.

Keywords Multicultural; da'wah; sufism; moderate muslims

Introduction

Muslim millennials face challenges in building a religious identity that is moderate, inclusive, and relevant to the dynamics of modern life. One of the lesser-known is the lack of insight of millennial Muslims about the importance of accepting cultural, ethnic, and religious diversity as part of Islamic



teachings. Da'wah is an integral part of Islamic teachings, playing an important role in forming a moderate understanding of Islam and mutual respect for diversity.¹ The Sufistic da'wah approach that emphasizes spiritual and affective aspects is considered one of the strategic solutions in dealing with the increasingly complex development of the times, especially amid the globalization of information technology.² According to Ali Mahfudz, da'wah is an effort to invite people to do good and follow instructions, telling them to do what *is ma'ruf* and forbidding them from being ungodly, so that they can return to the teachings that are pleased,³ and can achieve happiness in this world and the hereafter.⁴ Along with the times, da'wah must be able to adapt to the conditions of the audience, including understanding the condition of the millennial audience living in the digital era. On the other hand, da'wah is also required to be able to pay attention to aspects of pluralism and the construction of an inclusive Islamic identity.⁵

The increasingly developing definition of da'wah has also given rise to new approaches in conveying the message of da'wah,⁶ one of which is Sufistic multicultural da'wah. And the development of da'wah also follows the flow of the development of the times.⁷ With the development of communication and information technology, da'wah is required to be able to adapt to the times, including understanding the characteristics of the millennial audience who live in the era of information digitization.⁸ In this case, da'wah can also be differentiated based on the style of delivery, the goals to be achieved, and the segmentation of the audience.⁹

The development of the meaning of da'wah goes hand in hand with the development of science and technology¹⁰ so that it gives birth to many perceptions which it seeks to define how da'wah takes a

¹ Mochamad Aris Yusuf, Fajrina Margareth Viruliana, and Alwanul Fikri, "Modern Era Da'wah Problems Perspective Surat Taha: 44," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 5, no. 1 (2023): 37–53, <https://doi.org/10.32939/ishlah.v5i1.224>.

² Pariyati Pariyati, "Sufistic Affective Based Multicultural Education for Character Formation," *Nusa: Journal of Language and Literature* 13, no. 2 (2018): 316, <https://doi.org/10.14710/nusa.13.2.316-328>; Salman Yoga, "Socio-Cultural Changes in Indonesian Society and the Development of Communication Technology," *Al-Bayan Journal* 24, no. 1 (2019): 29–46, <https://doi.org/10.22373/albayan.v24i1.3175>.

³ Muhajir Sulthonul Aziz et al., "Systematic Review: Use of Digital Media as a Means of Communication of Da'wah," *Jurnal Spektrum Komunikasi* 10, no. 2 (2022): 187–93, <https://doi.org/10.37826/spektrum.v10i2.324>.

⁴ Naila Mafayiziya Hayat and Zaenal Abidin Riam, "The Role of Da'wah Communication in the Digital Era Maximizing Efforts for Islamic Religious Learning," *IQ (Qur'anic Science): Journal of Islamic Education* 5, no. 02 (2022): 227–40, <https://doi.org/10.37542/iq.v5i02.791>.

⁵ Rijal Arham, "Exploration of the Dynamics of Islam, Radicalism, and Democracy in Contemporary Society," *Journal of Islamic Education Studies* 2, no. 1 (2023): 56–65, <https://doi.org/10.58569/jies.v2i1.716>.

⁶ Rodliyah Khuza'i, Asep Ahmad Shiddiq, and Rian Nugraha, "Study of Muhammad Natsir Thoughts About Dakwah Harakah" 409, no. SoRes 2019 (2020): 557–61, <https://doi.org/10.2991/assehr.k.200225.121>.

⁷ Aris Yusuf, Viruliana, and Fikri, "Modern Era Da'wah Problems Perspective Surat Taha: 44."

⁸ Adelia Octaviani, "From Cafe to the Mosque: The Construction of Dakwah Digital Communication of Shift Community," *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 21, no. 2 (2022): 275–96, <https://doi.org/10.21580/dms.2021.212.9429>.

⁹ Aziz et al., "Systematic Review: Use of Digital Media as a Means of Communication of Da'wah."

¹⁰ Abrori Abrori and M. Sofyan Alnashr, "Actualization of Millennial Da'wah Methods Facing the Challenges of Social Change in Society," *Mu'ashir: Journal of Islamic Da'wah and Communication* 1, no. 1 (2023): 29–40, <https://doi.org/10.35878/muashir.v1i1.768>; Desi Syafriani, "The Law of Da'wah in the Qur'an and Hadith," *Jurnal Fuaduna: Journal of Religious and Community Studies* 1, no. 1 (2018): 16–27.

stance in playing a role in this problem.¹¹ In this problem, it seems that da'wah is no longer seen solely as an activity to call for goodness and prevent evil, but da'wah is now beginning to be interpreted as a social phenomenon that can be studied from various scientific ¹²perspectives. The development of da'wah understanding in the context of social phenomena is important to be studied as a basis for understanding the goals and methods of da'wah that are relevant to social change in the millennial era.¹³ This context seems to be in harmony with the many things that are supported by the verses of the Qur'an as the term da'wah in different contexts.¹⁴

One of the methods that is still used today is preaching which is an activity of spreading Islam and has existed for a long time such as multicultural preaching.¹⁵ With its efforts to embrace the community using a multicultural approach.¹⁶ So, in this case, contemporary da'wah activities no longer focus on quantity,¹⁷ but rather on quality, namely justice, equality, and welfare for universal humanity. Therefore, Sufistic da'wah which emphasizes the improvement of individual spirituality and morals is considered relevant to form millennial Muslims.¹⁸ The need for sufistic da'wah is significant for the millennial generation to guide spirituality and modern religious identity through a sufistic approach, The role of multicultural and sufistic da'wah is considered very important in guarding the lives of millennial Muslims.¹⁹ This research is different from the research that will be carried out because it emphasizes the *role of Sufistic multicultural da'wah in shaping the moderate character of the millennial Muslim generation during the challenges of the digital era.*

On the other hand, Sufistic da'wah which is considered to have emerged at the same time as the arrival of Islam to Indonesia is a concept that has been developed by various figures. The concept of the spread of Sufis, especially those who ground the spread of Islam, has achieved success in Islamizing many people in the archipelago since the 13th century, in AH. Johns is one of the figures who put forward the Sufi theory.²⁰ According to Johns, Sufis play a significant role in grounding Islam

¹¹ Erick Yusuf, Sofyan Sauri, and Ahmad Sukandar, "Management of Dakwah Pattern Method Development in School Students," *International Journal of Nusantara Islam* 7, no. 2 (2019): 286–93, <https://doi.org/10.15575/ijni.v7i2.12533>.

¹² Agus Fatuh Widoyo, "Hermeneutics of Da'wah Philosophy," *Mamba'ul 'Ulum* 18, no. 1 (2022): 61–66, <https://doi.org/10.54090/mu.58>.

¹³ Widoyo.

¹⁴ W. Ilahi M. Munir, *Da'wah Management* (Jakarta: Prenada Group, 2006).

¹⁵ Noraini Binti Omar et al., "The Application of Multi-Cultural Elements in the Teaching of Islamic Education," *Mediterranean Journal of Social Sciences* 5, no. 16 (2014): 403–8, <https://doi.org/10.5901/mjss.2014.v5n16p403>.

¹⁶ Miftah Khilmi Hidayatulloh et al., "Quranic Perspective on Multiculturalism," *Taqaddumi: Journal of Quran and Hadith Studies* 3, no. 1 (2023): 48–70, <https://doi.org/10.12928/taqaddumi.v3i1.8496>.

¹⁷ A Ilyas Ismail, "Globalization of Da' Wa," *Dvances in Social Science, Education and Humanities Research (ASSEHR)* 140, no. ISCoGI 2017 (2019): 122–25.

¹⁸ Zaprul Khan Zaprul Khan, "Multicultural Da'wah," *Mawa'izh: Journal of Da'wah and Social Development of Humanity* 8, no. 1 (2017): 160–77, <https://doi.org/10.32923/maw.v8i1.703>.

¹⁹ Lukman Al Farisi, Abdul Muhid, and Arya Abdul Fattah, "The Making of Muslim Millennial Moderate Identities through Sufistic Multicultural Da' Wah" 4, no. 01 (2021): 1–20, <https://doi.org/10.37680/muharrik.v3i02.461>.

²⁰ Siti Zainab, "Sufistic Da'wah: A Sufism Approach in Da'wah," *Journal of Religious and Community Studies* 5, no. 2 (2008): 1–33.

through an adaptive and inclusive approach to local cultural beliefs and practices. Sufistic preaching, therefore, is not a new type of preaching. One factor is the ability of Sufis to present Islam in an attractive form, especially through emphasis and adaptation to Islam or continuity of changing local religious beliefs and practices.²¹ However, tasawwuf, as it forms Islam in Indonesia, has become an important component of the religious habits of the Muslim community in Indonesia, especially for Sunni believers.²²

In a broader context, society has changed since the advent of technology, which has created a new society called millennials. This is despite the entry of the industrial revolution 4.0, which demands human involvement in technology.²³ One type of millennial behavior is using the internet to search for various information, such as gathering information before making a decision to buy a particular good or service.²⁴ Millennials are most attractive because they are multitalented, speak multiple languages, and are more expressive.²⁵ At this time, these conditions and traits must be understood. The changes in the world in terms of technology have influenced the social changes of modern humans.

The phenomena and positions of da'wah that are developing today are very diverse. Moreover, da'wah must be carried out by adjusting to the circumstances or conditions that are and will develop in the world that has produced a new population for life. The concept of multicultural da'wah, Sufism studies, and types of millennial preaching are the subject of many studies and studies or articles. For example, in the Sufistic Da'wah of the Hizmet M. Fethullah Gulen Movement, delivered by Sokhi Huda in Colloquium, Joint Conferences, Joint Research, and Articles Publishing at Sunan Ampel State Islamic University (UIN) Surabaya with the Faculty of Islamic Studies at Universiti Sultan Zainal Abidin (UniSZA) in Terengganu, Malaysia or also a thought movement initiated by the Sufistic movement of the Hizmet M Fatullah Gulen Movement.²⁶

However, the description discusses multicultural da'wah, as Nawawi wrote in "Da'wah in a Multicultural Society" and Zainol Huda wrote in "Multicultural Islamic Da'wah: The Prophet PBUH's

²¹ Azyumardi Azra, *The Network of Middle Eastern and Archipelago Ulema in the XVII-XVIII Centuries* (Bandung: Mizan, 1998).

²² Agus Setyawan, "Da'wah That Saves: Reinterpreting the Essence and Purpose of Da'wah Islamiyah," *Al-Adabiya: Journal of Culture and Religion* 15, no. 02 (2020): 189–99, <https://doi.org/10.37680/adabiya.v15i02.487>.

²³ Yayat Suharyat Susi Susyanti Aripin, Iim Imlakiyah, "ORGANIZATIONAL TRANSFORMATION IN THE ERA OF SOCIETY 5.0: INNOVATION, ADAPTATION, AND HUMAN INVOLVEMENT IN THE TECHNOLOGICAL REVOLUTION," *NUSRA: JOURNAL OF RESEARCH AND EDUCATION* 5, no. 1 (2024): 37–44, <https://doi.org/10.25130/sc.24.1.6>.

²⁴ Syarif Hidayatullah, Abdul Waris, and Riezky Chris Devianti, "Millennial Generation Behavior in Using Go-Food Applications," *Journal of Management and Entrepreneurship* 6, no. 2 (2018): 240–49, <https://doi.org/10.26905/jmdk.v6i2.2560>.

²⁵ Sabila J Firda Arum Faiza, *Arus Metamorfosa Milenial* (Kendal: Penerbit Ernest, 2018).

²⁶ Sokhi Huda, *Moral Spirit in Sufistic Da'wah of Hizmet M. Fethullah Gulen Movement* (Surabay: Paper UIN Sunan Ampel Surabaya, 2018).

Da'wah Method to People of Other Religions".²⁷ The above research only discusses multicultural and Sufistic preaching separately, showing no relationship or connection between the two. This study will investigate the relationship between multicultural da'wah and Sufism.²⁸

This research is literature study research, focusing on collecting data from library sources.²⁹ According to M. Nazir, literary studies is a data collection technique by conducting several studies of books, literature, notes, and reports related to the research topic. That is, literary studies or librarian studies means researching various books, literature, notes and reports related to research topics.³⁰ A descriptive qualitative approach is used in this study. According to Burhan Bungin, the qualitative research process has a higher level of criticism. The researcher chooses qualitative research to provide an in-depth analysis of the subject of the article.³¹ After data collection and analysis, relevant literature is used daily in qualitative research.³² According to the topic of the article, this article considers the relevance of the data sources of the research literature.³³

Characteristics of the Millennial Generation

The millennial generation, often referred to as the digital native or multitasker generation, grew and developed amid rapid advances in information and communication technology. A key characteristic of this generation is their reliance on technology, especially social media, as the primary tool for socializing, seeking information, and expressing themselves. The presence of platforms such as Facebook, Instagram, TikTok, and WhatsApp has not only become a part of their daily lives, but also shapes their mindsets, lifestyles, and social interactions. Modernity reveals the position of human beings in a system of life. And it is no different from millennials who are often considered a generation that is highly dependent on information and communication technology, or "Y-Generation".³⁴ On the other hand, millennials are the largest generation of life systems that are very fond of digital multitaskers or digital natives.³⁵ This characteristic shows that millennials have grown during the

²⁷ Nawawi Nawawi, "Dakwah Dalam Masyarakat Multikultural," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 6, no. 1 (1970), <https://doi.org/10.24090/komunika.v6i1.347>.

²⁸ Fadhli Lukman, "Integration-Interconnection in the Study of Dissertation Hadith," *Religia: Journal of Islamic Sciences* 19, no. 2 (2016): 1–11.

²⁹ Wahyudin Darmalaksana, *Qualitative Research Methods of Literature Studies and Field Studies* (Bandung: Pre-Print Digital Library UIN Sunan Gunung Djati Bandung, 2020).

³⁰ M. Nazir, *Research Methods* (Jakarta: Ghalia Indonesia, 2014).

³¹ Burhan Bungin, *Qualitative Research, Communication, Economics, Public Policy, and Other Social Sciences* (Jakarta: Kencana Prenada Media Group, 2007).

³² Ismail Suardi Wekke, *Sharia Economic Research Methods, Gawe Buku*, 2019.

³³ S Azmar, *Research Methods* (Yogyakarta: Pustaka Siswa, 2001).

³⁴ Donna Pendergast, "Getting to Know the Y Generation." *Tourism and Generation Y*, Wallingford UK: Cabi, 2009, 1–15; Yanuar Surya Putra, "HEORITICAL REVIEW: THEORY OF GENERATIONAL DIFFERENCES," *AMONG MAKARTI: JOURNAL OF ECONOMICS AND BUSINESS* 9, no. 18 (2016).

³⁵ M Firat, "Multitasking Or Continuous Partial Attention: A Critical Bottleneck For Digital Natives," *Turkish Online Journal of Distance Education* 14, no. 1 (2013): 266–72; Sevince Gulsecen Tuba Ugras, "Multitasking : Digital Natives ' Interaction," *International Conference, EPCE 2013*, 2013, 94–103.

rapid development of information and communication technology. The development of various new social media platforms, such as Facebook, Twitter, Instagram, YouTube, WhatsApp, and other entertainment applications, such as TikTok, shows the dependence on information and communication technology. Even millennials use apps like LINE to meet their social and psychological needs.³⁶ It's no surprise that their generation spends most of their time on the internet.

Often, because they are close to social media, they become the subject of discussion and debate.³⁷ Millennials, the generation that always uses the internet and social media, are considered to experience this. Coachman debates can occur because a lot of information comes in quickly, and most of that information is not true, or hoaxes. Various types of social media, such as WhatsApp, Instagram, and Facebook, have been filled with false information. Dynamics in social life are a characteristic of the millennial generation. As active social media users, millennials should realize that the freedom they have on the internet and social media has no limits.³⁸

Changes in institutional culture, such as educational institutions, are another characteristic of the millennial era. In order for schools to have a strategic role, it is very important to instill character education values in the millennial generation,³⁹ who will be the successors of the nation. Character education must be adjusted to the millennial era. The goal is to prepare the millennial generation to face the impacts of globalization.⁴⁰ Millennials have always been faced with the problem of modern globalization.⁴¹ The development of contemporary globalization has produced a new generation of devices, a term often used to mark the emergence of the millennial generation.⁴²

The tendency of adolescents or millennial children is the weakness in the ability to practice

³⁶ Silvia Fardila Soliha, "Social Media User Dependence Levels and Social Anxiety," *Journal of Interaction* 4, no. 1 (2015): 1–10; Melani Nur Cahya, Widia Ningsih, and Ayu Lestari, "The Impact of Social Media on Adolescent Psychological Well-Being: A Review of the Influence of Social Media Use on Adolescent Anxiety and Depression," *Journal of Social Technology* 3, no. 8 (2023): 704–6, <https://doi.org/10.59188/jurnalsostech.v3i8.917>.

³⁷ Nurul Akmal Triastuti Endah, Adrianto Dimas, *Study on the Impact of Social Media Use for Children and Adolescents* (Depok: Puskakom UI, 2017).

³⁸ Endang Fatmawati, "Freedom of Information among Millennials in Social Media," *JPUA: Journal of Universitas Airlangga Library: Information and Communication Media Librarian* 10, no. 2 (2020): 94, <https://doi.org/10.20473/jpua.v10i2.2020.94-103>.

³⁹ Rahmat Hidayat, "The Concept of Character Education in the Development of Islamic Society (Study of Burhanuddin Al-Zarnuji's Thought)," *Alfuad: Journal of Social and Religious Religion* 3, no. 2 (2019): 1, <https://doi.org/10.31958/jsk.v3i2.1692>.

⁴⁰ R Ndruru and M T Pardosi, "The Influence of the Christian Family Education Formula in Dealing with the Negative Impact of Globalization," *Harati: Journal of Christian Education* 4, no. April (2024): 54–67; Ary Purwantiningsih and Septian Aji Permana, "IN SOCIAL SCIENCE LEARNING Forming Responsible Indonesian Citizens Social Science Learning, namely the Miles-Huberman Interactive Model. So the mission and goals for SMP N 1 Kasihan Bantul Yogyakarta were formulated," no. 0291 (2019).

⁴¹ Kalfaris Lalo, "Creating a Millennial Generation with Character Education to Embrace the Era of Globalization," *Journal of Police Science* 12, no. 2 (2018): 8, <https://doi.org/10.35879/jik.v12i2.23>.

⁴² Syaiful Anwar and Agus Salim, "Islamic Education in Building the Nation's Character in the Millennial Era," *Al-Tadzkiyyah: Journal of Islamic Education* 9, no. 2 (2019): 233, <https://doi.org/10.24042/atjpi.v9i2.3628>.

social interaction on the development of science and technology.⁴³ Many possibilities are initiated by the development and change of information flows, such as trends in religious, social, political, and economic matters by maximizing the speed of information. This means that the social world of the millennial community is greatly influenced by the information technology that they consume in their daily lives.⁴⁴

The Relevance of Multicultural Islamic Da'wah

Multicultural Islamic da'wah is very relevant in a pluralistic society like Indonesia. With the diversity of ethnicities, religions, races, and cultures, an inclusive approach to da'wah and respecting differences is essential to create harmony. Multicultural da'wah aims to convey Islamic teachings in a way that is relevant and in accordance with the local cultural context without eliminating the essence of Islam. This approach also helps to reduce intolerance and discrimination by instilling values of tolerance and respect for diversity. In the era of globalization, multicultural da'wah provides an opportunity to show the face of Islam that is peaceful, tolerant, and respectful of differences. In addition, this approach is relevant for millennials living in the digital era, where diversity and openness are part of daily life.

Multiculturalism in this study is based on the need to understand the cultural pluralism that exists and has become a reality in daily life in many countries, including Indonesia.⁴⁵ Indonesian nationalism encourages multiculturalism, which is even developing in Indonesia to be very important for Indonesia to realize multiculturalism, including in religious activities such as da'wah.⁴⁶

The development of the times and the contemporary trend of modernization require da'wah to have a special movement or strategy to respond to multicultural problems. The attitude of da'wah in a multicultural society is that the presence of Islam respects the differences and plurality of society at large. Conveying Islamic messages through da'wah can dialogue the phenomena that are being faced by the people. This implies that multicultural da'wah is more accommodating to the reality of existing differences. The essence of multicultural da'wah itself is to preach about the diversity that exists and has become a reality in human life.⁴⁷

Awareness of differences has been very important in Indonesia in the last five years. However, the values, paradigms of thought, and life philosophies of each cultural group of the community must

⁴³ Talitha Zhafira, "Sikap Asosial Pada Remaja Era Millennial," *Sosietas* 8, no. 2 (2019): 501–4, <https://doi.org/10.17509/sosietas.v8i2.14591>.

⁴⁴ Nashrillah MG, "Actualization of Dai Millennial Da'wah in Cyberspace: A Perspective of Da'wah Ethics with a Case Study in the City of Medan," *Islamic Scientific Journal Futura* 18, no. 1 (2019): 105, <https://doi.org/10.22373/jiif.v18i1.3196>; Nur Ainiyah, "Millennial Adolescents and Social Media: Social Media as Educational Information Media for Millennial Adolescents," *Indonesian Journal of Islamic Education* 2, no. 2 (2018): 221–36, <https://doi.org/10.35316/jpii.v2i2.76>.

⁴⁵ Ana Irhandayaningsih, "Kajian Filosofis Terhadap Multikulturalisme Indonesia," *Humanika* 15, no. 9 (2012).

⁴⁶ Rizal Mubit, "The Role of Religion in Multiculturalism in Indonesian Society," *Epistemé: Journal of Islamic Science Development* 11, no. 1 (2016): 163–84, <https://doi.org/10.21274/epis.2016.11.1.163-184>.

be different (Rehayati, 2012). An example of this is Abdurrahman Wahid, known as Gusdur, who used two approaches in his multicultural preaching, including a cultural and structural approach.⁴⁸ Many prophets have applied this concept, which is very important in multiculturalism. The love of the Prophet Muhammad works like a magic key that can open a heart so hard and rusty that no one can imagine that they can open it.⁴⁹ Multicultural da'wah must be based on compassion. Multiculturalism in da'wah must be seen as an important concept of justice and minority rights.⁵⁰

On the other hand, the influence of multicultural education on religious perception is undoubtedly determined by logical reasons to strengthen the encouragement for the inclusion of pluralistic attitudes in religious practices or converts for Indonesian Muslims.⁵¹ In responding to these social realities, including in Indonesia, pluralistic perspectives must encourage each other to create religious stability in the plurality of society. Indonesian people say that a pluralist society should be seen as an advantage and not a threat to the state.⁵² In addition, da'wah sees multiculturalism as a wealth that must be used well for da'wah fields that can realize harmony in cultural, social, state, religious, and national life.

However, there is no doubt that the obligation to preach the noble teachings, namely Islam, is the obligation for every believer to *amar ma'ruf nahi munkar* by adjusting the abilities⁵³ possessed. However, preachers in Indonesia have taught how da'wah should be done, they have taught using various methods, strategies, and methods that have been successful. However, the most important thing is to understand that preventing acts of evil is mandatory, as explained in the Qur'an.⁵⁴ The main principle that will encourage Muslims to preach is the awareness that da'wah is the obligation of Muslims. This is important because every seed of evil has the power to move; When the evil was a child, they were like embers that were difficult to kill.⁵⁵

⁴⁷ Rosidi, *Da'wah Methods for Multicultural Communities*, ed. Rahmat Hidayat (Yogyakarta: Selat Media, 2023).

⁴⁸ Erwan Dwi Wahyunanto, Arik Dwijayanto, and Syamsul Wathoni, "Gus Dur and Civil Society: The Role of KH Abdurrahman Wahid in Community Empowerment," *Annual Interdisciplinary Conferences on Muslim Societies (AICOMS)* 1, no. c (2021): 1–20.

⁴⁹ Achmad Bisri, "Islam Raḥmatan li 'l-Ālamīn as the Basis of Multicultural Da'wah: A Perspective of Muhammad Fethullah Gülen," *Walisono: Journal of Socio-Religious Research* 22, no. 2 (2014): 479–94, <https://doi.org/10.21580/ws.22.2.290>.

⁵⁰ Will Kymlicka, *Multicultural Citizenship, A Liberal Theory of Minority Rights* (New York: Oxford University Press, 2000).

⁵¹ Dede Rosyada, "Multicultural Education in Indonesia A Conceptual View," *Socio-Didaktika: Social Science Education Journal* 1, no. 1 (2014): 1–12, <https://doi.org/10.15408/sd.v1i1.1200>; Helsi Sasmita, "Multicultural Education in Indonesia: A Conceptual View (An Analysis of the National Education System and Islamic Religious Education)," *INNOVATIVE: Journal Of Social Science Research* 3, no. 3 (2023): 8303–20.

⁵² Dedy Sumardi, "Islam, Legal Pluralism and Reflection of a Homogeneous Society," *Ash-Syirah Journal of Sharia and Law Science* 50, no. 2 (2016): 481–504.

⁵³ Salmadani, *Da'wah in the Perspective of the Qur'an and Hadith* (Jakarta: TMF, 2020).

⁵⁴ Muh Gufron Hidayatullah, "The Concept of 'Amar Makruf Nahi Mungkar in the Qur'an Perspective Mufassirin and Fuqaha," *Al'is* 23, no. 1 (2020): 1–10, <https://doi.org/10.35719/aladalah.v23i1.55>.

⁵⁵ M. Natsir, *Fiqhud Dakwah* (Jakarta: Dewan Dakwah Islamiyah Indonesia, 1978).

Sufism in the Context of Da'wah

Sufism preaching is a type of da'wah that is considered humanist in addition to multicultural preaching. However, this model of da'wah requires preachers who have an understanding of the principles of tawassuf.⁵⁶ Therefore, the implementation of da'wah can only be effective and efficient if Sufistic da'wah can achieve preaching and provide reasonable sacrifices to achieve it.⁵⁷ Because the role of the preacher in this position is very important, the teachings of Islam are simply an ideology that does not materialize in a society without da'wah.⁵⁸ Sufistic da'wah also requires a capable preacher, an understanding of tasawwuf, and an understanding of various ethics.⁵⁹

Sufism plays an important role in da'wah. In this case, Sufism has a unique and different way and tends to be different and is considered a pacifist message. This view originated along with introducing the people to the divine rules guiding the people to the right path, and teaching good deeds (*nahi munkar*). Preaching that contains religious teachings provides benefits for human life so that they can achieve happiness in the hereafter. Sufism is one of the ways that can be used in general, Sufism refers to the method of spreading Islam as carried out by Sufis.⁶⁰ Sufis are known as da'i, who always teach compassion, gentleness, regulating the heart, and cleansing the day from bad things to speak politely. Islamic figures spread Sufism in Indonesia, along with the development of Islam itself.

For example, for the Madura Muslim community, Sufism is a choice to achieve a spiritual degree and obedience or closeness to the Divine. For example, the depth of religion of Kiai Kholil Bangkalan who is a well-known figure who spread Islam and has helped develop Sufism education widely. He made Sufism a way of life through spiritual adventures to the holy land.⁶¹ Allegedly, Kiai Kholil Bangkalan obtained knowledge of Sufism from Shaykh Ahmad Khatib Sambas,⁶² the founder of the Qadiriyyah wa Naqshabandiyah tarekat around 1859. According to historical records, Sufism developed a long time ago. In Indonesia, the tarekat is the place where Sufism itself is spread.

Naqshabandiyah, Qadiriyyah, and Tijaniyyah are the most popular religious groups.⁶³ In Indonesia, this type of work has developed because of its role in spreading the teachings of Sufism. This is inseparable from the delivery of the Islamic message from the Sufis, who have taught in a friendly

⁵⁶ Muhamad Merdeka and Amaliyah Amaliyah, "Development of Spirituality Through Da'wah Majelis Dhikr An Nawawi Cilenggang," *Journal of PKM Business Management* 4, no. 2 (2024): 213–22, <https://doi.org/10.37481/pkmb.v4i2.828>.

⁵⁷ Nawawi, "Da'wah in a Multicultural Society."

⁵⁸ A. Ilyas Ismail, *The True Da'wa Initiates a New Paradigm of Da'wah in the Millennial Era First Edition* (Jakarta: Prenadamedia Group, 2018).

⁵⁹ Much Wasith Achadi, "The Relevance of Imam Ghazali's Sufistic Da'wah for Indonesian Society," *Mawa'izh: Journal of Da'wah and Social Development of Humanity* 7, no. 1 (2016): 125–49, <https://doi.org/10.32923/maw.v7i1.608>.

⁶⁰ Moch. Nashrullah, "Dakwah Sufism (Studi Fenomenologi Atas Dakwah Kh Mukhlason)," *Tesis*, 2019, 1–173.

⁶¹ Mohammad Takdir, "The Contribution of Kiai Kholil Bangkalan in Developing Nusantara Sufism," *Anil Islam: Journal of Islamic Culture and Sciences* 9, no. 2 (2016): 268–99.

⁶² Suriadi, "Sufistic Education of the Qadiriyyah Wa Naqsyabandiyah Tarekat (A Study on the Thought of Ahmad Khatib Sambas)," *Khazanah: Journal of Islamic Studies and Humanities* 15, no. 2 (2017): 263–70.

way.⁶⁴ The collaborative approach with the local community helps to show that Islam has truly brought a love of peace and is not a threat of intimidation or even violence.⁶⁵ Sufi teachings through Sufism on the spread of Islam in the archipelago for all people to reach the degree of servitude by the side of Allah Swt. Thus, the teachings of Sufism brought by the predecessors who spread Islam which had the essence of inner depth by getting closer to the Creator. Interpreting social life is full of harmony with full moralistic, and ethical and wrapped in a thick spiritualistic life.⁶⁶

Undoubtedly, Sufism is one of the teachings that can enter into the local culture of every joint of multicultural community life, just like the Madura people. Tasawwuf is considered a way to get closer to Allah Swt. Tasawuf offers a way to overcome complex longings and the full of consequences of the waves faced. Da'wah or Islamic studies conveyed from the Sufi world are considered quite effective and become a necessity to bring the human spirit to the Owner of Life (Allah Swt.), if we look at its function.⁶⁷

The system of Sufism teachings that is also thick in an educational institution is how the teachings of Sufism are in Islamic boarding schools. How are the students required to be able to apply the value of Sufi education in their lives and daily routines.⁶⁸ As the educational formula is *repentance of nasuha, zuhud, wara'* and tawakal. Tasawwuf education has gone hand in hand with the concept of education in religious institutions, even though it is not through the tarekat. Sufism or Sufism education can be taught from an early age. Spiritual education based on swastika aims to educate children to commit to applying the teachings of Islam thoroughly.⁶⁹ The internalization of the teachings and concepts of life wrapped in Sufism teachings is centred on a spiritual intelligence that solely boils down to Allah Swt.⁷⁰

⁶³ Martin van Bruinessen, *Kitab Kuning, Islamic Boarding School and Tarekat*, rev. edition (Yogyakarta: Gading Publishing, 2012).

⁶⁴ Din Wahid, "The Return of Indonesian Islamic Conservatism," *Studia Islamika* 21, no. 2 (2014), <https://doi.org/10.15408/sdi.v21i2.1043>.

⁶⁵ S.A Siroj, *Islam as a Cultural Source of Inspiration for Nusantara Culture: Towards the Mutamaddin Community* (Jakarta: LTNU, 2014).

⁶⁶ A. Muhaya, *Sufism and Crisis* (Yogyakarta: Pustaka Siswa, 2001).

⁶⁷ Djamaluddin, "REORIENTASI PEMBELAJARAN AKHLAK TASAWUF DI PERGURUAN TINGGI," *JURNAL TADRIS STAIN PAMEKASAN* 3, no. 1 (2013): 1–13.

⁶⁸ Azzam Syukur Rahmatullah and Muhammad Azhar, "Sufism-Based Spiritual Education (Efforts to Minimize Homosexual Deviant Behavior in Islamic Boarding Schools)," *Cendekia: Journal of Education and Community* 17, no. 2 (2019): 235–52, <https://doi.org/10.21154/cendekia.v17i2.1746>.

⁶⁹ Benny Prasetya, Bahar Agus Setiawan, and Sofyan Rofi, "The Implementation of Sufism in Islamic Religious Education: Independence, Dialogue and Integration," *POTENSIA: Journal of Islamic Education* 5, no. 1 (2019): 64, <https://doi.org/10.24014/potensia.v5i1.6553>.

⁷⁰ Aly Mashar, "TASAWUF: Sejarah, Madzhab, Dan Inti Ajarannya," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 12, no. 1 (2015): 97, <https://doi.org/10.22515/ajpif.v12i1.1186>; Ahmad Patih, "Interkoneksi Tasawuf Falsafi Dan Tasawuf Sunni," *KARIMIYAH: Journal of Islamic Literature and Muslim Society* 2, no. 1 (2022): 11–24, <https://doi.org/10.59623/karimiyah.v2i1.14>.

Multicultural-Sufistic Da'wah in the Millennial Era

Da'wah is required to lead the people to stand following the flow of the times. One of them is targeting millennials as a subject that preachers must consider. It is recommended to target the millennial generation because they are better known as millennials or Gen Z who enjoy spending time in their lives on online media networks. This main character is important as a target so that they are not trapped with things that can damage their faith due to the influence of social media and current technological developments.^{71,72}

The condition of the current millennial generation has transcended many ethnicities, races, religions, cultures, and the like in the context of multiculturalism. In this case, there is a shared responsibility among elements of society to protect this series of developments. And it is no different from educational institutions that we have not denied that the learning aspects that occur are cross-regional and even cross-continental. Actually, multiculturalism is a response to the fact that society is always plural and not monolithic. In this multicultural aspect, the concept of cultural exchange was born which is inevitable for the younger generation. However, what needs to be concerned is the disputes and conflicts for the wider community regarding this aspect so that the homework is to continue to live a life full of peace and togetherness.⁷³

It is very important to target the millennial generation in the development and understanding for da'wah and the spread of multicultural Islam. On the other hand, knowledge and learning of history can also be used in this case for the application of multiculturalism values in a pluralistic society⁷⁴. Da'wah must adhere to how da'wah in the millennial era can adjust to this position, but also the question is how da'wah can be carried out operationally to millennials by incorporating the values of multiculturalism and requiring special attention persuasively. Furthermore, on the other hand, millennials are also the target of da'wah, but they can also be da'wah actors themselves.

The concept of Sufism and multiculturalism is a proposal that can alleviate the unrest of the current modern era. Moreover, the two do have the same meaning and are interrelated to build a civil society structure. Moreover, building a civil society for millennials is a special task at the level they are in a society with an average higher education. So, it must contextualize the teachings of science with the teachings of Rosul Muhammad Saw in a tolerant, democratic, humanist and dynamic life. The

⁷¹ Rifa Hazim Rustam Fuady, "Pendidikan Islam, Tasawuf, Dan Tantangan Era Society 5.0," *BESTARI: Jurnal Studi Pendidikan Islam* 18, no. 2 (2021): 125–42.

⁷² Ghulam Falach and Ridhatullah Assya'bani, "Peran Tasawuf Di Era Masyarakat Modern "Peluang Dan Tantangan"," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 21, no. 2 (2022): 191–206, <https://doi.org/10.14421/ref.v21i2.3183>.

⁷³ Inayatul Ulya, "Pendidikan Islam Multikultural Sebagai Resolusi Konflik Agama Di Indonesia," *Fikrah* 4, no. 1 (2016): 20, <https://doi.org/10.21043/fikrah.v4i1.1663>; Moh Misbakhul Khoir, "Tafsir Kerukunan; Gagasan Perdamaian Dan Kesadaran Multikultural Dalam Al-Qur'an," *Tarbiya Islamia: Jurnal Pendidikan Dan Keislaman* 6, no. 1 (2017): 78–92.

⁷⁴ Wahyu Adya Lestariningsih and Arif Purnomo, "Instilling Multicultural Values in History Learning at SMA N 1 Rembang," *Journal, Indonesian* 6, no. 2 (2021): 11–20.

millennial generation, which on average can get higher education, must always be guided to contextualize the teachings and policies of the Prophet Muhammad with a tolerant, peaceful, democratic, humanist, and multicultural life.⁷⁵

Multiculturalism and Sufism in the aspect of da'wah play an urgent role in building and realizing the structure of society/individuals as civil society and Ulul Albab. With various virtues/excellence in the field of emotional, intellectual and especially religiosity (aqal, mind, and qalb).⁷⁶ Millennials are often embedded with a rapid generation in the aspect of social mobility and access to openness to the world and the times. This is marked by its openness to the flow of information and technological developments. So self-provision that is formulated or towards a personal figure that *is self-sufficient* is a necessity and is a noble ideal of human beings on this earth, including millennials. It is hoped that the millennial generation must fight hard to achieve this, with the key to *ulul albab* which goes through the four main essences as its profile. This is as the Qur'an describes the concepts such as; *dhikr*, *tazakkur*, *tafakkur* and *taqwa*.⁷⁷

Da'wah today in the dependence of cultural morals and a pluralistic society demands that the implementation of da'wah is humanistic with a depth of understanding of Islam. Especially in the current era of modernization which has given birth to a lot of deterioration and shallowness of morality, the birth of anarchist actions and human deviations to the point of experiencing a spiritual vacuum. For this reason, a breakthrough is needed in the pattern and method of delivering da'wah comprehensively to millennial youth. So that the spiritual conditions owned by millennial young people are still fully fulfilled.⁷⁸ For this reason, efforts to take a Sufistic approach to da'wah for millennial needs are very important in today's development. The effort and path of building the religious spiritual consciousness of the community is the way to build the consciousness of the individual to get closer to his Creator.⁷⁹ Imposing the will of da'wah to be easily accepted by millennials is certainly not an easy matter. Moreover, it needs to be agreed that the world of technology will also more or less affect the awareness of the spirituality of the times. This position

⁷⁵ Dian Cita Sari et al., "Transformation of Artificial Intelligence in Islamic Edu with Ulul Albab Value (Global Challenge Perespective)," & *Iwan Kuswandi* 3, no. 1 (2023): 1.

⁷⁶ Dwi Hidayatul Firdaus, "Ulul Albab Perspective of the Qur'an (Maudu'iy Study and Integration of Religion and Science)," *Tsaqofi: Journal of Islamic Education and Management* 3, no. 1 (2015): 97–114; Primadi Prasetio, *instilling the value of religiosity through good government governance and SAP implementation in organizational commitment* (Jambi: PT Salim Media Indonesia, 2024)..

⁷⁷ Ussisa'alat Taqwa Wahyu Septrianto, "Tafakur Menurut Imam Al-Ghozali Dan Implikasinya Terhadap Terapi Psikospiritual Mahasantri Santri Universitas Darussalam Gontor," *Educatia: Jurnal Pendidikan Dan Agama Islam* 14, no. 1 (2024): 59–75.

⁷⁸ Muhamad Basyrul Muvid, *Sufism Education: An Ideal Sufistic Learning Process Framework in the Millennial Era* (Yogyakarta: Pustaka Idea, 2019).

⁷⁹ Ahmad Nurrohim Mujib Hendri Aji, *Spiritual Intelligence in Surat Al-Tariq (Perspektif Tafsir Fi Zhilalil Quran)* (Surakarta: University of Muhammadiyah Surakarta, 2020).

emphasizes how Sufism is needed in preaching, both as a method of da'wah and Islamic teachings.⁸⁰

For this reason, the position of Islam and da'wah in facing Generation Y or millennials has a different pattern and pattern if we compare it with the previous era. In this case, it is necessary to have a formulation that gives birth to essential things in answering the flow of modern people by instilling Sufism values as the core provision for the introduction of religious paths to Allah Swt.⁸¹ The most important thing that needs to be noted and noted is that the life and association of Generation Y are complex things whose activities tend to slightly distance them from religious activities. With the characteristic of freedom, the millennial generation often experiences a spiritual void and for that reason, it is necessary to have a sure way and method that can fill the millennial void.⁸²

These facts and phenomena need to be of special concern because millennials along with this globalization trend need coolness and comprehensive ethics with the concept of life. For this reason, it is also necessary that the application of sufistic da'wah and Islamic ethical content becomes an application for millennials. Islamic ethics is a science that can understand the boundaries of good and evil or between those who are commendable and despicable, both in words and deeds both physically and mentally.⁸³ Hamka in his work emphasized that the position of Sufism for da'wah and the position of da'wah with the study of Sufism is a soothing aspect for the thirst of modern people.⁸⁴ Therefore, the hope that da'wah can accommodate these anxieties by presenting da'wah wrapped in Sufism. Because Islamic teachings wrapped in Sufism will be more easily absorbed in explaining how Islamic ethics, values and morals for vertical life with God (Allah Swt.) and also horizontal (fellow creatures of Allah Swt.).⁸⁵ This condition demands da'wah with its role for millennials in the building structure of a comprehensive Islamic da'wah paradigm.⁸⁶

Building the millennial generation, especially the spiritual midwife, is an urgent need in this

⁸⁰ Akhmad Sukardi, "Dakwah Islam Melalui Ajaran Tasawuf," *Al-Munzir* 8, no. 1 (2015): 1–13; Rahmat Hidayat, "Pemikiran Haji Abdul Malik Karim Amrullah (HAMKA) Tentang Dakwah Dan Implikasinya Terhadap Pengembangan Masyarakat Islam" (Universitas Islam Negeri Raden Intan Lampung, 2023); Iskandar, "Pemikiran Hamka Tentang Dakwah" (UIN Sunan Kalijaga Yogyakarta, 2001).

⁸¹ Hamidulloh Ibda, "Strengthening Sufism Values in Nyadran as a Treasure of Islam Nusantara," *Journal of Islam Nusantara* 2, no. 2 (2018): 148, <https://doi.org/10.33852/jurnal.in.v2i2.92>.

⁸² Abudin Nata, *Akhlaq Tasawuf* (Jakarta: Raja Grafindo Persada, 2012); Abuddin Nata, "Pendidikan Islam Di Era Milenial," *Conciencia* 18, no. 1 (2018): 10–28, <https://doi.org/10.19109/conciencia.v18i1.2436>.

⁸³ Widyastini, "MORAL VALUES CONTAINED IN AL-GHAZALI SUFISM AND ITS INFLUENCE ON ISLAMIC ETHICS," *Journal of Philosophy*, 2000, 208–17.

⁸⁴ Rahmat Hidayat, "The Thoughts of Haji Abdul Malik Karim Amrullah (HAMKA) on Da'wah and Its Implications for the Development of Islamic Society"; Alfah Fahmi Al Faqih, "Karakteristik Dakwah Bi Al-Qalam (Studi Analisis Buku Prinsip Dan Kebijaksanaan Dakwah Islam Karya Hamka)" (IAIN Ponorogo, 2022); Hamka, *Principles and Wisdom of Islamic Da'wah* (Jakarta: Gema Insani, 2020).

⁸⁵ Muhamad Basyrul Muvid, *Contemporary Sufism* (Jakarta: Amzah, 2020).

⁸⁶ Muhammad Raihan Nasution, "Da'wah of Digital Era Applicative Study: Qs. An-Nahl: 125 on Millennial Generation," *BIRCI-Journal: Budapest International Reserach And Critics Institute Journal* 2, no. 2 (2019); Widya Wulandari, "Implementation of Islamic Education and Wasathiyah Da'wah for Millennial Generation with Al-Qur'an Perspective in Facing Society 5.0," *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 129–40, <https://doi.org/10.14421/jpai.2022.191-10>; Gusli Bambang Irawan and Anwar Radiamoda, "Prophetic Communication: Implementation of Da'i Da'wah Strategies in The Millennial Era," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 5, no. 2 (2023): 249–61, <https://doi.org/10.32939/ishlah.v5i2.260>.

modern era. The birth of the movement for the response and reaction of the modern world is worrying, especially in reducing the number of *accidents*. For this reason, Sufistic da'wah packaged with Sufism messages is considered an important breakthrough in answering the challenges of the modern era. Moreover, da'i as a preacher needs to convey a message to the people by adjusting the conditions and needs of *millennial mad'u*. With the urgency of Sufism teachings that are in harmony with the needs of the times such as the attitude of *wara'*. In the Sufi world, *Wara'* refers to the pattern of life and life by always being vigilant in doing.⁸⁷

Conclusion

The main findings in this study show that Sufistic da'wah, which emphasizes spirituality and morality, has strategic potential to build moderate character among millennials. This generation is often trapped in the flow of information that is not always positive, so it requires a more relevant, humanist, and inclusive approach to da'wah. This research confirms that multicultural Sufistic da'wah is an effective framework for facing the challenges of the digital era. This da'wah can combine Islamic spiritual values with a social approach that respects differences, thus making a real contribution to forming a moderate, harmonious, and tolerant millennial generation. Therefore, preachers need to continue to adapt da'wah methods and strategies to be relevant to the spiritual and social needs of the millennial generation while strengthening the foundation of harmony in a pluralistic society. This research contributes to the development of da'wah science by offering a multicultural Sufistic da'wah approach as a solution to form a millennial generation that is not only religious but also able to appreciate diversity.

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⁸⁷ Tasmin Tangngareng, "Puncak-Puncak Capaian Sufistik Dalam Perspektif Metodologis," *Aqidah-Ta : Jurnal Ilmu Aqidah* 3, no. 1 (2017): 83–97, <https://doi.org/10.24252/aidaha.v3i1.3410>.

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