



# Integration of Various Approaches to Religious Studies and Development of Da'wah Science in the Era of Pluralism: A Philosophical Review

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**Abstract:** This study aims to analyze how the integration of multiple approaches within religious studies can strengthen the development of da'wah science in the contemporary pluralistic era. The research focuses on key concepts such as integrative–interconnective epistemology, multidisciplinary religious studies, and transformative da'wah. Using a qualitative philosophical design and a systematic literature review, this study examines major theories in da'wah, religious pluralism, and the methodological contributions of phenomenology, psychology, anthropology, sociology, and theology. The object of analysis includes the ontological, epistemological, and axiological dimensions linking religious studies and da'wah. The findings reveal that multidisciplinary integration expands the scope of da'wah, enriches its scientific methodology, and strengthens its ethical orientation toward universal values, social dialogue, and community empowerment in diverse societies. The study identifies key challenges, including the dominance of normative–textual paradigms, limited multicultural competence among preachers, and insufficient interdisciplinary literacy within da'wah institutions. This research recommends developing curricula for da'wah grounded in religious studies, utilizing social research as a basis for planning da'wah programs, and reinforcing interfaith dialogue as a means to foster social harmony. The study contributes by formulating a transformative and interdisciplinary da'wah framework that aligns with contemporary pluralistic realities. This research offers an integrative conceptual model for the development of interdisciplinary da'wah, serves as an academic reference for strengthening religious moderation, and opens new avenues for empirical studies on the implementation of multidimensional da'wah in pluralistic contexts.

**Keywords:** anthropology of religion; axiology; da'wah; epistemology; theology.

## 1. Introduction

Indonesia is a pluralistic nation that embraces the motto "Bhinneka Tunggal Ika" (Unity in Diversity) because it is comprised of various tribes, cultures, ethnicities, religions, and languages (Yuniarto et al., 2024). This diversity emphasizes the importance of tolerance and mutual respect for differences, including differences in beliefs or religions. Islam, as a religion of da'wah in the era of pluralism, faces complex challenges both as a religious teaching and as an agent of social change. Contemporary da'wah must be able to play a strategic role in building just and civilized social harmony and prioritizing the values of *rahmatan lil alamin* (blessing for the universe) (Setiawan, 2025). Religion is a system of beliefs and values that governs the relationships among humans, with God, and with the environment (Preston & Baimel, 2021). In an era of pluralism, religion must serve as an inclusive, dialogical, and solution-oriented glue for a society that is increasingly critical in its thinking. Religion functions not only as an individual identity but also as a social movement that fosters shared awareness of humanity's values, including justice and tolerance (Gross & McGoey, 2022).

In the era of pluralism, the existence of da'wah as a medium for spreading Islam must transform to follow the changing times and adapt to the needs of society (Mawarni & Muthoifin, 2024). Da'wah

must be a balance of harmony between religions. Likewise, the science of da'wah must be able to become an adaptive science, open to various challenges and increasingly complex human problems and able to answer socio-religious problems contextually and scientifically. The reality of societal diversity requires *da'i* to understand various religious and cultural backgrounds so that religious messages do not cause social resistance (Azra, 2017). Therefore, the science of da'wah requires the right approach, method, and strategy so that da'wah is relevant, measurable and on target. Integration between the science of da'wah and the study of religions is a necessity for *da'is* in the modern era and serves as a guide for da'wah in understanding the beliefs of others objectively and empathetically, without losing Islamic identity.

The importance of integrating religious studies approaches into developing da'wah science, as explained by M. Amin Abdullah, is that this integration is inevitable in the era of pluralism. He calls this approach "integration-interconnection," namely the effort to connect religious sciences with social sciences, culture, and humanities. Meanwhile, Fazlur Rahman emphasized the need for a historical and rational approach in understanding Islamic teachings (Rahman, 1982). The integration of religious studies in da'wah helps preachers interpret religious texts contextually so that they remain relevant to the modern era. Peter Connolly argues that religion should be studied scientifically, interdisciplinary, and openly. According to Peter Connolly, no single approach can explain religion completely, because religion is a complex phenomenon—encompassing theological, psychological, social, cultural, and historical dimensions (Connolly, 2016). Thus, religion requires broader study with various disciplinary approaches (multi-approach) so that understanding of religion is inclusive, rational, dialogical, and objective.

In current factual developments, efforts to integrate religious studies and da'wah science are evident, but they are not yet significantly distributed. There is still a very limited gap between the ideal concept and the reality of practice. In the field of higher education curriculum, integration is realized in courses such as the psychology of da'wah, Islamic communication, the sociology of da'wah, and others (Al Kahfi et al., 2025). In the field of national policy, the Ministry of Religious Affairs of the Republic of Indonesia has been conducting outreach on the implementation of Religious Moderation, Contextual Da'wah, and Digital Transformation of religion to various community institutions since 2020 (Hatim Gazali et al., 2023). However, in the implementation of da'wah activities, it still runs on normative, theological, and textual grounds. The da'wah approach is carried out exclusively, monodisciplinary, and there are still few *da'i* who have literacy or competence in multicultural da'wah knowledge and interdisciplinary da'wah (Surizkika, 2025). This has resulted in the emergence of religious resistance/conflict in society. Therefore, there needs to be a more intensive increase in understanding among the community, especially among preachers, both philosophically and practically, about the importance of integrating the approach of religious studies and da'wah science systematically, structured, evenly and more widely so that the development of da'wah in Indonesia can present Islam as an inclusive, tolerant religion and prioritize the values of *rahmatan lil alamin*.

This concludes the description and analysis of the researcher's rationale for conducting this study. This paper is expected to make a tangible contribution to the social sciences, particularly in enriching understanding of how approaches to religious studies, both philosophical and empirical, can be constructively integrated into the discipline of da'wah. This integration not only offers a more comprehensive perspective but also provides a scientific answer to the complexities of religious pluralism in the contemporary era. By building an epistemological bridge between religious studies and da'wah, this research aims to strengthen Islamic da'wah's capacity to respond to the dynamics of diversity, while simultaneously positioning da'wah as an adaptive, relevant, and contributing discipline to modern socio-religious life.

The research problem formulation includes: (1) how the integration of various approaches to religious studies in the development of da'wah science; (2) how the relevance and contribution of each approach to religious studies—phenomenological, sociological, anthropological, psychological, and theological—to the conceptual and practical enrichment of da'wah science; and (3) what are the

implications of the integration of these approaches in strengthening the function of Islamic da'wah science amidst the reality of diversity. By answering these three key questions, this research seeks to develop a more solid and applicable theoretical framework for the development of da'wah as a science and social practice.

## 2. Research Method

This research uses a systematic literature review design with a qualitative-philosophical approach, chosen because the study focuses on the conceptual analysis of the integration of various approaches to religious studies in the development of da'wah science. The philosophical approach allows researchers to explore the depth of meaning in the ontological, epistemological, and axiological aspects inherent in the relationship between religious studies and da'wah in the era of contemporary religious pluralism (Sale & Brazil, 2004). The approaches studied include theological, sociological, phenomenological, anthropological, and psychological, each contributing a distinct scientific perspective to the expansion of da'wah epistemology. The research data was collected through a comprehensive review of books, scientific journals, religious documents, and academic publications relevant to the integration of religious studies and interfaith da'wah, including the latest literature on religious moderation and digital da'wah communication (Luo & McKinney, 2015). The primary sources include conceptual works in religious studies and multidisciplinary approaches, while secondary sources include journals and books focused on methodological integration and strengthening moderate da'wah practices.

Data analysis was conducted using the Miles and Huberman model of qualitative content analysis, which includes data reduction, data presentation, and verification of findings. This model has proven to remain relevant in contemporary qualitative research, including literature studies and religious studies (Miles & Huberman, 2013). Thematic analysis was used to map the relationship between the theoretical framework of the religious studies approach and the philosophical dimensions of da'wah science by constructing an analytical matrix that links key concepts from both disciplines. To ensure the validity of the findings, this study employed source triangulation and peer debriefing with academics in the fields of Islamic studies and da'wah, as recommended by contemporary qualitative research (Spall, 1998). Although this study is limited to textual sources and has not yet tested the findings empirically in the field, this study has succeeded in developing a robust and relevant integrative theoretical framework, which can serve as a foundation for the development of multidisciplinary, integrated da'wah methods in addressing the challenges of religious diversity in the modern era.

## 3. Results and Discussion

### 3.1. Philosophical Basis of Da'wah Science

The development of da'wah (Islamic propagation) in contemporary human life is inseparable from its long history, which has traversed various phases of social, cultural, and intellectual transformation, during which Islam has grown and interacted with society. In the classical phase, da'wah activities were generally oriented towards spreading Islamic teachings through personal, normative, and verbal approaches. The *tabligh* approach, teaching based on scholarly assemblies, and moral appeals were the primary means of fostering religious awareness in early Muslim societies. Several historiographical studies confirm that da'wah during this period was not yet formulated as a systematic scientific discipline, but rather a socio-religious activity that relied on the personal charisma and moral authority of scholars and preachers (Liow, 2022). Entering the Middle Ages, the dynamics of da'wah became increasingly complex as Islam developed through education, trade, Sufism networks, and cross-regional cultural contact. Recent studies have shown that the role of Sufi scholars and international trade networks played a significant role in spreading a peaceful, accommodating, and culturally diverse Islam to various regions, including Southeast Asia (Wormser, 2014).

In the modern era and into the digital age, da'wah has undergone a fundamental epistemological and methodological transformation. Da'wah is no longer understood solely as a religious communication activity, but has evolved into a systematic, rational, and interdisciplinary scientific discipline. Recent research notes that digital-era da'wah demands the integration of religious studies, social sciences, psychology, modern communication, and advances in information technology to address the complexities of a global and pluralistic society (Papakostas, 2025). The development of social media, digital platforms, artificial intelligence, and virtual culture has expanded da'wah's scope while also presenting new challenges such as misinformation, polarization, and the commodification of religion. These conditions make da'wah today increasingly open and contextual, as it must be able to reinterpret religious messages to make them relevant to the spiritual and ethical needs of modern society living in a highly dynamic global reality (Azmi & Rifai, 2025).

Within a deeper epistemic framework, the science of da'wah is built on three main philosophical foundations: ontology, epistemology, and axiology. In the ontological dimension, the existence of da'wah is recognized as a discipline with a clear knowledge structure, identifiable objects of study, and a scientifically testable methodology. The formal object of da'wah is the process of conveying the message of Islam, while its material objects include humans, society, culture, and the social reality in which da'wah takes place. Recent research explains that the ontology of da'wah is dynamic and adaptive because it always adjusts to developments in the social structure of contemporary society, especially in the context of globalization, digitalization, and religious pluralism (Affandi et al., 2024). Thus, da'wah cannot be understood as a static activity, but as a science that is open to change and development over time.

From an epistemological perspective, the science of da'wah (Islamic propagation) has a methodological structure rooted in two primary sources of knowledge: revelation and empirical scientific tradition. Da'wah knowledge is derived from the Qur'an, hadith, and classical traditions, which provide normative principles, while also drawing on modern science, which provides a scientific and empirical approach. Contemporary studies in the epistemology of da'wah emphasize that a combination of normative-theological and scientific-empirical approaches must be combined proportionally so that da'wah does not fall into dogmatism but maintains strong academic credibility (Ardhy & Fauziah, 2025). This epistemological approach enables da'wah to produce scientific and testable theories, methodologies, and strategies, such as digital da'wah communication theory, da'wah psychology, da'wah management, and participatory models for community empowerment. In addition, the integrative epistemological approach that has developed in recent years positions da'wah as a discipline that is open to interdisciplinary studies such as the sociology of religion, anthropology, media studies, and social psychology (Rahman, 2022).

The scope of da'wah science also demonstrates the breadth and depth of this scientific structure. The scope of da'wah encompasses the da'i as the subject of da'wah, the mad'u as the object of da'wah, the maddah as the material or message of da'wah, the wasilah as the medium or means of da'wah, the thariqah as the method or method of da'wah, and atsar as the result or influence of da'wah. Several recent studies have emphasized that each element of the da'wah scope has undergone significant changes in the digital era. For example, the role of the da'i is now understood not only as an individual who conveys religious messages, but also as a content creator, digital communicator, and agent of religious literacy on social media (Henry, 2021). Mad'u is also undergoing redefinition because digital audiences are no longer passive, but active, critical, and have highly diverse media preferences. Meanwhile, the maddah of da'wah must be formulated responsively to contemporary issues such as religious moderation, ecology, gender equality, climate change, and digital ethics (Bisri et al., 2024). The means of da'wah encompass not only traditional media but also digital platforms, streaming apps, social media algorithms, and artificial intelligence. The da'wah system must also be reformulated to be more creative, participatory, and interactive, while the effectiveness of da'wah can now be measured more objectively through digital data analytics, public surveys, and social research.

M Munir and Wahyu Ilahi divide the scope of da'wah science into three broad areas: da'wah thought, da'wah institutions, and da'wah activities. Studies over the past five years reinforce this

classification. In the field of da'wah thought, recent research shows that da'wah theories have developed significantly through the integration of religious approaches, communication, psychology, and media studies (Siregar et al., 2020). In the field of da'wah institutions, da'wah institutions are required to have modern governance that is transparent, accountable, and adaptive to changes in digital society (Latif et al., 2023). In the field of da'wah activities, da'wah strategies must be designed based on analysis of community needs, audience segmentation, and the effective and ethical use of digital media (Syarif & Nurjannah, 2024).

Thus, the philosophical foundation of da'wah, consisting of ontology, epistemology, and axiology, not only provides a solid theoretical framework for da'wah as a discipline but also ensures that da'wah is highly relevant to the complexities of modern life. Da'wah today is no longer simply a process of conveying Islamic teachings, but rather a civilizational project that seeks to create a civilized, just, inclusive, and humane society. In the context of a global society characterized by cultural pluralism, technological intensity, and increasingly complex moral challenges, da'wah exists as a discipline capable of integrating divine values with human values in a balanced and sustainable manner.

### 3.2. Philosophical Foundations of the Study of Religions

The study of religions as a modern scientific discipline is rooted in the ideas of Friedrich Max Müller, who in 1873 introduced the term Science of Religion at Oxford University, when he stated that religion should be studied comparatively through the texts, rites, and myths of various traditions (Sharpe, 2005). This idea then developed into a more established academic framework in the 20th century, but only in the last two decades has the approach gained methodological reinforcement through the development of hermeneutics, contemporary phenomenology, and critical ethnography-based religious studies. Abdullah Muslich Rizal Maulana explains that religious studies is a discipline that systematically examines religious beliefs, behaviors, and institutions using descriptive, comparative, and interpretive methods, so that religion is not understood apologetically but as a complex and dynamic human phenomenon (Abdullah Muslich Rizal Maulana, 2022). Wilfred Cantwell Smith's thinking, which emphasizes religion as a human experience of faith living in history, is now strengthened by the development of modern interreligious methodology which places religion as a relational and historical phenomenon that continues to change according to the cultural context (W. C. Smith, 1991).

Within the framework of contemporary thought, Prof. Amin Abdullah's view of the two entities of religion, namely normativity and historicity, is one of the most important epistemological foundations in the study of religion in the modern Islamic world. Normativity refers to texts and teachings that are transcendent, while historicity encompasses the form of human religiosity that is always interpretive, contextual, and influenced by social dynamics (M. A. Abdullah, 2019). This view is in line with the development of global religious studies that emphasize the reading of religion through an interdisciplinary approach, where texts cannot be separated from social practices and concrete religious experiences (B. Smith, 2019). Thus, religious studies in the contemporary era must combine theological understanding with historical-sociological analysis to avoid being trapped in claims of a single truth that closes off space for dialogue.

Mukti Ali outlined four main factors behind the emergence of the discipline of religious studies. First, the discovery of ancient philology and history, which introduced religious texts from Eastern civilizations. Second, the development of anthropology and sociology, which treat religion as a social and cultural phenomenon. Third, colonialism and globalization, which brought European societies into contact with Asian and African religions. Fourth, criticism of church dogma, which encouraged researchers to study religion neutrally and scientifically (Mukti, 1998). This historical premise has now gained academic support through recent research, which confirms that religious studies has always developed at the intersection of global mobility, cultural encounters, and power dynamics (Thimm, 2017). Peter Connolly states that the emergence of approaches to religious studies was triggered by a desire to counteract the dominance of exclusive religious views and place religion

within a framework of scientific knowledge open to plurality. This perspective is now reinforced by scholars who emphasize the importance of an interdisciplinary approach to understanding the complexity of religious life in multicultural societies (Schilbrack et al., 2023).

Religious studies then developed as an academic discipline in European and American universities in the 20th century through the contributions of figures such as Ninian Smart, Mircea Eliade, and Peter Connolly. From the late 20th century and into the 21st century, the study of religions, which emerged from the Western academic tradition, began to be criticized and adapted by Muslim scholars who sought to place this tradition within the framework of monotheism. This effort aimed to ensure that the study of religions was not merely descriptive but also functioned as a means of interfaith dialogue and understanding in harmony with Islamic values. In this context, the ideas of Ismail Raji al-Faruqi were highly influential, particularly when he emphasized that the goal of religious studies was not to dominate other religions but to understand and build relationships of mutual understanding, or *ta'aruf*, as stated in Q.S. Al-Hujurat: 13. Al-Faruqi's critique of the Western approach, which was considered too secular, has now been developed by contemporary Muslim scholars who emphasize the integration of science, theology, and ethics in religious studies (Fauzi, 2021).

Like the science of *da'wah* (Islamic propagation), the study of religions has a philosophical foundation encompassing three main aspects: ontology, epistemology, and axiology. From an ontological perspective, the study of religions acknowledges the reality of religious plurality as part of the complex human experience. Religion is not merely a normative belief system, but rather a social, cultural, ritual, and spiritual phenomenon that can be studied through a scientific approach. This perspective is reinforced by the development of the anthropology of religion, which emphasizes that the diversity of religious practices is part of the dynamics of society and cannot be reduced to theological doctrine alone (Stringer & Aragón, 2020). Therefore, the study of religion positions religion as an empirical reality present in human life and must be analyzed objectively, openly, and contextually.

Epistemologically, the study of religions draws its knowledge not only from revelation and religious tradition, but also from scientific rationality, empirical experience, and a multidisciplinary approach. This approach allows religion to be understood through the perspectives of psychology, sociology, anthropology, phenomenology, history, and even cultural studies. This multidisciplinary perspective is confirmed by recent research showing that the study of religion becomes increasingly relevant when it embraces an interdisciplinary approach to understanding the meaning, practices, and social structures of religion (Ruiz Andrés & Sajir, 2025). This epistemological approach also allows researchers to avoid theological bias when studying other religious traditions, resulting in a more objective and critical understanding.

From an axiological perspective, the study of religions has a crucial ethical and social function: to make religion a means of social transformation, strengthen humanitarian values, and foster tolerance and dialogue between religious communities. This axiological function aligns with the development of contemporary religious studies, which emphasizes peace-building approaches and social encounters as integral parts of religious education in the 21st century (Gellel, 2020). The study of religions does not aim to judge the truth or falsity of a doctrine, but rather to understand religion as experienced and practiced by its adherents. From Mukti Ali's perspective, the study of religions aims to understand other religions from the perspective of their own adherents. This goal is now reinforced in modern interreligious research, which prioritizes empathy, respect, and a willingness to listen to the religious experiences of others as part of the ethics of dialogue (Imran & Leng, 2025). Therefore, the axiological value of the study of religions is not only academic but also social, moral, and transformative.

The development of religious studies in the 21st century is also closely linked to social, cultural, and technological changes. The emergence of digital religion has transformed the way individuals and communities practice their religion, thus influencing the methodological character of religious studies. Religious studies now focus not only on texts or institutions, but also on virtual spaces,

religious algorithms, and religious identities formed through digital media. Recent research shows that digital spaces are generating new forms of religious authority, online rituals, and increasingly intense patterns of interfaith interaction (Campbell & Tsuria, 2021). This demands that religious studies expand the scope of its epistemological reading to remain relevant to the changing landscape of modern human religiosity.

Furthermore, globalization and international migration have created increasingly complex interfaith encounters. This situation makes the study of religions an urgent need for multicultural societies and pluralistic nations. In the Indonesian context, the contributions of Muslim scholars such as Mukti Ali, Amin Abdullah, and al-Faruqi are crucial in developing an inclusive and dialogical study of religions. The study of religions is no longer merely an academic pursuit but serves as a tool for cultural diplomacy, strengthening religious moderation, and preventing identity-based conflict (Mahmood et al., 2022). Thus, the axiological dimension of religious studies has a direct impact on issues of social coexistence, peace, and justice.

The philosophical foundation of the study of religions demonstrates that this discipline cannot be separated from the social, political, and cultural dynamics of modern society. Its ontology recognizes religious diversity as part of human reality. Its epistemology integrates theological sources of knowledge with a multidisciplinary scientific approach. Its axiology emphasizes the importance of understanding, dialogue, tolerance, and social transformation. These three dimensions make the study of religions a relevant discipline in addressing global challenges such as intolerance, political polarization, digital extremism, and identity conflict. Ultimately, the study of religions not only helps understand religion as an academic object but also builds a more peaceful, inclusive, and respectful society (Amin, 2024). Thus, this discipline plays a central role in nurturing a pluralistic and interconnected future for humanity.

### 3.3. Theoretical Basis of Various Approaches to Religious Studies

Human attention to religion has significantly intensified with the increasing existential, moral, and spiritual needs in modern life. In various social contexts, religion is seen not only as a framework of belief but also as a source of meaning that provides orientation in facing the complexities of contemporary life. This tendency has fostered a push among scientists to study religion scientifically as an object of research that can be analyzed through a multidisciplinary approach. Historically, before the eighteenth century, the study of religion centered on the perspective of faith and revelation of a particular tradition, so that religion was treated as an absolute normative truth that did not allow for scientific criticism or verification (Smart, 1996). Within this framework, religion was positioned as dogma, namely a set of teachings that were accepted as is without opening up space for dialogue with other perspectives (M. A. Abdullah, 1996). This paradigm epistemologically produces an exclusive character, because the evaluation of right and wrong is determined by the internal standards of the religious teachings themselves, rather than through empirical, historical, or comparative analysis. This kind of view made religious studies at that time often function as theological legitimation aimed at justifying established doctrines, rather than as a scientific effort to understand religious phenomena objectively (Shahryari, 2025)

Entering the Age of Enlightenment, a fundamental shift occurred in the way religion is understood. Thinkers and scientists realized that the study of religion could not be continually limited to discussions of the truth of faith, as this would keep religion dogmatic and closed to criticism. This new awareness arose from the spirit of rationality and empiricism that flourished during the Age of Enlightenment. Religion began to be approached not merely as doctrine, but as a social fact, a cultural expression, and a human experience that could be studied through various scientific methodologies, such as anthropology, history, psychology, sociology, and phenomenology (Connolly, 2021). Peter Connolly asserts that the rise of religions in various parts of the world was a significant factor driving the emergence of diverse approaches to the study of religion, as the plurality of religious expressions demanded more inclusive and interdisciplinary analytical tools (P. Connolly, 2001). With the development of this pluralistic approach, the study of religion underwent an epistemological

transformation from a paradigm of dogmatic justification to a scientific paradigm that emphasized objectivity, openness, and a diversified methodology.

This multidisciplinary approach allows researchers to understand religion as a complex phenomenon that cannot be explained through a single perspective. A historical approach helps trace the development and change of a religious tradition chronologically; an anthropological approach highlights how religion functions within the structure and culture of society; while a psychological approach explores the mental processes and spiritual experiences of individuals (Stein et al., 2024). The phenomenology of religion, as developed by Mircea Eliade and continued by contemporary scholars, seeks to capture the deepest meaning of sacred experiences for their adherents without reducing their spiritual dimensions (Singh & Niglio, 2025). These developments demonstrate that the study of religion is becoming increasingly pluralistic, comprehensive, and non-reductionistic, opening up the possibility of understanding religion as it truly is, rather than as it is understood by a particular theological tradition.

Objectivity in religious studies does not mean eliminating the normative dimension of religion, but rather placing religion in a position where it can be analyzed critically without subjecting research findings to specific theological truth claims. Modern religious studies demands a balance between understanding and critical distance to produce accurate analyses of religious behavior, symbols, practices, and beliefs (Rodrigues & Harding, 2023). The pluralistic approach developed in contemporary studies helps avoid the dominance of a single perspective, whether theological or secular, so that religious research does not fall into ideological reductionism. Through this framework, religious studies becomes a scientific discipline that appreciates the diversity and complexity of religious phenomena and enables researchers to discover both universal patterns and particular differences within religious traditions.

Thus, the theoretical foundation of the contemporary approach to religious studies is built on a pluralistic paradigm that combines historical, anthropological, sociological, phenomenological, and psychological methods. The epistemological transformation from dogmatic to scientific studies strengthens the position of religious studies as an academic discipline capable of objectively explaining the role of religion in the lives of individuals and society. In addition to emphasizing the importance of multiperspectives, this development also presents a more open and critical understanding of religion, thereby enriching the space for dialogue between religious traditions, science, and contemporary social realities (Umbrello, 2023). This comprehensive approach ultimately makes a significant contribution to understanding religion as a multidimensional phenomenon that continues to evolve in line with the intellectual and social dynamics of modern humanity.

The anthropological approach to the study of religion focuses on religion as it is lived, understood, and practiced in the social lives of its adherents. This approach positions religion as a social and cultural phenomenon, not simply a theological belief system. Anthropology views religion as always intertwined with social structures, power relations, symbolic devices, and the cultural dynamics that surround it. Therefore, anthropologists do not ask whether a religion is true or false, but rather how it functions in everyday life and what meaning it generates for its adherent communities (Geertz, 1973). Various anthropological studies have shown that religion often plays a crucial role in strengthening solidarity, maintaining collective morality, fostering social cohesion, and regulating authority structures within society (B. M. Howell, 2019).

Connolly, a social anthropologist who wrote the chapter "The Anthropology of Religion" in his book *Approaches to the Study of Religion*, explains that the anthropology of religion does not deal with the truth claims of beliefs, but focuses on the function, meaning, and practice of religion in human life (P. Connolly, 2001). The goal of anthropology is to understand how religion emerges, develops, and is passed down in specific social contexts. This approach operates through two levels of analysis.

First, internal (emic) analysis, which understands religion from the perspective of its practitioners or adherents. The emic perspective allows researchers to grasp the internal logic of a

religious practice without immediately judging it. Second, external (etic) analysis, which analyzes religion through a comparative scientific framework to discover common patterns in religious practices across cultures. The combination of these two perspectives allows anthropology to provide a more comprehensive understanding of how humans express faith and sacred meaning in their social lives (Luhrmann, 2020).

The phenomenological approach to religious studies seeks to describe and understand religious experiences from the perspective of their adherents. The focus of phenomenology is not on religious institutions or their social functions, but rather on the inner experience, the sense of sacred presence, and religious consciousness as experienced by those living within that tradition (DeRoo, 2021). Clive Erricker, in his chapter "The Phenomenological Approach to Religion," explains that phenomenology aims to capture the essence of religious experience without theological bias or scientific reduction (Erricker, 1999). Thus, phenomenology seeks to understand religion as it emerges purely in human consciousness.

Erricker presents four main principles in the phenomenological approach to religion. First, the principle of epoche, or suspension of judgment. Epoche is an effort to suspend subjective views, personal beliefs, or moral judgments of the researcher, so that religious phenomena can be understood as they are. Epoche is also known as "bracketing," which is the process of removing assumptions and biases so that researchers can see phenomena clearly and openly (Bruin, 2020). Second, empathy and description, namely the effort to understand the meaning of religious experiences felt by others without judging whether they are right or wrong. Third, intentionality and meaning. Phenomenology views every religious act as an action directed toward something considered sacred or meaningful to the subject, so the phenomenologist's task is to discover the structure of that meaning from the perspective of the religious practitioner. Fourth, phenomenological reduction, namely returning religious experience to its most basic and pure form before it is shaped by cultural, social, or psychological interpretations. Through these principles, phenomenology provides a methodological framework that helps researchers capture the depth of religious experience authentically (Wildman, 2013).

The psychological approach to the study of religion seeks to understand religion from a psychological perspective, namely how emotions, inner experiences, spiritual awareness, and mental processes play a role in shaping one's beliefs, religious behavior, and religious identity. This approach allows researchers to analyze various religious phenomena such as prayer, repentance, mystical experiences, religious motivation, and the dynamics of spirituality from a psychological perspective (Hill et al., 2000). The primary goal of the psychological approach is to explain how religion influences personality, mental health, and inner integration. Contemporary research shows that religion often serves as a source of psychological calm, resilience, and a coping mechanism in dealing with life's stresses (Park et al., 2020).

Peter Connolly emphasizes that a psychological approach plays a strategic role in bridging the spiritual and scientific dimensions in understanding religion. According to Connolly, religion can be understood as a process of spiritual healing and human self-integration, so that the psychological dimension of religious practice is not only related to emotions, but also to the search for meaning and inner wholeness (P. Connolly, 2001). Through this understanding, the psychology of religion does not aim to reduce religion to mere psychic phenomena, but rather explains how religious experiences grow from deep mental dynamics and contribute to an individual's psychological well-being (Granqvist & Nkara, 2017).

The sociological approach to the study of religion seeks to understand religion as a social fact that plays a profound role in shaping the structure, relations, and dynamics of society. Religion has two important functions in social life. First, it maintains social order by providing a system of values, moral norms, and control mechanisms that maintain societal order. Second, religion can be a force for social reform, encouraging change, mobilization, and transformation of social values (Weber, 1993).

Michael S. Northcott asserts that the sociological study of religion must examine the reciprocal relationship between religion and society. Religion not only shapes society but is also shaped by

the social, economic, and political contexts in which it develops (Northcott, 2022). A sociological approach examines how religion influences social identity, community structure, intergroup relations, and the process of legitimizing power. Unlike anthropology, which emphasizes cultural context, sociology focuses on broader social dynamics, including conflict, social change, and the role of religion in mobilizing social movements (Motta & Martín, 2021). Thus, a sociological approach helps explain how religion operates as an integral part of the social structure and as an agent of social change.

The theological approach to religious studies is a way of understanding religion from within the religious tradition itself, starting from the foundation of faith. This approach aims to interpret, clarify, and defend the truth of a religious teaching based on normative sources considered legitimate within that tradition, such as scripture, doctrine, and religious authority (Gearon, 2013). Unlike the scientific approach, which strives for objectivity, theology is grounded in belief in the existence of God, the validity of revelation, and the authority of religious teachings.

The main goals of the theological approach include three things. First, it guides humans toward a life that draws them closer to God. Second, it maintains the identity and authenticity of faith in a constantly changing pluralistic society. Third, it encourages interfaith dialogue based on understanding, honesty, and respect for differences (Volf & Croasmun, 2019). Although distinct from the scientific approach, the theological approach still makes important contributions to the study of religion, particularly in explaining the internal structure of beliefs, spiritual dynamics, and the normative basis that governs the religious life of a community.

Table 1. Relationship between Approaches to Religious Studies and Da'wah Science

Aspect	Religious Studies	Da'wah Science
Anthropology	Examines how religion is practiced through symbols, rituals, customs and traditions.	Examining how symbols, rituals, customs and traditions become media to transform society through Islamic values.
Phenomenology	Examining how religion is experienced according to the experiences of religious practitioners and how religion lives within them.	Examining how to communicate teachings according to the context of experience and how religious teachings are received so as to give rise to changes in attitudes according to religious teachings.
Psychology	Examining how religion understands human personality, behavior and psychology	Examining how to choose a relevant and effective da'wah method according to the psychological condition of the mad'u
Sociology	Examining how religion responds to social problems and changes that occur	Studying how to formulate targeted da'wah strategies in solving community problems
Theological	Examines how religion is understood based on belief in revelation	Examine how belief in revelation is implemented in life

### 3.4. Integration of Various Approaches to Religious Studies in Developing the Science of Da'wah

The integration of religious studies and da'wah is an epistemological, methodological, and axiological necessity in the development of contemporary Islamic scholarship. As two disciplines that place religion and humanity as objects of study, the two have a very strong relationship in explaining how religious teachings are understood, experienced, and translated into the social practices of the

community. In the modern context, the challenges of globalization, technological dynamics, cultural pluralism, and the increasing religious awareness of society encourage the need for a da'wah model that is not only normatively based on texts but also sensitive to empirical social realities (Reader, 2017). This makes the integration of various approaches in religious studies a fundamental foundation for developing da'wah science to be more contextual and scientific.

In general, the integration of religious studies and da'wah science helps shift the paradigm of da'wah from merely conveying doctrine to a more humanistic process of social communication and cultural transformation. Madjid emphasized that the synergy between the two produces a da'wah approach that is dialogical, cultural, and oriented toward universal human values (Madjid, 2000). Thus, interfaith understanding is not intended to relativize faith, but rather as a prerequisite for creating da'wah that aligns with the principles of rahmatan lil alamin (blessing for the universe), namely da'wah that is peaceful, inclusive, and respects human dignity.

This integrative paradigm aligns with M. Amin Abdullah's thinking on the interconnective integrative approach, namely a scientific framework that unites religious sciences and social sciences-humanities to produce a complete and applicable religious understanding. According to him, too sharp a separation between the normative-theological and descriptive-empirical areas has hampered the progress of Islamic science (M. A. Abdullah, 2019). Therefore, integration is needed to bridge the two, so that da'wah does not get trapped in narrow dogmatism, but also does not lose its spiritual aspect because it is too scientific and secular.

The integration of religious studies and da'wah is crucial to avoid two extremes that could be detrimental to the development of Islamic scholarship. The first extreme is a closed and rigid theological perspective that ignores social change and the needs of modern society. The second extreme is a secular scientific approach that views religion solely as a socio-cultural phenomenon, thus ignoring its transcendent and spiritual dimensions. Through an integrative approach, da'wah can harmoniously combine the power of revelation, reason, and empirical human experience. In this way, da'wah not only conveys theological truth but also provides intellectual enlightenment and moral transformation for society (Isfironi, 2025). The following is a concrete example of the integration of various approaches to religious studies in the development of da'wah, encompassing the realms of epistemology, methodology, and axiology.

Epistemological integration demonstrates how da'wah (Islamic preaching) understands religious reality based on a multidisciplinary framework of religious studies. At this level, da'wah proceeds not only from normative theological assumptions but also utilizes empirical findings from phenomenological, sociological, anthropological, and psychological approaches (Saumantri & Muslim, 2024).

The phenomenological approach, for example, provides a foundation for preachers to understand the religious experiences of their congregations empathetically or from within, thus enabling their preaching to better respect the religious subjectivity of its adherents. According to Erricker, phenomenology emphasizes epoche, the suspension of judgment, allowing researchers to see religion as experienced by its adherents (Erricker & Chater, 2013). In the context of preaching, the preacher's ability to suppress theological prejudices when understanding the spiritual condition of the congregation is crucial for preaching to be inclusive and address their inner needs.

Sociological and anthropological approaches have significantly contributed to viewing religion as a social phenomenon that exists within society. This approach provides the basis for da'wah (Islamic outreach) to consider social structure, stratification, local culture, power relations, and cultural symbols as essential elements in conveying religious messages. Gellner explains that the anthropology of religion does not question the truth or falsity of a teaching, but rather focuses on the social function of religion in societal life, such as strengthening solidarity and social control (Gellner, 2024). By utilizing this approach, da'wah can identify cultural patterns that can strengthen the internalization of Islamic values.

Meanwhile, a psychological approach helps preachers understand how a person's emotions, motivations, and mental state influence religious tendencies. Connolly states that psychology plays a crucial role in explaining the function of religion in spiritual healing and the formation of self-

identity (T. Connolly, 2015). In preaching, this understanding is crucial because religious messages can only be optimally received when the psychological state of the congregation allows for a positive reception.

Thus, epistemological integration enables da'wah to view religious reality multidimensionally, not only as revealed truth but also as social, cultural, and psychological experience (Knabb et al., 2025). This approach helps produce a da'wah model that is reflective, inclusive, and responsive to societal dynamics.

Integration in the methodology realm relates to how to conduct da'wah (Islamic outreach) to make it more scientific, communicative, and relevant to the societal context. Whereas previous da'wah methods tended to be indoctrinating, integration with religious studies opens up space for the use of more humanistic, scientific approaches.

First, the science of da'wah can adopt socio-religious research as a basis for designing da'wah activities that meet community needs. Field research approaches based on phenomenology, anthropological observation, and sociological surveys can provide an empirical picture of the community's religious conditions, levels of religious understanding, social issues, and even potential conflicts (Harvey, 2021). This data is crucial for determining targeted da'wah materials, delivery strategies, and communication approaches.

Second, the participatory approach is an important integration model in the methodology of da'wah. This approach positions the community as the subject of da'wah, actively participating in determining the form and process of da'wah, rather than simply passive recipients of teachings. This approach is heavily influenced by anthropological and sociological theories regarding social relations and community empowerment.

Third, the psychology of communication methodology is used to create persuasive and soul-soothing da'wah. This approach recognizes that the success of da'wah is determined not only by the accuracy of the message, but also by the psychological state of the recipient, the da'i's communication style, the atmosphere of the interaction space, and his or her empathy (Umar & Qadaruddin, 2021). Thus, methodological integration enables da'wah to move from static, traditional methods to scientific methods that are adaptive, creative, and responsive to social change.

Axiological integration emphasizes that da'wah must be oriented toward universal welfare and human values. From an Islamic axiological perspective, da'wah aims not only to invite people to theological teachings but also to bring about social justice, prosperity, and peace. Amin Abdullah explains that the axiology of Islamic scholarship must be oriented toward universal humanitarian values and the public good (M. A. Abdullah, 2019). Thus, integrating religious studies with da'wah helps ensure that da'wah does not become an exclusive activity that creates distance from other groups.

In this context, there are three main forms of axiological integration. First, da'wah as the actualization of universal moral and spiritual values (Karimullah, Rahman, et al., 2023). Da'wah is not only about conveying verses and hadith, but also serves as a medium for internalizing the values of compassion, honesty, justice, and respect for human dignity.

Second, da'wah as a means of social empowerment. Sociological and anthropological approaches provide a foundation for understanding structural societal issues such as poverty, educational inequality, and social conflict (Karimullah, Said, et al., 2023). Through this integration, da'wah can be directed toward concrete actions such as education, social advocacy, and strengthening civil society.

Third, da'wah as a means of fostering a pluralistic society. By integrating a phenomenological approach and the study of religions, da'wah plays a role in fostering interfaith dialogue and creating a peaceful society (Rahmah & Aslamiah, 2023). This approach is crucial amidst the increasing potential for identity conflict and intolerance in various regions.

This overall integration results in what can be called transformative da'wah, namely da'wah that not only calls for theological truth but also encourages critical awareness, social justice, and harmony among humanity. Da'wah thus becomes a universal humanitarian movement rooted in divine values and fosters peace in social life (Zuhdi, 2021).

### 3.5. The Relevance of the Religious Studies Approach to the Development of Da'wah Science

The relevance of the religious studies approach to the development of da'wah science lies in its ability to bridge the gap between the analytical scientific frameworks developed in religious studies and da'wah practices that operate within the social, cultural, and spiritual spheres of society. Da'wah, as a scientific discipline and social practice, requires a comprehensive understanding of humans, society, religious experience, and the dynamics of belief (Basir et al., 2024). In this context, a multidisciplinary approach to religious studies exists to provide a scientific foundation that enables da'wah to operate more adaptively, dialogically, and sensitively to the complexities of contemporary religious realities (Khadiq, 2023). Recent research confirms that the integration of various approaches in religious studies, particularly sociological, anthropological, psychological, and phenomenological, is key to transforming religious practices to be more relevant to the needs of a pluralistic society (Morrison, 2025).

A sociological approach to religious studies makes a significant contribution to da'wah by emphasizing that religion is understood not only as a belief system but also as a social institution influenced by power structures, stratification, and social change. Therefore, da'wah that ignores social realities is prone to falling into the trap of delivering non-contextual teachings, potentially even creating distance between da'i and mad'u. A sociological approach helps da'i understand the character of society, interaction patterns, social networks, and structural issues that influence the religious behavior of the congregation (Sari, 2024). Contemporary studies show that the effectiveness of da'wah is largely determined by the extent to which it can critically read social change and respond constructively to it, especially in the era of globalization and digitalization (Saleh et al., 2022).

On the other hand, an anthropological approach emphasizes that religion is always rooted in culture. Therefore, culturally sensitive preaching will be more easily accepted, more grounded, and more effective in building emotional closeness with the community. Studies in the anthropology of religion emphasize the importance of understanding local symbols, rituals, values, and traditions as part of the construction of meaning that lives within a community (Irfan & Aziz, 2021). Preaching that ignores these dimensions has the potential to generate resistance because it is considered destructive to the local cultural ecosystem. Recent research emphasizes that a preaching approach based on local wisdom not only increases community acceptance but also strengthens social harmony and positive cultural identity (L. Howell, 2021).

The phenomenological approach to religious studies is relevant for da'wah because it helps preachers understand religion from the perspective of its adherents' subjective experiences (M. A. Abdullah, 2022). This approach seeks to capture the deepest meaning of the spiritual experiences, rituals, and religious awareness of the congregation as they experience them. This empathetic understanding makes da'wah more humanistic and less trapped in generalizations or rigid normative judgments. Phenomenology encourages preachers to appreciate the diversity of human religious experience, including differences in interpretation, levels of piety, and methods of practicing religion. In the context of modern society, which increasingly emphasizes the authenticity of personal experience, the phenomenological approach becomes increasingly relevant in formulating more dialogical and reflective da'wah methods (van Manen, 2023).

A psychological approach enriches da'wah by providing an understanding of emotional needs, motivation, the dynamics of spiritual development, and psychological problems experienced by individuals. Effective da'wah not only conveys doctrine but also touches the affective dimension of the congregation. Studies in the psychology of religion confirm that religious messages delivered with attention to the psychological state of the congregation are more likely to influence behavior, build inner peace, and facilitate moral change. In various studies, a psychological approach has proven significant in helping da'wah counselors understand trauma, anxiety, and issues of religious identity that arise in modern society (Akib et al., 2025).

The integration of a multidisciplinary approach in religious studies helps da'wah function as a bridge between sacred texts and social contexts. A broad understanding of religious dynamics makes

da'wah more adaptive to the diversity of pluralistic societies. Through this approach, da'wah does not merely repeat normative teachings but also serves as a moral and social guide capable of responding to contemporary issues such as intolerance, identity conflict, social inequality, and spiritual disorientation (Bara & Abdulrahman, 2025). The study of religions helps da'i (preachers) recognize the belief structures and religious practices of other groups, allowing the delivery of da'wah messages to be more persuasive, peaceful, and based on respect for universal humanity (Sterkhov, 2025). This understanding also reduces the risk of misunderstandings that often trigger interfaith conflict, as many experts on interfaith dialogue have warned.

The reciprocal relationship between religious studies and da'wah can be seen in how these approaches play a role in developing the methods, content, and objectives of Islamic da'wah (Muslim, 2022). In the realm of methods, religious studies encourages da'wah to adopt participatory, dialogical, and communicative strategies. In the realm of content, religious studies broadens da'wah's understanding of more complex and layered religious realities. Meanwhile, in the realm of objectives, religious studies encourages da'wah to be oriented toward establishing a harmonious, just, and peaceful society. Recent research in Islamic studies shows that da'wah that integrates socio-cultural perspectives and human religious experience is far more effective in generating constructive social change (Naufalia, 2023).

Thus, the relevance of a religious studies approach to the development of da'wah is not only academic but also practical. A multidisciplinary approach provides a conceptual framework that enables da'wah to emerge as a problem solver in a pluralistic society. Da'wah becomes a means of spiritual and social transformation based on a scientific, empathetic, and humanistic understanding of religious reality (Sarim Karimullah, 2023). This integration enriches Islamic da'wah, enabling it to address the complexities of the modern era without losing its spiritual roots. In other words, a religious studies approach provides an epistemological, methodological, and axiological foundation that strengthens da'wah so that it remains relevant, dialogical, and transformative in maintaining the continuity of a peaceful and civilized social life (Hartono et al., 2025).

### **3.6. Implications of Integrating Religious Studies Approaches to the Development of Islamic Da'wah Science**

The integration of a religious studies approach into the development of da'wah science has had a broad and profound impact on the entire body of da'wah scholarship. The presence of a multidisciplinary perspective makes da'wah function not only as an activity to convey teachings, but also as a scientific discipline capable of comprehensively reading, analyzing, and responding to human dynamics. At the ontological, epistemological, and axiological levels, this integration can broaden the horizons of da'wah, making it more adaptive to the challenges of a pluralistic, dynamic, and changing modern society (A. Abdullah, 2020). Various contemporary studies emphasize that the development of Islamic sciences requires a cross-disciplinary approach so that religion can emerge as a source of moral and social transformation (Saeed, 2022).

Ontologically, the integration of religious studies approaches broadens the scope of da'wah studies, from its initial focus on conveying normative teachings to a more holistic understanding of humans as beings living within social, cultural, psychological, and spiritual networks. Da'wah is no longer understood as a purely verbal activity, but as a process of human interaction involving identity, emotions, religious experiences, and concrete social conditions (Hajar, 2025). This ontological perspective forces da'wah to move beyond a textual paradigm to a contextual one, in line with the development of contemporary religious studies, which increasingly emphasizes the human dimension of religion (Hassan & Karim, 2021).

These ontological implications require preachers to possess broader scientific competence, not only in theological aspects, but also in social sciences, communication, culture, and psychology. Therefore, the selection of preaching methods, media, and materials must be tailored to the situation and socio-cultural background of the mad'u. A deep understanding of the audience is key to preaching empathetically addressing the needs, concerns, and religious

experiences of the congregation. In contemporary studies, an audience-based approach has been shown to increase the effectiveness of preaching while minimizing community resistance because preaching is not imposed normatively, but is presented through dialogue that respects local identity and culture (Pitt, 2024).

Thus, the integration of religious studies into the ontological realm strengthens the position of da'wah as a science that views humanity holistically. Humans are no longer understood as objects of messages, but as subjects of religious dialogue with complex experiences and realities (White, 2021). This paradigm also encourages da'wah to be more humanistic and rooted in the realities of people's lives.

In the epistemological realm, the integration of religious studies enriches the methodology of da'wah by presenting an interdisciplinary, empirical, and contextual framework of knowledge. The epistemology of da'wah no longer rests exclusively on normative-doctrinal foundations but also draws on scientific findings from the sociology of religion, anthropology, psychology, phenomenology, and communication studies (Schilbrack, 2019). This aligns with academic trends over the past five years that emphasize the importance of interdisciplinary approaches in understanding the dynamics of religiosity in modern society (Schieder, 2021).

This epistemological integration produces a new, more reflective, dialogical, and empirical model of da'wah. Da'wah not only explains texts and dogmas, but also critically examines social reality through socio-religious research, data analysis, and contextual studies (Khodafi et al., 2024). Thus, da'wah strategies can be formulated based on the real needs of society, rather than solely on normative assumptions. Furthermore, epistemological implications encourage innovation in da'wah media, including the use of digital technology, social media, and virtual public spaces, which have proven to be new religious arenas in recent research (Izharuddin, 2016).

An integrative epistemological approach also allows preachers to develop sensitivity to individual religious experiences. This empathetic preaching model helps preachers appreciate the diversity of faith expressions and spiritual experiences of the congregation (Kim, 2025). This approach not only increases the effectiveness of preaching but also strengthens the credibility of preaching as a scientific discipline capable of engaging in dialogue with developments in modern knowledge.

In the axiological dimension, the integration of religious studies approaches provides ethical direction and functional orientation for the goals of da'wah. The values of inclusivity, tolerance, dialogue, and humanity, which are the focus of modern religious studies, serve to enrich the orientation of da'wah so that it focuses not only on the dissemination of theological teachings but also on building a peaceful, just, and civilized civilization (Arend & Patel, 2020). The emphasis on universal humanitarian values and social harmony has been a significant trend in religious studies over the past five years (Zuo'an, 2013).

Da'wah becomes an instrument of social transformation when it critically analyzes societal challenges. Through axiological integration, da'wah is directed toward empowering the community, addressing poverty, strengthening tolerance, resolving conflicts, and restoring the dignity of marginalized groups. Numerous studies have shown that da'wah that prioritizes humanitarian aspects can strengthen social cohesion and create a space for constructive interfaith dialogue (Kraft, 2020).

This axiological implication also emphasizes that da'wah must present the values of *rahmatan lil alamin* (blessing for all the universe) in a concrete and functional form (Rokhim et al., 2025). The message of da'wah fosters not only individual piety but also social piety. Ethical and humanistic da'wah serves as a bridge between divine values and social problems, ensuring that religion does not become trapped in ritualism but instead serves as a transformative force in human civilization.

#### 4. Conclusion

This study confirms that the integration of various approaches to religious studies—including phenomenology, anthropology, sociology, psychology, and theology—is an epistemological and

methodological prerequisite for strengthening the science of da'wah in the era of religious pluralism. Research questions regarding the form of integration, the relevance of each approach, and its implications for the development of da'wah science are answered through an analysis that shows that a multidisciplinary approach can broaden the horizon of da'wah from the activity of conveying doctrine to a more humanistic process of social transformation, cultural dialogue, and spiritual accompaniment.

Theoretically, this research contributes to building an integrative-interconnective framework that unites the normativity of revelation with the historicity of religious practice, in line with the current scientific paradigm in religious studies. Practically, these findings demonstrate the need to reposition da'wah from a normative-dogmatic model to an empathetic, contextual, and socio-religious research-based model, especially in addressing pluralistic societies vulnerable to identity conflicts and religious polarization. The limitation of this research lies in the nature of the literature study that has not tested this integrative model in an empirical field context, so that the scope of its application remains at the conceptual level.

Therefore, further research is recommended to develop models for implementing cross-cultural da'wah, expand comparative studies across religious traditions, examine the effectiveness of multi-method approaches in the context of digital religion, and test this integrative framework through ethnographic studies, social surveys, or action research in real da'wah communities. Thus, this research will not only enrich contemporary da'wah theory but also pave the way for the development of transformative da'wah in line with the vision of *rahmatan lil 'alamin*.

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