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Building Awareness about Multicultural Society through Da'wa bi al-Hikmah

Awaludin Pimay

awaludinpimay@walisongo.ac.id

UIN Walisongo Semarang

Abstract

Indonesian society exhibits a high level of complexity in terms of diversity, comprising numerous islands with diverse cultures, races, regional languages, ethnic groups, religions, and beliefs. This characteristic has earned Indonesia the distinction of being recognized as one of the world's largest multicultural countries. Given this context, it is unsurprising that conflicts between races, ethnicities, and religions frequently arise. Consequently, as Indonesian residents, it becomes imperative for Muslims to contemplate potential solutions. This study endeavors to address two primary research questions: 1) What is the depiction of a multicultural society as fostered by Prophet Muhammad? 2) What are the manifestations of da'wah bi al-hikmah (wisdom-driven propagation of Islam) undertaken by Prophet Muhammad? The research employs a qualitative approach, specifically relying on library research methods. The findings of this study reveal that 1) Prophet Muhammad laid the foundation for a society characterized by multicultural awareness, exemplified through the cultivation of religious tolerance, mutual respect for diversity, including ethnic disparities and social statuses, and the promotion of unity and brotherhood among individuals. 2) The forms of da'wah bi al-hikmah employed by Prophet Muhammad in nurturing multicultural awareness within society were rational-psychological in nature. The Prophet skillfully engaged in dialogical and interactive communication with his companions (ummah), imparting understanding, awareness, setting good examples (uswatun hasanah), and even extending forgiveness to those who sought his pardon or absolution.

Keywords: *Da'wah Bi Al-Hikmah, Prophet Muhammad, and Multicultural Society*

Abstrak

Masyarakat Indonesia menunjukkan tingkat kompleksitas yang sangat tinggi dalam hal keberagaman. Dengan banyak pulau yang memiliki keanekaragaman budaya, ras, bahasa daerah, kelompok etnis, agama, dan kepercayaan yang berbeda-beda, Indonesia dianggap sebagai salah satu

negara multikultural terbesar di dunia. Mengamati kondisi tersebut, tidaklah mengherankan jika konflik antara ras, etnis, dan agama sering terjadi. Oleh karena itu, sebagai penduduk Indonesia, sangat penting bagi umat Muslim untuk memikirkan solusi yang tepat. Penelitian ini bertujuan untuk menemukan jawaban atas dua pertanyaan utama: 1) Bagaimana gambaran masyarakat multikultural yang dibangun oleh Nabi Muhammad? 2) Bentuk-bentuk dakwah bi al-ḥikmah yang dilakukan oleh Nabi Muhammad. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Hasil penelitian menunjukkan bahwa 1) Gambaran masyarakat yang memiliki kesadaran multikultural dibangun oleh Nabi Muhammad adalah realisasi dari masyarakat yang memiliki kesadaran akan toleransi beragama, saling menghormati keragaman dan perbedaan etnis, serta membangun persaudaraan dan kesatuan rakyat secara sinergis. 2) Bentuk-bentuk dakwah bi al-ḥikmah yang dilakukan oleh Nabi Muhammad dalam membangun kesadaran multikultural masyarakat bersifat rasional-psikologis. Nabi berhasil membangun komunikasi secara dialogis dan interaktif dengan sejumlah sahabat (ummah) dengan memberikan pemahaman, kesadaran, contoh yang baik (uswatun hasanah), dan bahkan memberikan pengampunan kepada mereka yang meminta maaf atau memohon pengampunan dari Nabi.

Kata Kunci: Dakwah *Bi Al-Ḥikmah*, Masyarakat Multikultural, dan Nabi Muhammad.

A. Introduction

In a multicultural society, it is crucial to emphasize the mutual appreciation and respect among individuals. This is due to the fact that each individual and ethnic group, when encountering one another in a particular location or region, inevitably exhibit distinct behaviors that become characteristic habits of those individuals or groups (Atmoko, 2015: 24). However, regrettably, complete awareness of this concept has yet to be achieved. Instances of intergroup violence across various regions in Indonesia exemplify the vulnerability of social cohesion, the pervasive nature of intergroup prejudices, and the inadequate level of intergroup understanding. Data on interreligious conflicts can be observed in cases such as the assault on the Shi'a community in Sampang, the incident involving the Filadelfia HKBP Church in Bekasi, the riots in Tolikara, interethnic conflicts in Timika, and the clashes among residents in Aceh Singkil. Several of these cases share a primary

cause, namely the presence of diversity and the limited extent of multicultural consciousness within society (Bariyyah, 2016: 32).

Multicultural awareness is the ability to recognize cultural differences and similarities, and to view diversity as a form of richness (Hambali, 2016: 98). Multicultural awareness is an integral part of the competency standards for societal autonomy, wherein individuals should be capable of appreciating and understanding the existence of others' cultures and effectively positioning themselves within the context of social relationships. Multicultural competency standards involve (1) awareness of one's own cultural values and potential cultural biases within them, (2) awareness and understanding of different cultural perspectives within society, and (3) the development and implementation of strategies to adopt effective attitudes and behaviors within the context of social relationships (Afif, 2015: 78).

Given such circumstances, it is imperative for the majority of the Indonesian population, as Muslims, to contemplate on efforts towards finding solutions. The responsibility in this matter falls not only on the government in general but also on the ulama and dai groups. This is because Islam is a proselytizing religion, which means it constantly urges its followers to actively engage in dakwah activities. In fact, the progress or regress of the Muslim community greatly depends on and is closely related to the dakwah activities they undertake (Arnold, 1981: 1). The implication of Islam being a proselytizing religion, as stated by Thomas W. Arnold, demands its followers to consistently convey dakwah, as this activity is ongoing throughout one's lifetime and remains relevant in any situation or condition, with the aim of creating the best possible society on Earth.

Thus, it can be said that dakwah bears the responsibility of shaping multicultural awareness in society in order to achieve universal goodness. Dakwah should play a role in resolving conflicts that occur within communities. At the very least, dakwah activities can raise awareness among the public that conflict is not something to be fostered. Furthermore, dakwah

activities should also be capable of offering enlightening proposals, including designing techniques, strategies, and materials that can awaken society to the importance of attitudes such as tolerance and respect for ethnic, religious, racial, and cultural differences within Indonesia's multicultural society. Dakwah activities should serve as a medium for socio-cultural transformation and multiculturalism (Fahrurrozi, 2015: 16).

Dakwah, in fostering multicultural awareness, should be carried out within the framework of compassion, protection, progress, appreciation for diversity, and the enhancement of human quality, with the aim of nurturing a strong and dignified generation. Such dakwah can be explained through the concept of "ḥikmah" (wisdom). Muhammad Jamāl ad-Dīn al-Qāsimiy (tt: 4795), in his commentary, defines "ḥikmah" as the perfection achieved by striving to refine the soul through the mastery of various theoretical knowledge and the effort to cultivate superior behavior that aligns with human capacities.

The principles of dakwah bi al-ḥikmah (wisdom-oriented preaching) mentioned by Nasor in his dissertation are actually exemplified by Prophet Muhammad in his preaching in Medina (Nasor, 2007: 7). Upon delving deeper into the historical aspect, it becomes evident that the primary objective of Prophet Muhammad's dakwah in Medina was the construction and development of society, encompassing both Muslims and non-Muslims. Through this process of development, the condition of the Muslim community became stronger and more devout in practicing religious teachings and other social values. This led to a high level of solidarity among Muslims and their unwavering commitment to upholding truth and universal goodness. Within this society, Jews, Christians, and other communities coexisted peacefully alongside Muslims, despite having different religious beliefs. This at least reflects that Prophet Muhammad's dakwah in Medina truly aligned with the principles of bi al-ḥikmah and multiculturalism (Huda, 2016: 105).

Multicultural living is the result of rapid advancements in science, technology, and informatics. These advancements have successfully overcome the barriers that separate different cultures, religions, and ideologies. Followers of one religion will encounter and influence those of other religions. In such a situation, religious, cultural, and ideological concepts not only intersect but can also lead to clashes and difficulties in finding common ground. Therefore, an exclusive mindset can no longer be sustained in the midst of this multicultural condition, as it would only be detrimental to oneself and others. Hence, this attitude must be transformed into an inclusive approach that can interact with others to achieve virtuous values within society as a whole. The shift from exclusivity to inclusivity will not occur without the prior formation of multicultural awareness. Based on this, the author is interested in studying the issues surrounding Prophet Muhammad's (SAW) dakwah bi al-ḥikmah in building multicultural awareness.

B. Method

Based on the stated topic and research objectives, it can be concluded that the most appropriate research method to be used in this study is a qualitative approach with a library research design (Zed, 2004: 1). This research is descriptive-analytical in nature, which means that the author will not only provide a description of Prophet Muhammad's (SAW) dakwah but also analyze information and data related to his wisdom-oriented preaching in building multicultural awareness. Considering that the research object pertains to the field of dakwah and socio-cultural aspects, relevant approaches are required.

- a. The first approach used in this research is the Historical Analysis Approach. In this approach, the researcher examines events that occurred in the past, namely the dakwah activities of Prophet Muhammad (SAW) in building multicultural awareness. This approach is employed to understand the realities related to the time, place, culture, social groups,

and environment in which those events took place. The specific function of this approach is to critically analyze historical records (Karim, 1989: 70).

- b. The second approach used in this research is Discourse Analysis. In this approach, the researcher views dakwah as a process of communication involving various forms of communication, both oral and written, which consist of complex actions that shape "messages" or "discourses" (Thiselton, 1992: 55). The study of the structure of these messages is referred to as discourse analysis. According to Scott Jacobs, as cited in Littlejon, there are three aspects to consider in this study: Firstly, discourse analysis involves the use of specific methods and principles by communicators to convey desired meanings. Secondly, discourse analysis is seen as an issue of action. This means that language users not only understand grammatical rules but also rules for using larger units to achieve pragmatic goals in specific social situations. Thirdly, discourse analysis involves seeking the principles employed by actual communicators from their own perspectives (Littlejon, 1999: 83-84). Thus, classical historical texts or existing data are analyzed and interpreted with a contemporary perspective, allowing their relevance in the current context to be identified.

C. Result and Discussion

Multicultural awareness built by Prophet Muhammad

1) Awareness on Religious Tolerance

The mission of Prophet Muhammad (PBUH) in developing Islam was to convey the truth rather than compel people to embrace the Islamic faith. This can be observed in the Charter of Medina, particularly in Article 25, which states that the Jewish community would retain their religion and the Believers would maintain their faith. In this article, Prophet Muhammad (PBUH) provides a strong guarantee to the inhabitants of Medina to preserve and practice their respective religions. This action

aligns perfectly with the societal context that encompassed religious diversity, ultimately fostering harmony among religious communities, now known as religious tolerance. "The society of Medina consisted of various religious groups, including the Islamic community, polytheists (followers of paganism), Jews, and Christians" (Grunebaum, 1970: 26).

The inhabitants of Medina not only possessed religious diversity but also diversity in gender, tribe, race, and others (Hitti, 1970: 104). However, this diversity did not lead to the denial of other religions, and there was no coercion for others to abandon their old faith and embrace a new religion. Furthermore, the aforementioned article also provided an opportunity for the community to respect one another, wherever they may be, with all their potential and differences (Husain, 1979: 102). This diversity was regarded as something intriguing, beautiful, and it created a pleasant and comfortable religious and social life for them.

Based on the aforementioned facts, a conclusion can be drawn that Prophet Muhammad (PBUH) effectively established a cultured society through his propagation efforts and interactions with an exceedingly diverse populace. This heterogeneity within the community encompassed not only variations in religious beliefs, tribes, customs, and ethnicities as previously elucidated, but also encompassed diverse occupational pursuits such as trade and agriculture (Haikal, 1990: 197-198).

The practice of propagation, as exemplified by the actions of Prophet Muhammad (PBUH), effectively addresses cultural disputes and conflicts, fostering a sense of mutual respect within society and promoting religious tolerance. It is important to acknowledge that multiculturalism is an inevitable reality in our world, and when embraced by religious communities, it can lead to attitudes of tolerance. However, the realization of tolerance is contingent upon individuals fulfilling the following five aspects: Firstly, recognizing the social nature of humans as beings who live in communities. Secondly, restraining the escalation of conflicts and

animosities. Thirdly, reinforcing the brotherhood of humanity as creations originating from a single source (Allah) and descending from one lineage (Adam, peace be upon him). Fourthly, ensuring the continuity of behaviors that exhibit mutual respect and uphold the dignity of fellow human beings. Fifthly, acknowledging the interdependence of humans in the realms of economics, politics, society, culture, education, and knowledge (Ali, 2000: 39).

The implementation of a tolerant and multicultural way of life, as mentioned above, is of utmost importance in realizing a society that is conscious of multiculturalism. In his propagation efforts, Prophet Muhammad (PBUH) demonstrated tolerance within certain limits, while firmly upholding the principles of his own faith without mixing them with the beliefs of other religions (Armawatiarbi, 2003: 41). A dai (Islamic preacher) must be firm and courageous in delivering their message, while maintaining steadfast adherence to the principles of faith in Allah (SWT). Coercion is not a teaching of Islam, as "the realm of coercion violates Islamic principles" (Fadhullah, 1997: 147).

Indeed, by prioritizing tolerance and multiculturalism in daily life, it is possible to foster a harmonious society despite differences in religion, ethnicity, culture, and other aspects. Islam has demonstrated this through the reforms implemented by Prophet Muhammad (PBUH) in Medina, resulting in peace, unity, and religious freedom. The cultural diversity within the paradigm of Prophet Muhammad's (PBUH) life has contributed to the harmonious coexistence of a multicultural society, where "the unity between the Muslim community and the inhabitants of Yathrib was achieved through freedom and strong unity" (Haikal, 1990: 198).

The understanding of multiculturalism should not be limited solely to cultural differences, religion, race, ethnicity, and the like (Yasmadi, 2002: 22). Furthermore, multiculturalism should be perceived as something that holds positive value, fostering an awareness to live with a

shared vision of unity amidst diversity, with the goal of constructing a civilized Madinah. Thus, it can be said that the principles of multiculturalism and tolerance have guided the people of Yathrib towards a cultured way of life.

2) Community awareness on unity

The activities of Prophet Muhammad (PBUH) in propagation emphasized the importance of *amr ma'ruf nahi munkar*, which entails enjoining what is good and forbidding what is evil. This serves as guidance for shaping a community that has the responsibility to actualize virtues, specifically the unity of the ummah based on religious principles and faith as the binding force of its unity (Syarif, 1972: 99).

After Prophet Muhammad (PBUH) migrated to Medina, he set an example by establishing a harmonious living agreement among its inhabitants. He also emerged as a leader who governed and organized the community's affairs. During that time, the Muslim ummah was directed to remain united in their *jama'ah* (collective body), and they were prohibited from being divided. Unity within the *jama'ah* was strongly emphasized to maintain the integrity of the ummah and avoid fragmentation (Majmu' Fatawa Ibn Baz, 14/132). Therefore, the principles of unity and solidarity within the ummah played a crucial role in Prophet Muhammad's (PBUH) propagation, encompassing both religious and social aspects, in order to create a harmonious society and prevent divisions.

Initially, the inhabitants of Medina lived separately in different tribal groups, lacking unity among them and without a governing authority to regulate the various factions. Each tribe had its own autonomy and lived apart from one another. However, when Prophet Muhammad (PBUH) arrived in Medina, he successfully positioned himself as a leader in the midst of this heterogeneous society. He was recognized as a leader by various tribes and groups in Medina.

In his leadership, Prophet Muhammad (PBUH) was able to unite the various tribes and groups into a cohesive community. He implemented the principles of Islam as the foundation for unity in the life of the Medina society. Thus, Prophet Muhammad (PBUH) successfully created a nation under his leadership, which embodied the grand idea of national life in the Arabian region. Through his propagation and leadership, Prophet Muhammad (PBUH) made Islam a religion capable of fostering reconciliation and harmony among different societal groups (Sukarja, 1995: 99).

This demonstrates the success of Prophet Muhammad (PBUH) in establishing unity and overcoming divisions within the Medina society, as well as strengthening the notion of national life in that region.

According to the aforementioned account, it can be comprehended that the achievement of Prophet Muhammad (PBUH) in unifying the inhabitants of Medina exemplified the realization of an enlightened society conscious of multiculturalism. Within this unity, the community demonstrated the ability to coexist while honoring diversity, exemplifying key attributes associated with multiculturalism, notably tolerance and others. Such attributes are deemed imperative in fostering a civically engaged society that embraces multiculturalism, as articulated by Mujiburrahman:

The envisioned civil society (characterized by multicultural awareness) is one that is open, pluralistic, multicultural, and decentralized, with heightened political participation that is honest, fair, independent, harmonious, supportive of the vulnerable, guaranteeing freedom of religion, speech, assembly, and expression, safeguarding property rights, and respecting human rights (Mujiburrahman, 2013: 71).

As widely known, the population of Medina comprised not only Muslims but also encompassed diversity in terms of beliefs, tribes, races, and customs. In order to encompass them within a single group or

community that refers to all of humanity, the Prophet (PBUH) established the Constitution of Medina, specifically Article 25. This article elucidates that the term "umma" (community) is not limited solely to the Muslim community but also encompasses various groups such as the Arab tribes, Jewish groups, and others. In other words, every inhabitant of Medina was considered a member of the same society or community (umma).

The content of the Constitution of Medina encompassed several practical provisions that were agreed upon to govern the social and political life in Medina under the leadership of Muhammad (PBUH). The Constitution of Medina is a unique document, being the first constitution in the world that possessed modern attributes despite its emergence in a pre-modern era. Through this agreement, the Prophet (PBUH) was granted the freedom to teach Islam to the community, which in turn brought about significant changes in their lives. As quoted by Khaldun (1979: 127), "The Arab people, initially rough, arrogant, engaged in intertribal rivalries, and reluctant to cooperate with others, experienced a transformation of character through the bond of religion. Roughness and arrogance dissipated, and they became more gentle, obedient, and willing to join hands with others."

It is crucial to understand that in creating a social order that embraces and values multiculturalism in everyday life, such multicultural existence must be rooted in sincere and genuine attitudes as the true defense of unity among the community. A conscious multicultural society cannot be realized if the components of communal living are not upheld effectively. A civil society requires individuals who are sincere and genuine in binding their souls to communal life. Such souls will have a concern for goodness and will motivate people to live together harmoniously.

The ability of Prophet Muhammad (pbuh) to establish a political community that involved followers of all religions, without forcing them

to convert, and guaranteeing freedom of religion, was indeed a commendable achievement. The freedom of religion was granted to all, including Muslims, Christians, Jews, and they were allowed to practice their respective religions. Furthermore, Prophet Muhammad (pbuh) also succeeded in laying the foundations of beneficial political governance for the community, fostering friendship and unity among all parties involved. All of these accomplishments would not have been possible without his extraordinary abilities and political wisdom.

Indeed, effective communication is crucial in delivering the message of da'wah (Islamic propagation). A da'i should be cautious and meticulous in understanding the essential elements of da'wah communication to have an impact on their audience. By studying and applying effective communication techniques, a da'i can effectively convey the message of Islam and engage with their listeners. This includes understanding the audience's background, beliefs, and cultural sensitivities, utilizing appropriate language and tone, employing persuasive and logical arguments, and establishing a rapport based on trust and empathy. Through skillful communication, a da'i can effectively convey the message of Islam and inspire positive change in the hearts and minds of their audience.

Indeed, when we examine the success of the Prophet Muhammad (peace be upon him) in unifying the multicultural society of Medina into one cohesive community, and the effective methods of da'wah that can influence the attitudes of listeners, it can be said that the Prophet (peace be upon him) applied da'wah with wisdom and sagacity. The ideas and practices of the Prophet (peace be upon him) in forming a united community from diverse elements were a remarkable breakthrough and are considered the "beginning of national life in Islam" (Arnold, 1979: 94).

Da'wah *Bi al-Hikmah* practiced by Prophet Muhammad in building Multicultural awareness

1) Da'wah *Bi al-Hikmah*: Propagation to Enlighten People

Madinah's society, established by Prophet Muhammad (peace be upon him), comprised diverse social groups with differences in religion, tribes, ethnicities, and cultures. It consisted of various Arab tribes, including the renowned Aws and Khazraj tribes, as well as twenty Jewish tribes such as Bani Nadhir, Bani Quraidzah, Bani Qainuqa, Bani Tsa'laba, and Bani Hadh, as documented by Watt (1987: 85). In this context, Prophet Muhammad successfully fostered unity among these diverse groups and created a harmonious and coexisting society in Madinah.

Prophet Muhammad (peace be upon him) was well aware of the diverse conditions of the Madinah society, which were prone to intertribal and intergroup conflicts (Syarif, 1972: 109). To address this, he established brotherhood and united them under his leadership by creating a written agreement known as the Charter of Madinah. The purpose of this agreement was to foster good cooperation among them. In Article 1 of the Charter of Madinah, it is stated that the believers are one community, irrespective of their social distinctions (Sukarja, 1995: 43). Thus, the Prophet successfully created unity and harmony within the diverse Madinah society.

The Prophet Muhammad's actions in establishing brotherhood between the Muhajirin and the Ansar can be described, in psychological terms, as imparting understanding to the community about the significance of brotherhood, which would bring positive effects to their lives. Without mutual understanding among them, brotherhood would not be able to flourish in their daily lives. Any brotherhood that is not founded on genuine mutual understanding cannot unite under a common principle to achieve shared goals. This brotherhood among the Muslims was based

on faith and sincerity of heart, rather than being enforced by external parties (at-Ṭabaṭṭaba'iy, n.d.: 315).

Such brotherhood has the ability to eliminate feelings of arrogance between different groups, tribes, clans, and specific factions (at-Ṭabaṭṭaba'iy, n.d.: 145). Efforts to impart such understanding can foster equality among fellow Muslims, reflected in equal status, affection, trust, respect, solidarity, and more. The recognition of equal status indicates that they have the same standing.

Moreover, when understanding is ingrained within each Muslim, there will be a sense of mutual trust among fellow Muslims, appreciation for the progress achieved by them, and respect for the rights of fellow Muslims. Furthermore, a deep and strong sense of solidarity will emerge. Such solidarity is marked by loyalty among fellow Muslims wherever they may be and in all circumstances. Loyalty and mutual assistance, whether in times of difficulty or joy, cannot be realized without a sense of empathy and shared responsibility among them (Fathiy, 1985: 29).

After successfully imparting the understanding of brotherhood among the Muslim community, Prophet Muhammad (pbuh) also emphasized the importance of unity and brotherhood among people of different religions and beliefs within the community of Madinah. The message of Prophet Muhammad (pbuh) invited all individuals to worship the One God and form a single nation. Such brotherhood is based on the principle of equality, transcending differences of tribes, races, nationalities, and the like (Fathiy, 1985: 30).

This fraternity is established with the aim of engaging all citizens in the preservation of the city of Medina. As stated by Akram Dhiyauddin Umari, the inclusion and active participation of the Jewish community in the defense of Medina can be observed through numerous military campaigns wherein the Jewish population fought alongside the ranks of the Prophet.

Firstly, during a battle, Prophet Muhammad (PBUH) sought assistance from the Qainuqa Jewish tribe. Secondly, Prophet Muhammad (PBUH) allocated a portion of the war spoils to some of the participating Jewish individuals. Thirdly, Prophet Muhammad (PBUH) engaged in warfare alongside the Jewish community. Fourthly, Prophet Muhammad (PBUH) joined the battlefield of Khaibar along with ten Jewish individuals. Fifthly, several Jewish individuals joined Prophet Muhammad (PBUH) in battle and received a portion of the spoils, which were also distributed among the Muslim community (Umari, 1999: 123-124).

Prophet Muhammad (PBUH) is an esteemed example of humility. Despite having the most noble status in the sight of Allah SWT, he never displayed arrogance towards others. Instead, he consistently exhibited gentleness, compassion, and prioritized the well-being of others above his own. The Prophet cherished, respected, and attended to the needs of his companions, siblings, and children. His humble demeanor serves as an inspiration for Muslims to cultivate the same attitude in their daily lives, fostering a harmonious environment of mutual respect and compassion (Habib, 2003: 158).

The description above demonstrates that Prophet Muhammad (PBUH) imparted invaluable understanding to his followers. He taught that when viewing fellow human beings, we should see the shared essence beyond the external differences we possess. He provided a relevant lesson that resonates even today: that linguistic, skin color, ethnic, and religious differences are sources of complementary richness. No group should consider themselves superior or belittle others in social and national life. Likewise, no religious group should force its beliefs upon those who have embraced another faith, as every religion deserves respect. Such behavior is discouraged in Islam, and leaders should possess the quality of forgiveness to create harmony and justice within society.

The aforementioned elucidation provides a profound insight into the realm of communication and dissemination of Islamic da'wah to mankind.

It underscores the imperative for a da'i to foster a shared understanding, thereby facilitating effective and efficient communication. The repercussions of da'wah failures are frequently marked by misinterpretations, losses, and potentially far-reaching consequences that can reverberate across individuals, institutions, organizations, and even nations as a whole. To address this, it becomes imperative for da'is to adapt to their respective environments and earnestly strive to comprehend the nuances of everyday communication, whilst cultivating proficient skills in the process. Through these endeavours, da'is can effectively convey da'wah, mitigating the occurrence of undesirable misunderstandings or conflicts (Mulyana, 2004: 10).

The cultivation of a mutual understanding within a community holds paramount importance in realizing multicultural awareness. Prior to the arrival of Prophet Muhammad (PBUH) and his da'wah activities in the city of Yathrib, the society there had long been plagued by inter-tribal conflicts and divisions. However, through the da'wah and understanding imparted by Prophet Muhammad (PBUH) regarding the content of the Constitution of Medina, they began to embrace acceptance and comprehension. The Constitution of Medina comprised principles of unity and well-being that served as the foundation for the development of a harmonious society. Utilizing this understanding, Prophet Muhammad (PBUH) succeeded in transforming a fragmented community into one filled with compassion, eventually entering the modern era. The societal development carried out by Prophet Muhammad (PBUH) prioritized collective living aimed at realizing a harmonious and mutually respectful multicultural society.

2) Da'wah Bi al-Ḥikmah: Propagation by giving forgiveness

Prophet Muhammad (PBUH) is renowned for his extraordinary generosity and benevolence. He was always ready to give to others and never left anyone empty-handed. His acts of generosity were not motivated

by seeking praise or competing with others, but solely to seek the pleasure of Allah SWT. The Prophet's (PBUH) characteristic of generosity had its own distinct traits, recognized by the Arab nation and other peoples. His intention was not to conceal any personal shortcomings or seek personal gain, but solely to seek the pleasure of Allah SWT and facilitate the propagation of the message. His magnanimity manifested itself in various forms and throughout numerous events, as evident in the following description.

In the 10th year after Hijrah, Prophet Muhammad (PBUH) entered Makkah and proceeded towards the Kaaba (Masjid al-Haram) to perform the tawaf ritual. Upon completion, he stood before the multitude and delivered a speech. The speech began with praising and expressing gratitude to Allah SWT. The Prophet then addressed the audience, saying, "O people of Quraysh, have you understood what I am going to convey to you? Surely, it is a message of goodness, for all of you who have noble hearts, from the son of a noble person. Therefore, my affirmation to all of you is similar to the affirmation made by Prophet Yusuf (Joseph) to his brothers: today, there shall be no retribution upon you (you are all forgiven), henceforth, you are free to go, and you are all free people" (Haikal, 1995: 442-464).

When the city of Makkah fell into the hands of Prophet Muhammad (PBUH), the first step he took was to declare forgiveness to all his opponents and adversaries, including those notorious for committing crimes, deceit, or persecution against the Muslim community. This event deeply moved many hearts, as it was rare in history to witness such kindness and humility from a "Great Leader" who forgave those who had opposed him. It is noteworthy that when Prophet Muhammad (PBUH) granted forgiveness to others, there was no trace of resentment in his heart to seek revenge for the wrongs they had committed. Consequently, they welcomed him with great joy and happiness.

According to Husain Haikal, there were 165 active enemies who actively opposed the efforts of Prophet Muhammad (PBUH) in delivering his message. These enemies consisted of individuals with varying degrees

of wickedness and resistance against Islam. Nevertheless, when Prophet Muhammad (PBUH) granted general forgiveness, he also provided an opportunity for these enemies to repent and rectify their behavior. His compassionate and merciful actions showcased the immense magnanimity and generosity of his noble leadership.

They consisted of 40 disbelievers from the Quraysh tribe who had persecuted and obstructed Prophet Muhammad (PBUH) during the 13 years in Makkah. There were 75 Jews in Medina who constantly acted as agitators and troublemakers after the establishment of the Islamic State in Medina. The remaining individuals, totaling 50, were hypocrites led by Abdullah bin Ubayy, who continuously sought to undermine the struggle of Islam with their hypocritical nature (Haikal, 1995: 202).

In the event of hostility between the Muslim community and the Bani Qaynuqa, who sought refuge in their fortresses while attacking the Muslims, Prophet Muhammad (PBUH) also demonstrated his generosity by granting them forgiveness. Despite the aggressive actions and attacks by the Bani Qaynuqa against the Muslims, Prophet Muhammad (PBUH) not only forgave them but also provided them with an opportunity to rectify their behavior and seek reconciliation. His actions exemplified his magnanimity and wisdom as a leader striving to create peace and unity among diverse communities.

Prophet Muhammad (PBUH) commanded the Muslim community to besiege them. After a 15-day siege, they surrendered and prepared to face punishment. Abdullah ibn Ubayy, a hypocritical figure who had friendly ties with the Bani Qaynuqa, pleaded with Prophet Muhammad (PBUH) to treat them kindly. He earnestly repeated his request multiple times. Prophet Muhammad (PBUH) entrusted the decision to him on the condition that they would leave the city of Madinah. They departed safely (as they had been forgiven by the Prophet) and headed to a rural area in Syria (Sukardja, 1995: 136).

Furthermore, Prophet Muhammad (PBUH) also granted forgiveness to those involved in the Battle of Uhud (Ṭabariy, n.d.:187), specifically to

several companions who did not adhere to the Prophet's command, leading to the defeat of the Muslim community (Salaby, 1983: 175-178).

Regarding this matter, Ahmad Mustafa al-Maraghi expressed:

Regarding the case of the Battle of Uhud, some of the companions violated or did not comply with the agreement regarding the orders of Prophet Muhammad (peace be upon him). The violations committed by some of the companions resulted in the defeat of the Muslim community, allowing the disbelievers to emerge victorious in the battle, and even causing injuries to Prophet Muhammad (peace be upon him) himself. However, Prophet Muhammad (peace be upon him) remained magnanimous, forgiving, patient, gentle, and did not engage in reproach towards the companions who made mistakes. Instead, he showed forgiveness, assistance, and maintained a broad and compassionate heart (al-Maraghi, n.d.: 124).

The aforementioned events demonstrate that Prophet Muhammad (peace be upon him), as a religious leader and head of state, acted with remarkable wisdom and sagacity by granting security and forgiveness to his enemies. Prophet Muhammad (peace be upon him) never displayed anger or a desire for revenge against the painful treatment he received from the polytheists. Through his wise, gentle, and protective demeanor, Prophet Muhammad (peace be upon him) managed to capture the interest of many individuals, leading them to embrace Islam. His wise approach to preaching, filled with wisdom, serves as a great example in the history of humanity, showcasing conflict resolution through moral aspects and forgiveness. The power of forgiveness has a profound human impact, fostering genuine social change and strengthening relationships among different groups, religions, and cultures (Baidhawiy, 2005: 65).

D. Conclusion

The society of Medina represents a model of a multicultural community constructed by Prophet Muhammad (PBUH). Through his diligent propagation efforts, this serves as evidence of the Prophet's arduous endeavors in actualizing a societal transformation from a conflicted state to one

characterized by a heightened consciousness of multiculturalism and civilization. Based on research findings, it can be deduced that Prophet Muhammad (PBUH) successfully established a flourishing multicultural society in Medina, effectively mitigating conflicts and cultivating a collective appreciation for cultural diversity. Consequently, an atmosphere of safety, tranquility, and mutual understanding flourished. This achievement can be attributed to the Prophet's astute implementation of the wisdom-based approach in his propagation endeavors.

The realization of a multicultural-aware society constructed by Prophet Muhammad (PBUH) can be observed through several aspects that are reflected in his actions. Firstly, the Prophet encouraged the community to possess a consciousness of religious tolerance, wherein individuals mutually respected ethnic diversity and social status differences. Secondly, he endeavored to foster brotherhood and unity among the believers synergistically through dialogical and interactive communication with a number of companions. The Prophet provided understanding, raised awareness, set a positive example (*uswatun hasanah*), and even granted forgiveness to those who sought it from him. In developing the multicultural consciousness of the society, Prophet Muhammad (PBUH) implemented various forms of wisdom-based preaching that were rational and psychologically impactful

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