

## Contemporary *Da'wah* Based on Cosmopolitan Islam

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### Abstract

The development of Islam is currently experiencing relatively rapid development, mainly supported by technological developments. Islam views technological developments as opportunities for effective *da'wah*. In addition to facilitating the *da'wah* process, the existence of technology makes preachers more able to reach *Mad'u* from all walks of life. *Da'i* preaches with *da'wah* material that is readily accepted by the community by adjusting the geographic location, psychology, and intellectual capacity of *Mad'u*. The research method used in this article was a qualitative method using a literature approach. The result of this article is the *da'wah* process of contemporary preachers who carry out cosmopolitan Islamic *da'wah* by upholding the value of tolerance so that all levels of society can accept it. Such *da'wah* will provide a complex understanding for *Mad'u* to accept each other's differences within the framework of the Indonesian state.

**Keywords:** *Contemporary Da'i, Cosmopolitan Islam, Da'wah Strategy.*

### Abstrak

Perkembangan Islam saat ini mengalami perkembangan yang cukup pesat, apalagi didukung dengan perkembangan teknologi. Islam memandang bahwa perkembangan teknologi menjadi peluang dakwah yang efektif. Selain mempermudah proses dakwah, adanya teknologi membuat pendakwah lebih bisa menjangkau *mad'u* dari segala lini. *Da'i* berdakwah dengan materi dakwahnya yang mudah diterima oleh masyarakat, dengan menyesuaikan letak geografis, psikologi, dan kapasitas intelektual *mad'u*. Metode penelitian yang digunakan dalam artikel ini ialah metode kualitatif dengan pendekatan tinjauan literatur. Hasil dari artikel ini adalah proses dakwah *da'i* kontemporer yang mengemban dakwah Islam kosmopolitan dengan menjunjung tinggi nilai toleransi, sehingga bisa diterima oleh seluruh lapisan masyarakat. Dakwah yang demikian akan memberikan pemahaman yang kompleks bagi para *mad'u* agar saling menerima perbedaan dalam satu bingkai negara Indonesia.

**Kata Kunci:** *Da'i Kontemporer, Islam Kosmopolitan, Strategi Dakwah.*

## Introduction

The first problems that arose with the development of technology, science, and others were in the early 18th century. Muslims who were sensitive to this situation felt left behind in various fields. Since there have been advances in technology and science in the Western region, Muslims have increasingly felt worse off, resulting in an economic decline and rampant poverty.<sup>1</sup> Secondly, strengthening internal religiocentrism gives rise to negative views toward religious diversity, resulting in internal conflict between religious groups and religious communities.<sup>2</sup>

Seeing the increasingly complicated and worrying situation, Muslim clerics and leaders have the view to fight for Islam. Even though many Muslim figures and scholars want to advance Islamic civilization, it is clear that there are differences of opinion. However, this difference still has the same goal, namely, to awaken Islam and be able to compete with Western nations.<sup>3</sup>

Muslim scholars and leaders have the same pattern in efforts to revive Islam from this downturn. It does not rule out the possibility that the *ulema* created a reform movement with their ideas that became a large organization. The formation of this organization could be the owner of the view that led and could also be organized from the thoughts of previous scholars. For example, the Hasan al-Bana Muslim Brotherhood group in Egypt, the Islamic Maududi Congregation in Pakistan, and the traditional movement Hizbut Tahrir in Jerusalem.

Meanwhile, Indonesia is known for its progressive Islamic motto, Muhammadiyah Ahmad Dahlan, which Muhammad Abduh adopted. Regardless of the many organizations or groups that have sprung up, Islamic revival organizations will not stop moving since the unrest in the early 18th century.<sup>4</sup> Hasyim Asy'ari and Nahdlatul Ulama became the driving force for Islamic *da'wah* in *pesantren* and village communities. As

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<sup>1</sup> Jhon, L. Esposito, *Islam dan Politik*, terj. Joesoef Sou'yb (Jakarta: Bulan Bintang, 1990), 15.

<sup>2</sup> Nawari Ismail, *Tantangan-Tantangan Dakwah di era Kontemporer*, (Yogyakarta: Samudra Biru, 2022), 8.

<sup>3</sup> Aly Mashar, "Fetullah Gulen dan Gerakan Islam Turki Kontemporer," *Tribakti : Jurnal Pemikiran Keislaman* 22, no. 1 (Januari 2011): 98, <https://doi.org/10.33367/tribakti.v22i1.69>

<sup>4</sup> Jarman Arroisi, "Pembaharuan Pemikiran Islam Model Muhammadiyah dan Nahdlatul Ulama," *Jurnal Islam Nusantara* 04, no. 02 (Juli 2020): 174-176, <https://doi.org/10.33852/jurnalin.v4i2.223>

Indonesia's most prominent Islamic organization, NU has significantly promoted tolerant and peaceful Islamic ideas.<sup>5</sup>

Technological developments also affect the development of Islamic *da'wah*. *Da'wah*, initially only with the lecture method from the region to other areas, is enough to use social media in the current era of *da'wah*. Online media preaching is more straightforward because the preachers only give one lecture material, and many people can enjoy it and play it many times. So, *da'wah* using online media is in great demand today, especially among young people.

The problem with *da'wah* in carrying out *da'wah* in the current era is that many preachers are still unable to operate social media. In addition, many people do not like preachers who are not from a group or have the same understanding as the community. It resulted in a lot of criticism and insults against the preacher. Thus, contemporary preachers must be more able to package *da'wah* material with content that all Indonesian people easily accept. As shown from the results of Usman's research, he explained a high correlation between smartphone use and the intensity of its use in accessing Islamic *da'wah*, indicating that conveying *da'wah* materials via the internet was very effective.<sup>6</sup>

On the other, digital media is also the mainstream of the movement of radicalism messages dressed in religion, which is also massively flooding the channels of the digital world. If this is allowed in the sense that the digital world is not used as a field of *da'wah* like the real world, extremist ideas may win public opinion and sympathy in cyberspace. So, the need for a severe attitude by moderate and cosmopolitan Islamic *da'wah* movements is necessary to spread the wings of their *da'wah* through digital media.

In this era of technological development, Islam *da'wah* is also becoming more mature in responding. So Islam *da'wah* is driven by legal discussions, *muamalah*, and themes that strengthen brotherhood among people. That proves that Islam can be accepted by the general public, thereby minimizing disputes between religious communities. Therefore, the discussion focuses on contemporary preachers who package *da'wah* methods in Islam that are cosmopolitan.

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<sup>5</sup> Mustiqowati Ummul Fithriyyah, Muhammad Saiful Umam, "Quo Vadis Ormas Islam Moderat Indonesia? Meneropong Peran Nu-Muhammadiyah Di Era Revolusi Industri 4.0," *Politea : Jurnal Pemikiran Politik Islam* 1, no. 1 (2018): 19, <http://dx.doi.org/10.21043/politea.v1i1.4310>

<sup>6</sup> Fadly Usman, "Efektifitas Penggunaan Media Online Sebagai Sarana Dakwah," *Jurnal Ekonomi dan Dakwah Islam (Al-Tsiqob)* 1, no. 8 (2016): 7, <https://doi.org/10.31538/altsiq.v1i1.154>

## Method

This article was written using a literature approach, which was carried out using books, notes, and report results from previous research.<sup>7</sup> Stages in literature research first, collecting materials research. The materials contained were empirical data from books, journal articles, official and scientific research report results, and other literature supporting this research theme. Second, read the material libraries. In reading the research material, the reader must dig deeply into possible reading materials to find new ideas related to the research focus and make the research notes. Fourth was processing research records. All materials read, processed, or analyzed to obtain a conclusion are compiled as a research report.<sup>8</sup>

Furthermore, the above stages are used by researchers to find literature on contemporary *da'wah*, including problems, strategies, and breakthroughs in *da'wah*, to examine cosmopolitan Islam at the core of this research.

## Result and Discussion

### *Da'i Da'wah* in The Contemporary Era

Modern life's increasingly high and competitive dynamics have always influenced humanity to approach life's challenges pragmatically, logically, instantly, and mathematically. Apart from bringing benefits in the form of advances in science and technology that facilitate human activities, this situation has positive and negative impacts, such as weakening the transcendental spirit and worsening social relations. A social reality that is totally at odds with ideals has emerged due to the long-term persistence of this effect.<sup>9</sup>

A new approach is needed in carrying out Islamic *da'wah* that pays attention to the nature and severity of the problems faced by the *ummah* today to overcome the increasingly complex dynamics of life. By the word of Allah SWT, "And say, Walk you and Allah will see your work" (At-Taubah, 105), this is the point where *da'wah* institutions

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<sup>7</sup> Mahmud, *Metode Penelitian Pendidikan*, (Bandung : Pustaka Setia, 2011), 31.

<sup>8</sup> Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta : Yayasan Obor Indonesia, 2008), 3.

<sup>9</sup> Istina Rakhmawati, "Paradigma Dakwah Upaya Merespon Problematika Umat Islam di Era Modern," *At-Tabasyir: Jurnal Komunikasi Penyiaran Islam* 3, no 2 (Desember 2015): 411-412, 10.21043/at-tabasyir.v3i2.1654

are often required to be able to carry out *da'wah* efforts methodically and professionally through strategic steps.

According to Abdul Basit, several reasons encourage the need for a new strategy in preaching. First, the social conditions of society have changed from agrarian to industrial. The lifestyle of the community is further hedonistic. Second, there is the globalization of information. It is marked by a new era, namely, the digital world. Third, a more educated society, especially the younger generation.<sup>10</sup>

It is necessary to rebrand *da'wah* by strengthening the professional role of *da'wah* organizations and building a scientific, philosophical foundation of *da'wah*. The need for a new brand arises because the *da'wah* term is commonly used in society as a standard, not by the contemporary era, and often refers to the hereafter. Lectures or sermons are synonymous with *da'wah*, even though they are known.

Preachers must continue to improve their insights, knowledge, and *da'wah* skills to support changes in *da'wah*. *Da'i* continues to study because he is unsatisfied with his understanding (long-term education). The preacher's ability to use the internet is a non-negotiable requirement, especially in the current millennial era. *Da'i* can write down and save ideas that will be shared with the public thanks to technology. *Da'wah* using the internet, according to Sirajuddin, is very potential and practical because his preaching can penetrate space and time. There are many internet users in Indonesia, and preachers can listen to the discourse being discussed by netizens and, at the same time, can respond to the discourse.<sup>11</sup>

The *da'wah* process in this millennial era requires many approaches that the *da'i* must understand. Suitable strategies to facilitate the *da'wah* process are divided into sociological, psychological, and methods, according to the *mad'u* intellectuals. According to the author, these three approaches are the three most effective in carrying out the process of preaching in the millennial era.

*Da'wah* activities can also be expanded with various approaches by extending the path to the development of Islamic religious knowledge. Activities related to *da'wah*

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<sup>10</sup> Abdul Basit, *Wacana Dakwah Kontemporer*, (Banyumas: Amerta Media, 2020), 111-112.

<sup>11</sup> Muniarty Sirajuddin, "Pengembangan Strategi Dakwah Melalui Media Internet (Peluang dan Tantangan)," *AL-Irsyad AL-Nafs: Jurnal Bimbingan dan Penyuluhan Islam* 1, no. 1 (2014): 15. [https://journal.uin-alauddin.ac.id/index.php/Al-Irsyad\\_Al-Nafs/article/view/2550](https://journal.uin-alauddin.ac.id/index.php/Al-Irsyad_Al-Nafs/article/view/2550)

originate from the science of *da'wah*, which happens to be one of the scientific components of the Islamic religion. Management science, politics, sociology, anthropology, health sciences, psychology, and others can be used to approach this activity. As a result, *da'wah* activities are very diverse.

Preachers need to unite and work together to solve the people's problems. Preachers play a role more than just sources. They are also motivators, managers, facilitators, and initiators. They also act in a No Action, No Talking Only way. Due to the lack of individuals who are the driving forces of change, people have difficulty solving their problems.

The author argues that if we have professional managerial skills and people's trust, every human being can manage other people. Show the community that we are able and able to rely on them. It's hard to implement big ideas without actually doing anything. As a result, preachers must be directly involved in mobilizing the community by developing various models of *da'wah* movements that can bring prosperity to society and give new faces to the millennial generation.<sup>12</sup> Even more critical is that *da'wah* is based on a cosmopolitan view of Islam.

### ***Da'wah* Based on Cosmopolitan Islam**

Cosmopolitan Islam in Indonesia cannot be separated from the famous NU figure and former President of Indonesia, Abdurrahman Wahid (Gus Dur). According to Gus Dur, cosmopolitan Islam has existed since the beginning of the emergence of Islam. Starting with the migration of the Prophet Muhammad with his companions from Mecca to the city of Medina. Previously, the Prophet Muhammad and his companions experienced much pressure from the residents of Mecca, so the Prophet Muhammad decided to move to Medina.<sup>13</sup> From here, the cosmopolitan character of Islam was born in the early days of the Prophet Muhammad's migration.

As Nurcholish Madjid said, "Muslims may feel lucky because they have inherited a civilization that once truly functioned as a global civilization. Cosmopolitan Islam has

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<sup>12</sup> Abdul Basit, "Dakwah Cerdas di Era Modern," *Jurnal Komunikasi Islam* 03, no 01 (Juni 2013): 85-89, <https://doi.org/10.15642/jki.2013.3.1.76-94>

<sup>13</sup> Usman, "Pemikiran Kosmopilit Gus Dur Dalam Bingkai Penelitian Keagamaan," *Jurnal Masyarakat dan Budaya* 1, no 1 (2008): 188-200, <https://doi.org/10.14203/jmb.v10i1.177>

become a historical fact that paved the way for forming a human legacy not limited by narrow nationalistic and parochialistic views."<sup>14</sup>

'Cosmopolitan' can be interpreted as 'the attitude or world view that all humans in the cosmos, although very diverse, are a single community.' In a broader and looser sense, 'cosmopolitan' means a global or macrocosmic worldview. Although in its original meaning, it stated that human beings in the universe are a single community, cosmopolitanism, in a loose sense, means a global worldview, crossing boundaries of region, culture, race, religion, and others.<sup>15</sup>

According to Gus Dur, Islamic cosmopolitanism stems from Islamic universalism, which has a series of teachings: faith, ethics, and law. For Gus Dur, these elements show great concern for humanitarian principles (*al-insāniyyah*).<sup>16</sup> In Syatibi's explanation, Islam gives five fundamental rights to individuals and human groups, including *hifẓ al-Nafs* (right to physical safety), *hifẓ al-Din* (freedom and religious belief), *hifẓ al-Nasl* (safety of family and offspring), *hifẓ al-Mal* (security of work and property), and *hifẓ al-Aql* (fundamental right to freedom of thought).<sup>17</sup>

The new agenda that can be developed at this time is needed by Gus Dur to realize the universality of Islam. Given that many Muslims are narrow-minded and exclusive, they will no longer be able to contribute to the post-industrial development of human civilization. This new agenda needs to be developed. Muslims are even now becoming an obstacle to humanity's future rise. In this scenario, Muslims will only become historical objects, not full actors with full status like other societies.<sup>18</sup>

For Gus Dur, the agenda of universalizing Islamic teachings must be developed to benefit humanity. Tolerance, openness, moderation, and caring for human elements will bring forth extraordinary energy to break open the shackles of ignorance and poverty that grip the lives of most Muslims so strongly today. That is what is essential for Gus

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<sup>14</sup> Nurcholish Madjid, *Islam, Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan dan Kemodernan*, (Jakarta: Yayasan Wakaf Paramadina, 1992), 61.

<sup>15</sup> Azyumardi Azra, "Islam Kosmopolitan," *republika.id*, accessed February 15, 2023, <https://www.republika.id/posts/21232/islam-kosmopolitan>

<sup>16</sup> M. Siswanto, M. Anas Fakhruddin, "Islam Kosmopolitan Gus Dur Dalam Konteks Sosio-Keagamaan Di Indonesia," *Journal Of Islamic Thought And Philosophy* 1, no. 01, (Juni 2022): 4. <https://doi.org/10.15642/jitp.2022.1.01.1-26>

<sup>17</sup> Abdurrahman Wahid, *Islam Kosmopolitan: Nilai-nilai Indonesia dan Transformasi Kebudayaan* (Jakarta: The Wahid Institute, 2007), 3.

<sup>18</sup> M. Siswanto, M. Anas Fakhruddin, "Islam Kosmopolitan Gus Dur," 6.

Dur: Islam must break the chain of poverty and solve stagnation and even the decline of Islamic civilization.<sup>19</sup>

Gus Dur is a figure of pluralism and tolerance in Indonesia. He placed the idea of religious harmony and tolerance as a principle for building the unity and ideals of the Indonesian nation. So that openness and dialogue between religious communities are so open that they understand each other. Gus Dur used this path to open an inclusive, honest, and moderate religious discourse by prioritizing the nation's noble values and the essence of religious teachings.

According to Gus Dur, religious harmony and tolerance can only be achieved through pluralism in one's thoughts and actions. According to Gus Dur, pluralism is a view that respects and recognizes the diversity of identities, such as ethnicity, religion, culture, language, and others.<sup>20</sup> Pluralism does not mean, as has been argued so far, that all religions are equal because every religion must have its teachings and beliefs. Gus Dur believed that diversity and pluralism should not cause conflict but a means to understand God's grace and foster tolerance and harmony in life.<sup>21</sup>

Indonesia is a diverse nation-state with many ethnicities, religions, races, and languages. With this difference, Gus Dur tried to build a universal Islamic understanding and open to other religions' values. It does not mean to believe in the truth of his beliefs. For Gus Dur, every religion teaches good deals that have their respective meeting points in the social life of society.<sup>22</sup> That is what Gus Dur developed: how Islam initiates harmony between religious communities and establishes a tolerant life within a national and state life framework.

Gus Dur emphasized that differences in religion or belief did not narrow or prohibit religion from one religion to another, let alone challenge the welfare of human life. This acceptance can begin with openness and dialogue between religions in the practice of human life. This process will give birth to an attitude of mutual understanding between one another and build tolerance in religion. The cosmopolitanism of Islamic

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<sup>19</sup> M. Siswanto, M. Anas Fakhruddin, "Islam Kosmopolitan Gus Dur," 8.

<sup>20</sup> Surya Adi Sahfutra, "Gagasan Pluralisme Agama Gus Dur Untuk Kesenjangan dan Kerukunan," *Religi Jurnal Studi Agama* 10. no. 1, (Januari 2014): 95-96, <https://doi.org/10.14421/rejusta.2014.1001-06>

<sup>21</sup> Taufani, "Pemikiran Pluralisme Gus Dur," *Jurnal Tabligh* 19. no. 2, (Desember 2008): 201-203, <https://doi.org/10.24252/jdt.v19i2.7475>

<sup>22</sup> Abdurrahman Wahid, *Islam Kosmopolitan*, 8.



civilization appears in several dominant elements, such as the disappearance of ethnic boundaries, solid cultural plurality, and political heterogeneity. This cosmopolitanism manifests itself in the fantastic dominant component, namely the eclectic religious life throughout the centuries.<sup>23</sup>

Gus Dur considers that differences are a necessity in Islam; what is prohibited is division (*tafarruq*) according to the content of the Al-Quran Surah al-Hujarat: 13. For Gus Dur, this verse implies that diversity is a nature born on earth by God's necessity. Therefore, cooperation between various belief systems is necessary in dealing with social life. Although the form is different, each has a purpose and must bring prosperity to their lives together.<sup>24</sup>

Gus Dur believed that to democratize social life, and religion had to demonstrate its transformational power. Religion must develop an understanding of human dignity, legal equality for all people, and human solidarity. He contends that for interreligious relations to progress to the point where religion can benefit society in tangible ways, such as reducing poverty, upholding the law, and guaranteeing freedom of expression, every religion must engage with other religions through acceptance of universal values.<sup>25</sup>

To communicate the speech's main ideas, Gus Dur utilized his knowledge of Islam as a bridge. This knowledge is the foundation for Gus Dur's comprehension of the scriptures and the social setting of the society that will give rise to a cosmopolitan Islam or an Islam that promotes human values. Could you abide by the truth as it is? Gus Dur gives an example of this expression, which includes the disappearance of racial distinctions, significant cultural variety, and political diversity. for Islam to create a new social ethic marked by a sense of solidarity and social change. Gus Dur wants to see a change in Muslim's perceptions of this idea and how they conduct themselves in social situations. The Qur'an says Islam does not want to eradicate nationalism, ethnicity, or culture. On the contrary, it unites people of all nationalities, races, and cultures around a single idea.<sup>26</sup>

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<sup>23</sup> Andik Wahyun Muqoyyidin, "Universitas Islam Center Of Excellences: Integrasi dan Interkoneksi Ilmu-Ilmu Agama dan Sains Menuju Peradaban Islam Kosmopolitan," *Conference proceedings annual international conference on Islamic studies (AICIS) xii* (2012): 1973.

<sup>24</sup> Abdurrahman Wahid, *Islam Kosmopolitan*, 9.

<sup>25</sup> Abdurrahman Wahid, *Islam Kosmopolitan*, 13.

<sup>26</sup> Abdurrahman Wahid, *Islam Kosmopolitan*, 14-17.

"O people, indeed I have created you all from male and female, then I divided you into nations and tribes so that you all can communicate with each other." The most pious among you is the most noble in the sight of Allah. Allah is undoubtedly All-Seeing and All-Knowing." Al-Quran Surah al-Hujurat:13.

The fact that society is made up of various groups that have developed over time is recognized in this verse of the Qur'an. These organizations, whose mission is to promote mutual understanding and learning, have a long history of struggle and competition for individual superiority. The English word *ta'rif* is a translation of the Arabic verbal expression *ta'ul*, which means "to repay." The diversity that exists among human beings is acknowledged in the Qur'an. At the same time, the main point of convergence in the global message of Islam is the desire to attain God-realization and self-control (*taqwa*). Ethical decision-making and human conscience are central to godliness. In this context, it comes from an Arabic word meaning "to build a wall" between oneself and others.

The Qur'anic notion of universal ethical norms governed in the context of diversity and difference is similar to cosmopolitanism. The Koran states that unity is essential. "Hold all of you tightly to Allah's rope and do not be separated, and remember Allah's favor upon you when you were enemies, then Allah united your hearts, by His grace you became brothers," Al-Quran Surah Ali-Imran: 103.

The concept of diversity and human differences is not neglected in this statement of the Qur'an. Instead, individuals must unite around similarities because they come from different backgrounds. It is emphasized as a community obligation to avoid conflict and hatred.<sup>27</sup> That signifies that human values are higher than any interest.

Islamic Cosmopolitanism can take many forms as these Cosmopolitans interact with each other and other Cosmopolitanism daily in an increasingly connected world. As a result, it is impossible to find a unique manifestation of Islamic cosmopolitanism that can be found around the world. What is more important is to find out how these Cosmopolitanisms emerged and interacted and the results of those interactions. For dual cosmopolitanism, understanding and applying cosmopolitan values requires various

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<sup>27</sup> Moch Tolchah dan Muhammad Arfan Mu'ammam, "Islamic Education in the Globalization Era: Challenges, Opportunities, And Contribution Of Islamic Education in Indonesia," *Humanities & Social Sciences Reviews* 7, no. 4 (2019): 1033-1035, <https://doi.org/10.18510/hssr.2019.74141>

approaches. Cosmopolitanism is not impossible or monolithic because there is no central authority.

Islamic development's largely peaceful and relatively peaceful nature throughout its history, particularly in many parts of Asia, is reflected in its emphasis on simplicity and universality. It is adaptable to various sociocultural contexts and customs due to its simplicity and universality, as long as it adheres to Islamic ethical requirements. According to this viewpoint, Islam is not meant to change society. Instead, it aims to teach people how to think and act ethically based on faith in God, enabling them to build and increase their strengths.<sup>28</sup>

From the description above, it can be concluded that some of the main principles in cosmopolitan Islamic *da'wah* are as follows: **Inclusivity:** Cosmopolitan Islamic *Da'wah* accepts people from various cultural backgrounds, religions, and views. It means there is no discrimination or exclusion based on specific backgrounds. **Interreligious Dialogue:** The cosmopolitan view advocates interfaith dialogue that respects differences in beliefs and seeks mutual understanding. It can help strengthen tolerance and harmony between religious communities. **Respect for Cultural Diversity:** Cosmopolitan Islamic *Da'wah* respects cultural and linguistic diversity worldwide. It allows adjustments to the *da'wah* message to make it more relevant and understandable to various societal groups. **Compliance with Law and Governance:** The cosmopolitan view emphasizes the importance of operating within the existing laws and governance of the countries visited or where *da'wah* is carried out. **Understanding Contemporary Developments:** The cosmopolitan *Da'wah* of Islam also tries to understand contemporary developments such as technology, social media, and globalization and how these influence the *da'wah* way is carried out.

It is important to remember that this cosmopolitan view of Islam may have various interpretations, and different groups or individuals may apply it differently. However, cosmopolitan Islamic *da'wah* seeks to make Islam an inclusive, adaptive teaching that contributes positively to an increasingly connected and diverse world.

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<sup>28</sup> Yūsuf al-Qaraḍāwī, *Al-Khaṣā'is al-'āmiyyah li-al-islām* (Beirut: Dār al-Maktaba, 1993), 35.

## Conclusion

Contemporary *da'i* and cosmopolitan Islam are two things that cannot be separated if the *da'i* can see tremendous opportunities and can package them beautifully so that various kinds of *mad'u* can accept them. This cosmopolitan Islamic *da'wah* is a *da'wah* that can interpret the differences and developments of the media with the recipient's comfort. Therefore, preaching aims to invite the public to see these differences and effects, including the teachings of Islam. Islamic *da'wah*, based on a cosmopolitan Islamic view, refers to efforts to spread Islamic teachings by focusing on universal values, inclusivity, tolerance, and understanding of cultural and religious diversity worldwide. This view tries to overcome geographical and cultural limitations in spreading Islamic teachings and recognizes that the world is full of diverse cultures, religions, and ideas.

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