Interfaith Da'wah in Indonesia: A Hermeneutic Perspective on the Hadith of Abu Daud and Bukhari

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Abstract

This article analyses interfaith Da'wah ("issuing a summons," "invitation," or "call" and it refers to the preaching of Islam and the appeal to acquiesce to Allah) in Indonesia from the perspective of the hermeneutics of Abu Daud's hadith and Bukhari's hadith. Interfaith preaching is an interesting discourse in the effort to increase heterogeneity in Indonesia. The urgency of this research is to analyse the Prophet Muhammad's way of conducting interfaith da'wah that successfully unites differences with relevant da'wah strategies. This article used a qualitative research approach and a literature study. The main data used in this research are the Hadith Abu Daud, Hadith Sahih Bukhari, and the Qur'an. The data was analysed using the hadith hermeneutics technique which is validated by using the Takhrij al-Hadis method. The results show that the level of Abu Daud's hadith on interfaith da'wah speaks to the commandment of compassion to to be shown towards all people on earth, while the Sahih Bukhari hadith is oriented to the way the Prophet Muhammad interacted with Jews and Christians with humanistic ethical slant. The Qur'an also says that the ethics of interfaith da'wah are contained in prophetic values that can be implemented in society. In the Indonesian context, interfaith da'wah has several roles, namely: Understanding and appreciating differences, Supporting tolerance and harmony, Building inclusive policies, Overcoming religious conflicts and tensions, and Strengthening national identity.

Keywords: Da'wah, Interfaith, Hermeneutics, Hadith, beliefs.

Introduction

Interfaith preaching is an exciting discourse today, especially in Indonesia. Interfaith preaching has become an integral part of Muslims' reconstruction of Islamic values amidst the heterogeneity of society (Ismail & Aziz, 2022). Unfortunately, Islamic values in da'wah are often synonymous with religious arguments that contain subjective messages (Ode et al., 2023). Subjective messages in da'wah can obscure the essence of religious messages and undermine the purpose of da'wah itself. For example, using da'wah to gain political power or personal gain without regard to religious moral and ethical values (You & Lim, 2019; Nasution et al., 2023a). Da'wah is an effort to spread religious teachings and invite others to the truth, not to impose subjective views or opinions. There is a greater likelihood of strife and discord among religious believers when subjective messages are incorporated into da'wah (Nasution et al., 2023b). Subjectivity in da'wah can also lead to religious messages being misinterpreted and misinterpreted by those who receive them, which can damage the reputation of any religion and cause people to doubt its teachings.

In addition, spreading subjective messages in da'wah also has the potential to cause intolerance and religious fanaticism which are of course totally undesirable. Messages that are too subjective can ignore the diversity of understandings and interpretations within religions, reducing the opportunity for dialogue and deeper understanding. In contrast, objective, rational and inclusive da'wah will be more effective in achieving the goal of da'wah, which is to convey religious messages to others in a way that respects different views and opens the door to healthy and constructive discussions. As such, non-subjective da'wah will be more consistent with the values of tolerance, interfaith dialogue and social harmony (Tarman, 2022).

A portrait of the success of interfaith da'wah can be seen through the Prophet Muhammad's approach to delivering messages that contain many philosophical values. The Prophet Muhammad provided protection to religious minorities in Medina, known as the Medina Charter, which guarantees freedom of religion and the rights of minorities to practice their faith without oppression or discrimination. Prophet Muhammad realised the urgency of maintaining pluralism, so he initiated a series of da'wah strategies that regulated the security and comfort of society through a humanist approach (Al-Mujtahid & Sazali, 2023). This da'wah model is relevant because it is motivated by the life of a heterogeneous society. Interfaith preaching is the main factor that made the Prophet Muhammad successful in socialising the teachings of Islam on earth (Dalimunthe et al., 2023). The format of socialisation carried out by the Prophet Muhammad was gentle and discarded religious egocentrism so that the message crystallised in himself and his behaviour. This behaviour is what caused the religion of Islam that he brought to develop rapidly in society.

Because the Prophet Muhammad consistently refuted the beliefs of the religions around him, the teachings of Islam that he brought could coexist with other religions. The universal values of Islam are for the most part contained in the teachings of the Prophet Muhammad. According to Shunhaji (2020), universal traits in the Quran include cleanliness, nobility of thought, and respect for others. The urgency of this article is that the neglect of ethics that the author describes above has become a problem in preaching, giving rise to a series of obstacles. Through this article, the author will present the hadith literature on the above principles. Then, the author will correlate the Hadith related to these principles to be correlated according to the level of the Qur'an.

Literature Review

The collective opinion of several experts shows that communication (dakwah) is a reciprocal process that involves several components, including messages, communicants, media, effects, and communicators (Anshari, 2013; Budiman, 2017; Mudjiono, 2012; Ni'mah Suseno, 2009; Nurhadi & Kurniawan, 2017; Rokhim et al., 2017). On the other hand, religion is a belief that a person adheres to. Some experts argue that religion functions as a tool for organising,

life direction, needs, beliefs, and emotional matters (Azizah, 2015; Sidjabat, 2019; Qodir, 2018; Rahmadania et al., 2021; Sunarko, 2008; Tegeh et al., 2019; Umami, 2018). Interfaith da'wah is a means of spreading messages in the context of religious diversity, taken literally. Interfaith preaching is an important endeavour to promote harmony and understanding among different religions. By showing respect, engaging in dialogue, educating others, providing service, and setting a good example, Muslims can help build bridges and promote a more peaceful world (Rubino et al., 2023) and this is very important given the global strife that exists. It is in this position that the truth claims of each religion further strengthen its position without seeing the truth of other religions. Truth claims have indeed become a characteristic of religion. However, it can still be diluted inclusively, mainly to avoid socially unproductive exclusivism (Muhtadi, 2019).

Therefore, interfaith da'wah can be seen from many perspectives. Among the perspectives that are difficult to abandon is the reality of religious differences that are increasingly strengthening in pluralistic societies, as is the case in many societies around the world. This is influenced by complex historical, cultural, social and political factors as well as an increasing awareness of religious identity (Sembiring & Nasution, 2024). In the midst of rapid globalisation in recent decades, religious life is increasingly faced with the reality of the phenomenon of multicultural life. In a number of countries with Muslim-majority populations, the multicultural reality continues to increase along with the increasingly open flow of cultural exchanges, both through mass media and the dynamics of population influx between countries and regions (Halim & Jambi, 2015).

Research relevant to this article is a study entitled "The Use Of Museum For Cultural Dakwah Purposes" (Samsinas, 2020). This research shows that many proponents of cultural da'wah accept cultural diversity and religious inclusivity as long as it fits into their Islamic framework. Then, research will be done with the title "Instilling the Value of Religious Moderation in ELT through Cross-Cultural Understanding Courses" (Nirwana & Darmadali, 2021). This study proves that instilling the value of religious moderation through CCU courses increases the value, understanding, and awareness of religious moderation in students and as young adults going into the world this is essential for global harmony to prevail. Finally, a study entitled "Big Five personality and religiosity: Two-way cross-lagged effects and their moderation by culture" (Entringer et al., 2023). This study discusses the power of religiosity in changing personality and the role of culture in this and personality change in general.

Methods

This article combines a literature review methodology with a qualitative research type. The data collection method in this research is a literature study combined with a literature review. In a literature review, scholars collect and assess what already exists, point out areas of knowledge that need to be filled, and offer the necessary background for further research (Culler, 2022; Devadas Pillai, 2019; Hermans, 2014). The two primary data sources used in this research are the Sahih Bukhari and Abu Daud commentaries. In addition, books, previous research works, and journalism are secondary data sources for this subject. Hadith hermeneutics analysis methodology (Görke & Pink, 2014; Rohmansyah, 2017) will be used to analyse the data results.

Hadith hermeneutics refers to an interpretive approach used to understand and interpret traditions in Islam. This approach involves an attempt to understand the messages contained in the hadith by considering the historical, cultural, linguistic, and philosophical contexts. The following are some crucial points about hadith hermeneutics (Jailani et al., 2022; Kurniawan, 2022; Syarifudin & Masruhan, 2021). In hadith hermeneutics, there are steps that the author applies in data validation, namely by using the Takhrij al-Hadis technique. Takhrij Hadith means presenting the hadith to the public by mentioning the narrators in the sanad who have conveyed the hadith through the method of transmission (Ismail, 1988; Makmur, 2021).

Through this methodology, Takhrij Hadith serves to determine the source of origin of the hadith and the position of the hadith in terms of acceptance or rejection (Yuslem, 2001).

Results and Discussion

The Concept of Interfaith Da'wah in Hadith Hermeneutics

The concept of interfaith da'wah is an approach that emphasizes interfaith dialogue and efforts to understand and permeate the values of different religions. In the review of hadith hermeneutics, the concept of interfaith da'wah takes inspiration from the hermeneutic approach that prioritises contextual and in-depth understanding of religious texts. In practice, hadith hermeneutics in interfaith propagation avoids exclusive or overly dogmatic interpretations and focuses more on aspects that can encourage dialogue and better understanding between religions. This allows religious people from different backgrounds to delve into their religious teachings in a more profound way and, at the same time, opens a window to understanding and respecting the beliefs of others.

The concept promotes the importance of speaking in a friendly language and considering the values that are universal in different religions as a basis for cooperation and peace in an increasingly multicultural society. Using hadith hermeneutics, interfaith da'wah can be a powerful tool to promote tolerance, understanding and interfaith dialogue in an increasingly global and pluralistic society. In this article, two hadith-reports and a discussion of Qur'anic literature that are central to interfaith proselytisation are the hadith-reports about loving all creatures on earth and the hadith-reports about loving fellow human beings despite their different religions:

　　1) Loving All Creatures on Earth
In Islam, the concept of loving all creatures on earth is an essential and fundamental teaching. It reflects the values of compassion, justice, and empathy that the religion advocates. A Muslim is taught to love, respect and care for all of God's creatures, both human and otherwise, and to maintain balance and justice in relation to nature and His creation. This concept is reflected in many verses of the Quran and Hadiths of the Prophet Muhammad, who taught Muslims to be stewards of the environment and care for all living beings. The Prophet Muhammad stated in a Hadith:

> "We were told this story by Abu Bakr ibn Abu Shaibah and Musaddad, who both said that Sufyan had narrated it to us from Amr, who had narrated it to Abu Qabus, a former slave (who had been freed by) the Prophet (blessings and peace of Allah be upon him), who was told about this by Abdullah ibn Amr, and he stated: "Ar Rahman will be merciful to those who are merciful". Be merciful to those on earth, and you will be merciful to those in the heavens." Musaddad did not say 'the former slave of Abdullah bin Amru, and he also said, "The Messenger of Allah said." (H.R. Abu Daud, No. 4290).

Abu Daud narrated this Hadīth in the text of Hadīth 4290. The chain of transmission of this Hadith can be seen in the following figure 1:

Figure 1. Hadith transmission lineage (Azizi, 2022)

From the above genealogy, the Takhrij al-Hadis and Sanad Criticism of the traditions under discussion are as follows:

1. Abdullah b. Amru b. Al -Ash b. Wail has the cognomen Abu Muhammad. He was a companion who lived in Maru and died in 63 A.H. According to Ibn Hajar al-'Asqalani and Adz-Dzahabi, he was a companion, so the validity of his hadith narration is very strong and there is no difference of opinion from various opinions of hadith scholars.
2. The next narrator was Abu Qabus, a slave of 'Abd Allah b. Amr, known as Abu Qabus. He belonged to the group of ordinary Tabi'in. Ibn Hajar Al-'Asqalani rated him as a Tsiqah narrator, while Adh-Dzahabi rated him as Tsiqah.
3. Next is Amru bin Dinar Al-Athram, known as Abu Muhammad. He was an ordinary Tabi'in who lived in Marur Rawdz and died in 126 AH. Some scholars, such as Abu Hatim, Abu Zur'ah, and As Saaji, considered him a Tsiqah narrator. Ibn Hibban mentioned him in Ats-Tsiqaat. Ibn Hajar Al-'Asqalani rated him as a Tsiqah narrator. Meanwhile, Adz Dzahabi placed him as an Imam.
4. The next narrator is Sufyan bin "Uyainah bin Abi "Imran Maimun. Having the kuniyah Abu Muhammad, he lived in Kufa and died in 198H. He was among the middle tabi "in. Some of the scholarly comments about him are Hafidz Mutqin (Ibn Hibban), Tsiqah Tsabat in Hadith (Al-"Ajli), and Ahadul A "lam (Adz Dzahabi). Adz Dzahabi also labelled him as Tsiqah Tsabat and Hafidz Imam. The last narrator is Abdullah bin Muhammad bin Abi Shaibah Ibrahim bin "Uthman. He was an old tabi "in who had the Kuniyah Abu Bakr. Spending his life in Kufa, he died in 235 AH. Ahmad bin Hambal rated him Shaduuq, while Abu Hatim called him Tsiqah.
5. The last narrator of the second route is Musaddad bin Musrihad bin Musribal bin Mustawrid from the group of ordinary Tabi'in. He has the kuniyah Abu Al Hasan. Spent his life in Bashrah and died in 228 A.H. Some of the scholars who commented on him were Yahya bin Ma "in and Ahmad bin Hambal who Shaduq him. Then An-Nasa "i, Al-Ajli, and Abu Hatim rated him Tsiqah. Ibn Hibban mentioned him in the book of Ats-Tsiqaat. Ibn Hajar Al-"Asqalani rated him as a Tsiqah Hafidz, and finally, Adz Dzahabi called him a Hafizh.

1. Hadith on Loving Jews and Christians

Islam emphasises loving all human beings, including non-Muslims, as fellow creatures of God. Compassion, empathy, and kind treatment of all people are important values in Islam. Islam teaches the importance of behaving kindly to all people regardless of their religion or background. This reflects the teachings of universalism and peace in Islam and the importance of establishing harmonious relationships with all individuals, regardless of religious differences. In a Hadith, the Prophet said:

"Ubaid ibn Isma'il told us Abu Usamah told us Hisham told us from his father that Asma' bint Abi Bakr (may Allah be pleased with her) said: "My mother came to me in a state of polytheism at the time of the Messenger of Allah (may Allah's peace and blessings be upon him), so I asked the Messenger of Allah (may Allah's peace and blessings be upon him) about it. I said: "My mother wants me to be kind to her. Can I have a relationship with her?" He replied: "Yes, keep in touch with your mother" (Hadith Bukhari 2427) (Al-Bukhārī, 2002; Baqi, 2017).

Then, in another hadith, the Prophet said that Anas bin Malik narrated that a Jew invited the Prophet to eat wheat bread with warm dishes, and the Prophet fulfilled the invitation (HR Imam Ahmad). In terms of the continuity of the chain of transmission, the source or to whom the news is attributed and the quantity of transmission, it can be explained that this hadith is a marfu' hadith, i.e. a hadith whose source of news reaches the Prophet. Anas ibn Malik, as a Companion, clearly met the Prophet, so in terms of Takhrij, the quality of this tradition is sahih.

2. Qur'anic Insights on Interfaith Da'wah

Interfaith Da'wah is an important discipline in understanding how da'wah takes place in the context of Islamic culture and religion. It helps us to proselytise with proper ethics, integrate religious values in our messages, and respect the cultural diversity that exists in the Muslim world. In the era of globalisation and modern technology, a better understanding of this theory is crucial in promoting intercultural dialogue and peace around the world (Sufah et al., 2023; Akrim et al., 2021).

Message orientation in da'wah is an important principle that emphasises the importance of balanced, tolerant and non-extreme use of language and da'wah in talking about religion (Tanjung, 2022). This means that in preaching about Islam, individuals should take care that religious messages are delivered in a way that respects diversity, avoids exclusionary or patronising rhetoric, and encourages constructive dialogue (Hati et al., 2023).

At the scholarly level, interfaith da'wah is often juxtaposed with prophetic da'wah in the Qur'an. The prophethood contained in the Qur'an is:

No	Prophetic Value	Qur'anic evidence
1.	*Qaulan Sadiidan*	(QS. An-Nisaa' [4]: 9 dan QS. Al-Ahzab [33]: 70)
2.	*Qaulan Baliighan*	(QS. An-Nisaa' [4]: 63)
3.	*Qaulan Masyuuran*	(QS. Al-Israa' [17]: 28)
4.	*Qaulan Layyinan*	(QS. Thaahaa (20): 44)
5.	*Qaulan Kariiman*	(QS. Al-Israa' [17]: 23)
6.	*Qaulan Ma'ruufan*	(QS. An-Nisaa' [4]: 5)

Table 1. Prophetic Da'wah in the Qur'an

The six prophetic values of da'wah above are very relevant to be implemented in a heterogeneous society. In the context of interfaith da'wah, the six prophetic values have vital urgency in shaping plurality in the midst of religious differences. At this level, the author will limit the prophetic description related to interfaith da'wah.

First, the level of Qaulan Ma'rufan, which is mentioned four times in the Qur'an and its derivatives (Baqi, 2009). The verses related to this prophetic da'wah are found in Q.S. Al-Baqarah: 235, 263, Q.S. An-Nisa': 5, Q.S. Al-Ahzab: 32.

In Q.S. al-Nisa explained that the meaning of the word Qaulan Ma'rufan is a good word (Hamka, 2012). The meaning of frankness is the ethics reviewed by Allah in this context is, telling the truth in any condition. In preaching, Allah encourages all Da'i to give actual and factual messages even though the consequences of these messages are not in accordance with the conditions in a pluralistic society.

Second, the Quran mentions the word al-balâgh seven times in various suras when it is attached to the adjective al-mubîn (al-balâgh al-mubîn). Q.S. al-Mâ'idah verse 92, Q.S. al-Nahl verses 35 and 82, Q.S. al-Nûr verse 54, Q.S. al-'Ankabût verse 18, Q.S. Yâsîn verse 17, and Q.S. al-Taghâbun verse 12, all contain a combination of these two words (Baqi, 2009). "Preach with a good message" is what both sentences say (Al-Razi, 2012; Al-Zamakhshari, 1995; Al-Dimasyqi, 2018).

Verses 92, 54, and 12 of Q.S. al-Mâ`idah, Q.S. al-Nûr, and Q.S. al-Taghâbun all state that the message material to be delivered must have the assurance of the message owner regarding its truthfulness, accuracy, and actuality. This shows that for a message to be accepted, it must fulfil the requirements of rationality (Al-Jaza'iri, 2003; As-Suyuthi & Al-Mahally, 2015).

The above verses mention that Prophet Muhammad faced harassment from the disbelievers when he preached. Since Da'i is commanded by Allah, harassing Da'i is tantamount to harassing Allah. Therefore, they interact with Allah if they ignore it (Shihab, 2007). If it falls into five categories, then it can be resolved effectively. Firstly, there is no room for more than one interpretation of bayân al-taqrîr, or statements made. Second, bayân al-tafsîr also has the ability to explain hidden meanings. Third, the ability to modify the message by providing some exceptions (exceptions) known as bayân al-taghyîr. Fourth, the ability to act in risky situations known as bayân al-dharûrah. The fifth quality is bayân al-tabdîl, which is the capacity to explain how one message differs from another (Al-Jurjânî, 1403).

Third is the element of Qaulan Layyinan, or preaching with gentleness. This editorial is only found once in Q.S. Thaha verse 44, which reads:

"So speak to him (Pharaoh) with gentle words, so that he may remember or fear."

The above verse does contain the historical value of interfaith da'wah between Prophet Moses who worshipped Allah and Pharaoh who claimed to be a god. According to al-Qarni (2008), Allah commands, "Go you both to Pharaoh, for he has exceeded the limit in disobedience and injustice. And when speaking to him, use polite and gentle words, may he remember or fear his Lord". This shows that preaching to someone as bad as the said Pharaoh was, must use gentle language. This approach focuses on building positive relationships and bridging differences between religions rather than trying to change people's beliefs by force (even if it is arbitrary) (Az-Zuhaili, 2018). This is essential for respecting individual religious freedom, promoting interfaith harmony, and creating an environment that is inclusive and respectful of diverse beliefs in a pluralistic society. With a focus on dialogue, respect for differences, and cooperation, this approach can strengthen trust, reduce interfaith conflict, and build a solid foundation for social harmony. With a compassionate and gentle attitude, prophetic interfaith da'wah carries a message of kindness, peace and understanding that can strengthen interfaith relations and promote harmony in an increasingly pluralistic society.

Interfaith Da'wah in the Indonesian Context

Prophet Muhammad called the state he established in Medina, based on a social contract or community consensus, not an Islamic state. There is a strong and formal relationship between the state and religion. It is believed that religious diversity is essential and needs to be safeguarded (Wijaya, 2009). This is demonstrated in the Indonesian Constitution, which contains the First Precept, Belief in One God (Sukardja, 1995). The state views religion as something valuable in the life of the nation and state, although it does not interfere in the internal affairs of religious communities. Interfaith preaching has an important role in the Indonesian context. Indonesia is a country rich in diversity of religions and beliefs. Interfaith preaching has various actual roles for the Indonesian nation, its roles and efforts are as follows:

No	The Role of Interfaith Da'wah	Implementation Efforts	
1	Understanding and Appreciating Differences	a.	Organize interfaith dialogue to share understanding.
		b.	Promoting the values of tolerance and harmony through public campaigns and activities.
		c.	Provide spaces for interfaith meetings and collaboration on social projects.
		d.	Support moderate religious leaders who promote messages of tolerance and harmony.
2	Supporting Tolerance and Harmony	a.	Collaboration and field action in support of tolerance.
		b.	Religious moderation campaign as a bridge to interfaith peace.
3	Building Inclusive Policies	a.	Consultation with the Government
		b.	Advocacy for Inclusive Law
		c.	Education and Training
		d.	Interfaith Cooperation
		e.	Conflict Resolution
4	Overcoming Religious Conflict and Tension	a.	Conflict Mediation
		b.	Inclusive Religious Education
		c.	Common Humanity Approach
		d.	Supporting Moderate Religious Leaders
		e.	Engaging the Community
5	Strengthening National Identity	a.	Promote tolerance and interfaith harmony.
		b.	Respect cultural diversity and customs.
		c.	Supporting inclusive religious education.
		d.	Interfaith collaboration in social projects and interfaith conflict resolution.

Table 2. The role of interfaith da'wah and its application in Indonesia

1. Understanding and Valuing Differences: Interfaith preaching enables individuals and groups from different religious backgrounds to understand and appreciate each other's different religious beliefs and practices (Aripov, 2023; Chakim et al., 2023; Khalek & Mokhtar, 2022; Tasheva, 2021).
2. Promoting Tolerance and Harmony: By preaching openly and respecting other religious beliefs, interfaith Da'wah can support interfaith tolerance and contribute to social harmony in Indonesia (Lisovskaya & Zhuk, 2019; Mohd Khalli et al., 2022).
3. Building Inclusive Policies: Interfaith preaching plays an important role in shaping inclusive policies and accommodating the needs of diverse religious groups in society (Tuhumury, 2023).
4. Addressing Religious Conflicts and Tensions: By preaching to members of other faiths and seeking mutual understanding, interfaith proselytising can help overcome conflicts or tensions associated with religious differences (Kapshuk & Deitch, 2023; Ibrahim et al., 2023; Wahb, 2022).
5. Strengthening National Identity: Interfaith preaching can help strengthen Indonesia's national identity, which is based on the principle of Unity in Diversity, representing the spirit of unity in diversity (Bennett et al., 2022; Wibisono et al., 2019).

In the Indonesian context, interfaith da'wah helps maintain interfaith harmony and supports the values of pluralism, tolerance and unity in religious diversity, which is one of Indonesia's cultural treasures. Interfaith da'wah, in the Indonesian context, plays an important role in maintaining diversity and interfaith harmony in Indonesia. As a country with various ethnicities, cultures, and religions, Indonesia has diversity as one of its extraordinary wealth (Fauzan et al, 2023). Islam is the largest religion in Indonesia, with over 87% being Muslim. Christians account for around 7.43%, with Protestantism and Catholicism being the two main denominations. Hinduism is the third largest religion, with about 1.6%, Buddhism is the fourth largest religion, with about 0.7% and Confucianism is the smallest of the six official religions (Statista.com, 2022). The preaching of the Prophet Muhammad, known for his teachings of tolerance, harmony, and respect for diversity, is the main inspiration in maintaining the spirit of pluralism in Indonesia. Understanding Prophet Muhammad's teachings on interfaith

harmony and respect for different beliefs has helped build a strong foundation for tolerance in Indonesian society.

In addition, Prophet Muhammad's interfaith sermons have also inspired religious leaders and spiritual figures in Indonesia to promote peace, tolerance and interfaith harmony. They often prioritise interfaith dialogue and seek to understand each other's beliefs and cultures. This creates an enabling environment for interfaith cooperation and harmony and helps prevent religious conflicts that may arise in a diverse society like Indonesia (Herawati et al., 2021). By applying the principles of interfaith da'wah inspired by the Prophet Muhammad, Indonesia can maintain interfaith harmony and harmony. It also helps Indonesians to continue building an inclusive nation where every citizen can live peacefully, practice their faith, and contribute to the progress of this diverse nation.

Discussion

Interfaith preaching in Indonesia through Islamic values brings an important dimension to maintaining interfaith harmony in this multicultural society (Rolando & Toni, 2021). Within this framework, Islam teaches the principles of tolerance, justice, compassion and respect for differences. This is the basis for interfaith da'wah that focuses on dialogue and harmony (Dodego & Witro, 2020).

In addition, Islam also emphasises the importance of peace and respect for individual rights (Indainanto et al., 2023). Islamic legal principles, such as the rule of law, protection of minorities, and freedom of religion, can be utilised in interfaith da'wah to support the values of justice and harmony in society. Islam also teaches the concept of compassion, which emphasises the importance of being gentle and respectful of others, including those of different faiths. In the context of interfaith da'wah, this helps create a positive environment for dialogue and deeper understanding between religions (Sikumbang et al, 2024).

Islam teaches the values of kindness, good deeds and generosity. Through interfaith da'wah based on these values, Muslims can contribute to building a more inclusive and social service-orientated society. By drawing on Islamic teachings of generosity and concern for others, interfaith da'wah can be a means to promote peace, harmony and tranquillity in Indonesia's diverse society. Overall, interfaith da'wah rooted in Islamic values is an important bridge to strengthen tolerance and interfaith harmony (Hadžić, 2022).

The novelty of this research is that the ideality of message orientation in da'wah is to create informative, inspirational, and pedagogical messages. Thus, the importance of Ulama conveying messages in da'wah to influence individuals to reflect, and enhance their understanding of spirituality and morality. Informative da'wah messages provide a clear and correct understanding of religious teachings without inserting subjective views or prejudices. In addition, inspirational messages should motivate and inspire people to make positive changes in their lives without feeling forced or criticised. Finally, pedagogical da'wah messages should promote an educative approach that allows people to understand religious teachings in depth, encourages questioning, and promotes personal research. Ideally, da'wah messages should foster deep understanding, wisdom, and good attitudes to achieve the ultimate goal of da'wah, which is to bring people closer to God and promote harmony in society.

Conclusion

In the context of interfaith da'wah in Indonesia from the perspective of hermeneutics in the traditions of Abu Daud and Bukhari, it can be concluded that this approach opens the door to a deeper and more inclusive understanding of Islamic teachings that support tolerance, harmony and respect for religious differences. Through hermeneutics, interpreters of hadith

can interpret religious messages in light of the cultural, historical and social context of the time, allowing for an emphasis on universal principles such as peace and compassion. Interfaith sermons rooted in the teachings of the Abu Daud and Bukhari hadith within a hermeneutical framework make an important contribution to strengthening interfaith harmony and promoting harmony in diverse Indonesia.

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