

The Evolution of Da'awah in Multicultural and Pluralistic Societies in Gombe State

Auwal Abdullahi

Gomber State University, Gombe, Nigeria; auwalabdullahi48@gmail.com

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ABSTRACT

This study examines the evolution of da'wah in Gombe State, Nigeria, a region characterized by ethnic diversity and religious pluralism where Islam, Christianity, and indigenous beliefs coexist. It explores the challenges and opportunities of propagating Islamic teachings within this multicultural setting. Using a descriptive-qualitative approach and literature review, the research analyzes historical, sociological, and thematic perspectives to understand how da'wah strategies have adapted from the pre-colonial period to the digital age. Findings show that while da'wah has historically relied on cultural adaptation and community engagement, modern challenges such as religious tension, extremist narratives, and globalization require innovative approaches. Inclusive methods—such as interfaith dialogue, intercultural communication, and integration of local traditions—have proven effective in promoting tolerance and peaceful coexistence. Digital platforms, particularly social media, offer significant opportunities to reach younger audiences, though they also pose risks of misinformation and radicalization. The study highlights the role of Islamic organizations, notably Jama'atu Nasril Islam, in balancing religious propagation with social services, education, and interfaith initiatives. It concludes that effective da'wah in pluralistic societies should emphasize wisdom (hikmah), dialogue (mujadalah), and cultural sensitivity, while leveraging technology and promoting universal values such as justice, compassion, and solidarity. Recommendations include training da'wah practitioners in digital literacy and intercultural skills, empowering women and youth in da'wah activities, and strengthening collaboration with government and non-Muslim stakeholders. Ultimately, the study underscores that da'wah must function not only as religious propagation but also as a catalyst for harmony, tolerance, and social justice in diverse societies.

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Corresponding Author:

Auwal Abdullahi

Gomber State University, Gombe, Nigeria; auwalabdullahi48@gmail.com

1. INTRODUCTION

Dakwah is a central concept in Islam that is rooted in the Qur'an and Sunnah, with the principles of wisdom, good counsel, and dialectic (Fauzi & Abdullah, 2021). In the context of multicultural societies, da'wah functions not only as a means of spreading religious teachings but also as a medium for building peaceful coexistence, tolerance, and mutual understanding (Briandana et al., 2020). Thus, da'wah must offer an ideal model that is responsive to the changing times, and it must be carried out in a planned, systematic manner, and utilize technology for contextual relevance (Millah, 2021) (Pratiwi, 2024).

Previous research has identified that effective da'wah management, especially in optimizing the work system in millennial society, is crucial given the rapid development of information technology and social media (Pratiwi, 2024). Therefore, it is important to adopt a transformative and inclusive da'wah model that promotes mutual respect amidst diversity, as applied in the context of religious pluralism (Sumpena & Jamaludin, 2020). This approach is essential to prevent minor differences in religious practice from escalating into destructive social conflicts (Pratiwi, 2024). In the view of Islam, religious freedom is a guaranteed value, prohibiting religious coercion and limiting the task of da'wah to conveying the truth of teachings through wisdom, good counsel, dialogue, and good example (Safrodin, 2022).

In facing the challenges of the globalization era, especially the shifts in values that are not in line with religious norms and the rapid flow of information, digital da'wah is increasingly important to clarify the chain of knowledge amidst the many preachers who lack a clear foundation (Oktarini et al., 2025) (MAHMUD, 2024). Furthermore, the ease of access to religious information through digital platforms, although beneficial, also risks spreading inaccurate or misleading content, thus demanding Muslims to have strong digital literacy and a firm Islamic identity (Oktarini et al., 2025). Moreover, da'wah must be able to adapt to the condition of the community and be carried out professionally to achieve its goals optimally, involving various elements such as material, media, methods, target audience, objectives, and feedback in maximizing its effectiveness (Pratiwi, 2024).

The development of inclusive and relevant approaches to the needs of modern society has become crucial, especially through collaboration between the government, community, and educational institutions to ensure the quality of diniyah education is adaptive to the challenges of the times (RIFDILLAH et al., 2024). Therefore, the development of a new paradigm in da'wah is needed so that it can respond to societal needs and is compatible with the rapidly changing dynamics of the world (Ismail, 2019).

The state of Gombe in northeastern Nigeria is a unique social space with ethnic diversity – Hausa, Fulani, Tangale, Waja, and others—as well as religious pluralism with a dominance of Islam and Christianity. This diversity creates complex dynamics in da'wah practices, often presenting Muslims with both challenges and opportunities to strengthen social cohesion (Ahiamadu, 2023). In this context, da'wah strategies need to be adapted to bridge differences, promote shared values, and prevent polarization, in line with the importance of a wise and prudent approach in conveying religious teachings amidst diverse societies (Pimay & Savitri, 2021).

Therefore, this research aims to evaluate effective da'wah strategies in Gombe State, focusing on adapting da'wah methodologies to build understanding and tolerance among religious communities (Oktarini et al., 2025). This study will also analyze how cultural da'wah and the utilization of digital media can enhance the acceptance of religious messages and minimize potential conflicts in multicultural societies (Pratiwi, 2024) (Oktarini et al., 2025). This is relevant to previous studies that emphasize the importance of integrating Islamic values in strategic management to enhance institutional competitiveness and shape religious habitus through the utilization of digital technology (JABBAR et al., 2025) (ARIFIN et al., 2025).

This approach is crucial to ensure that da'wah not only spreads Islamic teachings but also contributes to the development of a harmonious and inclusive society in Gombe (Sumpena & Jamaludin, 2020) (Qadaruddin & Mubarak, 2020). This aligns with the need for a contextual

understanding of Islamic teachings to maintain the relevance of religion amidst the challenges of the times, as well as the importance of a religious pluralism approach in education to strengthen inter-religious harmony (Oktarini et al., 2025) (Walad et al., 2024).

This research will deeply examine how cultural da'wah strategies and the utilization of digital media can mediate peaceful and inclusive Islamic messages in Gombe, and how the challenges of religious pluralism can be overcome through Islamic religious education focused on tolerance and mutual respect (Yasin & Rahmadian, 2024) (Qadaruddin & Mubarak, 2020) (Vu et al., 2025). Thus, this research will identify best practices in da'wah that can encourage religious moderation and reduce radicalism amidst societal diversity (Zakiah et al., 2023).

2. METHOD

This study uses a descriptive-qualitative approach with a literature review method. Data were obtained from various secondary sources, including academic literature, research reports, journal articles, Islamic organization documents, and data from the Pew Research Center. Analysis was conducted using historical-sociological and thematic approaches to understand the evolution of da'wah in Gombe, as well as to explore da'wah challenges, opportunities, and strategies. This method allows for the identification of patterns and trends in da'wah development, as well as an evaluation of the effectiveness of approaches applied in the region (Ulum et al., 2025). The use of literature review methods in analyzing the role of digital da'wah and Islamic communication can provide a comprehensive understanding of trends and challenges in digital communication (Kasir & Awali, 2024) (Andzani & Irwansyah, 2023). Through document analysis, this research will also outline the strategic implications of integrating Islamic values in the strategic management of educational institutions, in line with efforts to build competitive advantage in the digital era (JABBAR et al., 2025). The descriptive qualitative approach in this study allows for an in-depth exploration of social phenomena, focusing on meanings, processes, and interactions in natural contexts to comprehensively understand how digital da'wah plays a role in effectively disseminating Islamic messages (ARIFIN et al., 2025) (Kasir & Awali, 2024). This literature study will also utilize a qualitative approach to capture relevant social and cultural nuances that may not be revealed through quantitative methods alone (Faturrahman et al., 2025).

3. FINDINGS AND DISCUSSION

1. Historical Context of Da'wah in Gombe

The history of da'wah in Gombe cannot be separated from the socio-cultural dynamics that have developed in this region. Before the arrival of Islam, local religious practices such as ancestor worship and animism dominated the lives of the people. The arrival of Islam in the 19th century through trade routes and the influence of the Sokoto Caliphate brought a new dimension to the spiritual life of the community (Danfulani, 1999). Early Islamic missionaries in Gombe often adopted cultural approaches that integrated Islamic values with local traditions, thus facilitating the acceptance of the new religion without causing significant social conflict. This approach formed the basis for contemporary da'wah strategies that emphasize tolerance and adaptation to local diversity, despite challenges in adapting Islamic education to the digital era (SUTARSIH et al., 2024).

During the British colonial period, da'wah faced obstacles due to the dominance of Western education, but local clerics were able to adapt by incorporating Islamic teachings into modern educational systems. Following Nigeria's independence, Islamic organizations such as Jama'atu Nasril Islam and Izala strengthened the da'wah base in response to the challenges of Westernization and Christian missions (Abdulrahman, 2020). This development demonstrates the flexibility and resilience of the Muslim community in maintaining their religious identity amidst massive social and political changes, as well as the importance of integrating Islamic values in the strategic management of educational institutions to build competitive advantage in the face of globalization (JABBAR et al., 2025).

Currently, the digital era offers new opportunities for da'wah, but also brings challenges such as the

spread of radicalism and a lack of media literacy, which require continuous adaptation strategies (Pratiwi, 2024). Therefore, modern da'wah efforts must proactively adopt digital technology to strengthen the understanding of Islamic teachings while ensuring that technology does not distance individuals from spiritual experiences (Oktarini et al., 2025). This involves developing relevant and engaging da'wah content on digital platforms, as well as improving media literacy among the Muslim community to counter disinformation (Pratiwi, 2024) (Setyowati et al., 2025). Thus, da'wah in Gombe faces a crucial need to integrate Islamic values with technological innovation, similar to the relevance for Islamic educational institutions in Indonesia in optimizing the use of digital technology (JABBAR et al., 2025) (Oktarini et al., 2025). The wise use of technology is essential to maintain the relevance of Islamic values amidst globalization, especially in overcoming challenges of inaccurate information and foreign cultural influences (Oktarini et al., 2025). The effective adoption of digital technology can expand the reach of da'wah, enabling the broader dissemination of Islamic messages and overcoming geographical limitations, while simultaneously improving the quality and accessibility of religious learning (Suwahyu, 2024). The utilization of technology can not only enhance administrative efficiency and human resource management but also strengthen adaptive and relevant learning processes for the times (Ulum et al., 2025).

2. Challenges of Da'wah in a Multicultural Society

Da'wah in Gombe faces serious challenges due to religious pluralism and ethnic diversity. Competition for influence between Islam and Christianity often causes friction between communities, while ethnic loyalties sometimes override religious solidarity. Furthermore, globalization and the penetration of secular values through mass media challenge the authority of traditional Islamic values. The distortion of Islam's image due to the activities of extremist groups like Boko Haram also complicates da'wah efforts. Additionally, certain cultural norms still limit women's involvement in da'wah, thereby narrowing its reach. Therefore, inclusive and socially responsive da'wah strategies are needed, which not only focus on conveying religious messages but also on strengthening inter-cultural dialogue and community empowerment to overcome these challenges (Oktarini et al., 2025). These efforts should also include improving media literacy among the community to protect them from misinformation and extremist narratives, while facilitating constructive active participation in the digital space (Pratiwi, 2024). Optimizing the use of technology in da'wah can facilitate more effective and inclusive communication, overcoming geographical and demographic barriers that may exist in multicultural societies (Suwahyu, 2024). The utilization of social media and online platforms such as YouTube, for instance, has proven effective in disseminating religious messages, including Islam, to a wider and more diverse audience (Pratiwi, 2024). Pandara Muslim is one community that has demonstrated how social media can be utilized for da'wah to millennials, presenting religious information in an engaging and modern way (Pratiwi, 2024). Digital technology also plays a crucial role in strengthening students' religious awareness, especially by utilizing control tools and interactive learning media that can visually present abstract concepts and increase interest in religious material (ARIFIN et al., 2025). However, challenges such as fluctuating student commitment and educator mindsets that are not yet fully adaptive to technology must be overcome to maximize the potential of this digital da'wah (Maryam et al., 2024). Therefore, a comprehensive strategy is required, encompassing the development of technological infrastructure, digital competency training for educators, and the systematic integration of technology into the curriculum to support da'wah objectives (Ulum et al., 2025) (Apriyani et al., 2025). Islamic education has a vital role in building the resilience of the Muslim community against the changes of the times through the fair and responsible use of technology (Oktarini et al., 2025). The strategic and responsible use of technology is key to its beneficial application in education, particularly in shaping adaptive and morally upright characters in the digital age (Zaskia et al., 2025). This includes curriculum integration relevant to technological developments, emphasis on developing 21st-century skills such as critical thinking, and adaptation of learning approaches that intelligently utilize digital media (Elwardiansyah et al., 2025) (SUPRIADI et al., 2024).

3. Da'wah Opportunities in Gombe

Despite numerous challenges, da'wah opportunities in Gombe remain wide open. The utilization of communication technology, particularly radio, television, and social media, has expanded the reach of da'wah to the digital-savvy youth generation. Inter-religious dialogue programs that bring together Muslim and Christian leaders have proven effective in reducing tension and fostering mutual understanding. Youth involvement in social projects, in both health and education sectors, helps strengthen da'wah based on concrete actions. Furthermore, the integration of local culture into da'wah messages makes Islamic teachings more easily accepted, while Islamic education through schools and study centers continues to produce new da'wah cadres. These opportunities underscore the importance of adaptation and innovation in da'wah approaches, especially in leveraging technology to reach a broader and more diverse audience (Johan et al., 2024) (Khofifah et al., 2024). This approach also includes developing relevant and engaging digital content for social media platforms, enabling the contextual and accessible delivery of Islamic values to contemporary audiences (Pratiwi, 2024). The development of innovative da'wah study centers can facilitate research and development of technology-based da'wah strategies, ensuring the relevance of religious messages in a continually evolving social context (Pratiwi, 2024). The utilization of digital technology for human resource management can also enhance efficiency and transparency in Islamic educational institutions, making them more adaptive to modern demands (Ulum et al., 2025). Da'wah opportunities are also strengthened by technology's ability to create space for innovation and creativity in spreading Islamic teachings, considering the uniqueness of local cultures and traditions (Pratiwi, 2024). This innovation includes adapting social media such as Instagram and TikTok as effective and relevant da'wah mediums for the younger generation (Setyowati et al., 2025). The ability of these platforms to present engaging visual and audio content, coupled with their broad reach, allows da'wah messages to spread virally and reach previously inaccessible audience segments (Setyowati et al., 2025) (LESTARI et al., 2024). The youth generation, active on social media, is the primary target of digital da'wah, given that this is where they spend most of their time. However, many young people are still not interested in engaging in da'wah and prefer to create entertainment content (Rosyidah, 2022). This poses a serious challenge for da'wah practitioners and institutions to design more engaging and relevant strategies, in order to compete with entertainment content and attract Gen Z's interest in actively participating in religious activities in the digital realm (Izzuddin & Cahyadi, 2025). Research indicates that Gen Z, despite being exposed to abundant digital information, still has the potential to seek spiritual meaning, provided that the da'wah approach is relevant and uses familiar media (ARIFIN et al., 2025). Although Gen Z is not entirely anti-religious, they tend to seek religious meaning in digital spaces, including social media and interactive platforms, which reinforces the importance of adapting da'wah to these formats (ARIFIN et al., 2025). Therefore, da'wah strategies need to focus on producing content that is not only informative but also entertaining and interactive, to compete with other entertainment content on digital platforms (Sitanggang et al., 2024) (Izzuddin & Cahyadi, 2025). The utilization of platforms like TikTok and Instagram, with their visual and interactive content, has proven effective in attracting the attention and participation of Gen Z for digital da'wah purposes (Hikmawati & Farida, 2021) (Sitanggang et al., 2024). This includes the development of engaging visual content and creative short videos, strategies that have proven successful in motivating the hijrah movement among youth via social media (Yusuf et al., 2021). This approach is crucial because Gen Z, who are the primary users of TikTok and Instagram, are more responsive to visually appealing and personally relevant content (Sitanggang et al., 2024). Thus, focusing on creating authentic, creative, and interactive content on these platforms can be a powerful strategy to increase Gen Z's engagement and conversion in digital da'wah activities (Sitanggang et al., 2024).

4. Evolution of Da'wah Strategies

Da'wah strategies in Gombe have undergone significant changes over time. In the early stages, da'wah relied on traditional methods such as oral lectures, sermons, and the recitation of the Qur'an, which were effective for the rural population. With modernization, these methods have been

supplemented by the use of print media, radio, television, and now digital media. Islamic organizations in Gombe have also developed social programs addressing health, education, and welfare as a more applicable form of da'wah. The involvement of women, although still limited, is increasingly visible, especially in educating other women and children, thereby expanding the reach of da'wah into the family and community spheres. This transformation indicates a shift from passive to more proactive and inclusive approaches, accommodating the evolving needs and social dynamics of the Gombe community. The adoption of digital marketing strategies in da'wah has also proven effective in promoting Islamic values and reaching a broader audience, especially the Gen Z, through platforms like Facebook, Instagram, and TikTok (Sitanggang et al., 2024). The utilization of these platforms allows for the wider and faster dissemination of da'wah messages, reaching a millennial audience that is highly familiar with digital technology (Octaviani, 2022). Optimizing the use of Instagram, for instance, enables the creation of premium visual content and e-commerce integration, while TikTok can be optimized for interaction and conversion through interactive content that is responsive to the latest trends (Bhikuning et al., 2025). Research indicates that TikTok has significant effectiveness in attracting the attention and participation of Gen Z compared to other platforms (Sitanggang et al., 2024). The combination of engaging visuals and interactive features on TikTok makes it a powerful tool for reaching the target Gen Z audience in digital da'wah efforts (Sitanggang et al., 2024). Factors such as high engagement rates and conversion rates on TikTok make this platform a dominant predictor of digital marketing effectiveness, indicating great potential for result-oriented da'wah campaigns (Bhikuning et al., 2025). Thus, modern da'wah strategies must integrate these elements to create a comprehensive digital ecosystem, allowing religious messages to resonate more deeply with contemporary audiences (Komala, 2024). The application of social media in Islamic da'wah strategies has also proven to significantly increase visibility and audience reach, especially among Islamic banking institutions that use digital platforms to reach the public and improve cost efficiency (Sari & Ronaldo, 2024) (Aini et al., 2024). This approach also allows for the personalization of da'wah messages, tailoring them to the specific preferences and needs of each audience segment (Bhikuning et al., 2025). This suggests that effective da'wah strategies in the digital age require a deep understanding of social media user behavior and preferences, as well as the ability to adapt quickly to changing digital trends (Ardianti et al., 2024) (Sitanggang et al., 2024). These strategies not only increase reach but also deepen interaction, enabling more meaningful dialogue between da'wah practitioners and their audiences. Therefore, the digital transformation in da'wah facilitates not only message delivery but also shapes a more dynamic and responsive two-way communication (Pratiwi, 2022). In line with this, research highlights that TikTok's effectiveness as a learning medium in the context of Arabic language shows great potential to increase student engagement and motivation, consistent with similar adaptations in digital da'wah (SAYANG et al., 2025).

5. Role of Jama'atu Nasril Islam

JNI plays a central role in organizing and directing da'wah in Gombe. Through the establishment of schools, seminars, and educational programs, JNI ensures that the younger generation receives religious education along with general knowledge. On the other hand, JNI actively promotes interfaith dialogue to prevent conflict and strengthen social harmony. Social activities such as providing Ramadan aid, scholarships, and healthcare services demonstrate that da'wah is not limited to spiritual aspects but also social ones. JNI's use of digital media allows them to reach a wider audience, although they still face challenges such as limited funding, political interference, and difficulties in engaging the younger generation in traditional da'wah methods. To overcome these challenges, enhancing technological capacity and digital skills among the Muslim population, including in Gombe, is crucial through inclusive and sustainable approaches (Susanti, 2024). This enhancement will equip them with the ability to participate actively in the digital space, both as recipients and disseminators of da'wah messages, thus bridging the existing digital divide (Munandar & Fahrurrozi, 2024) (SUPRIADI et al., 2024). Furthermore, strategic efforts must be made to present contextual and relevant religious narratives on digital platforms, especially TikTok, so that the understanding of Islam is not reduced to

mere trends or entertainment, but rather as a solid foundation for the digital generation (Izzuddin & Cahyadi, 2025). Educators can utilize this platform by assigning the creation of educational content, such as Arabic conversation videos, which are then evaluated to provide constructive feedback (SAYANG et al., 2025). Additionally, social media platforms can also be used to improve digital literacy and online information evaluation skills among students (Minarti et al., 2023), preparing them to face the challenges of disinformation that may arise. This approach also includes developing curricula relevant to the digital ecosystem, ensuring that religious education remains adaptive to technological developments and the needs of the younger generation (Wahid, 2024). This capacity building focuses not only on technical aspects but also on developing critical thinking to sort information amidst the massive digital flow (ARIFIN et al., 2025). Furthermore, the strengthening of digital literacy must be accompanied by comprehensive digital ethics training, teaching moral principles for online interaction and responsible technology use (Zaskia et al., 2025). This aligns with the goals of Islamic Religious Education, which seeks to develop critical understanding and practice of Islamic teachings amidst the challenges of the digital era (SUPRIADI et al., 2024). Therefore, Islamic educational institutions need to build a strong digital ecosystem, supported by adequate infrastructure and the digital competence of educators, to ensure that digital transformation aligns with ethical and spiritual values (Ulum et al., 2025).

6. Strategic Recommendations

To strengthen da'wah in Gombe, inclusive strategies need to be continuously developed. This includes maximizing the use of digital technology to reach a wider audience and increase active community participation (Johariyah & Samsuddin, 2024). Optimization of social media platforms, especially TikTok, as a means of da'wah also requires creative and educational content strategies, as well as training for da'is to develop digital skills. The utilization of hybrid learning models can also be applied, integrating digital activities, such as creating educational videos on TikTok, with face-to-face discussions and exercises to ensure a balance between technology and meaningful social interaction (SAYANG et al., 2025).

Da'wah approaches must emphasize universal values that are acceptable across religions, such as justice, compassion, and solidarity. The role of social media like TikTok, in this context, can be utilized to spread these messages interactively and effectively reach the younger generation (SAYANG et al., 2025) (Ansyori & Shaleh, 2020). Thus, contemporary da'wah efforts need to integrate proven effective classic methods with digital innovation to remain relevant and capable of addressing social challenges in the era of globalization (Oktarini et al., 2025).

Digital media utilization must be enhanced to keep da'wah relevant to the needs of the younger generation. This requires training for da'is and ustadz in digital literacy so they can effectively use various social media platforms like YouTube, Facebook, and Instagram to spread Islamic teachings (Qudratullah & Syam, 2024). Additionally, the development of engaging da'wah content relevant to contemporary issues is crucial to attract the attention of digital audiences. This strategy allows da'wah to adapt to changing times, making it dynamic and relevant for modern society (Pratiwi, 2024) (Nawaffani, 2023). Specifically, TikTok has great potential to support learning and the dissemination of educational content due to its interactive features, content diversity, and high accessibility (SAYANG et al., 2025).

Furthermore, da'i training programs need to include intercultural communication and conflict resolution skills. This will equip them with the ability to interact effectively with diverse audiences and handle disagreements wisely. Thus, da'wah efforts can be more effective in promoting peace and social harmony amidst a multicultural society (Pimay & Savitri, 2021). Cultural da'wah approaches must also be continuously developed, utilizing local customs and culture as a bridge to convey Islamic values, as exemplified by the Wali Songo, to create a harmonious society that respects diversity (Pratiwi, 2024). Women's empowerment in da'wah activities must be a priority, as they have great potential in spreading Islamic teachings at the family and community levels. Enhancing women's roles in digital da'wah can be done through specialized training that equips them with content production skills, social

media management, and effective communication strategies (Pratiwi, 2024). This aligns with the demands of modernization, which underscore the importance of adapting da'wah to technological developments to maintain relevance with the needs of Muslims today (Saleh et al., 2022). Thus, da'wah can continue to adapt to dynamic societal conditions, ensuring its message is optimally conveyed and relevant to all segments of society (Pratiwi, 2024).

Collaboration with the government, NGOs, and other religious leaders is also crucial to counter extremism and build a peaceful and cohesive society. This cross-sectoral collaboration will strengthen collective efforts in promoting values of tolerance and intercultural understanding in Gombe (Damayanti & Amdar, 2024). Facilitating intercultural dialogue through seminars or group discussions can further strengthen the integration of multiculturalism values in Islamic religious education in society (MUBAROK & YUSUF, 2024). This step also aligns with efforts to maintain religious moderation, where early religious education plays an important role in fostering a comprehensive understanding of Islam as a mercy to all realms (Machendrawaty et al., 2022) (RIFDILLAH et al., 2024). This supports the formation of a moderate society, capable of accepting differences and adhering to the values of friendship, which are crucial in an era of strengthening individualism (Oktarini et al., 2025).

4. CONCLUSION

The evolution of da'wah in Gombe State shows complex dynamics within a multicultural society. Da'wah not only functions as a medium for spreading Islamic teachings but also as a means of building social cohesion, interfaith dialogue, and peace. The challenges that arise—ranging from religious pluralism, secularization, to extremism—can be countered through inclusive strategies that leverage technology, education, youth and women empowerment, and humanitarian-based social programs. Therefore, a more comprehensive approach to da'wah is needed, integrating religious values with local socio-cultural conditions, and utilizing technology as an effective and inclusive medium for message delivery. With an adaptive approach, da'wah in Gombe has the potential to become a bridge for harmony, tolerance, and social justice, in line with Islam's universal mission as a mercy to all realms. The implications of these findings highlight the need for da'wah to adapt in facing modernization and globalization, thus preachers need to be equipped with broad knowledge and master relevant da'wah materials, methods, and media in line with societal developments. The sustainability of this strategy requires government support in increasing transparency and accountability in decision-making regarding the establishment of houses of worship, as well as consistent law enforcement against acts of intolerance. The government also needs to encourage the implementation of educational policies that emphasize religious pluralism and religious moderation, as indicated by previous research, to form a more inclusive and tolerant society.

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