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MAJLIS TAKLIM AS A BRIDGE OF DA'WAH

Promoting Moderate Islamic Values in Australia's Multicultural Society

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Abstract

This study analyzes the role of majlis taklim as a bridge of da'wah in carrying moderate Islamic values in the midst of Australia's multicultural society. Using a qualitative approach with a case study design, the study was conducted in three major Australian cities (Sydney, Melbourne, and Perth) through phenomenological and ethnographic methods. The findings of the research show a significant transformation in the da'wah approach of majlis taklim from a doctrinal model to a contextual-dialogical one. This transformation includes three main dimensions: the contextualization of da'wah materials that integrate Islamic values with the realities of Australian life, a revolution in learning methodologies from one-way lectures to participatory discussions, and multilingual communication strategies that accommodate the diversity of participants' backgrounds. The internalization of wasatiyyah (moderate Islam) values was the main focus of learning, with 87% of participants reporting an increased understanding of the practice of moderate Islam in daily life. The strategy of building interfaith harmony is carried out through a dual-track approach that includes internal strengthening and external outreach programs, resulting in 78% of non-Muslim respondents reporting an increase in positive understanding of Islam. The study identified three main challenges: negative stereotypes, resource limitations, and the generational gap. Majlis taklim successfully developed an adaptation strategy that demonstrates the resilience of Australia's Muslim community in achieving successful integration without sacrificing religious identity. The theoretical contribution of this research is the concept of “contextual da'wah” that enriches the contemporary da'wah literature, while its practical contribution provides a model that can be replicated by minority Muslim communities in other multicultural countries.

Keywords: Majlis taklim; moderate Islam; multicultural society; contextual da'wah.

Received:

June 7, 2025

Revision:

June 26, 2025

Accepted:

June 27, 2025



Introduction

Australia, as a multicultural country, has been home to diverse ethnic and religious communities, including the Muslim community that has continued to grow in recent decades.¹ Australia's Muslim population, which stood at approximately 813,392 or 3.2% of the total population at the 2021 census, indicates the existence of a significant community and requires special attention in terms of spiritual and social formation.² In this context, majlis taklim, as an institution of traditional Islamic religious learning, plays an important role as a forum for da'wah and the formation of Islamic character in a pluralistic society.

Majlis taklim, which literally means "place of learning," has become one of the most effective da'wah instruments in spreading Islamic values peacefully and moderately.³ This institution not only serves as a place of religious learning but also as a social space that facilitates interaction between members of the Muslim community and builds bridges of communication with the wider community. In Australia, the existence of majlis taklim faces the unique challenge of the need to maintain Islamic identity while adapting to the values of multiculturalism that are the foundation of Australian society.⁴

The concept of moderate Islam, or *wasatiyyah*, has become particularly relevant in the multicultural Australian context.⁵ Moderate Islam emphasizes balance, tolerance, and an inclusive attitude towards differences, which are in line with the principles of Australian multiculturalism. Through majlis taklim, moderate Islamic values can be disseminated systematically and sustainably, creating an understanding of Islam that is *rahmatan lil 'alamin* (mercy for the universe) and compatible with life in a plural society.⁶

This research is important given the limited academic studies that explore the role of majlis taklim in the Australian context, particularly in spreading moderate Islamic values in a multicultural society.⁷ Most previous research has focused on majlis taklim in Muslim-majority countries, while the dynamics and challenges faced in Muslim-minority

¹ Andrew Jakubowicz, "Multiculturalism in Australia: Apogee or Nadir?" in *International Journal on Multicultural Societies* 13, no. 2 (2011): 157-175.

² Australian Bureau of Statistics, "2021 Census: Cultural Diversity," accessed January 15, 2024, <https://www.abs.gov.au/statistics/people/people-and-communities/cultural-diversity-census/2021>.

³ Siti Aisyah Ginting, "Islamic Taklim and Da'wah Council: Historical and Sociological Studies," in *Jurnal Dakwah* 15, no. 2 (2014): 234-248.

⁴ Samina Yasmeen, "Muslim Women and Citizenship in Australia," in *Islam and Christian-Muslim Relations* 19, no. 3 (2008): 325-340.

⁵ Muhammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Quranic Principle of Wasatiyyah* (New York: Oxford University Press, 2015), 45-67.

⁶ Abdurrahman Wahid, "Islam, Non-violence and National Transformation," in *Islam and Nonviolence*, ed. Glenn D. Paige (Honolulu: Center for Global Nonviolence Planning Project, 1993), 37-51.

⁷ Pia Joliffe, "Islamic Education in Australia: The Challenge of Diversity," in *Journal of Muslim Minority Affairs* 32, no. 4 (2012): 495-509.

countries such as Australia have different characteristics. Therefore, this study aims to analyze how majlis taklim functions as a bridge of da'wah in carrying moderate Islamic values in Australia, as well as identifying the strategies and approaches used to achieve these goals.

The significance of this research lies in its contribution to a more comprehensive understanding of the role of Islamic religious institutions in multicultural societies, particularly in the Australian context. The findings of this study are expected to provide insights for the Australian Muslim community in optimizing the role of majlis taklim as an effective means of da'wah, as well as providing a reference for future research in the field of Islamic studies and multiculturalism.

This research uses a qualitative approach with a case study design to explore in depth the role of majlis taklim as a bridge of da'wah in carrying moderate Islamic values in Australia. The qualitative approach was chosen because of its ability to understand socio-religious phenomena holistically and contextually, particularly in analysing the dynamics of social interaction and the process of transmission of religious values within the Australian Muslim community.⁸

A phenomenological approach is used to understand the life experiences of the participants of the majlis taklim in integrating moderate Islamic values into daily life in the midst of Australia's multicultural society. In addition, an ethnographic approach is also applied to observe the practices of da'wah and learning that take place in the taklim ceremony in a natural and contextual manner.⁹

The study was conducted in three major Australian cities, namely Sydney, Melbourne, and Perth, which have significant Muslim populations and a representative diversity of majlis taklim. The selection of these three cities was based on considerations of the demographic diversity of the Muslim community, the high level of multiculturalism, and the existence of a majlis taklim that has been running consistently for a relatively long period of time.

The Transformation of Majlis Taklim Da'wah

The phenomenon of da'wah transformation in the context of the Muslim minority community in Australia shows complex and multidimensional dynamics. Majlis taklim as an informal Islamic educational institution has undergone a significant metamorphosis in adapting its da'wah approach to respond to the challenges and opportunities that exist in Australia's multicultural society. This transformation not only reflects pragmatism in adapting, but also demonstrates Islam's ability to adapt to local contexts without losing the universal essence of its teachings.¹⁰

⁸ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks: SAGE Publications, 2018), 183-211.

⁹ Uwe Flick, *An Introduction to Qualitative Research*, 6th ed. (London: SAGE Publications, 2018), 147-165.

¹⁰ Akbar S. Ahmed, *Islam Under Siege: Living Dangerously in a Post-Honor World* (Cambridge: Polity Press, 2003), 45-67.

The fundamental transformation that the majlis taklim in Australia is undergoing lies in the paradigm shift from a doctrinal da'wah approach to a contextual-dialogical model. The doctrinal approach that has dominated traditional da'wah practices tends to emphasize normative and prescriptive aspects without considering the socio-cultural context of the recipient community. On the other hand, the contextual model adopted by the Australian majlis taklim shows sensitivity to the multicultural and pluralistic realities of Australian society.¹¹

Ustadz Ahmad (pseudonym), a councillor in Sydney, explained: "We can't use the same approach as in Indonesia or other Muslim countries. Here, we have to understand Australia's multicultural context and build bridges of understanding." Ustadz Ahmad's statement expressing the need to understand the multicultural Australian context and the construction of bridges of understanding reflects the awareness of the importance of cultural sensitivity in da'wah. This approach is in line with the concept of da'wah hikmah which emphasizes wisdom in choosing da'wah strategies that are in accordance with the conditions of the recipient community.¹² This transformation marks the evolution from uni-directional da'wah to bi-directional, where there is a process of mutual learning between dai and the community.

An analysis of the transformation of the da'wah of the Australian taklim council reveals three main interdependent dimensions: material adaptation, learning methodology, and linguistic communication strategies. The first dimension is the contextualization of da'wah materials. The adjustment of da'wah materials that integrate Islamic values with the reality of life in Australia shows the process of indigenization of Islamic teachings. The study material that not only discusses aspects of ritual worship but also explores the application of Islamic teachings in the context of a pluralistic society shows a holistic understanding of Islam as a way of life. This approach reflects the concept of Islam as rahmatan lil 'alamin which can be applied in various socio-cultural contexts.¹³

Explorations of topics such as interacting with non-Muslim neighbours, participating in community life, and dealing with the challenges of religious identity in the workplace demonstrate an awareness of the concrete challenges that Australian Muslims face in their daily lives. This approach is in line with the concept of fiqh al-aqalliyyat (minority fiqh) which emphasizes the need to adapt Islamic law according to the conditions of Muslims living as a minority.¹⁴

The second dimension is the revolution in learning methodology. The adoption of participatory and discursive learning methods marked a revolution in the pedagogical

¹¹ Abdolkarim Soroush, *Reason, Freedom, and Democracy in Islam*, ed. Mahmoud Sadri and Ahmad Sadri (Oxford: Oxford University Press, 2000), 88-104.

¹² Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 141-162.

¹³ Seyyed Hossein Nasr, *Islam: Religion, History, and Civilization* (New York: HarperSanFrancisco, 2003), 78-95.

¹⁴ Taha Jabir al-Alwani, *Towards a Fiqh for Minorities: Some Basic Reflections* (London: International Institute of Islamic Thought, 2003), 23-41.

approach of majlis taklim. The shift from one-way lectures to active discussions, case studies, and experiential sharing reflects the application of andragogy principles in Islamic education for adults. This approach allows participants to become active subjects in the learning process, rather than just passive objects receiving information.¹⁵

This more participatory learning method also reflects the values of democracy and egalitarianism that are upheld in Australian society. Thus, majlis taklim not only teaches Islamic values but also integrates the positive values of Australian society, creating a harmonious synthesis between Islamic identity and Australian citizenship.

The third dimension is a multilingual communication strategy. The inclusive use of language through a mix of Indonesian, Arabic and English reflects the linguistic realities of Australia's diverse Muslim community. This multilingual communication strategy not only serves as a tool to facilitate understanding but also as a symbol of recognition of the diversity of participants' backgrounds. This approach is in line with the Islamic principle that recognizes the diversity of languages as a sign of the greatness of Allah (QS. Ar-Rum: 22).¹⁶

Internalization of Wasatiyyah Values in Multicultural Life

The focus on internalizing wasatiyyah values in the learning of the Australian majlis taklim shows an awareness of the importance of Islamic moderation in a multicultural society. The concept of wasatiyyah which etymologically means "middle" or "balanced" becomes particularly relevant in the Australian context where Muslims live as a minority in a diverse society.¹⁷

The application of the concept of wasatiyyah in the Australian context not only means moderation in religious understanding but also includes the ability to be a bridge between Islamic identity and Australian citizenship identity. This is in line with the concept of "multiple identities" which emphasizes that individuals can have multiple identities that complement each other without contradicting each other.¹⁸

Textual understanding through an in-depth study of the verses of the Qur'an and hadith that emphasizes the values of tolerance, justice, and balance shows the importance of normative foundations in building a moderate attitude. This approach is in line with a contextual interpretation methodology that not only understands the text literally but also explores contextual meanings that can be applied in contemporary situations.¹⁹

¹⁵ Malcolm Knowles, *The Adult Learner: A Neglected Species* (Houston: Gulf Publishing, 1984), 56-73.

¹⁶ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006), 112-128.

¹⁷ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (Oxford: Oxford University Press, 2015), 34-58.

¹⁸ Amartya Sen, *Identity and Violence: The Illusion of Destiny* (New York: W.W. Norton, 2006), 19-39.

¹⁹ Farid Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression* (Oxford: Oneworld, 1997), 89-108.

Ustadzah Fatimah, a convener of the women's council in Melbourne, explained: "We have always emphasised that Islam is a religion that is rahmatan lil 'alamin. Each study we relates to how to be a good Muslim as well as a positive Australian citizen." Ustadzah Fatimah's statement emphasizing Islam as rahmatan lil 'alamin and its relation to being a positively contributing Australian citizen demonstrates the ability to integrate the universal values of Islam with civic responsibility. This approach reflects the concept of citizenship in Islam, which is not only ritual but also substantive.²⁰

Contextual application through discussion of real-life cases faced by the Australian Muslim community demonstrates the relevance and practicality of majlis taklim learning. Discussions of concrete situations such as meeting an invitation to an office event serving alcohol or explaining the practice of Islamic worship to non-Muslim friends reflect the complexity of Muslim life in a multicultural society.²¹

This approach is in line with the concept of contextual ijtihad which emphasizes the need for creative interpretations of Islamic teachings to face contemporary challenges. Thus, the majlis taklim not only teaches Islam theoretically but also provides practical guidance to face the dilemmas of daily life.²²

Social practices through various community activities that involve interaction with the wider community show the applicative dimension of wasatiyyah values. The "Interfaith Dialogue" programme organised by the majlis taklim in Perth reflects the commitment to building bridges of communication with other faith communities. This activity not only functions as a medium of da'wah but also as a means to show the moderate and peaceful face of Islam.²³

Data showing that 87% of majlis taklim participants reported an increased understanding of how to practice Islam moderately in daily life indicates the effectiveness of an integrated approach in internalizing wasatiyyah values. Increased confidence in interacting with Australia's diverse society while maintaining Islamic identity demonstrates success in creating harmonization between religious and civic identities.

Strategy for Building Harmony Between Religions

The development of a strategy for building inter-religious harmony by the Australian majlis taklim shows a comprehensive approach that includes both internal and external dimensions. This dual-track approach reflects a sophisticated understanding of the complexity of interfaith relationships in a multicultural society.²⁴

²⁰ Abdulaziz Sachedina, *Islam and the Challenge of Human Rights* (Oxford: Oxford University Press, 2009), 67-84.

²¹ Yvonne Yazbeck Haddad, *Muslims in the West: From Sojourners to Citizens* (Oxford: Oxford University Press, 2002), 145-167.

²² Wael Hallaq, *The Impossible State: Islam, Politics, and Modernity's Moral Predicament* (New York: Columbia University Press, 2013), 89-112.

²³ John L. Esposito, *The Future of Islam* (Oxford: Oxford University Press, 2010), 178-194.

²⁴ Diana Eck, *A New Religious America: How a "Christian Country" Has Become the World's Most Religiously Diverse Nation* (New York: HarperSan Francisco, 2001), 234-251.

Internal strategies that emphasize strengthening the understanding of pluralism in Islam demonstrate the importance of the mental and spiritual preparation of Muslim communities to live in a diverse society. Teaching about verses of the Qur'an that emphasize diversity as *sunnatullah*, especially surah Al-Hujurat: 13, reflects an effort to build a theological foundation for tolerance and inclusiveness.²⁵

This approach is in line with the concept of "theology of diversity," which emphasizes that diversity is not a threat but a gift that must be appreciated and utilized to enrich human life. Thus, the taklim council does not only teach tolerance as pragmatism but as an intrinsic value in the teachings of Islam.²⁶

External strategies through various outreach programs demonstrate the proactivity of the Australian Muslim community in building communication with the wider community. The "Open Mosque Day" programme organised by the majlis taklim in Sydney reflects openness and transparency in introducing Islam to non-Muslim communities. The program not only serves as an educational medium but also as a means to dismantle negative stereotypes about Islam.²⁷

The interfaith cooperation that is active in various interfaith forums at the local and national levels demonstrates a commitment to being an integral part of Australian society. Dr Sarah, a majlis taklim participant who works at the university, explains: "Through majlis taklim, I learned how to be a bridge between the Muslim and non-Muslim communities. This has been very helpful in my work as an academic." Dr. Sarah's statement about her role as a bridge between the Muslim and non-Muslim communities illustrates the concrete contribution that majlis taklim alumni can make in building social harmony.

Data showing that 78% of non-Muslim respondents reported an increase in positive understanding of Islam after interacting with the majlis taklim community indicates the effectiveness of interfaith harmony-building strategies. This figure shows that direct and personal interactions between Muslims and non-Muslims can be an effective antidote to prejudice and negative stereotypes.²⁸

This success is in line with contact theory, which states that positive contact between different groups can reduce prejudice and increase mutual understanding. In the Australian context, majlis taklim has succeeded in creating positive contact spaces that contribute to social cohesion and harmony between religions.²⁹

²⁵ Reza Aslan, *No God but God: The Origins, Evolution, and Future of Islam* (New York: Random House, 2011), 267-284.

²⁶ Eboo Patel, *Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation* (Boston: Beacon Press, 2007), 123-145.

²⁷ Karen Armstrong, *The Case for God* (New York: Knopf, 2009), 298-315.

²⁸ Gordon Allport, *The Nature of Prejudice* (Cambridge: Perseus Books, 1979), 261-282.

²⁹ Thomas Pettigrew, "Intergroup Contact Theory," *Annual Review of Psychology* 49 (1998): 65-85.

Challenges and Adaptations in Muslim Minority Societies

The identification of the challenges facing the Australian majlis taklim shows the complexity of Muslim life as a minority in a non-Muslim dominated society. The three main challenges identified—negative stereotypes, limited resources, and generational gaps—reflect the challenges common to Muslim communities in Western countries.³⁰

Negative stereotypes against Islam, especially in the post-9/11 context, point to the long-term impact of traumatic events attributed to Islam. Ustadz Mahmoud, a supervisor of majlis taklim in Melbourne, admitted: “We often have to work extra hard to show that the Islam we teach is a peaceful and moderate Islam. Any extremist act in the name of Islam makes our task even harder.” Ustadz Mahmoud’s acknowledgment of the need to work extra hard to show a peaceful and moderate Islam illustrates the psychological and social burden that the Muslim community must bear in the face of Islamophobia.³¹

These challenges are not only external but also internal, as they can affect the confidence and identity of the Muslim community. In this context, majlis taklim not only serves as an institution of learning but also as a support system that helps Muslim communities cope with psychological and social pressures.

The development of proactive communication strategies that are not only reactive to negative stereotypes but also proactive in building positive narratives demonstrates the sophistication in the public relations approach of the Australian Muslim community. This strategy includes the use of social media, collaboration with mainstream media, and increased visibility in community activities.³²

This approach is in line with the concept of “strategic communication” which emphasizes the importance of controlling the narrative of public discourse rather than being a passive object of stereotyping. Thus, the majlis taklim not only teaches Islam to the Muslim community but also plays a role in shaping the public perception of Islam in Australia.

Limited resources, both financial and human resources, present practical challenges that affect the sustainability and quality of majlis taklim programs. The reliance on voluntary donations and volunteers reflects the grassroots character of the majlis taklim movement, but also shows vulnerability in terms of sustainability.³³

Efforts to develop more sustainable funding models through partnerships with larger Muslim organizations and government grant applications demonstrate the evolution from grassroots movements to institutional development. This approach reflects the

³⁰ Jocelyne Cesari, *When Islam and Democracy Meet: Muslims in Europe and in the United States* (New York: Palgrave Macmillan, 2004), 78-96.

³¹ John Esposito and Ibrahim Kalin, eds., *Islamophobia: The Challenge of Pluralism in the 21st Century* (Oxford: Oxford University Press, 2011), 45-67.

³² Akbar Ahmed, *Journey into Islam: The Crisis of Globalization* (Washington, D.C.: Brookings Institution Press, 2007), 189-207.

³³ Steven Vertovec and Ceri Peach, eds., *Islam in Europe: The Politics of Religion and Community* (Basingstoke: Macmillan, 1997), 134-152.

maturation process of the Australian Muslim community in organizing religious and social activities.

The generational gap between the first generation of migrants and the generation of Australian Muslims born or raised in Australia presents complex internal challenges. The difference in understanding of Islam between the more traditional generation and the more contextual-adaptive generation reflects the tension between the preservation of tradition and adaptation to the local context.³⁴

Intergenerational programs that facilitate dialogue and two-way learning show a balanced approach that does not ignore the wisdom of the older generation but also does not reject innovation from the younger generation. This approach is in line with the concept of “intergenerational learning” which emphasizes mutual enrichment between different generations.

The adaptation made by the majlis taklim in the face of various challenges shows the resilience and creativity of the Australian Muslim community. The ability to not only survive but also thrive and make a positive contribution to Australian society shows successful integration that does not sacrifice religious identity.³⁵

Hj. Aminah's statement that being a good Muslim in Australia does not mean abandoning Islamic identity but rather practicing Islam in a more universal and inclusive way shows the wisdom born from practical experience facing challenges as a Muslim minority. This perspective reflects a mature understanding of the relationship between particular identity and universal values.

Conclusion

Research on the role of majlis taklim as a bridge of da'wah in upholding moderate Islamic values in Australia has yielded several important conclusions that contribute to a more comprehensive understanding of the dynamics of religious life in a multicultural society. The Majlis Taklim in Australia has succeeded in undertaking a fundamental transformation from a traditional doctrinal approach to a contextual-dialogical model that is more sensitive to multicultural realities. This transformation is not just a pragmatic adaptation, but an evolution of the understanding of da'wah as a dialogical process that involves mutual learning and cultural sensitivity. This paradigm shift demonstrates Islam's ability to adapt to the local context without losing the universal essence of its teachings. An integrated approach to internalizing wasatiyyah values through textual understanding, contextual application, and social practice has proven effective in shaping moderate Islamic understandings among Australian Muslim communities. With 87% of participants reporting an increased understanding of moderate Islamic practice, Majlis Taklim succeeded in creating a harmonization between religious identity and Australian citizenship.

³⁴ Yvonne Haddad, John Esposito, and Kathleen Moore, *Muslim Women in America: The Challenge of Islamic Identity Today* (Oxford: Oxford University Press, 2006), 98-116.

³⁵ Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000), 341-363.

The concept of “multiple identities” applied suggests that individuals can have multiple identities that complement each other without contradiction. A dual-track strategy that combines internal strengthening and external outreach programs has succeeded in building bridges of communication between religious communities. This success is reflected in the 78% of non-Muslim respondents who reported an increase in positive understanding of Islam after interacting with the majlis taklim community. These results validate contact theory that positive interactions between groups can reduce prejudice and increase mutual understanding. The ability of majlis taklim to identify and develop coping strategies to a range of challenges—negative stereotypes, limited resources, and generational gaps—demonstrates the resilience and creativity of Australia’s Muslim community. An approach that is not only reactive but also proactive in building a positive narrative reflects sophistication in strategic communication and public relations.

Theoretical and Practical Implications

Theoretically, this research makes a significant contribution to the development of da’wah theory in a contemporary context, especially in Muslim minority societies. The concept of “contextual da’wah” that emerged from this study emphasizes the importance of adapting da’wah messages, methods, and media in accordance with the socio-cultural context of the recipient community. This concept enriches the da’wah literature which has been dominated by normative-idealistic approaches.³⁶

The transformation from a traditional model that tends to be exclusive to a more inclusive contextual model shows an evolution in the understanding of da’wah. Da’wah is no longer seen as a linear process of transfer of knowledge but as a dialogical process involving mutual learning and adaptation. This perspective is in line with post-colonial approaches in Islamic studies that emphasize the importance of decolonizing knowledge and developing a more inclusive and contextual epistemology.³⁷

In practical terms, this study provides valuable insights that can be replicated by Muslim communities in other Muslim minority countries. The Australian majlis taklim model shows that successful integration in a multicultural society does not require sacrificing religious identity. Instead, successful integration can be achieved through creative adaptation that harmonizes the universal values of Islam with the positive values of the local community.³⁸

This model is also relevant for the Australian government and other multicultural countries in developing policies that support social integration and interfaith harmony.

³⁶ Dale Eickelman and James Piscatori, *Muslim Politics* (Princeton: Princeton University Press, 1996), 67-89.

³⁷ Bobby Sayyid, *A Fundamental Fear: Eurocentrism and the Emergence of Islamism* (London: Zed Books, 2003), 112-134.

³⁸ Tariq Ramadan, *Western Muslims and the Future of Islam* (Oxford: Oxford University Press, 2004), 201-223.

An approach that recognizes and respects diversity while building unity can be a best practice in managing religious diversity in contemporary society.³⁹

This research opens up opportunities for further studies that can explore specific aspects such as: (1) a comparison of majlis taklim models in various Muslim minority countries, (2) an analysis of the long-term impact on the second and third generations of Australian Muslims, (3) an evaluation of the effectiveness of interfaith dialogue programs in building social cohesion, and (4) the development of a more comprehensive theoretical framework on da'wah in a contemporary global context.

This research confirms that majlis taklim has succeeded in being an effective bridge of da'wah in carrying moderate Islamic values, not only contributing to the spiritual development of Muslim communities but also to the building of social harmony in Australia's multicultural society. This success provides hope and inspiration for similar efforts in building a plural but harmonious society in the contemporary era.

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³⁹ Charles Taylor, *Multiculturalism and "The Politics of Recognition"* (Princeton: Princeton University Press, 1992), 25-73.

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