

Integration of Da'wah Ethics and Psychology in Banjar Culture: A Humanistic Approach to Religious Communication

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Abstract	Religious communication in plural societies requires approaches that integrate ethical, psychological, and cultural dimensions. In Indonesia, most studies on <i>da'wah</i> emphasize doctrinal delivery while neglecting audience psychology and local cultural wisdom. This creates a gap in understanding how religious messages can be contextualized within specific community frameworks. Addressing this gap, the present study examines how Islamic ethical principles and psychological insights can be localized through the cultural values of the Banjar community in South Kalimantan. Using a qualitative-descriptive design, the research combined textual analysis of Islamic sources, psychological studies, and Banjar cultural narratives with empirical data from eight informants, including community leaders, <i>da'i</i> , and cultural practitioners. Three months of participant observation in religious and cultural gatherings provided additional insights. Data were analyzed through thematic coding, and triangulation across sources was applied to strengthen validity. Findings show that culturally aligned <i>da'wah</i> fosters receptivity and reduces resistance, shifting communication from prescriptive to dialogical modes. The Banjar values of <i>ba'iman</i> (faith), <i>ba'adab</i> (civility), and <i>ba'budaya</i> (cultural rootedness) uniquely mediate religious discourse by linking faith with daily cultural practices and interpersonal trust. The study contributes theoretically by extending humanistic communication into a localized religious setting, and practically by offering a model of contextualized <i>da'wah</i> responsive to cultural and psychological realities.		
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1. INTRODUCTION

Da'wah occupies a central position in Islamic life, functioning not only as the transmission of religious doctrine but also as a means of shaping moral awareness, social responsibility, and spiritual orientation. At its core, da'wah aims to inspire individuals and communities to align their lives with Islamic values (Hew, 2018; Husin, 1998; Jima'ain, 2023). Yet, the effectiveness of da'wah has never rested solely on the strength of its doctrinal content. Rather, it depends on how messages are communicated and how well they resonate with the sociocultural and psychological realities of those addressed (*mad'u*). In plural societies marked by cultural diversity, uneven religious literacy, and growing psychological complexity, reliance on a purely doctrinal or confrontational preaching style often proves counterproductive. As Flores (2021) notes, such approaches may reinforce distance rather than



connection, while Azwar & Muliono (2022) demonstrate how rigid, one-way communication can provoke resistance or passive rejection. This dynamic signals a pressing need to rethink da'wah methods in more empathetic, dialogical, and humanistic terms.

A humanistic orientation places human beings as active participants in religious communication rather than passive recipients. From this perspective, da'wah should recognize its audience's dignity, experiences, and aspirations, while supporting their potential for self-understanding and self-actualization (Norhidayah et al., 2025). Like progressive educational models, such an approach emphasizes social-emotional development—fostering empathy, cooperation, and tolerance (Rahmawati et al., 2025). Communication that is dialogical rather than didactic allows religious messages to be received not as commands imposed from outside but as values internalized within the lifeworld of the community. Thus, the humanistic paradigm offers an avenue to strengthen da'wah's transformative capacity in today's plural and globalized world.

Within this broader paradigm, two complementary domains are particularly important: Islamic da'wah ethics and communication psychology. Da'wah ethics, rooted in Qur'anic principles and the example of the Prophet, establish moral guidelines for conveying religious teachings with honesty, patience, gentleness, and wisdom (Muslim, 2022). These values are not optional but intrinsic to the legitimacy of da'wah itself. Communication psychology, on the other hand, provides a scientific framework for understanding how messages are received, processed, and acted upon by individuals or groups depending on their emotional states, cognitive capacities, and social environments. Integrating these perspectives suggests a promising foundation for more effective religious communication: ethics ensure moral integrity, while psychology ensures that the message resonates with human experience.

However, a review of existing scholarship reveals that these two domains are usually treated in isolation. Studies focusing on da'wah ethics often highlight the moral credibility of the *da'i* as a basis for trust but stop short of exploring how ethical practice interacts with psychological mechanisms of message reception. For example, Naqqiyah & Nurdin (2019) emphasize ethical character as a cornerstone of effective da'wah but overlook the psychological dynamics of persuasion, empathy, or identity negotiation. Conversely, studies on communication psychology in da'wah, such as Indriyani (2023), analyse audience engagement in digital contexts but do not anchor their findings in Islamic ethical traditions. This separation reflects a broader tendency in da'wah studies to fragment different dimensions of communication rather than building integrative models.

Furthermore, most existing studies adopt a universalist perspective, with limited attention to the role of local culture. Yet da'wah never occurs in a vacuum. It is embedded in specific sociocultural environments that shape communication's medium and meaning. The neglect of local wisdom represents a significant gap in the scholarship, because cultural values often function as a filter through which religious messages are interpreted and accepted.

The Banjar community of South Kalimantan offers a distinctive setting to explore the integration of ethics, psychology, and culture in da'wah. The Banjarese are widely recognized for their strong Islamic identity, with religious rituals and practices deeply embedded in everyday life (Anwar et al., 2025). At the same time, Banjar culture embodies a rich tapestry of values, expressed in concepts such as *ba'iman* (faith), *ba'adab* (civility), and *ba'budaya* (culture). These principles are not merely symbolic markers of identity; they function as ethical and social norms guiding interaction, respect, and community cohesion (Musthofa & Prihananto, 2023). In practice, these values shape the reception of religious messages. Da'wah that resonates with *ba'adab* is more likely to be seen as polite and worthy of respect, while communication that disregards such norms risks being perceived as intrusive or

disrespectful. Yet contemporary da'wah in Banjar communities often fails to account for these cultural sensibilities. Many preachers and institutions still employ formulaic or instructive approaches prioritizing doctrinal authority over dialogical engagement (Sahin, 2018). This can inadvertently create distance between the message and the audience, leading to subtle disengagement or resistance. By neglecting the cultural-psychological dimensions of Banjar life, such approaches miss an opportunity to ground da'wah in a framework that is both faithful to Islamic ethics and responsive to local wisdom (Arif & Lessy, 2022). Addressing this gap requires acknowledging cultural values as ornaments or backdrops and actively integrating them into da'wah communication's ethical and psychological architecture.

The central problem that emerges from this review is the absence of an integrative da'wah model that systematically combines Islamic ethics, communication psychology, and local cultural wisdom. Existing research has contributed valuable insights, but has done so in compartmentalized ways—focusing on one dimension while neglecting the interplay between them. As a result, there is limited understanding of how ethical, psychological, and cultural factors can jointly enhance the effectiveness of da'wah in specific contexts. This study seeks to address this problem by analyzing how Islamic da'wah ethics intersect with psychological principles of communication in shaping effective religious discourse, examining how Banjar cultural values influence the reception and interpretation of da'wah messages, and developing a contextual model of da'wah communication that is dialogical, empathetic, and rooted in both Islamic teachings and Banjar local wisdom.

The contribution of this study lies in its integrative and interdisciplinary perspective. Conceptually, it advances da'wah studies by bridging theological, psychological, and anthropological approaches into a single framework. It demonstrates that ethics without psychology risks being abstract, psychology without ethics risks being morally shallow, and both without culture risk being socially irrelevant. By showing how these dimensions can complement one another, the study contributes to the theoretical development of a more holistic science of da'wah. Practically, the findings have direct implications for *da'i*, educators, and Islamic institutions. Preaches can foster greater trust, respect, and receptivity by grounding da'wah communication in local values such as *ba'adab*. Integrating psychological insights helps tailor messages to diverse audiences' emotional and cognitive realities, while ethical principles ensure that communication remains aligned with Islamic moral teachings. This approach is particularly relevant in culturally rich and plural contexts like South Kalimantan, but may also serve as a model adaptable to other communities facing similar challenges.

In sum, this study responds to the contemporary challenges of da'wah by offering a ethically sound, psychologically informed framework, and culturally grounded. By situating itself within and beyond existing scholarship, it seeks to contribute not through exaggerated novelty claims but through a carefully articulated synthesis that reflects both the complexity of modern communication and the richness of Islamic tradition. The hope is that such an approach will enrich academic discourse and support more inclusive, participatory, and sustainable practices of da'wah in an increasingly plural and dynamic world.

2. METHODS

This study employed a qualitative case study design, as it enables an in-depth examination of a bounded cultural-religious context, namely the Banjar community in South Kalimantan. Unlike large-scale surveys, the case study approach was selected because it prioritizes contextual depth over breadth, making it appropriate for analysing how Islamic preaching ethics, communication psychology, and

Banjar cultural values interact in shaping *da'wah* practices (Creswell, 2018; Arjawa & Zulkifli, 2021). Participants were chosen through purposive sampling to ensure diversity of perspectives while remaining contextually grounded. The sample included a practicing *da'i*, a religious teacher (*ustadz*), a cultural elder, and several community members who regularly attend *da'wah* gatherings. The small number of informants is not a limitation but a methodological choice: each participant was selected for their specific role in the cultural-religious life of the community. Religious leaders provided insight into ethical and pedagogical considerations, cultural elders highlighted the integration of tradition, and lay audiences revealed how *da'wah* is experienced in everyday contexts (Raya, 2022).

Data were collected using three complementary techniques. First, in-depth interviews with semi-structured protocols elicited informants' views on the ethical, cultural, and psychological dimensions of *da'wah*. Second, participant observation was conducted over three months in ritual and cultural events such as *Madihin*, *Baayun Maulid*, and *Maantar Jujuran*. Here, the researcher assumed both observer and participant roles, requiring reflexive awareness of positionality and potential bias (Angrosino, 2007). Third, a systematic literature review was undertaken, focusing on Islamic ethical texts, psychological research, and studies of Banjar culture, ensuring that field data were contextualized within established scholarship (Azhari et al., 2023).

The data analysis followed an inductive thematic coding process. Transcripts and field notes were subjected to open coding to identify preliminary concepts, axial coding to connect categories, and selective coding to refine overarching themes. These themes were explicitly linked to the humanistic communication framework, highlighting empathy, respect, and cultural resonance as central principles (Kim, 2012). To enhance validity and reliability, triangulation was applied across informant types, methods, and sources. Coding decisions were revisited in multiple cycles, while peer debriefing sessions with fellow researchers served as a check on interpretive consistency. Reflexive journaling was also maintained to document potential biases and researcher assumptions during data collection and analysis (Lincoln & Guba, 1985).

3. FINDINGS AND DISCUSSION

Findings

Local Cultural Values as Determinants of Acceptance of Da'wah

This study found that the local cultural values of the Banjar community—such as *ba'adab* (politeness), *ba'iman* (faith integrated with culture), and social principles such as *bubuhan* (deliberation and kinship), *betutulungan* (mutual cooperation), and *berelaan* (sincerity and honesty)—serve as central criteria in determining whether a method of *da'wah* is socially accepted or quietly resisted. While previous scholarship has emphasized that in Banjar society, the communicative style of the preacher often matters more than the doctrinal content (Sarmauli, 2018), this study underscores how such cultural expectations interact with psychological receptivity and ethical considerations in religious communication. In other words, these values do not merely prescribe politeness in a descriptive sense but operate as cultural filters that shape the audience's willingness to engage in the dialogical process of *da'wah*.

Evidence from interviews with three informants in Hulu Sungai Tengah (Barabai), Banjarmasin, and Martapura provides a concrete picture of these dynamics. A senior preacher from Banjarmasin, KH. M. Yusran explained that

"Preachers from outside often lecture in a harsh tone and directly reprimand the congregation, so many do not return to the recitation. It is not because they reject Islam, but because the method is considered uncivilized."

Similarly, a younger preacher, Nurhaliza, emphasized that she frames her advice through Banjar stories to avoid sounding accusatory and to encourage greater attentiveness. Finally, a traditional elder from Haruyan, H. Rakhman, noted that

"People here are very sensitive to the style of speech. Without respecting customs and manners, even the best sermon will not be heard."

These perspectives highlight how *ba'adab* is not simply a matter of surface politeness but reflects what Goffman (1959) would call the management of interactional "face." A preacher's tone, body language, and timing are read by audiences as markers of respect or disrespect, which in turn directly affect their openness to the message.

Yet, these findings should not be romanticized as if Banjar cultural norms are always harmonious with Islamic ethical ideals. While *ba'adab* aligns with Qur'anic injunctions to deliver da'wah with wisdom and gentleness, it may also produce tensions when preachers feel constrained from offering direct criticism of harmful practices for fear of violating politeness conventions. Likewise, the principle of *bubuhan* (kinship) promotes inclusivity and social warmth, but it can also risk reinforcing exclusivity if *da'i* are expected to privilege in-group ties over broader outreach. *Betutulungan* (cooperation) similarly supports community solidarity but may be unevenly practiced depending on local hierarchies. A critical assessment, therefore, reveals that these values are dynamic cultural resources that can either enrich or complicate the ethical practice of da'wah depending on how they are negotiated in interaction.

From a methodological standpoint, it is important to recognize the limits of these findings. The interviews involved only three informants, whose insights cannot be taken as fully representative of the Banjar community. Rather than presenting their voices as conclusive, they should be understood as illustrative cases illuminating how local cultural expectations shape the interactional dynamics of da'wah. Broader ethnographic or survey-based research would be needed to cross-validate these themes across regions and generations. Despite this small sample, consistent emphasis on politeness, kinship, and cooperation suggests that these values significantly influence how da'wah is evaluated.

What distinguishes this study from earlier literature on politeness and communication norms in Indonesia is its effort to integrate cultural values with both psychological and ethical dimensions of da'wah. Previous works, such as Akhmad et al., (2020), have described Banjar sensitivity to honour and equality, but without situating these observations within a framework of humanistic communication. By connecting *ba'adab* with respect for human dignity, *bubuhan* with psychological needs for belonging, and *betutulungan* with the ethical imperative of mutual responsibility, this study demonstrates how cultural values can be systematically linked to broader communication theories and Islamic ethics. In this sense, the novelty of the analysis lies not merely in describing Banjar cultural traits but in showing how they actively mediate the acceptance or rejection of da'wah within a humanistic and interdisciplinary framework.

In conclusion, the acceptance of da'wah in the Banjar community is not determined solely by theological correctness but by the preacher's ability to navigate cultural expectations that embody ethical ideals and psychological sensitivities. Approaches that integrate politeness (*ba'adab*), empathy, and collective participation are more likely to foster sustainable religious engagement than approaches that ignore local communicative norms. At the same time, recognizing the potential tensions within these cultural values helps prevent their idealization and allows for a more nuanced understanding of

da'wah as a negotiated social process. By situating these findings within cultural anthropology and communication theory, this study contributes to a richer and more critical account of how local wisdom informs the practice of Islamic preaching in South Kalimantan, while offering comparative insights for da'wah in other Indonesian contexts.

Psychological Empathy in Da'wah Communication

The findings of this study indicate that empathy constitutes a crucial psychological component in strengthening the effectiveness of da'wah communication within the Banjar community. This resonates with Hew (2018), who highlights the strategic role of da'wah in conveying Islamic values, and Husin (1998) as well as Jima'ain (2023), who emphasize that da'wah aims not only at transmitting doctrine but also shaping spiritual awareness and ethical life orientation. Empathy is affective sensitivity and the preacher's ability to recognize, understand, and respond appropriately to the audience's emotional and social conditions. From the perspective of communication psychology, this corresponds to Carl Rogers (1961) humanistic model of empathy, which stresses unconditional positive regard and congruent communication as the basis for genuine interpersonal relationships. Applied to da'wah, empathy facilitates trust-building, reduces defensive resistance, and creates a dialogical space where audiences feel acknowledged rather than judged, an approach Flores 2021 (2021) argues is increasingly urgent in an era of pluralism and psychological complexity.

Cultural forms such as *Madihin* (Banjar pantun performance) and *Baayun Maulid* (poetic ritual chanting) illustrate how empathetic da'wah can be embodied through local aesthetics that evoke emotional resonance, echoing (Milner et al., 2020) on the affective power of local religious arts. By weaving humour, rhythm, and familiar narratives into preaching, these practices help audiences feel spiritually moved and socially included, enacting what Muslim (2022) identifies as ethical da'wah values such as gentleness and wisdom. Interviews with preachers and cultural figures reinforce this. For example, Ustaz Rahmat Hidayat explained that harsh sermons during mourning or crisis contexts are ineffective, preferring to begin with touching personal stories.

The interviews showed that Banjar cultural values strongly influence how *da'wah* is delivered and received. Ustazah Rabiatal Adawiyah explained that during *Baayun Maulid*, people often cry not because they are sad, but because they feel deeply touched in their hearts. Similarly, cultural observer Abah Mahfud said that *Madihin* is more than entertainment; it is a form of *da'wah* that can make people laugh, reflect, and even cry. Community members shared similar views. One participant said that when *da'wah* uses Banjar traditions and language, "it feels closer to us." Another explained that polite and respectful preaching (*ba'adab*) makes the message easier to accept because it does not feel forced. The interview data show that ethics, emotional connection, and cultural relevance are key to effective *da'wah*. These findings support earlier studies that highlight the role of ethics in building trust (Naqqiyah & Nurdin, 2019) and the importance of psychology in communication, which is still less studied in the context of *da'wah* (Indriyani, 2023).

Nevertheless, to present these practices as unproblematic would risk romanticization. Sahin (2018) cautions that da'wah, which fails to account for sociocultural dynamics, can produce alienation. Traditional forms like *Madihin* and *Baayun Maulid* may resonate with rural or older audiences. However, they may not reach digitally oriented youth, a challenge highlighted in Johnston (2001) discussion of communicative distance when unfamiliar vocabularies dominate. Moreover, the emphasis on empathetic resonance introduces dilemmas: while empathy can increase receptivity (Rahmawati et al., 2025), it may dilute the normative role of da'wah in correcting behaviour or conveying unpopular

truths, as Azwar & Muliono (2022) observe in their study of passive rejection to doctrinal preaching. This tension reflects a broader challenge in balancing affective atonement with the authoritative function of religious communication.

Methodologically, these findings are based on three informants whose voices cannot be taken as fully representative of the Banjar community. Instead, they should be seen as illustrative of patterns also noted in broader studies of Banjar communication (Sarmauli, 2018; Akhmad et al., 2020), which stress that politeness (*ba'adab*) and communal values like *bubuhan* and *betutulungan* strongly shape the acceptance of religious messages. However, as Mushofa & Prihananto (2023) argue, local cultural values operate as social control systems that may create tensions with da'wah ethics if ignored.

In relation to scholarship, this study contributes not simply by affirming that empathy matters—a point already established by Norhidayah et al. (2025) in their discussion of humanistic approaches—but by showing how empathy in Banjar da'wah is mediated through local traditions that intersect with communication psychology and ethical frameworks. Unlike prior works that examined ethics (Naqqiyah & Nurdin, 2019) or psychology (Indriyani, 2023) separately, this study situates them together with Banjar cultural wisdom (Anwar et al., 2025; Arif & Lessy, 2022), while also interpreting them through Rogers' humanistic empathy and Goffman's interactional management of "face."

In conclusion, empathy in Banjar da'wah communication should be understood as a desirable preacher quality and a culturally embedded psychological process. It brings clear strengths—such as enhancing receptivity and deepening spiritual engagement—but also vulnerabilities, including generational gaps, the risk of excessive emotional appeal, and tensions between empathy and doctrinal clarity. As Flores (2021) & Sahin (2018) suggest, recognizing these complexities underscores the need for adaptive and critical da'wah strategies rooted in ethics, psychology, and local wisdom.

Cultural Da'wah as a Bridge

This study found that the local culture of the Banjar community does not merely provide a backdrop for da'wah but functions as an active medium through which Islamic values are articulated, negotiated, and reproduced. Traditions like *Maantar Jujuran* (marriage proposal process), *Maayun Anak*, *Bapandung*, and cultural performances like *Madihin* and *Mamanda* embed ethical and spiritual messages within speech patterns, procession structures, and symbolic narratives transmitted across generations. These traditions transmit values such as honesty (*aqidah*), social responsibility (*sharia*), and hospitality (*akhlaq*) not only through explicit teaching but through embodied practices.

For example, anthropological accounts have shown that in *Maantar Jujuran* the emphasis on agreement, mutual respect, and moral responsibility symbolizes Islamic principles of sincerity and proper intention (Amin, 2021). Interview data from community actors reinforce this observation. Pak H. Muksin, a traditional elder in Kandungan, explained that

"In the *Maantar Jujuran* procession, messages of honesty and responsibility are implied through pantuns and symbols. Even without direct lectures, the meaning is accepted because it is inherent in the customs."

Similarly, Mrs. Hj. Nur Asiah, a cultural activist, emphasized the *Baayun Maulid* ritual.

"Teaches love for the Prophet and Islamic compassion in a gentle and touching way, not by force."

For younger preachers, like Guru Ahmad Ridhani, linking sermons to familiar cultural frameworks increases receptivity:

"I once gave a lecture on household responsibilities, and the response was mediocre. However, when I linked it to the *Maantar* customs and Sharia law, they became more interested and actively asked questions. I realized that culture is a friend in preaching, not an enemy."

These accounts suggest that culture operates as what communication theorists would describe as an "active medium" (Carey, 1989), not just transmitting messages but shaping the conditions under which messages are interpreted. Yet to frame culture only as a harmonious bridge risks oversimplification. Cultural practices are not uniformly experienced across generations, genders, or social strata. For instance, while *Madihin* may resonate with older audiences familiar with oral pantun traditions, younger, digitally oriented Banjar Muslims might experience these performances as outdated or less engaging, preferring Islamic content mediated through social media. Likewise, women's experiences of rituals such as *Baayun Maulid* may emphasize spiritual intimacy, whereas men might view them more as public social performances. These differences point to the need for more critical reflection on how cultural da'wah is differently received and contested within the community.

This tension also extends to questions of orthodoxy. While integration of cultural forms with da'wah may foster inclusion and reduce resistance, some reformist strands of Islam may view such practices as syncretic or dilutive of doctrinal purity. This dynamic illustrates what cultural transmission theory (Herskovits, 1955) calls "selective retention": cultural elements that align with religious values may be emphasized, while others are contested, reinterpreted, or discarded. For Banjar preachers, the challenge is to navigate between affirming cultural identity and maintaining theological integrity. Methodologically, it is important to recognize the limits of this study's evidence base. The findings rely on three informants whose experiences cannot be generalized to represent the entire Banjar community. Their voices should instead be read as illustrative of broader dynamics that require further triangulation with diverse participants—including urban youth, women's groups, and reformist preachers—to capture the spectrum of interpretations. Without this, there is a risk of selective validation that overstates the universality of cultural da'wah.

Nevertheless, this study makes a distinct contribution by showing not only that Banjar cultural forms embed Islamic values—a point well established in earlier anthropological work—but that these forms actively enact humanistic communication principles. In line with (Johnston, 2001; Eswine, 2008), the data suggest that when da'wah is articulated through familiar cultural narratives, audiences feel respected rather than objectified, reducing defensive resistance. Furthermore, involving local actors such as artists, elders, and housewives in da'wah transmission illustrates a participatory model that extends beyond the authority of formal preachers (Agung et al., 2024). What is novel here is the analytical framing: cultural da'wah is interpreted not only as a site of continuity but also as a field of negotiation where communication psychology, humanistic dialogue, and local tradition intersect. In conclusion, cultural da'wah in Banjar society should be understood as both a bridge and a site of tension. It bridges Islamic universality with local identity, but it also raises questions of generational relevance, gendered experiences, and orthodoxy. Recognizing these complexities moves the analysis beyond descriptive affirmation and opens space for a more critical and adaptive understanding of how da'wah can be both rooted in tradition and responsive to social change.

Discussion

The Intersection of Ethics, Psychology, and Culture

The effectiveness of da'wah in Banjar society cannot be understood through theology alone; it emerges from the interplay of Islamic ethics, psychological sensitivity, and cultural norms. Qur'anic

injunctions such as *ud'u ila sabili rabbika bil-hikmah wal-mau'izhah al-hasanah* ("Call to the way of your Lord with wisdom and good counsel," Q. 16:125) provide an ethical foundation, but these principles gain traction only when enacted in ways that resonate with the lived realities of the audience. In practice, this means that preaching must engage both the emotional lifeworld of the *mad'u* and the cultural expectations that shape how messages are received (Erlangga et al., 2024).

In Banjar society, *ba'adab*—the value of politeness, respect, and maintaining mutual honour—has often been treated as the primary filter through which da'wah success is judged. Interviewees repeatedly emphasized that harsh tones or public reprimands are seen not as assertive truth-telling but as cultural violations that close off receptivity. This insight aligns with Goffman's theory of facework, which posits that interactional harmony depends on mutual recognition of "face," or social identity (Walsh, 2022). Yet to treat *ba'adab* as the sole determinant risks simplification. Other values, such as *bubuhan* (kinship-based solidarity) and *betutulungan* (mutual cooperation), also shape the interactional space of da'wah. For example, preachers who participate in community gatherings or everyday labour are perceived as more authentic and trustworthy, regardless of their rhetorical skill. The psychological bond created through *betutulungan*—shared effort—often amplifies the ethical expectation of *ba'adab*. Together, these values illustrate how ethics, psychology, and culture do not stand apart but reinforce one another in the communicative act.

From a psychological perspective, Carl Rogers' humanistic model of empathy highlights the role of unconditional positive regard and congruent communication (Rogers, 1961). When preachers enter the Banjar context with an awareness of local sensitivities, they practice not only ethical da'wah but also psychologically attuned communication that reduces defensiveness and fosters trust. Emotional intelligence frameworks (Kanesan & Fauzan, 2019; Grondin et al., 2019) further underscore that effective da'wah requires the ability to perceive emotional states, regulate one's own expression, and respond adaptively. This is vividly illustrated in fieldwork accounts: one preacher explained that during mourning periods, he begins with personal narratives rather than direct admonition, while another linked Islamic injunctions on family duties to *Maantar Jujuran* rituals, which elicited far greater engagement than abstract lecturing. These examples show that theory is not external to practice but embedded in everyday preaching choices.

However, these values are not static. In urban Banjar communities, where digital media increasingly mediates religious learning, *ba'adab* is being renegotiated. On social media platforms, younger audiences sometimes favour assertive or "straightforward" preachers who would be rejected in traditional face-to-face settings. Similarly, the communal emphasis of *bubuhan* may fragment in urban migration contexts, where kinship bonds are weaker. This points to what communication theorists call cultural dynamism: values that once stabilized da'wah interactions are themselves subject to reinterpretation in response to changing social structures (Kahfi & Mahmudi, 2024). Recognizing this dynamism is essential to avoid romanticizing Banjar cultural values as timeless determinants.

The comparative lens reinforces this point. In Southern Thailand and the Southern Philippines, Muslim minority communities emphasize cultural sensitivity in preaching to avoid aggravating existing social tensions (Marlina & Ulya, 2024; Faqih, 2023). Here, empathy and respect function as protective strategies in fragile interethnic settings. By contrast, in some Middle Eastern contexts, preachers may resist cultural accommodation, emphasizing doctrinal purity even at the cost of social acceptance (Marjani, 2023). The Banjar case sits between these poles: it illustrates how local culture can be a bridge that strengthens ethical and psychological alignment, but also how such integration generates tensions with reformist critiques that view cultural embedding as syncretic. This comparative reflection

highlights the global relevance of Banjar da'wah: it provides a model of negotiated balance between ethics, psychology, and culture that is neither purely accommodative nor strictly doctrinal.

Methodologically, it must be acknowledged that these findings are drawn from a small set of informants and cannot claim full representativeness. Yet their accounts demonstrate how ethical, psychological, and cultural dimensions coalesce in practice, offering a conceptual entry point for future research. What this study adds beyond existing literature is a synthesized framework: ethics provide normative direction, psychology mediates the relational process, and culture shapes the symbolic codes through which meaning is conveyed. When integrated, these two Hanum et al. (2023) form a triadic model of da'wah communication that is more analytically robust than treating them in isolation.

In conclusion, the intersection of ethics, psychology, and culture in Banjar da'wah should not be seen as a simple juxtaposition but as an interactive system. Ethical norms such as *hikmah* and *mau'izhah hasanah* gain communicative power when enacted through culturally resonant practices, and psychological sensitivity ensures that these enactments foster trust rather than resistance. At the same time, these values are subject to change and contestation, particularly in urban and digital contexts. Acknowledging both their strengths and limitations allows for a more critical, adaptive, and globally relevant model of da'wah that moves beyond descriptive affirmation toward theoretical and practical innovation.

Emotional Resonance and Contextuality in Preaching

The effectiveness of da'wah cannot be reduced to the clarity of theological content alone but must also consider the resonance between message and audience. The message–person congruence framework, Matz & Hirsh (2020), offers a useful lens, emphasizing that communication works best when there is alignment between the values, experiences, and emotional dispositions of speaker and listener. In the Banjar context, resonance is achieved not merely through verbal transmission but by embedding Islamic messages within cultural symbols such as *Baayun Maulid*, *Madihin*, or *Habsyi* performances. Informants in this study consistently noted that rituals and oral traditions create affective identification: participants feel both spiritually and culturally affirmed. This finding affirms Duarte (2010) argument that resonance is not only cognitive but also embodied in practices that evoke familiarity, joy, and belonging (Syahmidi et al., 2024).

Yet, while these traditions generate emotional depth, the analysis must move beyond celebrating their effectiveness to interrogating their limitations (Setiawati et al., 2025). Younger Banjar Muslims, especially those engaged in digital spaces, may not experience the same attachment to oral traditions, and some urban respondents have suggested that *Madihin*, while entertaining, risks trivializing religious content. Similarly, women's experiences of rituals like *Maantar Jujuran* may differ depending on generational expectations of gender roles, pointing to potential tensions within the very practices celebrated as da'wah (Kahfi & Mahmudi, 2024). These complexities suggest that emotional resonance is not an inherent property of cultural forms but is contingent upon shifting social dynamics.

Furthermore, the Banjar case illustrates how resonance operates at the intersection of psychology, ethics, and culture. When *da'i* integrate *ba'adab* values with empathetic communication (Gibson, 2004; Din et al., 2025), they not only avoid threatening the “face” of the *mad'u* (Goffman, 1967) but also foster trust and relational intimacy. Emotional resonance here is both ethical (respecting dignity), psychological (attuning to affective states), and cultural (drawing on familiar symbols). This triangulation offers a more comprehensive model than theories considered in isolation (Anwar et al., 2024).

Comparatively, while Aceh and Minangkabau communities also integrate Islamic messages with local culture (Mulasi et al., 2023), their strategies differ: Aceh foregrounds sharia authority, whereas Banjar relies more on symbolic mediation. At the global level, diaspora Muslims in Europe or the U.S. often build resonance less through heritage rituals and more through shared narratives of migration, identity, and minority solidarity (Juvonen et al., 2019). These contrasts highlight that resonance must always be situated; there is no universally effective medium. Importantly, the Banjar case contributes by showing how resonance is generated through subtle fusions of humour, ritual, and ethics, rather than through explicit theological exposition alone (Salam et al., 2024).

Local Significance and Global Relevance in Culture-Based Da'wah

Banjar da'wah demonstrates how local wisdom can serve as a foundation for religious communication, supporting theories of contextual theology and inculturation (Guirguis, 2020; Liem, 2023). By embedding Islamic messages into *Maantar Jujuran* or *Madihin*, *da'i* transform abstract values into lived practices, affirming Eller (2021) and Saumi et al., (2024) view that religion operates as a symbolic system intertwined with culture. Informants consistently described these practices as enhancing comprehension and receptivity: rather than hearing Islam as an external demand, Banjar Muslims encounter it as part of their cultural lifeworld.

Nevertheless, the strength of this model—its rootedness in local culture—also constitutes its limit. Urban or heterogeneous contexts often demand different strategies. For example, research in Jakarta Thahir (2021) shows that da'wah mediated through digital platforms resonates more strongly than ritual performance. Similarly, Hasyim et al., (2024) find that in multicultural Southeast Asian societies, rigid reliance on tradition may alienate audiences seeking inclusivity. The Banjar model, if uncritically exported, risks romanticizing locality while ignoring modern pluralism (Malisi et al., 2023). Even within Banjar itself, cultural practices are not immune to contestation: younger generations sometimes dismiss them as outdated, and reformist groups occasionally challenge their theological legitimacy. These tensions must be acknowledged if culture-based da'wah is to retain critical credibility.

On a global scale, comparisons with Muslim communities in Southern Thailand, the Philippines, or diaspora settings reveal both parallels and divergences. In conflict-prone regions, culturally sensitive da'wah is vital for reducing resistance, while in diaspora contexts, overemphasis on cultural particularism can foster exclusivity and hinder integration (Freeman & Ellena, 2021). The Banjar case thus underscores a broader principle: cultural mediation must always balance local identity with universal Islamic values and contemporary realities.

The scholarly contribution of this study lies in demonstrating how cultural da'wah functions as a psychosocial process rather than a purely symbolic one. By showing how rituals and performances generate ethical resonance, emotional engagement, and community identity simultaneously, this research advances beyond prior anthropological claims of Islam–culture complementarity. It provides an integrated model that situates da'wah at the nexus of ethics, psychology, and culture—an approach that is context-sensitive yet theoretically transferable. This shifts the analysis from descriptive affirmation to a more critical, comparative, and conceptual contribution.

4. CONCLUSION

This study advances the discourse on religious communication by proposing an integrative framework that unites Islamic preaching ethics, communication psychology, and Banjar cultural values. Unlike prior works that approach humanistic *da'wah* in broad conceptual terms, this research

demonstrates how specific local constructs—*ba'iman* (faith), *ba'adab* (civility), and *ba'budaya* (cultural identity)—shape both the ethical grounding and psychological resonance of religious outreach. The findings indicate that culturally embedded narratives, polite communicative ethics, and emotionally attuned delivery enhance audience receptivity and reduce resistance, thereby operationalizing the principles of humanistic communication in a specific cultural-religious context.

From a practical standpoint, these insights imply that preacher training programs should incorporate cultural psychology and communicative empathy, equipping religious institutions to design more dialogical and adaptive *da'wah* initiatives. At the same time, the study has several limitations. Its regional scope, small number of participants, and reliance on qualitative interpretation restrict broad generalization, and researcher positionality may have influenced interpretive choices. These limitations underscore the need for cautious application of the findings beyond the Banjar context. Future research should empirically test the effects of *ba'adab*-based preaching on measurable indicators of audience receptivity, explore comparative studies across different Muslim ethnic groups to evaluate transferability, and examine how this framework adapts to digital and social media platforms. By pursuing these directions, subsequent studies can further refine the theoretical contribution of humanistic communication, strengthening its applicability across diverse religious and cultural settings.

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