

## Multicultural Da'wah in Pekalongan City

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### Abstract

Pekalongan City has the largest fishing port on the island of Java, which has become a trading center, attracting many newcomers to settle in the area. The Javanese, Arab, and Chinese ethnicities live side by side in harmony and mutual tolerance. Given the uniqueness of Pekalongan's diverse community, this mini-research employs a qualitative method through a literature review of journals, books, and other relevant sources. This study aims to understand how multicultural da'wah methods are carried out by the Javanese, Arab, and Chinese Muslim ethnicities in Pekalongan City, as well as how the media approach using batik, the city's identity, is utilized. This research employed a qualitative approach using library research. Data were collected from academic books, journal articles, theses, official documents, and other relevant literature concerning multiculturalism, intercultural communication, and Islamic da'wah. Data were analyzed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. The findings indicate that the methods of *dakwah bil hal*, *dakwah bil lisan*, and *dakwah bil qalam* are employed by these ethnic groups to invite others to Islamic teachings, alongside an intercultural da'wah approach using batik as a medium of da'wah. Multicultural da'wah in Pekalongan demonstrates that Islamic preaching can be effectively conducted within a diverse social setting by respecting cultural differences while maintaining Islamic values. The harmonious interaction among Javanese, Arab, and Chinese Muslim communities contributes significantly to the sustainability of religious tolerance and social cohesion.

**Keywords:** da'wah; multicultural; da'wah methods; da'wah media

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### Introduction

Pekalongan City is located in Central Java Province, with a coastal geographical landscape. The city has long possessed a port that has been famous since the Dutch colonial period, serving as a site for transmigration and a center of trade between cities and countries. During the colonial era, various ethnic groups frequently visited and stayed, with many traders from outside the region or abroad eventually choosing to settle comfortably in Pekalongan. Over time, these diverse ethnicities have lived alongside the local community without conflict, despite their cultural differences. A pluralistic entity is not an excuse for a lack of harmony.

In Pekalongan, multiple ethnicities coexist, including the Javanese, Arab, and Chinese. These three groups live together, tolerating one another's cultures while respecting the local culture of Pekalongan. Consequently, the multiculturalism built in Pekalongan does not diminish their religious devotion. Notably, despite this pluralism, the majority of Pekalongan's population is Muslim. Additionally, Pekalongan is known as a batik city, as its batik production has long attracted immigrants. Furthermore, the city is recognized as a *santri* (Islamic student) city because, historically, its port served as a center for the spread of Islamic teachings.

As one of the centers for the spread of Islam, Pekalongan's strategic geographical location has made it a destination for da'wah, or inviting others to learn about and embrace Islam, following the example of the Prophet Muhammad (PBUH) and his companions. Da'wah derives from the Arabic word *da'a*, *yad'u*, *da'watan*, meaning a call, summons,

invitation, or prayer (Sukayat, 2020). Terminologically, da'wah refers to efforts to call people to worship Allah SWT, the Creator of the universe. Over time, forms of da'wah have evolved in society to align with Islamic ideals, namely creating a society that is obedient to Allah SWT, adheres to His commands, and avoids His prohibitions, guided by the Qur'an and hadith.

Da'wah is an obligation for every Muslim, conducted according to each individual's capacity and knowledge (Kholili, 2023; Salam et al., 2024). Da'wah to fellow Muslims aims to increase their obedience and worship beyond obligatory acts to include sunnah practices. However, da'wah to people of different cultures, religions, and customs presents a distinct challenge for the da'i (preacher), as the multicultural *mad'u* (audience) requires a foundation of knowledge, understanding, and tolerance to avoid the impression of coercion.

Alongside technological advancements and the presence of digital media, multicultural societies often experience differences of opinion and social tensions (Pradanna & Abdulkarim, 2023). However, this is not the case in Pekalongan. In this pluralistic society, Javanese, Arab, and Chinese groups live with high tolerance, each maintaining their own characteristics. The term "multicultural" combines "multi" (many) and "cultural" (culture), referring to the diversity of cultures, ethnicities, and tribes in social interactions. In Pekalongan, this multiculturalism is evident in the coexistence of Javanese, Arab, and Chinese ethnicities, reinforced by the proximity of places of worship. The Jami Kauman Al-Muhtadin Mosque, the largest in Pekalongan, sits next to the Catholic Church of St. Peter's Parish and the Po An Thian Temple near the "0 kilometer" monument, serving as a powerful symbol of religious tolerance.

Despite the diversity of arts, cultures, and customs, the majority of Pekalongan's population adheres to Islam. According to the Central Statistics Agency (BPS), the number of Muslim residents in Pekalongan City reached 307,840 in 2024 (Pamungkas, 2025), or approximately 97% of the population. Therefore, it is worthwhile to investigate how da'wah is conducted in Pekalongan's multicultural society, specifically how tolerance, harmony, and religious coexistence are maintained. This research employs a qualitative method with a literature approach, drawing from books, journal articles, and other literature related to multicultural da'wah in Pekalongan. Data analysis follows Miles and Huberman's interactive model, which includes data collection, reduction, presentation, and conclusion/verification, conducted repeatedly until data saturation is reached (Sugiyono, 2020).

## **Method**

This study uses a qualitative research method with a library research approach (Creswell & Creswell, 2023). Data sources include academic books, peer-reviewed journal articles, theses, and relevant online publications. Data collection was carried out by identifying, selecting, and reviewing literature related to multicultural da'wah, intercultural communication, and the socio-cultural context of Pekalongan City. Data analysis followed the Miles and Huberman interactive model, which consists of data

reduction, data display, and conclusion drawing/verification. Data credibility was ensured through source triangulation by comparing information across multiple references.

## **Results and Discussion**

According to the oldest document that mentions the name Pekalongan is the Decree of the Government of the Dutch East Indies (Gouvernements Besluit) No. 40 of 1931: the name Pekalongan is taken from the word 'Halong' (can be many) and under the symbol of the city is written 'Pek-Alongan'. Then based on the decision of the Pekalongan Metropolitan DPRD dated January 29, 1957 and the Supplement to the Independent Regional Gazette Level I of Central Java dated December 15, 1958, as well as the approval of Pepekupeda Teritorium 4 with Decree Number KTPS-PPD/00351/II/1958: the name Pekalongan comes from the word 'A-Pek-Halong-An' which means payment (Revenue) (Public, 2020).

Pekalongan City is located on the northern coast of Central Java Province. As a city bordering the Java Sea to the north, with the position of Pekalongan Regency on the south side and west side then Batang Regency on the east side (Sarah et al., 2021). Pekalongan City has 4 sub-districts, namely North Pekalongan, West Pekalongan, South Pekalongan and East Pekalongan. The city of Pekalongan is included on the North coast of Java which connects Jakarta – Semarang – Surabaya. Pekalongan City is 384 kilometers east of Jakarta and 101 km west of Semarang (Public, 2020). As a city on the north coast, Pekalongan was a bustling port city in the past. Onshore Port as a port that has an area of approximately 30 hectares located in the city of Pekalongan is one of the largest ports where various ethnicities and cultures, both local and foreign cultures in the past, entered the city of Pekalongan.

Cultural acculturation is clearly seen in various parts of people's lives in Pekalongan City, namely the batik art culture that has been known to the world, Pekalongan City has been ratified by UNESCO (*United Nations Educational, Scientific, and Cultural Organization*) as the World Batik City on October 2, 2009, UNESCO recognizes that Pekalongan batik is a Humanitarian Heritage for Oral and Intangible Culture, and has become one of the six Indonesian batik that is recognized its existence, so that every October 2 is commemorated as National Batik Day in Indonesia. The patterns and motifs of Pekalongan batik as evidence of cultural acculturation from various sources are influenced by traditional Javanese culture with a pluralistic culture of Javanese, Arabic and Chinese ethnicities adding color to create unique and religious motifs and patterns of Pekalongan batik, besides that the inspiration of Pekalongan batik is also sourced from surrounding natural resources or such as paintings, to flora and fauna (Astianisti, 2015).

Since decades and hundreds of years ago until now, most of the Pekalongan batik production process has been done in people's homes. so that Pekalongan batik is closely integrated with the life of the people of Pekalongan. For the people of Pekalongan, making batik has become part of the daily activities of the people in Pekalongan, as evidenced by the tenacity of batik artisans in Pekalongan until now batik is still able to compete and exist against the development of the times and the era of digitalization. With

the development of the times, it has increasingly spurred enthusiasm and creativity in batik artisans in Pekalongan. Batik already existed in Pekalongan around 1800. In fact, according to data recorded at the Ministry of Agriculture, some batik motifs were made in 1802, such as small tree motifs in the form of clothes (Public, 2020).

The city of Pekalongan is also famous as the city with the largest fishing port on the island of Java. Since the colonial era until now, the port in Pekalongan City has often been a stopover for fishermen and an auction place for fish caught by fishermen. Although it is famous for its multiculturalism, the people in Pekalongan City are known for their religious nuances. There are various religious traditions that can be found by tourists if they are traveling in Pekalongan such as the Syawalan tradition which becomes a tradition after Eid al-Fitr such as Lopis Besar Pecakaran, Lopis Geung Karapyak, which is the cutting of lopis to then be distributed to residents and visitors. There are other cultural traditions such as the Nyandra tradition, which is to respect ancestors and nature, then the Sintren tradition (mystical performance art and switches), the Gambyong Dance tradition (a symbol of softness and beauty). With a pluralistic society in the Pekalongan city area, it is a source of the creation of multiculturalism that is full of tolerance (Ridwan, 2009).

### **The Essence of Da'wah**

The word Da'wah is a form of *mashdar* from the verb *da'a*, which is often mentioned in the Quran, with the meaning of a call or call such as asking for help. Ibn Manzhar, in *Lisan al-Arab*, explains that the word *da'a* means to ask for help, to enslave oneself, to offer prayers, to witness Islam or shahada, and to call or invite. The word da'wah is repeated 215 times according to al-Baqy's research (Ridwan, 2022).

The study of Da'wah globally covers several things; *first*, the nature of da'wah and the understanding of the essence of Islam; *second*, Tabligh and Islamic friendship (communication); *third*, an empirical model of Islamic behavior (amal shaleh); *fourth*, the efficiency and effectiveness of achieving the means and goals of da'wah; *fifth*, Socialization, internalization, and externalization of Islamic teachings by using pulpit facilities and mass media (print or audio/visual) (Sukayat, 2020).

#### **1. The essence of Da'wah and the understanding of the Essence of Islam**

M. Arifin, explained that da'wah has the meaning of an invitation activity both in the form of writing, deeds and so on that is carried out consciously and planned in an effort to invite and influence others both personally and in groups so that an understanding, awareness, attitude of appreciation and practice, arises in him, to religious teachings as a da'wah message conveyed to *mad'u* or the recipient of the message without any elements of coercion (Arifin, 1991, p. 6).

Islam means resignation, submission and obedience to Allah because it starts from the word *aslama*. The sources and guidelines for Muslims are the Qur'an and the sunnah as well as ijihad (reasoning). This ijihad is part of the result of the thinking of scholars by studying in depth a problem using fiqh (Islamic law), kalam (Islamic theology) and Sufism (Islamic mysticism) and even includes rules in social, economic, and political life (Aripudi, 2012, p. 85).

## **2. Tabligh and Silaturahmi (Communication)**

The basic principle of tabligh as a means of conveying Islamic treatises refers to the guidance enshrined in the Qur'an. Tabligh is not just a communication activity, but also a mandate to convey the truth in a way full of wisdom and in accordance with Islamic values. The Qur'an emphasizes that the delivery of religious messages must be carried out by prioritizing honesty, patience, gentleness and respect for the audience (Ridwan, 2022). The tabligh approach that plays a role in gathering (communication) has several forms of da'wah, namely *Khitabah* (oral approach in tabligh), *Kitabah* (written approach in tabligh), *I'lam* (broadcasting in tabligh). Along with the times, the use of digital and social media in tabligh is a method of conveying religious messages that utilize the latest information technology with online platforms to reach a wider range of communication with audiences. In the digital era, the presence of social applications such as *Whatsapp*, *Tik-Tok*, *YouTube*, *Facebook*, and *Instagram* is now a medium to stay in touch (communicate) flexibly and newly.

## **3. Empirical Islamic model of behavior (amal shaleh)**

We can empirically learn the behavior of Muslims from the past from the holy book of the Qur'an and hadith (the deeds and habits of the Prophet PBUH recorded by the Prophet's closest people such as the disciples, the prophet's righteous and honest brothers so that they can be accepted by Muslims for centuries). In the Qur'an, it is also explained and remembered about empirical stories that have happened in the past both after and before the death of the Prophet, to serve as a reminder for the people who will live in the future.

In Surah Al-Kahfi explains the power of Allah SWT and His mercy for the righteous youth who hide in Goa and choose to be exiled because they avoid persecution and violence from the rulers who are dzolim because they force them to worship idols. It is enshrined in the Qur'an that the words of the young men in Surah Al-Kahfi verse 10, Allah said, "*(Remember) when the young men sought refuge in the cave, they prayed: "O our Lord, have mercy on us from Your side and perfect for us the right guidance in our affairs."* (QS. Al-Kahfi: 10) (Religion of the Republic of Indonesia, 2010, p. 295). This story has many moral and spiritual lessons that can be taken, and it is an inspiration for Muslims in facing the challenges of life and the slander of the end times. In addition to empirical stories about the righteousness of His servants. Allah SWT. Berfiman in Surah Jonah verses 90-91 about the power of Allah SWT. Destroying the King of Pharaoh who was known for his arrogance and dzolim. Allah swt. According to the letter of Jonah verse 90, "And We saved the Children of Israel across the sea, and Pharaoh and his army followed them, to oppress and oppress (them)..." (Religion of the Republic of Indonesia, 2010).

## **4. Efficiency and effectiveness of achieving the means and goals of da'wah**

The process of planning da'wah to achieve the efficiency and effectiveness of da'wah is a systematic action that can help classify ways to achieve the goals of da'wah.

With systematic da'wah planning, it will provide benefits, namely: *first*, it can provide limits on the purpose of da'wah so that it is able to direct the dai (preachers) appropriately and optimally; *second*, to avoid the irregular use of human resources and overlapping da'wah activities; *third*, being able to predict and anticipate various problems and which is a preparation at the beginning to provide solutions to every da'wah problem; *fourth*, being able to organize and save time as well as the management process properly; *fifth*, it can carry out supervision according to objective measures (Fariza, 2024).

##### **5. Socialization, Internalization, and Externalization of Islamic Teachings Using Pulpit Facilities And Mass Media.**

In the digital era like today, of course, it is very easy to access and share materials about Islamic teachings that used to be considered more exclusive, for example, a few years ago it was very difficult and limited to listen to Mamah Dedeh's lectures, because they only appeared in the morning on private television stations, but now with the times, listeners of Mamah Dedeh's lectures can easily get back videos that previously happened through *YouTube* or other social media apps. Likewise, the lectures on the pulpit used to be based only on the appropriate time of the sermon on the pulpit, such as the time of Friday prayer or the sermon on holidays. However, currently the lectures that have been recorded can be played back at another time. From the information content that builds a socialization system and the formation of a culture that is in accordance with the identity of a Muslim, Indonesian people can have a more comprehensive mindset. mass media and social media so that every individual can have a self-aware attitude that is in accordance with the identity of Islamic teachings (Sinaga, 2023).

##### **Intercultural Da'wah**

Human beings as social creatures that cannot be separated from other human beings are an essence in every individual. The basic tendency of society in addition to living peacefully and harmoniously with family, neighbors and friends, is also very vulnerable to conflict. If conflicts have occurred in society, the da'wah process, both individually and in groups, is difficult to build and carry out because each has an opinion that is considered right, the opinion of the other is wrong (Sebani, 2019). Thus, the approach of intra- and intercultural da'wah is one of the basic characteristics of Islam as a religion of peace. Because da'wah is theoretical, the solution to da'wah problems in conflict-prone communities can be pursued with an intra- and intercultural da'wah approach, namely the da'wah process that considers the cultural diversity between da'i and mad'u, and the diversity of causes of interaction disturbances at the intra and intercultural levels so that the role of da'wah can be conveyed while maintaining the da'wah situation.

According to Onong Uchjana Effendy, communication strategies focused on da'wah consist of two important aspects that must be studied and understood well, namely strategies that are interpreted in macro (*communication planning*) and micro (*communication management*). These two aspects each have a dual function, namely *first*, disseminating and combining informative, persuasive, and instructive communication

message planning (da'wah) systematically on target (Mad'u) to obtain optimal results, and second, bridging the *cultural gap*, for example, a program that comes from another cultural program is considered good and then tries to be applied and made into one's own culture depends on how the strategy of packaging the information in its communication in the sense that the approach can be different at any time depending on the situation and conditions (Uchajana, 2009, p. 32).

The Quran's recognition of religion, that Islam can be a blessing to all natures is a positive response to the development of a multicultural society. In the Qur'an there are verses that hint at the meaning of da'wah methods and principles both implicitly and explicitly. As in Surah An-Nahl verse 125, Allah SWT. says, "*Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a better way. Indeed, your Lord is the One who knows best who has strayed from His path and He knows best who is guided*" (Religion of the Republic of Indonesia, 2010, p. 282). If studied one by one based on the meaning of the verse. Intercultural da'wah includes several principles:

### **1. The Principles of Tawheed**

The principle of monotheism is the necessity of calling or inviting not vilifying the way of God Allah SWT. Although da'wah has a connotation as an effort to understand, move, and organize in Islamic messages. Therefore, further affirmation is needed considering the psychological and sociological considerations of da'i and mad'u (as the recipient of the message).

### **2. The Principle of *Bi al Hikmah* (Wisdom)**

The principle of *bi al Hikmah* is a da'wah practice with a wise approach, so that an approach that refers to the cultural wisdom of others does not feel offended or feels forced to accept da'wah messages or ideas, especially regarding the change of self and society in a better and prosperous direction.

### **3. The Principle of *Bi al-Mau'idzah al-Hasanah* (Good Speech)**

Namely principles with a good speech approach, good teachings and invitations or good and gentle advice with compassion for ordinary people. So that with the *bi al-Mau'idzah al-Hasanah* approach, the advice or words of a da'i or those who invite kindness can be accepted with an open heart and without coercion.

### **4. The Principle of *Wajaadilhum Billati Hiya Ahsan* (Arguing in the Most Beautiful/Appropriate and Accurate Way)**

Namely the principle with a truth-seeking approach that prioritizes logical argumentation rather than just a biased emotional victory, especially regarding the material and beliefs of a role model. The principle of da'wah by debating is more precise, carried out when dealing with people whose faith is contradictory or a group of scholars who reject the truth of Islam.

### **5. The Principle of Universality**

The phrase tauhid *lailaaha illallah* (there is no God but Allah) is the basis of belief in Islam as a teaching of tauhid. There is no tendency except only the truth to Allah SWT. Therefore, da'wah is shown to all humans, without exception, including the messenger of the Prophet Muhammad (saw).

## **6. The Principle of Liberation**

The intention of the principle of liberation is that *the da'i* who carries out the task of da'wah must be free from the threat of terror that threatens safety, free from all material shortcomings to avoid slander that damages the image of the da'i and must be truly that this truth is the result of his own judgment. Then a *da'i* has freedom with *mad'u* "there is no coercion in religion"

## **7. The Principle of Rationality**

Along with the development of an increasingly modern era, the principle of rationality is a rational approach that must be taken by a *da'i* in delivering da'wah material according to the needs of *the da'i* with materials that are always new and rational so that it does not make *the da'i* monotonous or saturated with the da'wah material delivered by the *da'i*

## **8. The Principle of Yatlu'alaihim ayatih (Reading)**

Namely the principle of staging in preaching, meaning that disclosure through the sharpness of sensuality of the oral senses is still very necessary, and even still the main principle to this day.

## **9. The principle of wa Yuzkihim wa Yu'allimuhum al-Kitab wa al Hikmah (cleansing of the soul with the teaching of al-Kitab and Wisdom)**

It is the principle of washing away from the elements of ignorance and ignorance. This is a priority in da'wah activities and filling it with faith-based knowledge is the most appropriate and strategic solution contained in the Qur'an and hadith, as well as other da'wah aids.

## **10. The Principle of Upholding Ethics on the Basis of Cultural Wisdom**

Namely the principle of upholding ethics on the basis of cultural wisdom that refers to Quranic theological thought, namely moral and ethical principles derived from the cues of the Qur'an and as-Sunnah regarding the value of good and bad and the necessity of behaving when carrying out Islamic da'wah, including intercultural da'wah (Muhidin & Wasli, 2016).

## **Findings of the Form of Da'wah in a Multicultural Community in Pekalongan**

Various forms of da'wah have been designed by predecessors, scientists and scholars to invite or da'wah to individuals and society to follow the teachings of Islam both from the time of the Prophet Muhammad (saw) to the present, starting with themselves, their closest people, the people of Indonesia and abroad, especially in the city of Pekalongan. Pekalongan is a city with a coastal land and has the largest fishing port in Central Java, as a city with a port, it is certainly a place to meet, come and go and stop for immigrants who want to trade and live in the city of Pekalongan. A pluralistic society that comes from various regions, both foreign and local, becomes a unit, namely the people of Pekalongan. Interestingly, there are three pluralistic ethnicities and cultures that have lived and coexisted for many years, namely the Javanese ethnicity, the Arab ethnicity and the Chinese ethnicity. With the diversity of these three ethnicities, they

tolerate each other so that there is no conflict that divides each other (Astianisti, 2015, p. 89).

If you look deeply, then the da'wah process is nothing but the same as the communication process where the success of a communication is determined by the delivery of the communicator (the sender of the message) to the communication (the recipient of the message). The purpose of communication and da'wah both expects the participation of ideas and messages to transform the communicator into something expected by the communicator (Tasmara, 1997, p. 39). The distinctive feature that differs between the communication process and the da'wah process is the form of approach, namely if in da'wah the main goal is to expect a change in attitude or morality of a mad'u or (recipient of the message) in accordance with the guidance of Islamic religious teachings.

According to Kharisma Wirayanti & Ananda Putra (2024) the forms of da'wah carried out by ethnic Arabs and ethnic Javanese living in the city of Pekalongan are *da'wah bil hal*, *da'wah bil oral* and *da'wah bil qalam*, which is where the ethnic Arab and ethnic Javanese people carry out da'wah with real behaviors and actions such as prayer, holding recitations, distributing al-Qur'an waqf as done by the cyclist communities who are members of the BikersMu community Pekalongan (Risfan, 2025).

As well as other social and religious activities, in addition to oral da'wah or lectures carried out in the study of both mothers and fathers in the region, and *da'wah bil qalam*, da'wah by writing lecture bulletins with articles on the theme of worship, fiqh and other Islamic teachings are carried out by the Javanese and Arab ethnic communities. Meanwhile, the form of da'wah carried out by ethnic Chinese Muslims is *da'wah bil hal*, being a minority group in their area. Ethnic Chinese Muslims and ethnic Arabs are gathered in the Kanzus Sholawat group.

Another form of da'wah carried out on the community in the city of Pekalongan is a form of intercultural da'wah, namely by making batik as a da'wah medium and a symbol of the cultural identity of Pekalongan City. The strategy of intercultural da'wah through batik, with the existence of three different ethnicities consisting of Javanese, Arab and Chinese ethnicities, of course, there are various thoughts, perceptions of each other and from the results of research data conducted by Denika (Astianisti, 2015) interaction occurs within ethnic groups and between ethnic groups is deeper and more intense if intra-group interaction but interaction between groups also runs well so that life is harmonious and as a process think and act dialectically all elements of da'wah and culture with the aim of creating an Islamic society, contained in one of the cultural symbols in the city of Pekalongan which is understood as an active effort to unite the thoughts and movements of da'wah by considering the socio-cultural diversity of batik itself which has been inherent in the people of Pekalongan City.

The da'wah method using batik da'wah media makes batik more creative and innovative, try to create batik with calligraphy so that each batik cloth has its own touch in terms of meaning and paintings engraved on the batik, has an Islamic cultural and religious philosophy with writing or *Lafadz* Allah Swt., and Syahadat (Sebani, 2019).

## Conclusion

The results of the research found in this mini research, in the midst of a pluralistic society in the city of Pekalongan, with the geographical location of the city with the coastal land of the city of Pekalongan has its own attraction, as a city with the largest fishing port on the island of Java. The city of Pekalongan is present as a center of trade so that various ethnicities and cultures brought by immigrants become a distinctive feature. Diverse cultures, religions, customs, and customs are compound in a fairly small but global city. Interestingly, with a multicultural society, the majority of the people of Pekalongan have Islamic beliefs. After conducting qualitative research with a literature approach taken from supporting books, scientific journals, and other trusted literature that multicultural da'wah with intercultural da'wah media methods and approaches is a da'wah activity carried out by ethnic Javanese, Arab ethnicity and ethnic Chinese Muslims to carry out da'wah to the people of Pekalongan, with the method of da'wah *da'wah bil hal*, *Oral da'wah and bil qalam da'wah* are carried out by approaching each group so that they are interested in Islam, then da'wah by using batik da'wah media as an intercultural da'wah tool by inserting calligraphy with *lafdz* shahadat and other Islamic sentences on batik cloth which becomes the identity or icon of the city of Pekalongan as a Batik city.

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