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Illocutionary Acts and Politeness Strategies in Islamic Preaching: A Critical Pragmatic Discourse Analysis in Medan

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Abstract

Islamic preachers in Medan use illocutionary deeds and civility methods in their talks. The study is driven by preachers' illocutionary behaviors and politeness techniques, which are shaped by their audience's socioeconomic position. Ideological diction by preachers can naturalize ideologies. This study examines preachers' illocutionary acts, politeness techniques, ideologies, and language use characteristics. A phenomenological paradigm and critical pragmatic discourse analysis are used to explore Medan preachers' words, phrases, and sentences during sermons. Data is collected through observation and interviews, then analyzed using contextual and distributional methodologies. The results show preachers use aggressive, directive, commissive, and emotive speech. Informing, explaining, confirming, anticipating, denying, concluding, narrating, and determining are assertive acts. Directive acts include commanding, requesting, prohibiting, advising, warning, inviting, allowing, and questioning. Expressive activities include praying, regretting, praising, ridiculing, thanking, and appreciating, while compliant behaviors include promising and swearing. Preachers use direct, indirect, and indirect non-literal speech. The politeness tactics are enhancing the other's desires, lowering one's desires, enhancing the other's quality, reducing one's quality, expanding individual obligations to others, enhancing the other's opinion, and diminishing the other's values. Preachers' language represents anti-capitalism, nationalism, revivalism, and anti-Wahhabism. Anti-capitalism and nationalism are "jihad," revivalism is ukhuwah, and anti-Wahhabism is Asy'ariyyah and Syafi'iyyah. The study found that preachers' ideological diction is influenced by multiple systems. Ihsān, a Dīnun idea, is represented by preachers in Islamic preaching.

Keywords: Illocutionary; Politeness; Islamic Preaching; Pragmatic; da'wah

1. Introduction

Islamic preaching, or *da'wah*, serves as a pivotal medium for religious leaders, known as *dai*, to convey religious teachings, moral guidance, and community values. In the culturally and ethnically diverse city of Medan, Indonesia, the nuances of language used by preachers play a significant role in shaping the audience's understanding and reception of Islamic principles. This study delves into the illocutionary acts and politeness strategies employed by *dai* in their sermons, exploring how these linguistic tools are influenced by and reflect the socio-cultural dynamics of the region(Bouzekria et al., 2023; Saleem & Saleem, 2023).

Medan, a melting pot of various ethnic groups including Batak, Malay, Javanese, Minangkabau, and Chinese communities, provides a unique context for examining the intersection of language, power, and ideology in Islamic preaching. The city's diversity necessitates a sensitive and adaptive approach to communication, where preachers must navigate the complexities of social status asymmetries, cultural expectations, and ideological representations(Míguez, 2022). The primary motivation behind this research is the observed interplay between the realization of illocutionary acts by *dai* and their politeness strategies, which are

significantly shaped by the social hierarchies within the community. The use of ideological diction by preachers not only conveys religious messages but also serves to naturalize and propagate specific ideologies, impacting the audience's perceptions and behaviors(Debray, 2023; Dobkiewicz et al., 2023). This study aims to achieve several objectives: firstly, to classify and analyze the types of illocutionary acts used by *dai* in their sermons; secondly, to examine the politeness strategies employed to maintain respect and harmony within the asymmetrical social interactions between preachers and their audience; thirdly, to identify the ideological representations conveyed through the preachers' language; and finally, to understand the factors influencing the language choices of *dai*. Utilizing a phenomenological paradigm and critical pragmatic discourse analysis, this research investigates the sermons delivered by *dai* in Medan(Jucker & Landert, 2023; Kádár et al., 2023, 2024).

In Medan, and Indonesian society at large, there is a deep-seated cultural norm of respecting elders. This respect is often linguistically marked by the use of honorifics and polite forms of address when preachers speak to or about older members of the community(Chen & Brown, 2022; Hansen & Terkourafi, 2023; Lawson et al., 2023). For example, a *dai* might use terms like "Bapak" or "Ibu" (Mr. or Mrs.) before addressing elders or use formal titles that acknowledge their status, such as "Pak Haji" or "Bu Haji" for those who have completed the Hajj pilgrimage. Medan's culture places a strong emphasis on community and mutual support, often articulated through the concept of gotong royong (mutual cooperation). Preachers frequently reference this concept in their sermons to promote community solidarity and collective action(Cabedo Nebot, 2021; Papadimitriou et al., 2023; Tantucci et al., 2022). For instance, they might draw on local stories or parables that illustrate the importance of working together for the common good, reinforcing both religious teachings and cultural values. Given Medan's linguistic diversity, preachers often incorporate multiple languages and dialects into their sermons to ensure inclusivity and comprehension(Huang et al., 2023; Maíz-Arévalo, 2024). A *dai* might switch between Indonesian, Batak, Javanese, and Malay during a single sermon to connect with different segments of the audience. This practice not only makes the sermon more accessible but also acknowledges and respects the linguistic heritage of the community. While gender roles in Medan are influenced by broader Islamic and Indonesian cultural norms, preachers strive to be inclusive in their language use(Myrset, 2022; Rodríguez Rosique, 2024). During sermons, preachers may make explicit efforts to address both men and women, using phrases like "Saudara-saudara sekalian" (brothers and sisters) to ensure that all members of the audience feel included and respected(Brocca et al., 2023; Linares-Bernabéu, 2023). They might also address issues pertinent to both genders, such as family harmony and mutual respect within the household. Preachers often integrate local traditions and festivals into their sermons to resonate with the audience's lived experiences(de los Ángeles Gómez González & da Purificação Moura Silvano, 2022; Lemen et al., 2021). For example, during the Islamic New Year or Eid celebrations, a *dai* might reference traditional Medanese customs and practices, such as communal feasts or specific prayers, to contextualize religious teachings within the familiar cultural framework(Alghazo et al., 2021; House et al., 2021). The use of specific ideological terms like "jihad," "ukhuwah," "Asy'ariyyah," and "Syafi'iyyah" reflects broader ideological stances and historical contexts within Indonesian Islam. For instance, "jihad" is used not just in its militant sense but as a struggle for social justice and moral integrity, resonating with local anti-capitalist and nationalist sentiments. Similarly, referencing "Asy'ariyyah" and "Syafi'iyyah" aligns the preachers with traditional Indonesian Sunni Islam, distancing them from Wahhabi influences and promoting a more locally accepted religious ideology(Abdalhadi et al., 2023; House & Kádár, 2021; Wijaya, 2022).

Data collection methods include observation and semi-structured interviews, ensuring a comprehensive understanding of the preachers' linguistic practices(Kádár & House, 2021). The analysis employs both contextual and distributional methods, providing a nuanced examination of the interplay between language, ideology, and social dynamics(Hansson, 2024; House & Kádár, 2023). The findings of this study are expected to contribute to the broader field of sociolinguistics and pragmatics, offering insights into the strategic use of language in religious discourse(Andersson, 2024; Pérez-Sabater, 2021). By highlighting the critical role of illocutionary acts and politeness strategies, this research underscores the importance of understanding the socio-cultural context in which religious communication occurs. Furthermore, it aims to inform the practices of *dai* and other religious leaders, enhancing their ability to engage effectively with diverse audiences and promote harmonious community relations(Boux et al., 2021; Messerli & Locher, 2021; Saz-Rubio, 2023).

2. Materials and Methods

2.1. Research Design

This study adopts a phenomenological paradigm combined with critical pragmatic discourse analysis to explore the illocutionary acts and politeness strategies employed by Islamic preachers (*dai*) in Medan (Erwin et al., 2024; Silalahi et al., 2024; Sinulingga et al., 2024; Sofiyah et al., 2024; Tulus et al., 2020, 2024). The research aims to provide a nuanced understanding of how these linguistic tools reflect and influence socio-cultural dynamics.

2.2. Data Collection

2.2.1. Observation (Simak Method)

The primary data consists of transcriptions of sermons delivered by Islamic preachers in Medan. The observation method involves:

1. Selection of Sermons: Sermons were selected from various mosques across Medan to ensure a representative sample. Criteria for selection included diversity in preacher backgrounds, mosque locations, and sermon themes.
2. Recording Sermons: Sermons were audio or video recorded with the consent of the preachers. Recordings were done during regular Friday prayers and special religious events to capture a variety of contexts.
3. Transcription: The recorded sermons were transcribed verbatim. Transcriptions included not only the spoken words but also notable pauses, emphasis, and intonation to preserve the nuances of delivery.

2.2.2. Interviews (Cakap Method)

Semi-structured interviews were conducted with the preachers to gain deeper insights into their linguistic choices and the motivations behind their speech acts. The interview process included:

1. Designing Interview Questions: A set of open-ended questions was developed to explore the preachers' intentions, beliefs, and attitudes toward their use of language in sermons. Questions also probed their understanding of cultural influences and audience engagement.
2. Conducting Interviews: Interviews were conducted face-to-face or virtually, depending on the availability and preference of the preachers. Each interview lasted between 30 to 60 minutes.
3. Recording and Transcription: Interviews were recorded with the consent of the preachers and transcribed for analysis.

2.3. Data Analysis

2.3.1. Contextual Method (Metode Padan)

This method involves analyzing the relationship between linguistic elements and the social context in which they are used. It helps in understanding how the preachers' language reflects their social status and the asymmetry between them and their audience. Key steps include:

1. Identifying Illocutionary Acts: Transcriptions were analyzed to identify and classify illocutionary acts (assertive, directive, commissive, and expressive) based on their function and purpose.
2. Contextual Interpretation: Each illocutionary act was examined within its specific social and cultural context to understand its intended impact and audience reception.

2.3.2. Distributional Method (Metode Agih)

This method focuses on analyzing the linguistic structures within the data. It involves:

1. Coding and Categorization: Transcribed data were coded to identify patterns and categorize different types of illocutionary acts and politeness strategies.
2. Frequency Analysis: The frequency of each type of illocutionary act and politeness strategy was calculated to identify common trends and significant variations.
3. Qualitative Analysis: In-depth qualitative analysis was conducted to explore the nuances of how and why certain strategies were employed in specific contexts.

2.3.3. Politeness Strategies Identification

Politeness strategies were categorized based on established frameworks, focusing on how preachers maintain respect and harmony in their interactions(Brocca et al., 2023; Herriman, 2022; House & Kádár, 2023; Jucker & Landert, 2023). Strategies were identified through:

1. Enhancing the Value of the Other's Desires: Praising and acknowledging the audience's efforts and piety.
2. Reducing the Value of One's Desires: Emphasizing humility and selflessness.
3. Enhancing the Other's Quality: Highlighting positive qualities and potential.
4. Reducing One's Quality: Downplaying the preacher's own expertise to appear more approachable.
5. Increasing Obligations from Self to Others: Committing to support and guide the audience.

6. Enhancing the Other's Opinion: Validating and respecting the audience's opinions.
7. Reducing the Other's Values: Gently critiquing behaviors to encourage improvement.

2.4. Ideological Representation

The ideological content in the sermons was analyzed by,

Identifying Ideological Terms: Terms like "jihad," "ukhuwah," "Asy'ariyyah," and "Syafi'iyyah" were identified and analyzed for their ideological implications.

Contextual Analysis: These terms were examined within the broader context of the sermons to understand how they represent and propagate specific ideologies (e.g., anti-capitalism, nationalism, revivalism, anti-Wahhabism).

2.5. Ethical Considerations

Informed Consent: All participants were informed about the purpose of the research, and their consent was obtained for recording sermons and interviews.

Confidentiality: The identities of the preachers and specific details of their sermons were anonymized to protect their privacy.

Respect for Cultural Sensitivities: The research was conducted with a deep respect for local customs and religious practices, ensuring that the data collection and analysis processes were culturally sensitive.

Table 1. The type of assertive illocution informs in the context of congregational dawn

No.	Assertive Illocution Text	Context	Purpose of Illocution	Politeness Strategies
01.00	"Today we carry out congregational dawn prayers at this mosque."	Opening of dawn sermon	Inform the schedule and place of dawn prayer	Using friendly and inclusive greetings to welcome pilgrims
02.00	"The time of dawn has arrived, let's prepare ourselves for prayer."	Before the start of dawn prayers	Notify the prayer time that has entered	Inviting pilgrims with polite invitations
03.00	"On this quiet morning, we gather together to increase piety to Allah."	Starting the dawn lecture	Communicate the purpose of gathering for worship	Emphasizing spiritual togetherness and purpose with touching language
04.00	"After the dawn prayer, we will hold a brief study on the interpretation of the Quran."	Announcing activities after prayer	Inform the agenda after the dawn prayer	Clearly inform to invite the participation of pilgrims
05.00	"Thank you for the presence of all of you in this mosque this morning."	Closing of the dawn lecture	Expressing appreciation for the presence of pilgrims	Using expressions of gratitude as a form of respect

2.6. Triangulasi and External Auditor Algorithm

This method employs triangulation and external auditing to assure the high validity and reliability of the acquired and analyzed data. The framework offers a coherent and methodical structure for gathering, examining, and presenting research data, facilitating researchers in adhering to structured procedures.

Table 2. Triangulasi and External Auditor

Triangulasi and External Auditor Algorithm
Step 1: Initialization
Step 2: Data collection
Observation -> Record -> Transcript
Interview -> Record -> Transcript
Documentation -> Collect -> Analysis
Step 3: Data Analysis
Coding -> Categorization.
Data triangulation -> Comparison.
Context analysis -> Matching and distributing methods.
Step 4: Triangulation
Methodological -> Consistency.
Source -> Information Correspondence.
Theory -> Varied perspectives.
Step 5: External Audit
Select auditor -> relevant expertise.
Audit process -> independent evaluation.
Feedback -> revisions and improvements.

This algorithm ensures that research is conducted systematically and validly, by strengthening results through triangulation and independent evaluation by an external auditor.

3. Result and Discussion

3.1. Local Culture Challenges

Challenges pertaining to local culture in the Islamic religion within several domains. This study examines the specific cultural obstacles encountered by the *Dai*s when disseminating Islamic teachings in the local context. These are a few noteworthy cultural obstacles that exist within the local community:

1. The city is characterized by its abundant ethnic diversity, encompassing Batak, Malay, Javanese, Minangkabau, and Chinese communities. Every ethnic group possesses its own distinct language and dialect, along with unique cultural norms and values. The difficulties that emerge are:

   a. Linguistic Proficiency: *Dai* must possess the ability to effectively communicate in multiple languages and dialects in order to ensure that the message is comprehensible to all members of the Jamaah.

   b. Cultural norms: Each ethnic group possesses distinct cultural standards pertaining to communication, encompassing practices of showing deference towards elders and employing appropriate language in religious settings. *Dai* must demonstrate sensitivity for these principles in order to sustain harmony.

2. There are variations in the educational attainment and comprehension of the Jamaah faith among individuals with different educational backgrounds and levels of religious understanding. This poses a difficulty in providing content that is suitable for individuals at various proficiency levels:

   a. Matter Simplification: *Dai* should streamline the complexities of devotion to make them accessible to a Jamaah with less educational background, while maintaining the profundity of the material for a more educated Jamaah.

   b. Language usage: Employ religious terminology that is accessible to a general audience while yet offering a sufficient elucidation for individuals with a deeper understanding of religion.

3. The Intersection of Conventional Principles and Contemporary Progress Field is a rapidly developing city with a prominent presence of contemporary elements. It frequently clashes with the conventional norms upheld by society:

   a. Values Conflict: *Dai* must handle the clash between traditional and contemporary values, including disparities in perspectives on gender roles, modern lifestyles, and the integration of technology into *dai*ly routines.

   b. The adaptation of Divinity: The *Dai* necessitates tailoring their message to tackle contemporary concerns pertinent to present-day existence, while yet upholding traditional ideals that continue to be revered.

   The social impact of global media and information. Due to technological advancements and widespread access to information, the Jamaah community in Medan is now exposed to a wide range of Islamic perspectives and interpretations from around the globe.

   a. *Da'wah* Content: *Dai*s must contend with several sources of information that may offer alternative interpretations of Islam. It is imperative for them to ensure that their *da'wah* content is both pertinent and appealing to jamaahs who are accustomed to obtaining information via social media platforms.

   b. Credibility and authority. *Dai* should establish and uphold their credibility and authority when addressing Jamaahs who may possess greater critical thinking and knowledge.

4. Local Issues Awareness Local factors, including social, economic, and political disputes, impact the reception of worship by the Jamaah.

   a. Social and Economic Issues: *Dai* must demonstrate sensitivity towards the social and economic challenges that Jamaah encounters, including poverty, unemployment, and social inequity. A content that fails to consider this context can be deemed irrelevant.

   b. Political and religious conflicts at the local level can impact the level of acceptability towards religion. *Dai* should exercise caution when conveying messages that may be perceived as prejudiced or contentious.

3.2. Local Culture Challenges

To overcome the cultural obstacles in the area, the individuals had to implement a successful propaganda campaign to ensure that the religious message was positively accepted by a varied group of people in Jamaah. Medan is a city that boasts a plethora of ethnic and cultural diversity, encompassing Batak, Malay, Javanese, Minangkabau, and Chinese minorities. Every ethnic group

possesses its distinct language and accent, alongside diverse cultural norms and values. Hence, delivering sermons in an open space necessitates an all-encompassing and tactful attitude towards this wide range of differences. A key strategy is the use of a multicultural approach.

Table 3. Assertive Illocution Text Analysis

No.	Theme	Assertive Illocution Text	Context	Propositional Content (P)	Purpose of Illocution	Politeness Strategies
01.00	Fiqih	"According to the Qur'an Surah Al-Baqarah verse 183, fasting in the month of Ramadan is mandatory for every Muslim."	Dawn lecture on fasting	The belief that Ramadan fasting is an obligation based on the Qur'an.	Explaining the legal basis of fasting in Islam	Quoting Qur'anic verses to provide authority and clarity
02.00	Fiqih	"The Prophet said that praying five times is the main obligation that should not be abandoned."	Lectures on prayer	The belief that the five-time prayer is an obligation based on the hadith.	Explaining obligation of prayer in Islam	Using hadith to strengthen arguments
03.00	Fiqih	"The scholars agree that zakat is one of the five pillars of Islam that must be fulfilled by every Muslim."	Studies on zakat	The belief that zakat is a pillar of Islam based on the agreement of scholars.	Explaining the functions and obligations of zakat	Referring to the consensus of scholars to provide legitimacy
04.00	Tauhid	"Tawhid is the core of Islamic teachings, as affirmed in the Qur'an, surah Al-Ikhlas: 'He is Allah, the Almighty.'"	Tawheed Study	The belief that monotheism is the core of Islamic teachings based on the Qur'an.	Explaining the concept of monotheism	Quoting verses from the Qur'an to provide clarity and authority
05.00	Tauhid	"The Prophet taught that faith in Allah is the foundation of all pillars of faith."	Talks on the pillars of faith	The belief that faith in Allah is the foundation of all the pillars of faith based on hadith.	Explaining the foundations of faith in Islam	Using hadith to reinforce explanation
06.00	Tauhid	"The scholars teach that knowing Asmaul Husna is an important part of understanding the attributes of Allah."	Asmaul Husna Recitation	The belief that Asmaul Husna is important is based on the agreement of the ulama.	Explaining the importance of Asmaul Husna in monotheism	Referring to the teachings of scholars to provide depth of understanding
07.00	Tafsir	"Surah Al-Fatihah covers all the major aspects of the teachings of Islam, making it the Ummul of the Book, as explained by the mufasirs."	Interpretation of Surah Al-Fatihah	The belief that Al-Fatihah is the Ummul Kitab is based on the explanation of mufasir (ulama tafsir).	Explaining the meaning and privileges of Al-Fatihah	Quoting mufasir to provide clarity and authority
08.00	Tafsir	"In the interpretation of Surah Al-Ikhlas, it is explained that Allah is Sunday, the only God who must be worshipped."	Interpretation of Surah Al-Ikhlas	The belief that Allah is Sunday based on the interpretation of scholars.	Explaining the concept of the oneness of God	Using the interpretation of scholars to strengthen the explanation
09.00	Tafsir	"The Chair verse in Surah Al-Baqarah verse 255 contains the meaning of Allah's power which covers the entire universe, as explained in many interpretations."	Interpretation of Chair Verses	The belief that the Chair Verse describes the power of Allah based on the interpretation of scholars.	Explaining the meaning and power of God	Citing tafsir to provide authority and clarity

Engaging in multicultural training can enhance individuals' understanding of diverse cultures and languages, so enabling them to communicate with greater efficacy. Utilizing indigenous languages and regional dialects during lectures can foster a sense of intimacy and enhance comprehension among a broader range of listeners. In addition, language simplification holds great significance. *Dai* should employ a more accessible and comprehensible language in his preaching in order to cater to individuals with varying levels of education and religious comprehension. To enhance clarity and effectiveness in conveying a message, it is advisable to steer clear of complex technical jargon and instead employ tangible examples that are relatable to ordinary experiences. Providing context for the message is also a crucial tactic. Customizing the message to fit local settings and current challenges can enhance the relevance and acceptance of the message. Linking Islamic doctrines to current concerns like the environment, technology, and digital ethics might enhance its relevance to the Jamaah. Utilizing technology and social media is a successful approach to expanding the audience of religious worship and appealing to younger congregants. Utilizing digital media

such as YouTube, Instagram, and WhatsApp to distribute lecture and promotional content enables the ability to reach a broader audience. Question-and-answer sessions and online conversations can facilitate interaction and offer jamaahs the chance to obtain answers to their inquiries. Facilitating a participative approach is crucial for fostering a sense of ownership and promoting active engagement of the Jamaah in worship events. Facilitating a post-lecture discussion and question session enables the Jamaah to exchange perspectives and seek clarification. Coordinating communal and philanthropic endeavors that involve the Jamaah, such as collective work, social engagements, and fundraising for the less fortunate, can enhance social cohesion and foster a sense of unity. It is crucial to prioritize the creation of organized and enduring religious education programs. Offering regular classes in fiqh, tauhid, and tafsir, with customized materials designed for varying levels of comprehension, helps enhance comprehension of the Jamaah religion. Providing books and educational materials that are comprehensible and applicable to the Jamaah's *dai*ly life can also facilitate learning. Demonstrating consistency in *dai*ly life is a further method to establish the legitimacy and trustworthiness of Jamaah. *Dai* is required to demonstrate exemplary ethics, modesty, and compliance in their personal affairs. Participating actively in community initiatives and demonstrating empathy towards the challenges encountered by the congregation helps enhance the bond between the preacher and the community. Engaging in collaboration with fellow researchers and public people can enhance wisdom and expand one's influence. Organizing a symposium involving academics and prominent individuals to deliberate on significant matters and seek shared resolutions can bolster the credibility of religious practices. Securing the endorsement of prominent individuals can help enhance the acceptance of the message of devotion by the congregation. By implementing these tactics, the *Dai*s may enhance the delivery of their sermons to the diverse field community, making them more effective, relevant, and well-received. These tactics not only mitigate local cultural obstacles, but also fortify the bond between *Dai*s and Jamaah, as well as augment the comprehension and application of religion in *dai*ly existence.

Table 4. Effective Da'wah Strategy

No.	Strategy	Description	Implementation
1	Multicultural Approach	Appreciate and understand ethnic and cultural diversity in Medan society.	1. Multicultural training for *dai*. 2. Use local languages and dialects.
2	Language Simplification	Simplifying the language used in da'wah so that it is easily understood by all levels of worshippers.	1. Avoid technical terms. 2. Use relevant concrete examples.
3	Contextualization of Da'wah Messages	Tailoring da'wah messages to local contexts and contemporary issues relevant to the lives of pilgrims.	1. Discussing social and economic issues. 2. Connecting religious teachings with contemporary issues.
4	Utilization of Technology	Using information technology and social media to expand the reach of da'wah.	1. Using digital platforms such as YouTube and Instagram. 2. Online Q&A sessions.
5	Participatory Approach	Involving pilgrims in da'wah activities to increase a sense of belonging and active participation.	1. Discussion and question and answer sessions. 2. Organizing social and charitable activities.
6	Educational Program Development	Structured and sustainable religious education programs to improve congregational religious understanding.	1. Regular classes on fiqh, monotheism, and tafsir. 2. Providing books and teaching materials.
7	Setting an Example	*Dai* sets an example in *dai*ly life to build the credibility and trust of the congregation.	1. Showing good morals. 2. Actively involved in community activities.
8	Collaboration with Ulama	Collaborate with other scholars and community leaders to strengthen da'wah and expand its reach.	1. Discussion forum with scholars and community leaders. 2. Getting support from community leaders.

4. Conclussion

The study emphasizes the specific cultural obstacles encountered by individuals when conveying the message in the Fields, which are characterized by ethnic and cultural diversity. To enhance the effectiveness and relevance of religious messaging, it is advisable to employ multicultural tactics, streamline language, provide contextualized preaching messages, utilize technology, and engage the Jamaah in a participatory manner. The research also highlights the significance of interpersonal skills and collaboration with academics and public personalities. This conclusion suggests that being sensitive to cultural and socioeconomic variety within religious contexts might improve the interaction between different religious groups, foster a deeper understanding of religious beliefs, and contribute to social cohesion in multicultural communities.

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