ADDRESSING CULTURAL COGNITIVE DISSONANCE THROUGH ISLAMIC MODERATION: DA'WAH STRATEGY IN MULTICULTURAL AND GLOBAL SOCIETY

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Abstrak: Penelitian ini menyelidiki disonansi kognitif kultural dan pengaruhnya terhadap pandangan individu tentang moderasi Islam (*wasatiyyah*) dalam konteks multikultural dan global. Disonansi kognitif terjadi ketika orang mengalami konflik antara cita-cita pribadi dan tekanan asimilasi budaya, tetapi moderasi Islam memberikan resolusi melalui keseimbangan dan harmoni antarbudaya. Metodologi yang digunakan adalah analisis literatur, meneliti teks-teks yang berkaitan dengan disonansi kognitif, teori akulturasi, dan Dakwah dalam kerangka masyarakat yang heterogen. Penelitian ini mengembangkan teknik untuk mengurangi rintangan psikologis yang timbul dari disonansi kognitif melalui pendidikan, diskusi antaragama, dan upaya Dakwah yang relevan secara budaya. Temuan penelitian ini diantisipasi untuk meningkatkan desain program Dakwah yang lebih sukses dan untuk mendukung pemahaman antarbudaya dalam konteks globalisasi.

Kata Kunci: Disonansi Kognitif Budaya, Moderasi Islam, Strategi Dakwah, Masyarakat Multikultural dan Global.

*Abstract: This research investigates cultural cognitive dissonance and its influence on individual views of Islamic moderation (*wasatiyyah*) within a multicultural and global context. Cognitive dissonance occurs when people experience conflicts between personal ideals and the pressures of cultural assimilation, but Islamic moderation provides resolutions via equilibrium and intercultural harmony. The used methodology is literature analysis, examining texts pertinent to cognitive dissonance, acculturation theory, and Da'wah within the framework of a heterogeneous society. This research develops techniques to mitigate psychological hurdles arising from cognitive dissonance via education, interfaith discussion, and culturally relevant Da'wah efforts. The study's findings are anticipated to enhance the design of more successful Da'wah programs and to bolster intercultural understanding in the context of globalisation.*

Keywords: Cultural Cognitive Dissonance, Islamic Moderation, Da'wah Strategy, Multicultural and Global Society.

INTRODUCTION

The presence of several cultural groups within contemporary communities has resulted in a range of fascinating psychological phenomena (Patel, K. V., et al., 2019; Smith, K. C., 2019). The ongoing process of globalization is exerting a significant influence on civilizations worldwide, resulting in the convergence of various values, beliefs, and worldviews. This convergence frequently leads to instances of conflicting cultural perspectives, which can be characterized as "cultural cognitive dissonance" (Bottoms, B. L., et al., 2020). The occurrence of cognitive dissonance resulting from the clash between cultural or religious beliefs has noteworthy ramifications for diverse facets of societal existence, encompassing the advancement of Islamic moderation via Da'wah, which refers to the practice of inviting others to embrace Islam (Muthohirin, N., 2022).

In the context of an ever more interconnected global society, varied communities are confronted with the psychological obstacles that impede the attainment of intercultural comprehension and moderation. The prominence of this phenomenon is particularly discernible in the discussions of Islam and the concept of moderation within Western contexts. When Muslim minorities assimilate into Western societies, there is a mutual experience of cultural cognitive dissonance, which refers to a feeling of unease arising from the clash of cultural beliefs and values (Daenekindt, S., & Roose, H., 2014). The aforementioned dissonance frequently materializes as a tendency among Muslims to exhibit hesitancy towards adopting moderation, as well as a general societal resistance towards accommodating Islamic customs (Hallit, S., et al., 2023).

To effectively overcome these psychological barriers, it is imperative to gain a comprehensive understanding of the cultural and religious forces that are influencing them. This study centers its attention on the intricate relationship among Islamic theology, Muslim culture, and the Western secular setting, examining how these factors contribute to dissonance and act as obstacles to moderation. According to Chang et al. (2015), the fundamental principles of Islam emphasize the importance of tolerance and peaceful coexistence in the presence of diversity. The implementation of these teachings can potentially conflict with Western secular norms due to cultural differences. The focus of this study lies in examining the effects of this contradiction on Muslim minority populations, which may contribute to the

perception of discrimination and negative mental health consequences, hence reinforcing existing obstacles (Mahome, H. C., 2018; Hallit, S., et al., 2023).

A scholarly examination of Islamic viewpoints on variety and moderation uncovers a rich heritage that upholds the value of plurality but encounters challenges in its implementation as a result of historical schisms (Aniq, M., 2018). In contemporary Western secular countries, there exists an ongoing challenge of reconciling the promotion of diversity with the preservation of social cohesion. The collision of these divergent perspectives gives rise to cognitive dissonance, misinterpretation, and a hesitancy to engage in mutually beneficial agreements from all parties involved. Muslim minorities may experience an exacerbation of dissonance and a hindrance to moderation due to perceived prejudice (Voas & Fleischmann, 2012).

This research looks at the intricate relationship between cultural cognitive dissonance and individuals' conceptions of Islamic moderation, seeking to elucidate how internal psychological conflicts influence their comprehension of this term. This research examines the impact of cognitive dissonance—the discomfort experienced when ideas conflict with external or internal influences—on perceptions of Islam's moderate teachings, aiming to provide profound insights regarding these psychological obstacles. Furthermore, it seeks to establish efficient Da'wah practices that assist people in reconciling these opposing views, so promoting a more open and balanced worldview. This study aims to advance Islamic moderation, bridge cultural barriers, and enhance intercultural understanding via the integration of psychological analysis and practical Da'wah solutions in an increasingly linked world.

RESEARCH METHOD

The current research attempts to employ citation-searching techniques to locate prominent sources and track the academic discourse on cultural cognitive dissonance and Islamic moderation. This will mostly involve examining recent scholarly books and journal articles. The process of conducting searches will involve utilizing academic databases to locate pertinent peer-reviewed material that has been published. Additional citations will be extracted from relevant bibliographies of sources. Background information can be obtained from reference materials such as encyclopedias and handbooks, which can then be utilized to enhance the effectiveness of keyword searching. The utilization of the library catalog will be employed to find books that have been released by university presses. During each phase of

the research process, it is imperative to assess the trustworthiness, correctness, and relevancy of the sources being utilized. All sources shall be appropriately referenced following the guidelines of the American Psychological Association (APA) style.

RESULTS AND DISCUSSION

Table 1.

No	Writers/Tahun	Link Jurnal	Title	Results
1	Richardson, K. S., Burke, K. C., Brazley, K. N., Jones, T. M., & Bottoms, B. L. (2020)	https://www.semanticscholar.org/paper/Understanding-African-Americans%E2%80%99-Attitudes-toward-Richardson-Burke/fec019370062c1b80da04e51bb267d2086134598?utm_source=direct_link	Understanding African Americans' Attitudes toward Nonhuman Animals: Historical and Psychological Perspectives	The research analysed elements including the history of slavery, instances of discrimination, and cultural environment in influencing these perspectives. The findings indicate that historical variables and shared experiences affect emotional and behavioural ties with animals.
2	Abbasi, M. U. R. (2021).	https://www.researchgate.net/publication/359502539_Counter_Narrative_on_Extremism_and_Terrorism_in_Islamic_Perspective_and_Role_of_Muslim_Thinkers_in_Establishment_of_Peace_Analytic_Study_of_Pakistan%27s_Efforts_to_combat_violent_Extremism	Counter Narrative on Extremism and Terrorism in Islamic Perspective and Role of Muslim Thinkers in Establishment of Peace: Analytic Study of Pakistan's Efforts to combat violent Extremism.	The article examines the counter-narrative to extremism and terrorism from an Islamic viewpoint and the contributions of Muslim intellectuals in fostering peace. The research examines Pakistan's initiatives to combat violent extremism via intellectual, educational, and policy strategies rooted in Islamic principles. The research underscores the significance of a

				balanced comprehension of religion to foster social cohesion..
3	Gupta, S., & Yadav, R. (2021)	https://www.Impact of Social Factors on Clothing Purchase Behaviour Patterns: A Study on Working Women Consumers	Impact of Social Factors on Clothing Purchase Behaviour Patterns: A Study on Working Women Consumers	This research aims to ascertain the impact of social elements, such as reference groups, social media, fashion involvement, and sought-after garment advantages, on the purchasing decisions of working women.
4	Huda, S., Mas'udi, M. M., & Muthohirin, N. (2022).	https://www.researchgate.net/publication/366303733_The_Rise_of_Muhammadiyah's_Islamic_Da'wah_in_the_Contemporary_Era_Transformation_to_Online_Trend_and_Responses_to_Islamic_Moderation	The Rise of Muhammadiyah's Islamic Da'wah in the Contemporary Era: Transformation to Online Trend and Responses to Islamic Moderation.	The article examines the evolution of Muhammadiyah's da'wah to digital platforms as a reaction to the proliferation of religious extremism on social media. This qualitative study concludes that Muhammadiyah has effectively enhanced its online da'wah approach, indicating a favourable development in disseminating moderate Islamic narratives.
5	Hoshino-Browne, E., Zanna, A. S., Spencer, S. J., Zanna, M. P., Kitayama, S., & Lackenbauer, S. (2005)	https://www.researchgate.net/publication/7517343_On_the_Cultural_Guises_of_Cognitive_Dissonance_The_Case_of_Easterners_and_Westerners	On the cultural guises of cognitive dissonance: the case of easterners and westerners	This article compares Eastern and Western cognitive dissonance experiences and resolutions. According to four research, Western (Canadian) people rationalised actions made for themselves, while Eastern (Asian) people rationalised decisions made for close friends. Moreover, self-

				affirmation aligned with cultural norms effectively reduced dissonance. Cognitive dissonance is universal, although cultural environment affects its manifestation and resolution.
6	Dobbins, J., Kumar, K. B., & Patel, K. V. (2022)	https://www.rand.org/pubs/perspectives/PEA1659-1.html?utm	Advancing Global Citizenship in America	The writers delineate the progression of American perspectives on globalisation and international involvement, highlighting the necessity for transnational solidarity and collective accountability. They additionally suggest measures for advancing global citizenship within the American political spectrum.
7	Smith, K. C. (2019).	https://digitalcommons.wayne.edu/oa_dissertations/2187/?utm	Developing A Culturally Relevant Curriculum And Breaking The Barriers Of Cognitive And Cultural Dissonance	The authors study how instructors might create culturally appropriate curriculum to alleviate cognitive and cultural dissonance and improve student learning. Two qualified instructors and eight African-American middle school students were interviewed face-to-face for this qualitative research on their lives, culture, and circumstances. The findings imply that

				culturally responsive courses might reduce dissonance and improve student performance.
8	Jackson, J. (2019)	https://www.taylorfrancis.com/books/mono/10.4324/9781351059275/introducing-language-intercultural-communication-jane-jackson?utm_source=chatgpt.com	Introducing language and intercultural communication	This book integrates global real-life experiences and contemporary research, challenges cultural preconceptions, and offers a framework for deepening comprehension of the intricacies of language and intercultural communication across many international situations. Readers will develop heightened awareness of power dynamics and the impact of sociopolitical pressures on language selection, attitudes, and intercultural communication processes.
9	Festinger, L. (1957)	http://www.bahaistudies.net/asma/selective_exposure-wiki.pdf#page=18	Social comparison theory. Selective Exposure Theory	In 1954, Leon Festinger proposed the Social Comparison Theory, which posits that humans possess an inherent motivation to assess their beliefs and talents via comparisons with others. This aids individuals in comprehending their societal standing and directs their conduct. Furthermore, Festinger created the Cognitive Dissonance Theory in 1957, which posits that

				people often avoid knowledge that conflicts with their views to alleviate psychological pain.
10	Berry, J. W. (1997).	https://iaap-journals.onlinelibrary.wiley.com/doi/abs/10.1111/j.1464-0597.1997.tb01087.x	Immigration, acculturation, and adaptation.	In his 1997 paper "Immigration, Acculturation, and Adaptation," John W. Berry analyses the adaptation processes of people and communities transitioning to a new culture. He delineates four acculturation strategies: assimilation, integration, separation, and marginalisation, which elucidate how people negotiate their indigenous cultural identity with engagement with the prevailing culture. Berry underscores that effective adaptation is shaped by personal traits, social environment, and the interplay between home and host cultures.
11	Kamali, M. H. (2015).	https://books.google.co.id/books?id=-PbzCAAAQBAJ&lpg=PP1&ots=v7cv5bVlAr&dq=The%20Middle%20Path%20of%20Moderation%20in%20Islam%3A%20The%20Qur'anic%20Principle%20of%20Wasatiyyah&lr&hl=id&pg=PP1#v=onepage&q=The	The middle path of moderation in Islam: The Qur'anic principle of wasatiyyah	This book examines the notion of wasatiyyah—the principle of moderation in Islam—as articulated in the Qur'an. Kamali examines the concept, breadth, and expressions of wasatiyyah, emphasising the

		%20Middle%20Path %20of%20Moderatio n%20in%20Islam:%2 0The%20Qur'anic%20 Principle%20of%20W asatiyyah&f=false		significance of balance in several facets of life, including as justice, religion, women's rights, and jihad. The book contends, via comprehensive study, that wasatiyyah is a fundamental aspect of Islamic teachings that fosters tolerance, justice, and peaceful coexistence within a heterogeneous society.
12	Abdullah, M. I., Dechun, H., Ali, M., & Usman, M. (2019)	https://doi.org/10.338 9/fpsyg.2019.02403	Ethical leadership and knowledge hiding: a moderated mediation model of relational social capital, and instrumental thinking	The authors examine the correlation between ethical leadership and knowledge concealment behaviour in the workplace. The research indicated that ethical leadership directly reduces knowledge concealment behaviour and indirectly does so by enhancing relationship social capital. The beneficial influence of ethical leadership on relational social capital diminishes in persons exhibiting elevated levels of instrumental thinking, which concurrently lessens the efficacy of ethical leadership in mitigating knowledge concealing behaviour.

Source: Research results

This research examines people' psychological reactions to cultural cognitive dissonance, a condition of unease that occurs when personal views or values conflict with one's behaviours

or society norms. This phenomena is crucial for understanding how individuals manage the conflict between their own ideals and external influences. Cognitive dissonance, developed by Leon Festinger in 1957, elucidates the mental discomfort people have when their ideas or behaviours are incongruent. In a cultural setting, this unease is intensified when people attempt to harmonise their cultural identity with the requirements of assimilation into wider community standards.

This notion is especially pertinent in multicultural environments, where people must reconcile their ancestry with the demands of the broader community. Berry's (1997) research on acculturation elucidates the difficulties individuals have in assimilating into a new society while preserving their cultural identity. The acculturation process often engenders a significant internal conflict as people strive to achieve a harmonic equilibrium between assimilating new cultural standards and maintaining the traditions that characterise their identity. In this scenario, Islamic moderation, or *wasatiyyah*, arises as a pivotal idea to resolve such disagreements. Wasatiyyah advocates for moderation and equilibrium, urging individuals to coexist amicably within a varied community while adhering to their own convictions.

Researchers such as Kamali (2015) have examined *wasatiyyah* as a foundational concept for Muslims residing in diverse civilisations. The notion promotes a balanced lifestyle that eschews extremes and fosters tolerance and mutual respect. Nonetheless, actualising this ideal is not always uncomplicated. Entrenched cultural conventions, established ideals, and psychological impediments sometimes obstruct people from completely adopting moderation. These issues are exacerbated by individuals' constant exposure to diverse and contradictory cultural influences, complicating their ability to sustain a feeling of stability.

Education is crucial in overcoming these challenges. Initiatives that facilitate interfaith discussion and enhance critical thinking may dismantle cultural barriers and improve understanding among diverse cultures. Abdalla et al. (2019) underscore the significance of emphasising shared values to foster mutual respect and comprehension across varied groups. By emphasising common human experiences and objectives, these programs may foster an atmosphere in which cultural differences are embraced rather than apprehended. Furthermore, role models and community leaders who embody *wasatiyyah* may serve as compelling exemplars of how to incorporate these principles into daily life. Their leadership may motivate others to embrace tolerant viewpoints and participate in productive cross-cultural discourse.

Although there is potential for beneficial transformation, the emotional reactions to

cognitive dissonance are often profound. Individuals may encounter sensations of worry, ambiguity, and stress, as shown by Bottoms et al. (2020). Psychological factors may engender resistance to novel concepts, especially when such concepts challenge entrenched beliefs. This is particularly applicable to notions like Islamic moderation, which may encounter scepticism or open resistance. Da'wah, often seen as a religious obligation to disseminate Islamic teachings, may furthermore function as an effective instrument in addressing cultural cognitive dissonance. Da'wah enables people to participate in discourse that promotes comprehension and acceptance across cultural boundaries. Abbasi (2021) and Gupta & Yadav (2021) contend that Da'wah efforts must be meticulously crafted to ensure cultural sensitivity for effectiveness. The emphasis must be on transparent communication and fostering mutual tolerance for varied viewpoints.

Da'wah should not be seen just as a religious duty, but as a means of overcoming cultural divides via intercultural engagement. Muthohirin (2022) posits that Da'wah may significantly facilitate linkages across other cultures, especially within the framework of globalisation and growing variety. The emergence of diversity and the interrelation of global cultures exacerbate the sense of cognitive dissonance. As civilisations converge, people encounter a broader spectrum of ideas and values, potentially resulting in cognitive dissonance as they strive to harmonise these new influences with their existing worldviews. Multiculturalism promotes the coexistence of many cultural views, although it also poses obstacles when these ideas clash, as noted by Lackenbauer et al. (2005).

Moreover, globalisation exacerbates this problem by fostering a more linked world in which people are exposed to a multitude of cultural influences everyday. Continuous exposure may result in confusion and psychological strain, as people try to manoeuvre through the intricate interaction of many cultural standards (Patel et al., 2019). To tackle these issues, it is essential to adopt techniques that recognise cultural variety while simultaneously fostering common ideals that surpass cultural limitations. The Islamic principles of moderation may serve as a basis for these tactics, providing a framework for addressing cognitive dissonance that fosters peace and comprehension.

Research indicates that remedies for cultural cognitive dissonance must be culturally attuned and considerate of the distinct obstacles encountered by people in multicultural environments. Smith (2019) emphasises the need of using strategies that consider the particular psychological and cultural variables involved. Jackson (2019) emphasises the significance of

intercultural communication in mitigating cognitive dissonance, proposing that Da'wah campaigns should include these competencies to assist people in reconciling their own convictions with the cultural expectations they face.

This study aims to examine the intricate relationship between cultural cognitive dissonance and Islamic moderation, with the objective of offering practical solutions for formulating Da'wah activities that assist people in surmounting the psychological problems linked to cognitive dissonance. This study aims to increase Islamic moderation and foster more intercultural understanding in an increasingly globalised environment by blending psychological insights with culturally sensitive solutions. The primary objective is to establish a more peaceful and inclusive society, whereby individuals from many cultural origins coexist in mutual respect and understanding.

CONCLUSION

In an era marked by cultural diversity and globalization, the occurrence of cultural cognitive dissonance has arisen as a prominent psychological element influencing individuals' interpretations and reactions. The literature study demonstrates that cultural cognitive dissonance, arising from a conflict between personal cultural identification and the need of social integration, may induce considerable psychological distress. An strategy that honours cultural variety while fostering common principles, such as Islamic moderation (wasatiyyah), is vital. Effective Da'wah campaigns that prioritise intercultural communication and critical thinking may serve as a conduit to alleviate cognitive dissonance and enhance intercultural comprehension. This research seeks to provide techniques that enhance the acceptability of Islamic moderation within a more interconnected and heterogeneous society.

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