



Inclusive Da'wah and Interfaith Dialogue in Gus Iqdam's Religious Gatherings: A Case Study of Majelis Sabilu Taubah



Muh. Fatih Ahsan Maulana¹

*Korespondensi :

fatihahsan06@gmail.com

Afiliasi Penulis :

¹UIN Syekh Wasil Kediri.
Kediri, Indonesia

Riwayat Artikel :

Penyerahan : 1 April 2026
Revisi : 20 Juni 2026
Diterima : 27 Juni 2026
Diterbitkan : 28 Juni 2026

Kata Kunci :

Dakwah Inklusif, Dialog
Lintas Iman, Encounter,
Pengajian, Toleransi
Beragama.

Keyword :

*Inclusive da'wah, Interfaith
Dialogue, Encounter, Religious
Gathering, Religious
Tolerance.*

Abstrak

Keberagaman agama di Indonesia menuntut model dakwah yang tidak hanya berorientasi pada penyampaian ajaran Islam, tetapi juga mampu membangun relasi sosial yang inklusif dan dialogis di tengah masyarakat yang plural. Penelitian ini bertujuan untuk menganalisis praktik dakwah inklusif dialogis berbasis interfaith encounter dalam pengajian Gus Iqdam di Majelis Sabilu Taubah serta kontribusinya terhadap penguatan toleransi beragama. Kebaruan penelitian ini terletak pada analisis interfaith encounter yang berlangsung secara alami dalam ruang pengajian, berbeda dengan kajian sebelumnya yang lebih berfokus pada dialog antaragama secara formal. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui observasi nonpartisipatif terhadap dokumentasi pengajian di YouTube, media sosial, serta berbagai dokumentasi digital yang berkaitan dengan interaksi lintas agama. Analisis data menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa dakwah Gus Iqdam dibangun melalui komunikasi dialogis, penggunaan bahasa yang egaliter, humor kontekstual, dan keterbukaan terhadap jamaah lintas agama sehingga pengajian menjadi ruang sosial—keagamaan yang memfasilitasi interfaith encounter. Temuan ini menegaskan bahwa dakwah inklusif berbasis komunikasi dialogis berkontribusi dalam membangun kepercayaan, kohesi sosial, dan toleransi antarumat beragama serta memperkaya kajian komunikasi dakwah di masyarakat multikultural.

Religious diversity in Indonesia calls for a model of da'wah that not only focuses on conveying Islamic teachings but also fosters inclusive, dialogical social relationships within a pluralistic society. This study aims to analyze the practice of inclusive, dialogical da'wah based on interfaith encounters in Gus Iqdam's religious study sessions at Majelis Sabilu Taubah, and to examine its contribution to strengthening religious tolerance. The novelty of this study lies in its analysis of interfaith encounters that occur naturally within these study sessions, in contrast to previous studies that have focused more on formal interfaith dialogue. This study employs a qualitative case study design. Data were collected through non-participatory observation of recordings of religious study sessions on YouTube and social media, as well as various digital materials related to interfaith interactions. Data analysis used the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. The results show that Gus Iqdam's da'wah is built through dialogic communication, the use of egalitarian language, contextual humor, and openness toward interfaith congregants, thereby transforming the religious lectures into a socio-religious space that facilitates interfaith encounters. These findings confirm that inclusive da'wah, based on dialogic communication, contributes to building trust, social cohesion, and tolerance among people of different faiths and enriches the study of da'wah communication in multicultural societies.



PENDAHULUAN

In line with the motto "Bhinneka Tunggal Ika," which reflects the value of diversity in ethnicity, culture, and religion, Indonesia is a highly diverse nation with more than 270 million people who adhere to different faiths. In such circumstances, tolerance is essential for maintaining harmony and prosperity within society. These values align with Pancasila, particularly the first and third principles, which teach faith in God and unity in diversity. Although efforts to strengthen tolerance continue, challenges related to intolerance persist. Data from the Religious Harmony Index (IKUB) shows an increase from 73.09 in 2022 to 76.47 in 2024; however, a report by the Setara Institute documents 573 cases of disturbances at places of worship and religious activities between 2007 and 2022, as well as a significant increase in religious intolerance from 3 cases in 2022 to 30 cases in 2023 (Barjah, 2024). The data above clearly illustrates a gap between the hope for increased harmony and the reality that intolerance continues to grow.

Although the data show some progress in educating the public about the importance of religious tolerance, the figures above indicate that intolerance remains a pressing challenge that must be addressed. This is evident from the rising number of cases of disruptions to religious activities and places of worship, suggesting that despite efforts to promote tolerance, the problem of intolerance has not yet been fully resolved. Therefore, efforts to strengthen tolerance must continue to be expanded, particularly among the younger generation—who are the most vulnerable to misinformation, polarization, and sensitive religious issues. This fact suggests that religious study groups serve as an effective social–religious medium for directly instilling the value of tolerance. Through religious figures who are close to the community, messages of tolerance can be conveyed in a light yet meaningful way.

One effective method is to hold religious study sessions led by religious figures such as Gus Iqdam. Gus Iqdam, who was born on September 27, 1994, in Blitar, East Java, is a young preacher known for his innovative and relevant approach to the community, particularly the millennial generation. As the youngest child of KH Kholid and Hj. Ny. Lam'atul Walidah, Gus Iqdam was raised in a pesantren environment steeped in religious teachings. However, before returning to the world of da'wah, he went through a rebellious phase that led him to explore various aspects of life (Ahmad & Al–Hakim, 2021). In 2018, he founded the Majelis Ta'lim Sabilu Taubah, which began with seven members and has since grown rapidly to more than 66,000 congregants (Musthofa, 2023). For him, these religious study sessions are not merely a place to learn about religion but also a space to teach the importance of mutual respect for differences in today's world. In his da'wah, Gus Iqdam adopts a friendly and humorous approach and facilitates discussions between Muslims and followers of other faiths, thereby fostering mutual understanding (Rofiq, 2023). Furthermore, the involvement of religious leaders in teaching the meaning of tolerance can be

highly influential, as they possess various abilities to shape the mindset of the broader public.

Various studies on religious tolerance and inclusive da'wah have thus far tended to frame interfaith relations within structural and normative frameworks, such as state policies, formal education, or institutionalized interfaith dialogue programs (Anas et al., 2025). However, while these approaches make important contributions at the levels of discourse and regulation, they still have limitations in explaining how tolerance is formed through direct social interactions in informal religious spaces (Wahid, 2024). Moreover, previous studies have generally not paid sufficient attention to direct encounters between adherents of different religions within the same religious forum, particularly in the context of religious study groups. In fact, interfaith encounters in religious study groups facilitate face-to-face interactions that are equal, spontaneous, and grounded in shared social experiences, thereby allowing interfaith relations to be understood not merely as a normative concept but as a social practice tangibly experienced by the congregants. Therefore, this lack of focus on interfaith encounters indicates a gap in da'wah studies, particularly in understanding how inclusive da'wah can serve as a medium for fostering religious tolerance through direct interaction between Muslims and non-Muslims at the grassroots level. On the other hand, various recent studies also indicate that informal religious spaces, such as religious study groups, play an equally significant role in shaping the public's religious attitudes. Research conducted by Loso Jusijanto and his colleagues indicates that social interactions within flexible religious forums often serve as the starting point for developing mutual trust between groups (Judijanto et al., 2024).

This is further supported by research conducted by Hefner in his book titled **Civil Islam: Muslims and Democratization in Indonesia**, which also emphasizes that a religious approach closely tied to the daily lives of the faithful is far more effective in fostering tolerant attitudes than formal and structural models of da'wah (Hamid, 2024). However, these studies generally still focus on internal social relationships within religious communities, rather than on direct encounters between adherents of different faiths in a single religious study forum. Yet such encounters possess a unique power, as they open the possibility for honest, spontaneous dialogue that touches on each individual's personal experiences. According to Rifqi Rosyad, interfaith relationships built through emotional closeness tend to foster a deeper sense of tolerance than that which arises from theoretical discourse alone (Rosyad et al., 2021).

Furthermore, many studies on religious tolerance tend to focus on theoretical concepts such as moderation, pluralism, or harmony, and thus offer little empirical insight into how tolerance is actually practiced in everyday social interactions. There is still a scarcity of research highlighting direct encounters between Muslims and non-Muslims in religious study groups or majelis taklim, even though such spaces hold great potential to serve as a bridge for personal, spontaneous, and more humanistic interfaith dialogue. Nevertheless, inclusive

da'wah practices—such as those carried out by Gus Iqdam, who creates space for dialogue between Muslim and non-Muslim congregants in a warm religious study setting—make an important contribution to academic understanding of how religious tolerance can grow from simple interactions that nonetheless have a tangible social impact.

This section clearly highlights a gap in previous research. While there is a considerable body of research on religious tolerance, few studies have examined how inclusive da'wah in religious study circles can serve as a venue for direct encounters between young Muslims and adherents of other faiths. Studies that specifically highlight da'wah practices that open space for interfaith dialogue within a single gathering remain limited. The approach taken by Gus Iqdam which goes beyond simply delivering a sermon to provide opportunities for non-Muslim attendees to engage in dialogue, as seen in his interactions with several interfaith figures serves as a concrete example of a contemporary form of da'wah that has not been widely discussed in previous literature. Given this gap in the literature, this study is highly relevant. Amid rising cases of intolerance, religious study groups that foster an inclusive atmosphere such as those developed by Gus Iqdam offer an important learning space for the younger generation. These study groups not only serve as venues for teaching religious material but also as forums for interaction and for cultivating mutual respect among followers of different faiths. Through examples of interactions that occur naturally within these study groups, it is evident that the value of tolerance is not merely discussed but is genuinely put into practice. Therefore, this study is warranted to understand how religious outreach can serve as a bridge that strengthens social bonds within Indonesia's diverse society.

METHOD

This study used a descriptive qualitative approach and a case study design to examine inclusive and dialogical da'wah and interfaith encounters within Gus Iqdam's religious gatherings at Majelis Sabilu Taubah (Creswell, 2018). This approach was selected because it allows an in-depth understanding of interactional processes, social meanings, and interreligious experiences that emerge naturally in informal religious settings. The unit of analysis included religious gatherings, communication patterns between Gus Iqdam and the congregation, and direct interactions with non-Muslim participants, all documented during various preaching sessions. Data were collected through non-participant observation of sermon recordings published on YouTube, which served as a digital public space documenting da'wah practices in their natural context. Additional data were drawn from digital sources, including online news reports, social media posts (Instagram, TikTok, and Facebook), and audiovisual materials related to interfaith interactions. Supporting evidence was drawn from indirect interviews in the form of testimonies from non-Muslim participants and congregation members documented in digital content and media reports (Sugiyono, 2019). Data were analyzed using the interactive model proposed by

Miles and Huberman, consisting of data reduction, thematic data display, and iterative conclusion drawing (Zakariah & Afriani, 2022).

During the reduction stage, the analysis focused on identifying patterns of dialogical communication and interfaith encounters emerging throughout the religious gatherings. These findings were subsequently organized into analytical themes that represent the characteristics of inclusive da'wah and the mechanisms by which religious tolerance was fostered. The trustworthiness of the data was ensured through source triangulation by comparing evidence from YouTube recordings, online media reports, and participants' testimonies, and through methodological triangulation by integrating digital observation and document analysis. The study was conducted from January to December 2025, focusing on Majelis Sabilu Taubah and the digital platforms where Gus Iqdam's da'wah activities were produced and disseminated. This methodological approach was considered appropriate because it enabled a systematic, empirical, and rigorous understanding of the social dynamics underlying inclusive da'wah and interfaith encounters within contemporary digital religious spaces.

RESULT

Characteristics of Inclusive Da'wah in Gus Iqdam's Religious Study Sessions

The religious lectures organized by Gus Iqdam reflect an inclusive, communicative approach to da'wah that is closely attuned to the social realities of the congregation. This approach to da'wah is characterized by the use of lighthearted language, contextual humor, and the selection of themes relevant to everyday experiences, particularly for millennials and Gen Z. The da'wah content is not delivered as a one-way, normative lecture but is presented through dialogue, personal interactions, and concrete examples that are easily understood by the congregation. This approach transforms the religious study sessions into fluid and open socio-religious spaces, thereby attracting people from various segments of society with diverse ages and religious backgrounds. Furthermore, Gus Iqdam's da'wah practice is also characterized by openness to the participation of non-Muslim congregants. In the various documented study sessions, there were no restrictions on participation based on religious identity. This indicates that the study sessions serve not only as a forum for teaching Islam but also as a social space that facilitates direct and open interfaith interaction.

Interfaith dialogue in Gus Iqdam's religious study sessions is clearly evident through his direct interactions with Hindu attendees. One such exchange occurred when Gus Iqdam greeted Mbak Cahya, a Hindu attendee, with the question, "You're Hindu, aren't you? How come you're here?" Mbak Cahya replied, "It's my own choice, Gus." (Ardana, 2025). This exchange took place in front of the congregation without any signs of rejection or resistance, demonstrating an atmosphere of acceptance of the diversity of the congregation's identities. The conversation continued when Gus Iqdam asked

Mbak Cahya why she was attending the religious study session, and she replied, "I just wanted to, to see what it's like." During the same session, Mbak Cahya shared her experience regarding the confusion she felt in an interfaith relationship. Gus Iqdam responded with a lighthearted reference to the song "Mangu," accompanied by a prayer to soothe the feelings Mbak Cahya was experiencing. This response was delivered without passing any normative judgment on the congregation member's beliefs, allowing the interaction to unfold in a relaxed and non-judgmental atmosphere.

Interfaith dialogue in Gus Iqdam's religious study sessions is clearly evident through his direct interactions with Hindu congregants. One such exchange occurred when Gus Iqdam addressed Mbak Cahya, a Hindu congregant, asking, "You're Hindu, aren't you? How come you're here?" Mbak Cahya replied, "It's my own choice, Gus." (Ardana, 2025). This exchange took place in front of the congregation without any signs of rejection or resistance, demonstrating an atmosphere of acceptance of the congregation's diverse identities. The conversation continued when Gus Iqdam asked Mbak Cahya why she was attending the religious study session, and she replied, "I just wanted to, to see what it's like." During the same session, Mbak Cahya shared her experience of confusion in an interfaith relationship. Gus Iqdam responded with a lighthearted joke using the song "Mangu," accompanied by a prayer to soothe Mbak Cahya's feelings. This response was delivered without passing judgment on the congregation member's beliefs, allowing the interaction to unfold in a relaxed, non-judgmental atmosphere. This reinforcement of the data is also evident in other dialogues with Hindu congregants, such as Ellen and Mr. Diono. Ellen, a sixteen-year-old teenager, openly stated her identity: "I am Hindu" (Berkah, 2025b) and described her experience attending religious study sessions as "exciting" and a chance to "learn." Meanwhile, Pak Diono expressed his hope: "May these steps toward a religious path leading to heaven here continue. May there be harmony and unity throughout the Resap Ombo subdistrict." This statement reflects a collective acceptance and hope for the continuity of interfaith relations within the religious study group setting.

Intense interfaith dialogue also took place with Christian congregants. One example of this occurred when Gus Iqdam spoke with Cik Michel, a Christian congregant who wore a headscarf. When asked, "What is your religion?" Michel replied, "Christian." When asked why she wore a headscarf, Michel answered, "To respect others." The conversation then deepened when Michel mentioned that she enjoyed religious study sessions and could recite Al-Fatihah (Ardana, 2025). She recited the entire passage before the congregation, and it was received in an atmosphere conducive to the religious study session. A similar dialogue was also observed in the interaction with Mrs. Sartinah. When Gus Iqdam asked about her religious identity, Mrs. Sartinah replied, "Christian," and Gus Iqdam responded with a welcome message accompanied by applause from the congregation (Berkah, 2025a). When asked how she felt about attending the religious study session, Mrs. Sartinah stated,

"It's the same. I'm Christian." This statement indicates that her presence at the religious study session did not make her feel threatened regarding her religious identity. Additional data was obtained from a conversation with Mrs. Paikem, a Christian congregant who said, "I wanted to see what Gus Iqdam is like. I'd only seen him on my phone," and offered a brief assessment: "Yes, it's very good. It should continue." This response indicates that the presence of non-Muslim congregants is not merely symbolic but is also accompanied by a positive assessment of the da'wah practices they participate in.

The involvement of interfaith youth was a key finding in Gus Iqdam's religious study group. A conversation with Ellen showed that the group could reach Gen Z through a friendly, non-preachy approach. Ellen mentioned that she attended the religious study session because "my friends, my school friends, invited me," and shared her experience: "It's fun there's a lot of knowledge, so I can learn." This statement indicates that the study session is perceived as an enjoyable learning space, even for non-Muslim attendees (Berkah, 2025b). Additionally, Gus Iqdam demonstrated linguistic sensitivity by offering an apology: "I'm sorry if my choice of words wasn't quite right," to which Ellen replied, "It's okay." This interaction was reinforced by a symbolic exchange when Gus Iqdam asked, "Is 'Astungkara' like 'Alhamdulillah'?" and Ellen answered, "Yes, it's like 'Alhamdulillah.'" This conversation demonstrates a natural exchange of meaning across traditions.

Interfaith Interaction in a Multifaith Forum

Gus Iqdam's religious lectures also foster interfaith interaction on a broader scale, such as during the session at Resap Ombo, which was attended by religious leaders from Islam, Christianity, Catholicism, Hinduism, and Buddhism (Pusat, 2025). Gus Iqdam mentioned each of the leaders present by name as a sign of respect before the congregation. A dialogue with Loren, a Catholic child, demonstrated the relaxed dynamics of the interaction. Loren explained why she was there with a brief answer, "I'm a fan," and then sang the song "Garuda Pancasila," which lightened the atmosphere of the religious gathering. Another exchange took place with Mr. Eko Budianto from the Buddhist community, who remarked, "That was a good comment. Hopefully, interfaith cooperation like this will always be maintained, and may we continue to live in harmony." This statement indicates that the religious gathering is understood as a social space that strengthens interfaith relationships. The emotional response of non-Muslim attendees was clearly evident in the dialogue with Ms. Yuyun Usrek. When sharing her identity, Ms. Yuyun stated, "Hindu. A true Hindu—my whole family is Hindu." She explained her reason for attending: "Besides being interested in Gus, I also enjoy his religious gatherings. It just so happens that my heart and mind are in a tangle right now; I'm facing some problems." This statement indicates that the religious study session serves not only as a religious forum but also as a social space that provides psychological support. Gus Iqdam's response—a cross-religious greeting: "Greetings of virtue, Om Swastiastu, Namo Buddhaya, and blessings of well-being to us all"—demonstrates

acceptance of the congregation's diverse identities. This interaction demonstrates that the religious study group fosters a sense of safety and comfort for non – Muslim attendees, allowing them to openly express their identities and personal experiences (Official, 2025).

The practice of inclusive, dialogical da'wah demonstrated by Gus Iqdam also has strong legitimacy within the framework of Islamic values, which view diversity as a social reality that must be managed ethically. This principle regards differences in social background, culture, and beliefs as the foundation for getting to know one another and building meaningful relationships. In this regard, interfaith encounters during religious study sessions can be understood as the actualization of the value of *taaruf* in contemporary religious spaces, where relationships among individuals are built through direct dialogue and shared social interaction. Furthermore, the principle of *rahmatan li al – 'ālamīn* is put into practice through da'wah that brings benefit and peace to all of humanity, without distinction based on religious identity. These values align with the approaches of *al – ḥiwār al – da'wī* and *dakwah bi al – mu'āsyarah*, which emphasize da'wah conducted through dialogue, gentleness, and the ethics of social relations as the core of da'wah practice, thereby ensuring that the strengthening of religious tolerance is not only rooted in a socio – communicative framework but also has a normative foundation in Islamic tradition (Adi Setiawan & Musyafa', 2021).

DISCUSSION

The findings of this study show that Gus Iqdam's da'wah practices unfold as a vibrant social process within the religious study group setting, rather than merely as a one – way transmission of religious teachings. The interactions that occur between the preacher and the congregation—including non – Muslim members—demonstrate that inclusive da'wah can be effective through direct dialogue, personal conversations, and shared social experiences. This practice addresses the research questions regarding how dialogical, inclusive da'wah is carried out in religious study sessions and how this process contributes to strengthening religious tolerance. Da'wah in Gus Iqdam's study sessions is not structured in a rigid, formal dialogue format but rather takes the form of fluid, spontaneous communication that is easily understood by congregants from diverse backgrounds. In terms of the science of da'wah, this communication pattern exemplifies the application of *al – ḥiwār al – da'wī*—that is, da'wah grounded in dialogue and respect for the interlocutor (Rusyad, 2021). The dialogue that arises during religious study sessions is not intended to change the beliefs of non – Muslim congregants, but rather to create space for getting to know and understand one another.

This approach demonstrates that dialogical da'wah can be effective when the preacher treats congregants as individuals with their own experiences and identities. This finding aligns with the views of Ridla, Rifa'i, and Suisyanto, who argue that dialogical da'wah is more relevant in a pluralistic society because it indirectly conveys religious messages without creating existing social or

economic divides (Ridla et al., 2017). The research findings also indicate that religious study sessions serve as spaces for interfaith encounters—that is, direct interactions between adherents of different religions within the same religious forum (Alshaar, 2024). These encounters take place through personal greetings, question – and – answer sessions, lighthearted banter, and social symbols that are mutually understood by the congregation. Such encounters provide non – Muslim congregants with a concrete experience that Islamic religious spaces can be accessed without fear or identity – based pressure. This finding fills a gap in previous research, which has largely framed religious tolerance within structural frameworks—such as state policies, formal education, or interfaith dialogue facilitated by official institutions. This study demonstrates that tolerance can also emerge from simple social environments at the grassroots level, particularly within informal religious study groups. In symbolic interaction theory, tolerance is formed through repeated communication directly experienced by the congregation (Zaid et al., 2021).

Equal greetings, non – offensive humor, and the use of national symbols and interfaith greetings foster a sense of security and acceptance among the congregation. This process demonstrates that tolerance is not merely a normative concept but a lived social experience. These findings reinforce Tavory's view that social meaning emerges from continuous interactions and is collectively understood by the individuals involved (Tavory, 2023). Gus Iqdam's da'wah practices also demonstrate the application of da'wah bi al – mu'āsyarah—da'wah through good social relationships—and da'wah bi al – hikmah—that is, prudence in speech and conduct (Siswanto, 2025). The values of da'wah are conveyed through exemplary behavior, empathetic responses, and the ability to maintain a comfortable communication environment for all congregants. This approach aligns with Trianto's findings, which emphasize that da'wah through social relationships has a strong influence because religious messages are understood through direct experience rather than merely through religious texts or normative arguments (Trianto, 2022). In this regard, da'wah functions as an ethical practice that sustainably builds interfaith social relationships. The findings of this study also highlight the important role of digital media in expanding the space for interfaith encounters. YouTube and social media serve as the initial platforms that introduce individuals from diverse religious backgrounds to Gus Iqdam's da'wah practices before they attend his in – person religious study sessions.

Digital media serves as a bridge, introducing an inclusive style of da'wah and fostering curiosity and openness. These findings align with research by Fuadi and Novita, which finds that digital media play a strategic role in shaping interfaith interest and participation, particularly among the younger generation. Thus, interfaith encounters occur not only in physical spaces but also in digital spaces. From a theoretical perspective, this study reinforces and refines our understanding of inclusive da'wah. Inclusive da'wah should not be understood merely as the normative conveyance of a message of tolerance, but rather as a

social practice rooted in interfaith encounters that take place through real – life interactions. Religious study groups serve as informal religious spaces with significant potential to foster tolerance through shared experiences, dialogue, and emotional connections. By positioning encounter as a key element, this study enriches the discourse on dialogical dakwah and demonstrates that religious tolerance can flourish through dakwah practices closely integrated into people's daily lives. This discussion demonstrates that the inclusive, dialogical dakwah practiced by Gus Iqdam addresses the needs of a diverse society for open and humane religious spaces. The study's findings fill a gap in previous research by presenting empirical evidence of how religious tolerance is practiced through direct interaction in pengajian sessions.

CONCLUSION

This study concludes that Gus Iqdam's preaching practices at Majelis Sabilu Taubah represent a model of inclusive and dialogical da'wah grounded in interfaith encounters within an informal religious setting. Rather than functioning as a one – way transmission of religious doctrines, da'wah is practiced as a communicative process that emphasizes dialogue, respect for religious diversity, and human relationships as the primary foundations for conveying religious messages. Through the use of egalitarian language, contextual humor, and openness toward the participation of non – Muslim attendees, the religious gathering has evolved into a social space that facilitates natural interfaith interactions without compromising the religious identities of its participants. The findings demonstrate that religious tolerance is not exclusively cultivated through formal interfaith dialogue forums but can also emerge from everyday interfaith encounters embedded in religious activities. In this context, the religious gathering serves as a platform for trust – building, prejudice reduction, and strengthening social cohesion within a pluralistic society. Conceptually, this study advances scholarship on da'wah communication by positioning interfaith encounter as an analytical perspective for understanding how da'wah can serve as an instrument to foster social harmony through dialogical communication, rather than relying solely on persuasive approaches centered on doctrinal transmission. The findings further imply that the development of da'wah in multicultural societies requires more humanistic, participatory, and inclusive communication strategies to promote religious tolerance and peaceful coexistence. Nevertheless, this study is limited to a single case and relies primarily on digital documentation as its main source of empirical data. Future research is therefore encouraged to incorporate field observations and in – depth interviews with diverse stakeholders, as well as comparative studies across different religious assemblies and faith communities, to develop a more comprehensive understanding of the dynamics of interfaith encounters in the Indonesian socio – religious context.

REFERENSI

- Adi Setiawan, D., & Musyafa', M. (2021). Konsep Dakwah Bi Al – Hikmah Wa Al – Basirah Perspektif KH. Ahmad Asrori Al – Ishaqi. *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 11(2). <https://doi.org/10.36781/kaca.v11i2.129>
- Ahmad, Z., & Al – Hakim, L. (2021). Pemikiran Gus Dur Dalam Kehidupan Pluralitas Masyarakat Indonesia. *Islamika Inside: Jurnal Keislaman Dan Humaniora*, 7(2), 167 – 197.
- Alshaar, N. (2024). *Muslim Sicily: Encounters and Legacy*. <https://doi.org/10.1515/9781399536837>
- Anas, M., Saraswati, D., Ikhsan, M. A., & Fiaji, N. A. (2025). Acceptance of "the Others" in Religious Tolerance: Policies and Implementation Strategies in the Inclusive City of Salatiga, Indonesia. *Heliyon*, 11(2). <https://doi.org/10.1016/j.heliyon.2025.e41826>
- Ardana. (2025). *Gus Iqdam Nyanyi Lagu Mangu karena 2 Wanita Non Muslim ini Cinta Beda Agama*. <https://www.youtube.com/watch?v=JfTv2iooHQM>
- Barjah. (2024). *Indeks Kerukunan Umat Beragama 2024 Naik Jadi 76,47*. Kementerian Agama Republik Indonesia. <https://kemenag.go.id/nasional/indeks-kerukunan-umat-beragama-2024-naik-jadi-76-47-wG2qs>
- Berkah, N. (2025a). *IBU SARTIYAH NON MUSLIM DARI SALATIGA NEKAT IKUT RUTINAN GUS IQDAM*. <https://www.youtube.com/watch?v=v6udB6QGA0M>
- Berkah, N. (2025b). *NONIS CANTIK INI HADIRI PENGAJIAN GUS IQDAM DENGAN SEMANGAT*. <https://www.youtube.com/watch?v=uHJ8H8HyGf4>
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Hamid, A. (2024). *Dakwah Tanpa Batas: Membawa Pesan Islam ke Penjuru Dunia*. Inara Publisher.
- Judijanto, L., Siminto, S., & Rahman, R. (2024). The Influence of Religious Beliefs and Religious Practices on Social Cohesion in Modern Society in Indonesia. *The Eastasouth Journal of Social Science and Humanities*, 1(3). <https://doi.org/10.58812/esssh.v1i03.276>
- Musthofa, Q. (2023). Gus Iqdam's Interpretation of the Hadith about Loving Science and Ulama' at the Sabilu Taubah Assembly. *Jurnal Living Hadis*, 8(2), 123 – 138. <https://doi.org/10.14421/livinghadis.2023.4669>
- Official, G. I. (2025). *Bukan Harta, Inilah Kunci Ketenangan Hidup yang Sebenarnya – Gus Iqdam (Cuplikan)*. https://www.youtube.com/watch?v=sZy0_IzACDM
- Pusat, S. (2025). *GUS IQDAM TERBARU - TERKEJUT TERNYATA YANG NGUNDANG NON MUSLIM*. https://www.youtube.com/watch?v=bu_sl94o2nQ
- Ridla, M. R., Rifa'i, A., & Suisyanto. (2017). Pengantar Ilmu Dakwah: Sejarah, Perspektif, dan Ruang Lingkup. In *Metode Dakwah*. Penerbit Samudra Biru.
- Rofiq, M. (2023). Pendekatan Komunikasi Massa Dalam Dakwah Gus Iqdam di Majelis Taklim Sabilu Taubah Blitar. *JADID: Journal of Quranic Studies and Islamic Studies*, 3(September), 45 – 60. <https://ejournal.unkafa.ac.id/index.php/JADID/article/view/709>

- Rosyad, R., Mubarak, M. F. Z., Rahman, M. T., & Huriani, Y. (2021). *Toleransi Beragama dan Harmonisasi Sosial*. Lekkas.
- Rusyad, D. (2021). *Ilmu Dakwah: Suatu Pengantar*.
- Siswanto, H. (2025). Nilai Pendidikan Multikultural Dalam Kurikulum Aswaja NU. *Al-Muttaqin: Jurnal Studi, Sosial, Dan Ekonomi*, 6(1).
<https://doi.org/10.63230/almuttaqin.v6i1.229>
- Tavory, I. (2023). A Theory of Intersubjectivity: Experience, Interaction and the Anchoring of Meaning. *Theory and Society*, 52(5).
<https://doi.org/10.1007/s11186-022-09507-y>
- Trianto, R. (2022). Implementasi Metode Dakwah Bil-Hal di Majelis Dakwah Bil-Hal Miftahul Jannah Bogoran Kampak Trenggalek. *An-Nida': Jurnal Komunikasi Dan Penyiaran Islam*, 10(2).
- Wahid, A. (2024). Moderasi Beragama dalam Perspektif Pendidikan Agama Islam: Implementasi dalam Pendidikan Multikultural di Indonesia. *Scholars*, 2(1), 29–36. <https://doi.org/10.31959/js.v2i1.2367>
- Zaid, H., Sudiana, Y., & Wibawa, R. S. (2021). *Teori Komunikasi dalam Praktik*. Zahira Media Publisher.
- Zakariah, M. A., & Afriani, V. (2022). *Metodologi Penelitian Kualitatif, Kuantitatif, Action Research, Research and Development*. Madani Media.