

INCLUSIVENESS OF GUS IQDAM'S RECITATION IN EMBRACING INTER-RELIGIOUS PEOPLE



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Abstract

This study aims to understand how Gus Iqdam promotes inclusiveness and tolerance between religious communities in his da'wah. It is also to discover what forms of inclusiveness and tolerance Gus Iqdam promotes. This article will also dig deeper into how Gus Iqdam embraces people of other religions in his da'wah and what factors affect inclusiveness and tolerance between religious communities in Gus Iqdam's recitation. This study uses qualitative research methods or qualitative research using observation-based qualitative research. This type of observation research allows researchers to systematically document and reflect on the activities and interactions of research subjects. The results showed that people from various religions and tribes were enthusiastic about Gus Iqdam's recitation, which was open without differentiating between faiths and tribes. Gus Iqdam is known as a preacher with an inclusive approach, which aims to create an inclusive and relaxed environment for all groups regardless of religion, tribe, or ethnicity. In Islam, inclusive da'wah refers to developing religious understanding and life that shows flexibility, tolerance, and respect for inclusiveness so that adherents of various religious sects or religions can coexist peacefully.

Abstrak

Penelitian ini bertujuan untuk memahami bagaimana Gus Iqdam mengedepankan inklusivitas dan toleransi antar umat beragama dalam dakwahnya. Juga untuk mengetahui bentuk-bentuk inklusivitas dan toleransi yang diusung Gus Iqdam. Artikel ini juga akan menggali lebih dalam bagaimana Gus Iqdam merangkul umat agama lain dalam dakwahnya dan faktor apa saja yang mempengaruhi inklusivitas dan toleransi antar umat beragama dalam pengajian Gus Iqdam. Penelitian ini menggunakan metode penelitian kualitatif atau penelitian kualitatif dengan menggunakan penelitian kualitatif berbasis observasi. Jenis penelitian observasi ini memungkinkan peneliti untuk mendokumentasikan dan merefleksikan secara sistematis aktivitas dan interaksi subjek penelitian. Hasil penelitian menunjukkan masyarakat dari berbagai agama dan suku antusias mengikuti pengajian Gus Iqdam yang terbuka tanpa membedakan agama dan suku. Gus Iqdam dikenal sebagai pendakwah dengan pendekatan inklusif, yang bertujuan untuk menciptakan lingkungan inklusif dan santai bagi semua kelompok tanpa memandang agama, suku, atau etnis. Dalam Islam, dakwah inklusif mengacu pada pengembangan pemahaman dan kehidupan beragama yang menunjukkan fleksibilitas, toleransi, dan menghormati inklusifitas sehingga pemeluk berbagai aliran atau agama dapat hidup berdampingan secara damai.



INTRODUCTION

Humans are active individuals and social organisms (Khasinah, 2013). As social beings cannot live alone and always need the help of others, this requires humans to be able to interact with each other to meet the needs of life. In maintaining integrity and unity in society, respecting and appreciating each other is essential. This can keep the rights and obligations between others. In the context of respecting others, respecting others requires tolerance. Tolerance itself is an attitude or human behaviour in living a rule where one can appreciate and respect differences between religions, tribes, ethnicities, opinions, attitudes and actions of others (Bakar, 2015). Religious tolerance aims to increase the faith and purity of each religious adherent with the reality of other religions. Thus, religious tolerance can create peace and harmony between religious communities (Kemenag.go.id, 2022).

Islam is the majority religion in Indonesia, which has an excellent opportunity to influence social life. The role of religious leaders in tolerance is very important. This is because interfaith leaders are responsible for building unity among religious communities (kasel.kemenag.go.id, 2019). Leaders also have an essential role in maintaining inter-religious harmony. A religious figure is someone who is considered capable, knowledgeable, moral, and has expertise in the field of religion (Toweren, 2018). Religious leaders can be a mediator in building the creation of inter-religious tolerance in society and providing a good and correct understanding of inter-religious tolerance. Therefore, religious leaders must be the foremost role models in society.

The Islam that exists in this country is an Islam that is friendly, open, inclusive, and able to provide solutions to problems. Inclusiveness is an understanding that recognizes the existence of other religions and still believes that the religion adopted is true even though it can see the truth that is carried by other faiths (Larassati, 2020). Inclusiveness is the openness to external elements through the ability to make recreation and selection constructively (Larassati, 2020). In the context of religious tolerance, inclusiveness is a place to accept differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of different people. In terms of the relationship between inclusiveness and religious tolerance, inclusiveness is one of the essential things in creating a religious tolerance. This attitude makes a person more readily accept a difference and build harmony between religious communities.

Islam itself is also known as a religion of da'wah, which is a religion that invites and instructs its people to always spread the teachings of Islam to all humanity (Ridwan, 2018). Preaching must also be done in a way that suits the times (Salam et al., 2020). This is the case today, which is more advanced by using technology. This is because an advanced da'wah will make religion widely accepted. Social media such as YouTube, Facebook, Twitter, and Instagram are effective alternative forums for connecting with other individuals to establish harmonious and mutually beneficial relationships (Masyitoh, 2023). With this, the community can prove that Muslims can adapt to the progress of the existing era and can stand on the path outlined by Islamic shari'a (Wahid, 2004).

We can see the relationship between inclusiveness and religious tolerance in the environment around us. As is the case with this study, a human gathering in which there is high tolerance and inclusiveness, namely Gus Iqdam's recitation program which, is a phenomenon that is quite popular in Indonesia. This recitation is a routine recitation held every Tuesday night (Official, 2023). This event is known for its openness to all groups, even though it is from non-Muslims, and does not only focus

on preaching but also on other religious activities. In some of the recitations, there are several non-Muslim residents who enthusiastically attend the recitation. In the recitation, they feel comfortable chatting with residents of different religions, tribes, ethnicities, etc. This attitude in an event is critical, because it can create comfort and harmony between religious communities.

In this case, there are some exciting things in embracing interfaith, namely Gus Iqdam, who is widely known as a person who struggles with inclusiveness and tolerance between religious communities (Mubarokah, 2023). This shows that there is an effort to promote inclusivity and interfaith tolerance in the recitation event. This is demonstrated by the fact that many non-Muslim residents participate in the recitation, which has an Islamic nuance. In previous research, there may have been recitations or events like this. However, only a few recitations or events have been found open to people of religions other than Islam and in their soft delivery, they are covered with jokes or songs. Although there are a lot of polemics, everyone still makes their adjustments. (Mubarokah, 2023) Gus Iqdam's recitation can be an example of the community building religious harmony within the community.

This study aims to understand how Gus Iqdam promotes inclusiveness and tolerance between religious communities in his da'wah. It is also to discover what forms of inclusiveness and tolerance Gus Iqdam promotes. This article will also dig deeper into how Gus Iqdam embraces people of other religions in his da'wah and what factors affect inclusiveness and tolerance between religious communities in Gus Iqdam's recitation. By answering the formulation of the problem that has been explained, it is hoped to provide a clear understanding and description of how Gus Iqdam promotes inclusiveness and tolerance between religious communities.

This research uses the kind of qualitative research. Qualitative research is a type of research that produces findings that cannot be achieved by using statistical procedures or by other quantitative means (Nugrahani, n.d.). This study aims to understand the condition of a context by referring to a detailed and in-depth description of the portrait of conditions in a natural context of what happens as it is in the field (Nugrahani, n.d.). Data collected in qualitative research is interviewed and imaged. Data collection techniques in this research include in-depth interviews, observations, documentation, and document analysis (Nugrahani, n.d.). Data analysis techniques in this study involve systematically searching for data in a way that organizes, elaborates into patterns, chooses important names to be studied, and makes conclusions. These types of qualitative approaches include ethnography, phenomenology, and fundamental theories. Qualitative research can produce new theories or concepts when the research results contradict previously studied theories and concepts. This type of observational research documents and systematically reflects on the activities and interactions of the research subject. Anything that can be seen and recorded in the observation is a data source. This research discovers something new from a phenomenon and observes the problem studied. It's becoming the focus of a study with this kind of observation.

This is done by observing the practice of Gus Iqdam's prayer in promoting inclusivity and tolerance in society. The observation is carried out by attending and observing the prayer events held by Gus Iqdam on social media (YouTube, TikTok and others) (Official, 2023) and in the community by systematically recording all the inclusiveness practices by Gus Iqdam. Besides, the study also involved interviews with some of the Jama'ah who followed Gus Iqdam's preaching to gain a deeper understanding of the practices of inclusiveness he did. Then, the data obtained was qualitatively analyzed to identify the main themes that emerged related to the practice

of inclusiveness in his philosophy. The observational approach was chosen because this method allows researchers to observe the practice directly and gain a deeper understanding of the social and cultural context in which such practices of inclusion occurred in society.

In the data analysis, the researchers will identify the key themes related to inclusiveness in Gus Iqdam's teaching. These themes are then analyzed qualitatively to understand how inclusive teaching practices in Gus Iqdam promote inclusive and tolerance in society. In conclusion, this study uses qualitative methods through observation to observe the practice of inclusiveness.

THE CONCEPT OF INCLUSIVENESS

Inclusive comes from the act of inviting or including. Inclusive itself is an effort made by someone to put themselves into another person's point of view in understanding something or a problem. Inclusiveness itself is also an attitude of a person's perspective in understanding the existence of a difference in life. Meanwhile, Inclusiveness is an understanding that recognizes the existence of other religions and still believes that the religion adopted is true even though it can see the truth embraced by other religions (Mubarokah, 2023).

This trait is essential in social life. It can create an environment of harmony and mutual respect. Inclusiveness also has crucial benefits in building a more inclusive and harmonious society. This attitude benefits society for the application and understanding of a problem and helps maintain an interfaith relationship. This inclusive term must be built with an understanding of differences, which are sunnatullah, containing the spirit of religious pluralism and tolerance. While efforts to realize it by conducting comparative religious studies and interfaith dialogue (Shihab, 1998).

This is reflected in a religious event, the Gus Iqdam recitation, in which many ethnicities, tribes and religions outside Islam participate. Many of the people who are Muslims and non-Muslims join in this event. Gus Iqdam's recitation is known to preach inclusiveness through various means, including dialogue with non-Muslims, simple language, and the closeness in finding parables in his preaching (Harminanto, 2023). Inclusiveness in this context is not only limited to accepting the presence of adherents of other religions but also involves mutual respect and appreciation between religious communities.

The purpose of inclusiveness is to maintain diversity and change the perspective and attitude of religion that is exclusive to be inclusive. High religiosity makes a good attitude because if not, radical ideas will be born. An inclusive attitude is used to understand, accept, and respect a difference that exists, creating harmony and harmony in society.

This is also corroborated by previous research conducted by Wahyuni (Wahyuni, n.d.) in Bandung on religious dialogue accompanied by various religious communities. With the existing meeting space, religious people can accept and appreciate each other's differences, even with various religious backgrounds and different beliefs. This finding provides a strong empirical basis to support arguments about the importance of inclusiveness and openness of religious studies in embracing interfaith people.

GUS IQDAM'S INCLUSIVE DA'WAH

Gus Iqdam, commonly called Gus Iqdam Agus Muhammad Iqdan, born 27 September 1994, is a young priest who is the son of a kai from the Mamba'ul Hikam 2nd village of Karanggayam, district of Srengat, Blitar district (Mubarokah, 2023). She has some special strategies for promoting inclusion and tolerance in her ministry. One of his strategies was to build an inclusive and open – minded worship environment for all societies, regardless of religion, ethnicity and tribe. He is also very attentive to the needs of others, and he believes that each person should be appreciated and accepted in his glorious environment. He also gives a deep understanding of the differences between tribes, religions, and cultures, and he also gives an understanding of how to appreciate differences by respecting one another.

In his studies, he had many positive implications for plural societies, such as extremist groups, bandits, punk communities, prostitutes, and drunkards (Sabila, 2023). It can be seen in all his celebrations in society. He also often engages in religious dialogue with various religious groups and creates a space where religious people can accept and appreciate each other's differences, even with different backgrounds of beliefs and tribes. Through the approach used in the church, he could attract attention, shape understanding, and strengthen religious identity in society.

It can be seen in all his celebrations in society. He also often engages in religious dialogue with various religious groups and creates a space where religious people can accept and appreciate each other's differences, even with different backgrounds of beliefs and tribes. Through the approach used in the church, he could attract attention, shape understanding, and strengthen religious identity in society (Official, 2023). In his speech, he also instructed the people to interact. This can help him to form an attitude and a sense of inclusion in the people.

It also encourages everyone's understanding so that they can contribute in a fair, tolerant and open agreement. He is attentive to sustainability or continuity in his ministry to ensure that his concepts can be sustainably applied within his ministerial environment. In his ministry, he always emphasized the principles of inclusive education, such as excellence and improvement, individual needs, meaningfulness, sustainability, and involvement (Aditomo, 2021). He ensures that everyone has an equal and equal opportunity to receive education or teaching in their respective environment.

In promoting this inclusive attitude, he has some very low – level strategies. It's like this. First, he used a language that was easy to understand and attracted the attention of his audience. The use of language in the spiritual world in this era is very important in his glory. Adapting to the millennial generation is crucial, but it remains in keeping with the normal norms (Chomsah, 2020). Therefore, the use of language in the world of affirmation is crucial and requires adaptation to the characteristics of millennial generations and paying attention to the development of technology and social media to effectively deliver the message of religion.

Secondly, Gus Iqdam has always used an inclusive or open prophecy. The content of lectures often focuses on encouraging good deeds and preventing wrong deeds. Gus Iqdam used language that was not rude when a guy in his speech accompanied him. He also managed to create an approach that combines tradition and tradition, so he created a special resonance, especially for the younger generation, in communicating religious values (Mubarokah, 2023). Thirdly, he also uses an interactive approach, focusing on questions asked by audiences where the source not only plays a role in the general public but is also active in the mental and physical audience (Hadrianto, 2013).

He's delivering his message with entertainment elements, such as comedy and comedy, to get more people to follow him.

Fourthly, he is also based on solutions by frequently engaging in religious dialogue. Wherever in his reputation, he has a question – answer, and there he offers a solution to the problem given by his jamaah. It also includes some of the ways he promotes inclusiveness because it asks not only from Muslims but also from non – Muslims. The problem is not only the problem of Islamic diagama but is comprehensive. The importance of openness and tolerance is also reflected in disseminating his message that involves all. He is a messenger not only of the same religion but also of other religions. It aims to connect interreligious understanding to both Muslim and non – Muslim societies. In the way that inter – religious dialogue and joint activities make it a major means of building common ground and solving a problem that exists today. It is also reflected in the preaching environment he held in some places. Many non – Muslims participated in the event, and also many converted to Islam because of the reputation that he was very peaceful and full of tolerance.

With the strategy used by Gus Iqdam in his prophecy, which is inclusive and tolerant. In this respect, he succeeded in creating an inclusive and open – ended worship environment, regardless of tribe, ethnicity and religion. It also succeeded in promoting the values of peace, tolerance and openness, as well as emphasizing everyone to contribute to the community environment. It also fosters communication and collaboration among individuals from different backgrounds, as well as promotes education and awareness of the importance of inclusive and tolerance in society.

EMBRACING INTERRELIGIOUS PEOPLE

In this study on the Inclusiveness of Gus Iqdam's study of embracing interreligious people through his speech on social media, the research results can include a deep understanding of an inclusive or openness between religions and the impact of this ceremony on social life. The results of this research were obtained through in – depth observations of Sabilut Taubah's official social media account and analysis of several articles related to religious inclusion, tolerance and moderation.

The research results showed that the people of various religions and tribes were enthusiastic about the study of Gus Iqdam with the presence of openness. The opinion of the non – Muslim community said that the show was very, very good. In Channel Adara ST (Official, 2023) It is shown that non – Muslim religious enthusiasm volunteers only to be able to attend the assembly. Gus Iqdam always offers his assembly an offer to tell him about his problems, and he will provide a solution (Official, 2023).

The strategy used by Gus Iqdam is very easy to understand because it uses Kinian language. Gus Iqdam, also in his assembly, is good at embracing his wife. He embraces people without distinction of tribe, religion or group. He conveys material in an easy – to – understand language and raises it with scratches. It keeps the party away from tension and rigidity. In his propaganda strategy, he got a lot of attention from many religions because his propaganda was opened on the eighth, and he also broadcast live on some social media like Instagram, TikTok, Facebook, and others.

Inclusiveness is the openness to external elements through the ability to make constructive recitations and selections (Larassati, 2020). In religious tolerance, inclusiveness is accepting different religious, tribal, and ethnic opinions, attitudes, and actions of others. Regarding the relationship of inclusion with the tolerance of religion, inclusion is one of the important things in creating religious tolerance. An inclusive

attitude allows one to engage in interreligious dialogue. Though able to see the truths believed by other religions, but an inclusive one, he still believes that his religion is the most true (Rahrjo, 2010).

In this case, there are some things to bear in mind in building an inclusive attitude: accepting the distinction between groups without claiming their group is right. The other group is wrong and abandons the attitude of mutual hatred to prevent conflict. It relates to the concept of primordialism, where each group of society needs to develop a culture of tolerance towards the other group to accept differences without regard the other groups as a threat. Besides, loyalty to groups can also help build an inclusive attitude and avoid conflict between groups.

Inclusiveness in this religious context emphasizes a practical approach with the acceptance, appreciation, and involvement of each individual regardless of a religion's background or people's beliefs. It aims to create an environment that respects the existing diversity and that there is a nature of mutual respect between religious communities. Inclusive religious education can also be the foundation of religious moderation in Indonesia, prioritizing mutual trust and respect for human equality. Therefore, appreciating differences and strengthening inclusiveness are essential to creating a peaceful and harmonious environment (Rumahuru, 2021).

This inclusive religion closely relates to the world of worship, its principles, and its implementation. Dakwah attempts to convey religious teachings to others through dialogue and other techniques. Devotion can also be a call to understand and accept religious teachings (Meuleman, n.d.). Inclusiveness in the religious world also aims to build an inclusive awareness in society in an inter – religious context. Inclusive worship is seen as an alternative to addressing the social problems now occurring in society (Fuadi, 2018).

In Islam, inclusive religion refers to developing a religious understanding and life that demonstrates versatility, tolerance, and respect for inclusion so that followers of different religions or religions can live side by side in peace (Atmaja & Rahmawati, 2020). Nurcholish Madjid, an Indonesian Islamic figure, advocates inclusive religion and believes that inclusive Islam is a strong enough adhesive force to cooperate with a massive society (Muliadi & Baharuddin, 2017).

CONCLUSION

It is known in this study that inclusiveness in da'wah is critical to building tolerance and harmony between religious communities. Gus Iqdam is known as a preacher who has an inclusive approach to his preaching. He tries to create an inclusive and open environment for all groups, regardless of religion, tribe, or ethnicity. In the Islamic context, inclusive da'wah refers to the development of religious understanding and life that shows flexibility, tolerance, and respect for inclusiveness in religion so that adherents of various religious sects or religions can coexist peacefully. In practice, inclusive da'wah can be done through a community – based non – formal approach.

Inclusiveness in this religious context emphasizes a practical approach that advocates for accepting, respecting, and involving all individuals regardless of their religious background or beliefs. This shows the importance of inclusivity and tolerance in creating harmony and peace in society. This inclusive religion can also be a foundation for religious moderation in society. Therefore, respecting religious differences and strengthening inclusiveness in a plural society is essential to creating a peaceful and harmonious environment.

Inclusiveness in the ministry is crucial to building tolerance and solidarity among religious groups. In Islam, inclusive worship refers to developing a religious understanding and life that demonstrates versatility, tolerance, and respect for inclusion so that followers of different religions can live together in peace. Gus Iqdam is known as a preacher who has an inclusive approach to his preaching. It seeks to create an inclusive and open environment for all, regardless of religion, tribe, or ethnicity. In practice, inclusive preaching can be done through a non-formal community-based approach.

Based on the research results, further research can explain a few things more deeply. Research can focus on the influence of religious figures, such as Gus Iqdam, in promoting inclusion and tolerance among religious peoples. It could involve further study of his preaching practices and its impact on society. In addition, research can also deepen the understanding of the factors that influence interreligious inclusion and tolerance in the study environment, as practiced by Gus Iqdam. In addition, research could involve interviews with the Jamaahs to gain a more comprehensive perspective. Qualitative research methods based on observations and interviews can continue to be used to understand the practice of inclusiveness in the context of preaching and study. Thus, further research is expected to contribute to a better understanding of the role of religious figures in building interreligious inclusion and tolerance and the factors that influence them.

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