

## The religious study gathering model of Maiyah Cahyo Sumebar as a form of inclusive communication in building religious harmony in Sukoharjo

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### Abstract

The religious study gathering (*pengajian*) of *Maiyah Cahyo Sumebar* in Sukoharjo represents a model of religious gathering that adopts an inclusive communication approach to promote interreligious harmony within a pluralistic society. Set against a socio-religious backdrop populated by diverse Islamic organizations such as NU, Muhammadiyah, LDII, MTA, alongside non-Muslim communities, this religious forum serves as an open spiritual dialogue space for all segments of society. This study aims to describe the *Maiyah Cahyo Sumebar* gathering model as a form of inclusive communication in strengthening religious harmony. Employing a descriptive qualitative method, data were collected through interviews, observations, and documentation. The findings reveal that this gathering model accommodates the principles of inclusivity through mutual respect, appreciation, cooperation, and interfaith solidarity. Mutual respect is reflected in the content of the sermons, which avoids triggering sectarian or theological conflicts. Collaboration involves residents, including non-Muslim figures, in organizing committees and event implementation. Social activities, such as charitable donations to the underprivileged, also play a significant role in fostering interfaith solidarity. This model embodies the principle of equality in socio-religious life, echoing the message of QS. Al-Hujurat (49:13), which encourages people to know one another amidst their differences. Therefore, *Maiyah Cahyo Sumebar's* study gathering functions not only as a spiritual forum but also as a model of inclusive communication that nurtures interreligious harmony in a multicultural setting like Sukoharjo.

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### Abstrak

Pengajian Maiyah Cahyo Sumebar di Sukoharjo merupakan model pengajian yang mengusung pendekatan komunikasi inklusif dalam membangun kerukunan beragama di tengah masyarakat yang majemuk. Dengan latar sosial keagamaan yang

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strategy; inclusive communication; religious study gathering group; Maiyah Cahyo Sumebar; religious tolerance.

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dihuni oleh beragam organisasi masyarakat Islam seperti NU, Muhammadiyah, LDII, MTA, serta komunitas non-muslim, pengajian ini tampil sebagai ruang dialog spiritual yang terbuka bagi semua kalangan. Penelitian ini bertujuan untuk mendeskripsikan model Pengajian Maiyah Cahyo Sumebar sebagai wujud komunikasi inklusif dalam penguatan kerukunan umat beragama. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa model pengajian ini mengakomodasi prinsip inklusivitas melalui sikap saling menghormati, menghargai, bekerjasama, dan tolong-menolong antarkelompok agama. Sikap saling menghormati tampak dalam materi pengajian yang tidak memicu konflik antarmazhab atau keyakinan. Kerjasama melibatkan warga lokal, termasuk tokoh non-muslim, dalam pembentukan panitia dan penyelenggaraan kegiatan. Kegiatan sosial seperti santunan kepada fakir miskin juga menjadi bagian dari upaya memperkuat solidaritas lintas iman. Model pengajian ini mencerminkan prinsip kesetaraan dalam kehidupan sosial-keagamaan, sebagaimana semangat QS. Al-Hujurat (49:13), yang mendorong manusia untuk saling mengenal dalam perbedaan. Oleh karena itu, Pengajian Maiyah Cahyo Sumebar tidak hanya berfungsi sebagai ruang spiritual, melainkan juga sebagai model komunikasi inklusif dalam merawat kerukunan beragama di wilayah multikultural seperti Sukoharjo.

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## INTRODUCTION

Conflicts and disputes can occur between religious communities and between sects. Religious conflict is one of the main enemies of the state. To deal with it, unity and harmony of religious communities are needed (Daulay, 2019). A multicultural country should have a way to maintain these differences so that the causes of conflict in religious differences can be avoided. Communication is a good solution in solving conflicts, disputes, and hostility (Hasibuan, 2019). Strengthening religious harmony in society can be achieved with shared responsibility. In manifesting harmony between religious communities, social interaction and mutual assistance are essential. Each diverse community in this way can live side by side in peace and safety, accept differences, and respect each other. There is no pressure on them to unite in community life. They can appreciate the existence of others, accept diversity and differences, and recognize the rights of others (Elkarimah, 2020).

Studies on religious harmony and inter-denominational harmony in Indonesia have become an important concern in various studies. Indonesia, as the country with the largest Muslim population in the world, has a diversity of religions, denominations, and

community organizations that are both a wealth and a challenge in maintaining social harmony. Religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism live side by side with large community organizations such as Nahdlatul Ulama (NU), Muhammadiyah, the Al-Qur'an Interpretation Council (MTA), and the Indonesian Islamic Propagation Institute (LDII). The inclusive attitude shown by these various groups is the foundation for the existence and unity of the nation. In this context, Islam is present with its universal nature, as emphasized by Nuriyanto, not always bound by symbolism and formality, but rather to the substance of human values (Nuriyanto, 2018).

Islamic religious gathering (*pengajian*) is a forum where there are studies, prayers, *dhikr*, and other Islamic-themed things. *Maiyah Cahyo Sumebar Sukoharjo's* study gathering is one of the real manifestations or concrete forms of the implementation of this inclusive attitude. Initial observations and interviews show that this religious study gathering has its uniqueness by opening the door to all groups, including those from different religions or sects. This religious study gathering is not only a space for spiritual discussion but also a forum for friendship between religious communities and sects in Islam, such as NU, Muhammadiyah, LDII, and MTA. In fact, this religious study gathering provides space for non-Muslims to participate without any limitations, with the aim of spreading peaceful values that can attract sympathy for Islam and strengthen harmony. This uniqueness is reflected in the experiences of the participants, including Christians who faithfully participate in the study gathering activities, and a former thug who is interested in the approach through music and the inclusive concept of the religious study gathering.

Various previous studies have highlighted the theme of religious harmony in the context of a pluralistic society, such as Fitria's study on multicultural communication in Central Bengkulu (Fitria, 2019) and Hasanudin's research on the practice of multicultural community harmony in Gorontalo (Hasanudin, 2018). Sabara and Kodina discussed religious harmony in Jayapura (Sabara & Kodina, 2020), while Suarnada highlighted the role of Hindu youth in maintaining harmony in Poso (Suarnada, 2019). Other studies, such as Pangkey's (2020) review of the theology of interfaith harmony in Mopuya Village (Pangkey, 2020), and international studies by Ghufro (2020) and Setiawan et al. (2019), as well as Ismail et al. (2019), who examine Islamic-Christian relations in the context of local culture. The similarities of these studies lie in the focus on interfaith harmony in common social spaces. However, this study differs significantly because it explores a non-formal religious space, namely Religious Study Gathering (*Pengajian*) of *Maiyah Cahyo Sumebar*, as a unique model that integrates interfaith and inter-stream communication in

Islam. This approach has not been widely studied in previous literature, particularly in the context of community-based cultural study gatherings in a multicultural area such as Sukoharjo.

The novelty of this study lies in the depiction of *Maiyah Cahyo Sumebar's* study gathering as an inclusive communication model that not only transmits religious messages but also forms a two-way and participatory social interaction space. This model is in line with the interactional communication approach, where communication occurs through reciprocal dialogue between various religious groups and sects. Unlike the linear model, which is one-way, or the more individual transactional model, the interactional model manifested in this religious study gathering allows for mutual influence and strengthening of tolerance values collectively. This religious study gathering practices the principle of inclusivity through openness to differences in schools of thought and religion, the involvement of interfaith figures, and religious materials that are universal and non-sectarian. Thus, *Maiyah Cahyo Sumebar* study gathering can be positioned as a religious study gathering model that is not only spiritual in nature, but also as an arena for social practice that encourages religious harmony in a pluralistic society.

## METHODS

This study uses a qualitative method (Marendah, 2023), which is descriptive in nature, to explore and understand *Maiyah Cahyo Sumebar's* study gathering model in realizing inclusive communication, as well as to analyze its contribution in maintaining religious tolerance in the Sukoharjo area. The research location was chosen in Sukoharjo because this area has religious diversity and complexity of community organizations, making it a relevant context for exploring inclusive communication practices.

The research subjects consisted of preachers or main sources in the *Maiyah* gathering, participants from various religious backgrounds and community organizations, and local community leaders who were directly or indirectly involved in religious studies activities. Research data were collected through three main techniques, namely in-depth interviews, participatory observation, and documentation (Sugiyono, 2017). Interviews were conducted to explore the views and experiences of the sources regarding the *Maiyah Cahyo Sumebar's* study gathering model in realizing inclusive communication. Participatory observation was conducted by attending the religious studies directly to understand the dynamics of communication that occurred in it, while documentation was used to collect religious studies materials, field notes, and photos or videos that supported the analysis.

The collected data were analyzed using a thematic analysis approach (Marendah, 2023). The steps include data reduction to filter relevant information, thematic

categorization based on the religious studies model found, and data interpretation to understand the role of the Maiyah religious gathering in building religious harmony. Data validity is guaranteed through technical triangulation, namely combining interviews, observations, and documentation, as well as source triangulation, involving sources from various backgrounds to ensure the validity of research findings.

## **RESULTS AND DISCUSSION**

### **The concept of interfaith harmony**

Conflicts and tensions between religious communities should not arise amidst religious diversity in society. Living side by side with differences and remaining safe in Indonesian society can be realized (Kesuma Wardani, 2020). Living side by side and interacting can be realized amidst religious differences in the community environment. Diversity in society can be well accepted (Hutapea & Iswanto, 2020)

Differences in society can cause conflict and disputes. Differences and diversity can actually be valuable treasures and gifts, making each other need and complement each other in society, and life in society becomes less boring, more dynamic, and colorful (Nurhasanah, 2021). The increasing openness of society shows efforts to break down the differences and conflicts that occur. This attitude can change towards a harmonious life and avoid hostility, although the potential for social friction between religious groups can still occur (Mahyuddin032, 2020).

Interfaith harmony (KUB) is a good and peaceful relationship between adherents of different religions. Harmony includes good relations between groups within a religion, as well as good relations with the government. KUB in the Joint Regulation of the Minister of Religion and the Minister of Home Affairs (PBM) Number 9 and 8 of 2006 means relations between fellow religious communities based on tolerance, mutual understanding, mutual respect, respect for equality, in practicing their religious teachings and cooperation in community, national and state life within the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution (Nuruddin, 2018). Religious diversity in Indonesia has formed a harmonious character, mutual understanding, and mutual respect for one another. Tolerance is used as the foundation of life to maintain harmony between religious communities. Religious harmony is the harmony of life in society (Pangkey, 2020; Ipansyah; Jalaluddin; Bahran, 2024).

In maintaining religious harmony, interpersonal communication between Muslim and Christian communities (Gandhi, 2020) should pay attention to openness, empathy, supportiveness, positivity, and equality. The conditions and situations of the environment of religious communities tend to create disharmony within religious

communities. Meanwhile, religious harmony must always be maintained, both by society and the government (Farida, 2018). The state may not interfere in the substance and theology of a religion but is obliged to protect the harmony of all religious communities in the context of the nation and state (Kherid & Wisnaeni, 2019). To fulfil values, norms, and teachings, it is necessary to encourage the belief in the creation of a harmonious community life that supports religious harmony (Kamaluddin, 2021).

The basics of religious harmony include the Theological Basis and Legal Basis. Theological basis is one of the efforts that can be made based on religious theology in forming religious harmony. Meanwhile, the legal basis in Indonesia is contained in the 1945 Constitution, Article 29, which states that the state guarantees the freedom of every citizen to embrace their respective religions and to worship according to their respective religions and beliefs. The government also forms a forum for cooperation and dialogue between religious communities, which is confirmed based on the Decree of the Minister of Religion No. 09 and No. 8 of 2006 that contains Guidelines for the Implementation of Duties of Regional Heads/Deputy Regional Heads in Maintaining Interfaith Harmony (Tsaniyah, 2018).

### ***Maiyah Cahyo Sumebar's study gathering model for maintaining religious tolerance in Sukoharjo Regency***

*Maiyah Cahyo Sumebar* is a religious study gathering activity that is held once a month in every sub-district in Sukoharjo Regency. The funding for the gathering is independent from the members of the religious study management, but they may accept if there are people who want to help, including from several sponsors (Committee Interview and Observation on June 29, 2023). As observed, *Maiyah Cahyo Sumebar's* study gathering can be said to be attended by a large congregation and is always crowded. The congregation came by themselves without being invited. However, specifically for village officials whose villages are holding a religious gathering and study, the management (committee) uses and provides an invitation letter. As long as there is no element of political interest, the committee is given the freedom to invite anyone to take part in the religious gathering and study.

Before the study gathering is held, an agreement is made between the committee and the residents based on the area map. What community organizations or mass organizations exist in the area are explained in the area map in question. Various community organizations must be owned in every sub-district. The number and variety of community organizations are also known to thrive in the Sukoharjo district area. After that, if there is agreement from the residents' administrators or they accept it with open

arms, the administrators will create a committee to coordinate with residents (Interview with the Committee and Observation on June 28, 2023).

The emergence of cooperation is not only with Muslims but also with non-Muslims. This is supported by good cooperation from one of the treasurers in Pondok Village, Nguter, Sukoharjo, who is a non-Muslim, and he is always active in openness with the *Maiyah Cahyo Sumebar's* study gathering. He felt the extraordinary solidarity and cooperation of the *Maiyah Cahyo Sumebar* members when the *Maiyah* gathering took place (Interview with non-Muslim Congregation and Observation on April 21, 2023).

Based on interviews with several study gathering followers, it can be stated that adjustments to the area where the gathering is held are made to foster a love for the *Maiyah* gathering. Adjustments to the gathering with the community are obtained from the map of the area. Therefore, members of the *Maiyah Cahyo Sumebar* study gathering management can adjust the study gathering concept to the community. If the majority of the area is from the Nahdlatul Ulama (NU) community organization, then it is enriched with *sholawatan* (praise and prayers for the Prophet). If there are many community organizations from the Indonesian Islamic Propagation Institute (LDII) and the Al-Qur'an Interpretation Council (MTA), then the *sholawatan* is changed to the song *lir-ilir, turi putih, sluku-sluku batok, laskar cinta*, and so on.

Everyone, without exception, from all walks of life, is invited to attend the gathering by members of the *Maiyah Cahyo Sumebar* study gathering management. All walks of life can be Muslims who come from various backgrounds, both thugs and scavengers, and different social statuses, even non-Muslims are also invited. It is because the *Maiyah Cahyo Sumebar* study gathering is open to the public regardless of status, sect, and religious background.

The activities or programs that can be seen in the gathering reflect the concept of the *Maiyah Cahyo Sumebar* study gathering. The method used in the *Maiyah* activities is usually an interactive model. What is meant by this interactive model is active interaction used during communication between the resource person and the congregation. This was confirmed by one of the LDII congregations who was active in participating in the *Maiyah Cahyo Sumebar* study gathering. He stated that occasionally, the resource person approached the congregation and invited them to interact. The interaction was accompanied by jokes that could wake up and enliven the atmosphere so that the congregation did not feel bored (Interview with a gathering member, June 21, 2023).

The contextual model was also seen being used in addition to the interactive model when the resource person provided material about current phenomena. These phenomena include, among others, many community organizations blaming each other.

The resource person always said not to badmouth other community organizations, and also non-Muslims, because it can trigger quarrels between fellow human beings (Interview with the Religious Studies Resource Person, April 29, 2023). This is also reinforced by the results of observations on March 23, 2023, in Bulu, Nguter, Sukoharjo, which explained that the resource person during the sermon always emphasized that Islam is universal and *rahmatan lil'alam* (love for all nature). From this gathering, it is hoped that it will not divide Muslims but rather live in harmony and peace, even though there are many sects and many religious communities side by side.

In the preliminary activities in the *Maiyah Cahyo Sumekar* study gathering, they performed songs from Cahyo Sumekar members that had been agreed upon by the host (the Village Head or committee) in the village. The songs consisted of *sholawatan* songs, poems such as *Turi Putih*, *Sluku-sluku Batok*, *Tombo Ati*, and so on. After performing the songs, the next event of the gathering was the reading of the holy verses of the Al-Qur'an, which were read by the committee. The next event was an opening from the host, such as memorizing short letters/*juz'amma* and regional arts by children from the Al-Qur'an Education Park (TPA) and mothers in the village. As a form of appreciation for their courage, one of the members of the gathering group management gave money to the TPA children (Results of Interviews with Study Group Congregation, April 29, 2023).

The next event was a speech from the host, who happened to be the Village Head and the head of the committee in a village that was holding the *Maiyah* gathering. The fourth opening event was the provision of assistance to the poor carried out by members of Cahyo Sumekar. The provision of assistance to the poor is a form of charity that is not only in the form of money but also with something that can later be useful for the person. The next event was *Dhikr* and *Shalawat*. Both are usually carried out together with the *Maiyah Cahyo Sumekar* study gathering guide. The last activity of the opening was a speech from the head of the Maiyah Study Guide.

The next event is the main activity. The main activity in the *Maiyah Cahyo Sumekar* study gathering is a sermon from a resource person, which is held for approximately two hours. The host or committee chooses the theme of the study group because the host is the one who knows the phenomena and problems in the village. The resource person and the *Maiyah Cahyo Sumekar* party only follow and try to deepen the material. These themes are usually *Gujeman Agemane Kanjeng Nabi* (Following the Manners of the Prophet Muhammad), *Selah Bimi* (Gratitude for Blessings), Maintaining Harmony among Muslims, and so on. The themes chosen are mostly about harmony between Muslims. This is because harmony between Muslims at this time has begun to be divided. What is meant is that there are groupings of community organizations that have grown rapidly among the people, so that harmony between Muslims has begun to fade and disappear.

Therefore, the role of the *Maiyah Cahyo Sumebar* study gathering is expected to be able to make this grouping into a beautiful and peaceful togetherness (Interview with the gathering member and observation on April 28, 2023).

Because the study material is the most important thing in the *Maiyah Cahyo Sumebar* study gathering, the resource person tries to deepen the material from various themes. When the resource person delivers the material, that is what the congregation is most waiting for, and that is the essence of a study/gathering group. The material delivered by the resource person during the Maiyah Group discusses the importance of mutual respect and appreciation within religion (various sects) and between religious communities (both Islam and non-Islam). The way to do this is by instilling the idea that when studying, you are not required to study with only one teacher. This can lead to fanaticism, and that is a dangerous thing.

In addition to the material, the method of teaching is no less important, which is used by the resource person when giving a sermon or lecture. The method of teaching is how the resource person conveys the material so that it can be well received by the congregation (religious gathering participants). The method of advice and stories is the method used by the resource person when delivering his sermon. The method of advice used by the resource person is by emphasizing a sentence that is included in the material. The sentence is emphasized and repeated: "When studying, do not tend to be with one teacher because it can cause fanaticism and that is a dangerous thing." He conveyed the advice with jokes so that it would not seem patronizing, and the congregation could easily accept the material from the resource person. The story method is used when he explains based on his personal story or experience as a form of learning that can be emulated and imitated in everyday life.

Media is also an important thing in religious teachings, not only the material and methods used by the resource person when giving a lecture. Media in religious teachings is a tool or reference used by the resource person when delivering material in the *Maiyah Cahyo Sumebar* study gathering activities. The media used by the resource person during religious teachings is in the form of songs containing advice accompanied by musical instruments. This media is used in religious teachings with the aim that the congregation can receive the religious teaching material well, and can also entertain the congregation.

Based on interviews and observations, the resource person for the *Maiyah* gathering strengthened and acknowledged by stating that the media used during religious teachings was Islamic poetry songs such as *Turi Putih*, *Sluku-sluku Batok*, and so on. So that the congregation does not feel bored, so that they feel entertained. The

delivery of these songs is accompanied by musical instruments from members of *Cahyo Sumebar* (Interview with the gathering member and observation on April 29, 2023).

The last event is the closing. The closing activity in the *Maiyah Cahyo Sumebar* study gathering consists of several things, including praying together led by the study resource person or mentor, accompanied by the song *Shohibu Baiti*, which is the Maiyah national anthem. The *Shohibu Baiti* song is what distinguishes the *Maiyah* gathering group from other study groups. After the prayer together is finished and all the congregation has gone home, the members of *Maiyah Cahyo Sumebar* gather to conduct an evaluation activity. The evaluation activity is carried out to evaluate the study group activities that have been held, to introspect, and aims to ensure that, in the future, the *Maiyah* gathering group activities can run even better. Evaluation in the *Maiyah Cahyo Sumebar* gathering group is an activity that is carried out continuously between the mentor and members of the study group management.

### ***Maiyah Cahyo Sumebar* study gathering, inclusive communication, and religious harmony in Sukoharjo**

In the context of a pluralistic society, such as in Sukoharjo, social harmony is a very valuable asset. The multicultural reality reflected in the diversity of religions, religious organizations, and cultural backgrounds of the community requires an inclusive and soothing communication approach. Inclusive communication is important not only as a medium for exchanging messages but also as a strategic tool for building social cohesion, reducing the potential for conflict, and maintaining peace in society.

One concrete form of inclusive communication can be found in the *Maiyah Cahyo Sumebar* study gathering group. This activity is a real manifestation of the efforts of the Sukoharjo community in maintaining the values of tolerance, respecting differences, and building networks across religions and religious organizations. The spirit of harmony, tolerance, and family that is the main spirit of this study group is an important foundation in unravelling and preventing various potential social frictions.

*Maiyah Cahyo Sumebar* does not only emphasize the spiritual aspect of Islam exclusively, but also makes it an open space to build peaceful dialogue and brotherhood between religious communities. This idea is in line with Nuriyanto's thinking, which emphasizes that Islam is a universal and inclusive religion (Nuriyanto, 2018). The manifestation of Islam is not only manifested in formal symbols, but also in real actions that create social harmony. In practice, *Maiyah Cahyo Sumebar's* study gathering becomes an educational and transformative vehicle to spread peaceful values to all groups, not limited to one particular religious group or mass organization.

This gathering presents a unique and adaptive study gathering model. Its uniqueness lies in the dialogical approach that does not prioritize one-way normative-doctrinal lectures but rather opens up a space for questions and answers, social reflection, and cultural discussions. The communication built in this forum does not contain elements of provocation, hate speech, or delivery that has the potential to offend the beliefs of others. This reflects the practice of inclusive communication, as stated by Sabara & Kodina, that in a multicultural society, inclusive communication is an effective bridge to maintain harmony (Sabara & Kodina, 2020).

The sermons in this study always pay attention to the context of the diversity of the audience. The resource persons or speakers are reminded not to convey material that corners other groups, avoid claims of a single truth (truth claim), and emphasize more on universal Islamic values such as compassion, justice, and brotherhood. This gathering is very aware that every Islamic community organization has a different approach to interpretation, movement orientation, and understanding. Therefore, fanaticism towards one teacher, school of thought (*madzhab*), or particular mass organization is avoided so as not to give rise to exclusivism that can divide the community.

For example, in adjusting to the local characteristics of the community, the selection of music or religious songs is also wisely regulated. In a community where the majority are NU members, *shalawat* songs are played. Meanwhile, in an environment dominated by Muhammadiyah, MTA, or LDII, Islamic poetry is played that suits the character of each. This action reflects a form of respect for local wisdom as emphasized by Hasanudin, that respect for local culture is a form of social adaptation to create harmony (Hasanudin, 2018).

Furthermore, the attitude of mutual respect in this gathering is also manifested through the policy of openness of participants. Anyone can attend, both Muslims and non-Muslims, from any mass organization, without discrimination. There is no obligation to wear a certain uniform, no attributes of mass organizations are limited, and there is no obligation to use organizational jargon. The freedom to attend this gathering reflects respect for diversity, which is the spirit of a multicultural society. This view is in line with Fitria, who emphasizes that recognition and acceptance of diversity can strengthen social solidarity (Fitria, 2019).

This inclusive attitude does not only stop at symbolic and verbal aspects, but is also manifested in real action. One form is routine social activities, such as donations to orphans, giving gifts to TPQ children, and assistance to the poor without distinguishing between religions or religious organizations. This social action represents the spirit of

mutual cooperation and solidarity as stated by Suarnada, that interfaith social work can strengthen social harmony in plural communities (Suarnada, 2019).

Interestingly, many of these social activities are carried out together with figures from non-Muslim circles. In some cases, non-Muslim village heads even support and participate in the implementation of the gathering. This is proof that the *Maiyah Cahyo Sumebar* study gathering is not only an internal space for Muslims but has also become a warm, fluid, and open interfaith dialogue space. Saleh & Sihite stated that cross-cultural and religious interactions can create social harmony if managed wisely, and this forum shows real evidence of this (Saleh & Sihite, 2020).

The attitude of working together shown in this gathering also reflects collective values in Islam. Coordination of activities is carried out through deliberation involving many elements of society. The gathering committee not only consists of certain groups, but also involves village elements, youth from various mass organizations, and even other religious figures. Before the gathering is held, a coordination meeting is usually held, led by the Head of the gathering, in this case Mr. Toyib, to adjust the gathering agenda to the character of the community and the potential for diversity in the area.

This kind of approach shows how the values of inclusivity in Islam can be implemented at a practical level. The principle that all humans have the same position before God, as stated in QS. Al-Hujurat: 13, "*Indeed the most noble among you in the sight of Allah is the most pious*", is an ethical principle that is upheld in this study. There is no caste, no discrimination. Everyone is seen as a fellow human being who has the same right to learn, dialogue, and establish relationships.

Cooperation is also seen in the form of contributions from the surrounding community, both in providing places, consumption, equipment, and security. This reflects the participatory spirit of the community, who feel it owns and supports this agenda as part of social development based on spiritual values. This kind of solidarity concept is part of the theory of social integration, which emphasizes the importance of social institutions in maintaining community cohesion (Muchith, 2015).

From the results of observations and interviews, it can be concluded that *Maiyah Cahyo Sumebar* study gathering has become a strategic and effective medium to strengthen harmony between religious communities in Sukoharjo. This activity has succeeded in embracing people from various backgrounds, removing barriers of exclusivism, and building a peaceful and pleasant shared space. The success of this gathering is not only in the increasing number of participants, but more in the spirit of openness and respect for plurality that is built. Harmony in a pluralistic society is a reflection of high ethical and spiritual awareness. Harmony is not the result of uniformity, but rather from respect for diversity. Thus, diversity is not a threat, but rather a source

of social strength and beauty. Through an inclusive communication approach, concrete social action, and a spirit of openness to diversity, *Maiyah Cahyo Sumebar* study gathering has become one of the relevant and contextual models of socio-religious education in a pluralistic society like Sukoharjo. In an era often marked by polarization and hate speech in the name of religion, this gathering provides an important lesson: that dialogue, respect, and love are the best way to care for a diverse Indonesia.

## **CONCLUSION**

The *Maiyah Cahyo Sumebar* study gathering group model in Sukoharjo Regency is a real representation of inclusive communication practices that are down-to-earth and contextual in a multicultural society. Through an open, dialogical, and respectful approach to diversity, this study group can maintain and strengthen religious tolerance substantively. This activity is not merely a spiritual space for Muslims, but has developed into a cultural and social space that connects various levels of society without ideological, organizational, or religious identity barriers. This study group has succeeded in creating an inclusive social climate by placing Islamic values as a universal foundation, such as compassion, justice, brotherhood, and mutual respect. Efforts to maintain tolerance are not carried out symbolically, but are realized through an open attitude towards participation across mass organizations, across religions, and social activities that touch all groups without discrimination.

This study shows that tolerance can not only be instilled through lectures but also through social interactions that are full of empathy and a sense of belonging. The communication practices implemented in this forum emphasize the importance of two-way dialogue, polite and contextual language, and non-provocative religious narratives. This forum does not impose a single truth, but instead encourages joint reflection in the spirit of togetherness and diversity. The inclusive communication built into this study has made a real contribution to preventing polarization, reducing potential conflicts, and strengthening social cohesion between religious communities. The *Maiyah Cahyo Sumebar* study gathering is a transformative study gathering model, not only in fostering individual spirituality but also in building strong social bridges amidst the diversity of society. The spirit of dialogue, openness, and cross-border social action carried out in this activity is an example for the development of sustainable harmony, not only in Sukoharjo, but also can be replicated in other areas with similar complexities.

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