



## Tolerant Religious Guidance Practices at the Maiyah Mocopat Syafa'at Recitation in Yogyakarta

Sulfikar K.<sup>1\*</sup>, Sabaruddin<sup>2</sup>

<sup>1</sup> Universitas Islam Ahmad Dahlan, Sinjai, Indonesia

<sup>2</sup> Purdue University, West Lafayette, United States

<sup>1</sup>[sulfikark72@gmail.com](mailto:sulfikark72@gmail.com), <sup>2</sup>[sabaruddin.iaim@gmail.com](mailto:sabaruddin.iaim@gmail.com)

\*Correspondence

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### Abstract

Religious intolerance in Indonesia presents a persistent challenge to national social cohesion. Within this context, the Maiyah Mocopat Syafa'at (MMS) forum in Yogyakarta exemplifies a model of tolerant religious guidance that fosters interfaith harmony. This qualitative study, drawing on data from observation, in-depth interviews, and documentation, investigates the forum's socio-cultural practices. The findings demonstrate that religious guidance within MMS is participatory, non-hierarchical, and culturally embedded. The forum avoids the conventional dichotomy between preachers and congregants, instead constructing an egalitarian space for open dialogue. Guidance content is both contextual and reflective, frequently mediated through Javanese artistic and cultural forms. Core values of tolerance, including equality, openness to difference, and empathy, underpin all religious practice within the forum. Consequently, MMS functions as an alternative space for religious literacy, a platform for interfaith and intercultural dialogue, and a vehicle for cultivating a humanistic spirituality. These findings suggest that the forum's inclusive, culture-based approach effectively facilitates the development of moderate, open, and peaceful religious attitudes.

### How to Cite this Article

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## INTRODUCTION

Religious intolerance and radicalism present significant threats to societal harmony and global security (Taufiq et al., 2024). Such conflicts often originate from exclusivist religious interpretations (Aini et al., 2022). In Indonesia and other national contexts, the proliferation of extremist groups that instrumentalize religion challenges the establishment of a just and civilized society.

Indonesia's significant religious and cultural diversity presents a potential for social conflict without the consistent application of tolerant values. Despite constitutional guarantees of religious freedom, incidents of discrimination and intolerance persist in various regions. These conditions underscore the urgent need for religious guidance that prioritizes tolerance to strengthen social cohesion and interfaith harmony. Religious institutions, including educational settings and study groups, hold a strategic position in shaping public religious perspectives and attitudes (Suardi, 2025).

Intolerance in Indonesia has demonstrated a concerning trajectory in recent years. Data from the Setara Institute (2023) reveals 151 incidents of violations of freedom of religion and belief (*kebebasan beragama dan berkeyakinan*, KBB) across 27 provinces in 2022, a notable increase from 124 incidents the previous year (Institute, 2023). These violations encompassed the obstruction of worship, opposition to the construction of houses of worship, discrimination against religious minorities, and the dissemination of hate speech. Consequently, provinces such as West Java, Jakarta, and Banten were identified as the primary loci for these intolerance activities.

According to the 2023 report by Indonesia's National Human Rights Commission (Komnas HAM), violations of freedom of religion or belief consistently rank among the top five categories of public complaints. This persistent issue is exacerbated by increasing socio-political polarization, the proliferation of religion-based disinformation on social media, and deficiencies in formal tolerance education. These factors collectively contribute to the rise of intolerant attitudes within society.

In an increasingly intolerant global climate, fostering tolerance and interfaith dialogue is urgently needed (Abdullah & Irhamna, 2023). As a crucial instrument of religious education, religious guidance must therefore transcend mere ritual reinforcement to cultivate open, inclusive, and compassionate religious attitudes. Tolerant religious guidance represents this necessary approach, emphasizing respect for difference, promoting human solidarity, and countering religious exclusivism (Sulfikar, 2023).

Religious communities in Indonesia are increasingly adopting dialogical and contextual approaches to guidance. A prominent example is the Maiyah Mocopat Syafa'at (MMS) study forum in Yogyakarta, founded by Emha Ainun Nadjib (Cak Nun). The MMS forum constitutes a significant spiritual and intellectual space that models an egalitarian and inclusive form of religious practice. Its methodology prioritizes compassionate engagement across religious and cultural boundaries, offering a distinctive model for tolerant religious guidance.

The Maiyah forum constitutes a broad space for critical and liberating religious

learning, grounded in humanist values. Within this context, participants transition from passive listeners to active agents as they contemplate universal virtues. The forum operationalizes principles of tolerance such as equality, openness, and empathy by integrating diverse media, including music, literature, folklore, and interdisciplinary philosophical interpretation (Ikhwan & Rochmaniah, 2024).

Maiyah Mocopat Syafa'at has emerged as a distinctive socio-religious phenomenon in Indonesia, attracting thousands of participants from diverse religious, cultural, and social backgrounds. Within this non-dogmatic forum, congregants engage in activities such as discussion, devotional recitation, and literary appreciation to reflect on contemporary socio-religious issues (Mulyadi et al., 2021). The gathering thereby functions as an inclusive spiritual space that cultivates a socially aware and tolerant consciousness amid diversity (Afriliani, 2024).

The Maiyah forum represents a distinct approach to religious guidance, contrasting with conventional one-way study models by prioritizing dialogical and participatory methods (Fauzi & Rigiанти, 2023). Within this forum, the practice avoids imposing a single truth and refrains from judging diverse beliefs. Instead, it focuses on cultivating inner awareness and fostering reflective meaning in life. Consequently, this model demonstrates that religious guidance can be formulated in a manner that is welcoming, open, and relevant to the pluralistic context of contemporary Indonesian society.

The development of religious character and piety through guided intervention remains a significant area of inquiry within the field of Tolerant Religious Guidance. Recent scholarship demonstrates the efficacy of such guidance in fostering specific behavioural and attitudinal changes. For instance, Kusworo (2023), found that religious guidance contributes to the development of Islamic character, evidenced by increased empathy, mutual assistance, and discipline in worship. Similarly, Lutfiah (2020) documented its role in enhancing worship consciousness among the elderly, while Taswin (2022) explored its application in building religious character in orphans. Expanding on these individual-focused studies, Andi Bowo (2024) demonstrated that a structured mentoring program incorporating weekly religious studies, spiritual training, and group discussions can significantly advance religiosity, address social problems, and support community well-being. However, a critical dimension of this field involves fostering inter-religious harmony. Faturohman (2022) addresses this directly, examining specific strategies for maintaining religious tolerance through guided interventions.

Contemporary scholarship on religious guidance has extensively explored themes such as Islamic character formation, engagement in worship among the elderly, and the cultivation of religiosity in orphans through study programs and spiritual exercises. While Faturohman (2022) addresses tolerance, the research is confined to strategies for maintaining tolerant attitudes. Consequently, a significant gap remains, as existing literature emphasizes individual piety and guidance methodologies without examining the application of tolerance-oriented religious guidance within specific communal settings. This study investigates the practice of tolerance within the Maiyah Mocopat Syafa'at

Yogyakarta religious study group. By analyzing its implementation in this unique socio-cultural context, the research aims to offer new insights into the development of religious guidance models responsive to religious and cultural diversity.

## METHOD

This study employed a descriptive qualitative approach to investigate the practices of tolerant religious guidance within the Maiyah Mocopat Syafa'at Yogyakarta forum. The methodology was selected to explore the subjective meanings, values, and experiences of its practitioners and participants (Abubakar, 2021).

This study employed a purposive sampling method to select participants who could provide rich, relevant data on the phenomenon of tolerant religious guidance (Sugiyono, 2017). The sample comprised three distinct groups: (1) attendees of the Maiyah Mocopat Syafa'at study group, who represent diverse religious and cultural backgrounds, providing insight into lived experiences and practical expressions of tolerance; (2) the group's facilitators and primary speakers (Cak nun and his resource team), to elucidate the intended goals, pedagogical methods, and core values of tolerant guidance being promoted; and (3) the management team for Cak nun and Kiai Kanjeng, to examine the deliberate structural and programmatic design of the study group as a platform for fostering religious tolerance.

Data were collected through participatory observation, in-depth interviews, and documentation studies. The participatory observation captured the social dynamics and tolerance values practiced within the study forum. In-depth interviews were conducted with forum managers and active participants to understand their perspectives on the cultural approach to preaching. The documentation study involved analyzing forum archives, digital media, and study materials (Sugiyono, 2021).

## RESULTS AND DISCUSSION

### Religious Guidance Model at the Maiyah Mocopat Syafa'at Forum

The religious guidance model within the Maiyah Mocopat Syafa'at forum is characterized by its non-formal and dialogical structure, which contrasts with conventional religious study settings. Unlike traditional models that feature a distinct preacher and congregation, this forum operates on principles of egalitarian dialogue and openness. Participants are encouraged to pose questions, share spiritual concerns, and explore religious concepts in a non-judgmental environment. Helmi Mustofa, a member of the management team, notes this participatory approach:

*Religious guidance occurs informally, unlike in a conventional religious study group. In this setting, no single preacher is addressing the congregation, which quietly listens. This platform encourages dialogue and openness. There are no barriers between the speaker and the listener. Communication is possible for all people.*

The Maiyah forum exemplifies a participatory model of religious guidance, positioning participants as active subjects in the co-construction of spiritual understanding (Pertiwi, 2018). Within this framework, spiritual values are cultivated not through hierarchical instruction but via open dialogue, collective reflection, and egalitarian interaction. This approach fosters a grounded, contextual spirituality, developed through direct experience and critical engagement with social reality.

#### 1. Non-Hierarchical Communication Patterns

A defining characteristic of religious guidance within the Maiyah forum is its non-hierarchical communication structure, which blurs the distinction between guidance providers and recipients. Although Emha Ainun Nadjib (Cak Nun) serves as a central figure, he eschews the role of an absolute authority, instead positioning himself as a facilitator of both inner and social dialogue. This approach is predicated on the principle that all participants possess equal spiritual and intellectual potential. As one congregant, Khairul, stated:

*Cak Nun often attracts attention, yet he does not present himself as an authoritative guru to be followed unconditionally. He primarily functions as a facilitator, creating a space for dialogue on both spiritual and social issues. There are no strict delineations. Everyone is treated equally. Any individual may express an opinion, ask a question, or share their experiences. It is not solely about receiving; it also includes giving. We feel valued in both spiritual and intellectual aspects.*

This study demonstrates that the Maiyah model of religious guidance fosters an environment of equality, active participation, and mutual respect. This approach contrasts with hierarchical models by positioning congregants not as passive recipients, but as co-participants in a process of shared knowledge construction and spiritual development. The model's efficacy is illustrated by a participant's report (Pseudonym, Fais), who stated, "It feels freer and more comfortable. We do not feel judged or forced to accept a single truth. Everyone has the potential to learn from each other." This feedback corroborates the finding that the non-coercive atmosphere facilitates a sense of agency and intellectual freedom among attendees."

This facilitative approach fosters a horizontal communication structure, promoting authentic and inclusive religious experiences. By eschewing a top-down model, the forum decentralizes religious authority and cultivates a collective awareness of interpretive diversity (Amin, 2016).

#### 2. Contextual and Reflective Guidance Materials

Maiyah's religious guidance transcends literal scriptural quotation by contextualizing teachings within contemporary social realities and participants' lived experiences. Its discourse frequently engages with pressing modern issues, including social justice, human rights, environmental ethics, and critiques of institutional power. Helmi Mostofa, a member of the cak nun and Kiai Kanjeng management team, stated:

*It references religious texts, but not word-for-word. Instead, it connects these ideas to everyday life and the problems we see in society. The topics are wide-ranging, covering things like humanity, justice, the environment, and social injustice. It even critiques people in power who are connected to religious values.*

Maiyah's religious guidance offers a non-dogmatic, reflective framework that addresses the spiritual needs of modern society. This approach exemplifies an empathy-based and relevant *da'wah*, a method shown to engage individuals' inner consciousness across diverse generational and social backgrounds (Anna, 2022). Consequently, Maiyah provides a model for tolerant religious guidance that is both adaptive and impactful.

### 3. Diverse and Culture-Centric Guidance Mediums

The Maiyah forum employs a variety of indigenous cultural media, including music, Javanese poetry, humor, and parables, as a means for spiritual guidance, serving as conduits for religious and ethical values and complementing direct dialogue. For instance, the music of Kiai Kanjeng transcends mere entertainment; it operates as a *da'wa* (proselytization) instrument that embodies principles of humanism and interfaith. This approach demonstrates how culturally-grounded artistic expression can facilitate inclusive religious engagement. Helmi Mostofa, a member of the *cak nun* and Kiai Kanjeng management team, stated:

*At Maiyah, we do not just talk. We use music, Javanese melodies, poetry, humor, and wise stories for spiritual guidance. The music of Kiai Kanjeng is more than just entertainment. It is a powerful tool for sharing messages about humanity, love, and interfaith dialogue. This music connects deeply with people and serves as an educational tool.*

Maiyah's religious guidance framework extends beyond verbal lectures to incorporate artistic media, thereby enhancing participant engagement and facilitating deeper internalization of its messages. The strategic integration of music, literature, and humor fosters an inclusive environment for cultural-religious learning. This approach enables participants to assimilate values of tolerance and humanity more intuitively, engaging them on both emotional and spiritual levels. This effect is corroborated by a participant, Yayat, who said:

*The event was very engaging because the approach was flexible rather than strict. With music, Javanese songs, and poetry, the atmosphere felt alive. This made it easier for us to understand spiritual values. The songs by Kiai Kanjeng were powerful. They were not only entertaining but also shared messages of humanity and compassion. The performance was so inclusive that people from different religions could enjoy it without feeling left out. The principles of tolerance were apparent.*

The Maiyah forum employs diverse cultural media, including music, Javanese poetry, humor, and wisdom narratives, as vehicles for spiritual guidance. For instance, the Kiai Kanjeng musical ensemble functions not merely as entertainment but as a da'wah (proselytization) instrument that embodies humanitarian values and interfaith solidarity. This method demonstrates that religious guidance need not be confined to a formal-textual framework but can be effectively integrated into artistic and cultural expressions. By incorporating local cultural elements, the Maiyah approach reinforces an inclusive spirituality and cultivates a collective sense of belonging among participants (Wahidin & Maghfur, 2021).

#### 4. Active Participation of the Congregation as Subjects of Guidance

Participants actively engaged as co-subjects by sharing questions, critiques, and spiritual experiences, rather than acting as passive recipients. This active role was facilitated by an open, relaxed atmosphere that encouraged participation without fear of judgment. Positioning the congregation in this way aligns with the principles of dialogical education (Freire, 1970), wherein guidance and learning occur through mutual dialogue and shared growth. This finding substantiates recent theoretical work on subject-oriented guidance within a religious context (Windayani et al., 2024).

### Values of Tolerance in Guidance Practice

The religious guidance practices observed in the Maiyah Mocopat Syafa'at forum consistently embody values of tolerance. These values manifest in the forum's inclusive religious narratives, the structure of its study groups, and the humanistic, spiritual approach guiding participant interactions. This integration of tolerance across pedagogical and social dimensions fosters a community environment conducive to interfaith understanding.

#### 1. Equality (Egalitarianism) in Religious Relations

The Maiyah forum cultivates an egalitarian community model that challenges the hierarchical structures prevalent in formal religious institutions. Within this space, facilitators such as Cak Nun are positioned not as inviolable authorities but as collaborative partners in dialogue. This approach fosters a flat hierarchy where all participants, intellectuals, students, laborers, and non-Muslims alike, engage on equal footing. Knowledge is validated not by institutional title or social position, but by its perceived utility and wisdom (Suprpto & Masrukhi, 2022). Consequently, this egalitarian principle mitigates feelings of inferiority among participants from diverse educational and religious backgrounds, thereby facilitating greater spiritual openness. As the founder, Cak Nun stated:

*I have never seen myself as a single guru or a holy figure to be followed. I am simply a discussion partner. Everyone in Maiyah has their own potential and wisdom, and we are all here to learn from one another. I prefer when we all feel we are on equal footing.*

The Maiyah religious guidance model explicitly rejects hierarchical relationships, establishing instead a dynamic based on egalitarianism, fellowship, and

mutual knowledge exchange. This is evidenced by the community's strong emphasis on inclusive values, including tolerance, equality, and deliberative democracy (Muizzuddin & Lestari, 2024). Consequently, the guidance process is fundamentally dialogic and participatory, granting each individual the autonomy to contribute to a collaborative learning environment. This non-hierarchical structure was corroborated by Helmi Mustofa, a member of the management team, who stated:

*There's no strict hierarchy. The leaders act as facilitators, not unquestionable authorities, and everyone is treated as an equal, from intellectuals and students to laborers and non-Muslims.*

Yoga, one of the Maiyah Mocopat Intercession recitation congregations also commented:

*I feel like an equal here. No one is seen as better or worse than anyone else. Knowledge is not about your degree or job title, but about sharing helpful and wise ideas. This has given me the confidence to speak up in discussions, even though I do not have an advanced education.*

Maiyah's religious gatherings employ an interactive preaching methodology grounded in cultural proximity. This approach fosters emotional bonds with participants, cultivating a sense of personal connection and dialogical equality (Febriannur Rachman, 2018). The emphasis on a non-hierarchical relationship between preacher and congregation facilitates a more open and engaging exchange of ideas.

## 2. Openness to Difference and Interfaith Dialogue

A foundational principle of Maiyah's religious guidance is its inclusive approach, which actively engages individuals from diverse religious, belief, and cultural backgrounds. This framework functions as a forum for non-defensive interfaith dialogue, prioritizing mutual listening, understanding, and respect for divergent spiritualities. Helmi Mustofa, a member of the cak nun and Kiai Kanjeng management team, explained:

*Maiyah has always been open to everyone, regardless of religion or background. We see it as a place to learn from each other. So, when people of different faiths join us, our conversations become richer. They are not a threat.*

The Maiyah forum operationalizes religious guidance through the core values of inclusivity and respect for diversity. Within this context, interfaith participation is framed not as a point of division but as a catalyst for mutual understanding and social harmony. Consequently, the forum serves as a dynamic platform for shared learning, actively fostering tolerance and openness across a spectrum of religious and cultural perspectives.



Maiyah's discourse emphasizes civilizational, rather than conversion-based, preaching by reinforcing universal values such as love, justice, and kindness across religious boundaries. The community cultivates a shared interfaith space that embodies the Islamic principle of *rahmatan lil'alamin*, a blessing for the entire universe (Cahyo, 2023). This approach facilitates a form of tolerant religious guidance that transcends doctrinal differences and focuses on core ethical principles.

### 3. Empathy and Compassion as the Core of Spirituality

The group's dynamic is fundamentally structured around principles of empathy and compassion (*rahmah*). This environment encourages participants to engage deeply with the struggles of others, including social suffering, historical wounds, and collective trauma. Consequently, the resulting guidance practice facilitates not only spiritual enlightenment but also profound inner healing and a strengthened sense of human solidarity. As Helmi Mustofa observes:

*At Maiyah, we build our community on empathy and compassion (rahmah). We encourage everyone to understand the struggles of others, like social suffering, past wounds, and personal trauma. Our goal is not just spiritual enlightenment, but also to heal the soul. I want everyone who comes to feel accepted, to find relief from their burdens, and to experience a shared human connection.*

The Maiyah forum exemplifies a psycho-spiritual model of religious guidance, establishing compassion as a foundational principle for navigating religious differences. Within this context, the fostered sense of togetherness cultivates a spiritual space characterized by healing rather than condemnation (Khoiriyah, 2019). This finding corroborates Hayati's (2025) conclusion that inclusive religious practices not only acknowledge diversity but also actively generate a platform for constructive and peaceful dialogue.

The Maiyah forum embodies tolerance through its core principles of equality, openness to difference, and profound empathy. This approach recontextualizes religious guidance, establishing the forum as a dynamic space for spiritual development and multicultural learning. By fostering dialogue among diverse participants, Maiyah facilitates a form of spiritual strengthening that is deeply informed by and responsive to a pluralistic society.

### **The Role of the Maiyah Forum in Cultivating Tolerant Religiousness**

The findings indicate that active participation in the Maiyah forum facilitates a shift in religious attitudes toward greater tolerance and openness. Participants reported increased acceptance of religious differences, reduced judgmental attitudes, and heightened appreciation for interfaith dialogue and cooperation. As one informant stated, "I used to be a bit exclusive. After joining Maiyah, I realized that people of different faiths can also have extraordinary goodness." This narrative illustrates the internalization of tolerant values through Maiyah's distinctive socio-cultural and spiritual activities. These results align with existing research, which posits that cultural approaches to religious

guidance can mitigate religious fanaticism and promote moderation. For instance, a member of the Maiyah Mocopat Syafaat group, Fais, stated:

*I have changed a lot. I used to keep to myself and was a bit closed off. But after regularly attending Maiyah, I saw that people of all faiths can be truly good. This has made me more open and less judgmental. Now I believe it is important to talk with everyone, listen to each other, and work together, regardless of religion. This makes life more peaceful. In Maiyah, we learn about religion through culture, conversation, and real-life stories. This slowly teaches us tolerance in a way that feels natural, not forced.*

Participation in Maiyah facilitates a transformation in religious perspective, shifting congregants from exclusivity towards openness. The internalization of tolerant values occurs through a cultural and dialogical process, allowing participants to autonomously discover inclusive and peaceful religiosity without feeling patronized. Consequently, religious guidance within the Maiyah framework is instrumental in cultivating an organically developed tolerance that permeates daily life. This aligns with empirical findings that identify Maiyah as a manifestation of religious moderation, characterized by tolerance, non-violence, and accommodation of local traditions (Muzayin et al., 2023).

The Maiyah Mocopat Syafa'at Forum functions not only as a space for religious study but also as a transformative medium for cultivating inclusive, humanistic, and contextual religious perspectives. Its guidance practices foster tolerant religiosity through integrated cultural, spiritual, and dialogical approaches. This role is evident in three primary dimensions:

#### 1. Alternative Religious Literacy Space

Maiyah constitutes an alternative space for developing religious literacy, distinct from formal, institutional preaching models. It facilitates religious understanding through open discussions grounded in narratives of everyday life, framing religion as a lived practice rather than an abstract doctrine. By contextualizing religious values within contemporary social realities, this approach enhances their accessibility and relevance for participants from diverse backgrounds. Regarding this, cak nun stated:

*At Maiyah, we keep things simple and informal. Instead of giving lectures to memorize, I start open discussions. This helps everyone find their own personal meaning in religion. We use everyday language and real-life stories. We focus on how to practice our faith, not just the theory. This makes religious teachings feel relevant to the social problems people face daily. By connecting faith to real-world issues, religious values become easier for anyone to understand. It does not matter your education, job, or religion. This is why Maiyah is open and welcoming to all.*

The Maiyah approach, by operating outside formal institutional structures, fosters a dynamic discursive space. Within this space, participants are positioned as

active constructors of meaning rather than passive recipients of doctrine. Utilizing language and narratives grounded in everyday experience, the forum presents religious teachings not as abstract theory but as practical wisdom applicable to individuals' social contexts. Consequently, Maiyah attracts a diverse following, transcending differences in educational background, profession, and even religious affiliation.

The Maiyah forum fosters an alternative Islamic discourse by integrating contextual interpretations of religious texts, Sufi spiritual practices, and elements of local wisdom. This approach creates a grounded and liberating space for Islamic literacy that challenges claims of religious single truth (Hayati, 2025).

## 2. Building Intercultural and Interreligious Dialogue

The Maiyah forum intentionally facilitates structured encounters with religious and cultural others. Study participants, who represent diverse religious, cultural, and ideological backgrounds, engage in a community characterized by mutual respect. The forum's methodology explicitly avoids proselytizing and instead focuses on constructing dialogical bridges. This principle is encapsulated by the founder Cak Nun's assertion:

*Maiyah is a place for everyone. We welcome people of all religions, cultures, and beliefs. We are not here to change anyone. Our goal is to build bridges of understanding and respect between us all.*

The Maiyah forum is distinguished from other religious gatherings by its foundational principle of openness. This commitment to inclusive dialogue is reinforced by community figures, with Helmi Mustofa, a member of the cak nun management team, stating:

*People of many different religions came and were warmly welcomed. Maiyah is not about converting people; it is about creating a space where we can talk and learn from our differences.*

The statement indicates that the Maiyah forum is intentionally designed to foster inclusive engagement among individuals from diverse religious, cultural, and ideological backgrounds. Cak Nun emphasized that the program welcomes all participants with respect and explicitly rejects any objective of religious conversion. He further articulated that the forum's purpose is to build bridges of dialogue and promote mutual understanding. Management representatives corroborated this view, confirming that participation is never restricted on the basis of faith. Instead, religious diversity is regarded as a valuable asset that enriches the spiritual experience and broadens collective perspectives. Consequently, Maiyah operates not as an exclusive platform for religious instruction but as a collaborative space for shared learning and the cultivation of wisdom through openness to difference.

The presence of non-Muslim participants in the Maiyah forum demonstrates a tangible acceptance of religious difference (Soffi, 2023). This forum functions as a

pedagogical medium for cultivating harmonious co-existence across faith traditions, free from discrimination. Furthermore, the vibrant interfaith dialogue within Maiyah exemplifies a model of socio-religious tolerance, one grounded in the principles of local spirituality (Mukholik, 2025).

### 3. Cultivating Humanistic Spiritual Awareness

The Maiyah movement emphasizes the cultivation of inner awareness, specifically empathy, compassion, and love for humanity, over strict ritual observance. This focus fosters humility and openness among participants, encouraging them to view shared humanity as a common foundation. Consequently, the movement promotes an inclusive spirituality that eschews absolutist truth claims and contributes to a more harmonious religious climate. By integrating Islamic spirituality with universal humanitarian values, Maiyah exemplifies a model of religiosity that embraces diversity (Saptadi et al., 2023). This approach aligns with the perspective of the movement's founder, Cak Nun, who advocates for a tolerant and inclusive interpretation of faith:

*In Maiyah, we do not overemphasize ritual as a measure of religiosity. Ritual is necessary, but we focus more on what is inside: developing empathy, compassion, and love for others. Our spirituality is open to everyone. We do not believe any one group has the only truth. Instead, we focus on our shared humanity. This creates a peaceful faith that welcomes differences and avoids conflict.*

The statement shows that the Maiyah religious guidance model positions humanitarian values as the foundation of spirituality. This approach prioritizes cultivating inner awareness to foster empathy, compassion, and love rather than ritual formality. Consequently, religiosity transforms from a potential source of division into a space for inclusive and peaceful encounters that embrace difference. The Maiyah paradigm thus exemplifies a form of religiosity that is fundamentally humanistic and welcoming for all individuals.

A cultural approach to preaching reduces narrow religious fanaticism while promoting moderate religiosity (Wahidin & Maghfur, 2021). The Maiyah Forum exemplifies this approach by fulfilling three critical functions: providing a liberating space for religious literacy, facilitating intercultural and interfaith dialogue, and fostering humanistic spirituality. Consequently, the forum offers a viable alternative model for religious guidance capable of addressing contemporary challenges of intolerance and exclusivism.

## CONCLUSION

The Maiyah Mocopat Syafa'at study group exemplifies a distinctive model of tolerant religious guidance. Its methodology, centered on open dialogue and spiritual reflection, fosters a non-dogmatic and participatory learning environment. This approach is fundamentally underpinned by the core values of equality, openness to difference, and

empathy, which govern all interactions within the forum. By explicitly rejecting discrimination based on religious affiliation, ethnicity, or social status, the group constitutes a concrete manifestation of inclusive religious practice. Consequently, the Maiyah forum provides a vital alternative space for cultivating humanistic spirituality, facilitating interfaith and intercultural dialogue, and reinforcing humanitarian values within a religious framework. In an Indonesian context marked by rising intolerance, the forum's distinctive approach demonstrates a viable pathway for nurturing a culture of substantive religious tolerance.

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