Asian Journal of
Islamic Studies and Da'wah

e-ISSN : 3025-4493
p-ISSN : 3025-5252

Index : Harvard, Boston, Sydney University, Dimensions, Lens, Scilit, Semantic, Google, etc

https://doi.org/10.58578/AJISD.v4i3.9712

An Integrative Approach to Interconnective in Caknun Da'wah Among the Young Generation of Indonesia

Abdul Basit & Imam Alfi
UIN Prof. KH Saifuddin Zuhri Purwokerto, Indonesia
abdulbasit@uinsaizu.ac.id; cita47@gmail.com

Article Info:

Submitted:	Revised:	Accepted:	Published:
Mar 9, 2025	Apr 6, 2026	Apr 18, 2026	Apr 23, 2026

Abstract

Although conventional patterns of *da'wah* continue to shape much religious communication, alternative approaches that more effectively engage the younger generation remain important to explore. This study aims to analyze the integrative-interconnective approach in Cak Nun's *da'wah* for the younger generation as an alternative to conventional patterns. This approach integrates intellectual, cultural, and spiritual dimensions through reflective, dialogical, and inclusive communication. The study employed a qualitative design using document analysis and participatory observation in the *Maiyah* forum. Data were analyzed thematically through interpretation, categorization, and critical reflection. The findings indicate the formation of a holistic *da'wah* epistemology model that combines religion, art, science, and social reality. Theoretically, *da'wah* is interpreted as the production of dialogical meaning across disciplinary boundaries. This study concludes that the integrative-interconnective approach offers a relevant alternative framework for engaging the younger generation through adaptive, inclusive, and reflective *da'wah* practices. The findings contribute to the enrichment of the interconnected *da'wah* paradigm and imply the need for the development of adaptive curricula and creative media-based *da'wah* practices.

AJISD Journal is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

Keywords: Cak Nun; Dialogical *Da'wah*; Integrative-Interconnective Approach; Indonesia; Young Generation

INTRODUCTION

Da'wah, as an activity for spreading Islamic teachings and values, has always experienced significant dynamics. These dynamics are certainly inseparable from the development of society that is the object of da'wah, and also the development of science and technology. (Haditama et al., 2024) This is in line with what has been conveyed by Allah in Surah Ibrahim, verse 4: *"Every Messenger is sent in the language of his people"*. This means that da'wah carried out by a messenger of Allah should convey da'wah in accordance with the development of his society or in the language of the Prophet Muhammad, "according to their intellect".

Society at this time has developed into an informative society characterized by the use of digital information technology and information as the main needs and strengths of society. As a consequence of these changes in society, it requires a change in paradigm or approach in Islamic da'wah, especially for the younger generation who are icons in the use of digital information technology today. (Amin, 2025; Sikumbang et al., 2023) According to APJII (Indonesian Internet Service Users Association), the young generation (millennials and Gen Z) is almost 94.16% active internet users in Indonesia, or around 229.4 million people by 2025. (Wiradharma & Kusuma, 2024)

Da'wah influencers have taken advantage of these societal changes by presenting da'wah through various social media platforms that incidentally use internet access. Social media is believed to be an effective medium in spreading da'wah among the younger generation.(Jalaluddin et al., 2024) The results of Pratiwi's research confirm that social media is able to provide an understanding of Islamic teachings (Pratiwi & Zulputri, 2025). In addition, it is supported by Maharini's research that social media can provide changes in the behavior of the younger generation. (Pratiwi & Zulputri, 2025)

In the midst of the rapid flow of digital da'wah carried out by da'wah influencers, there are creative and innovative da'wah activities carried out by Cak Nun (Emha Ainun Najib's nickname) in conducting da'wah for the young generation of Indonesia.(Mukholik & Nadjib, 2025) Cak Nun not only attracts the younger generation to attend his da'wah

activities, but also serves as a friend in dialogue to solve various social problems that plague the lives of the younger generation. (Chrisanto, 2024) In fact, Cak Nun can entertain the younger generation with his various unique da'wah styles. Therefore, this paper explores the integrative approach of interconnection da'wah carried out by Cak Nun for the younger generation. (Robingatun et al., 2024)

The study of Cak Nun's integrative interconnection da'wah approach is interesting to discuss both in terms of creative and innovative da'wah applications, but also in terms of the scientific paradigm of da'wah, which is an alternative to the development of da'wah science in the future. Da'wah practices in the community can be developed into land for the development of da'wah science or theory. With inductive thinking and empirical research, da'wah science is able to develop into an independent and objective science.

Literature Review

The verbalistic approach that dominated da'wah activities in Indonesia in the 1960s seems to have reached a point of saturation. Youth began to get bored and reluctant to participate in studies that only relied on the form of mere lectures. (Ulfa, 2024) Furthermore, in the early 1970s, among the younger generation, da'wah activities began to move using an organizational approach. (Meuleman & Dakwah, 2011) Several extra-campus organizations have received a lot of interest from students and youth. They study Islam intensively and apply Islamic values through the organizations they join, such as the Islamic Student Association (HMI), the Indonesian Islamic Student Movement (PMII), and the Muhammadiyah Student Association (IMM). As a result, this approach was successful and widely followed by young people until the mid-1980s.

However, after the Indonesian Government applied a single principle to all organizations and depoliticized campus life, divisions in the extra-campus organization body were inevitable. In addition, the political tendencies of extra-campus organizations caused some students to abandon activities in these organizations. They turned to mosque youth organizations and to da'wah organizations on campus. (Final, 2025)

In the mosque youth organization, they introduce Islam using the talent and interest approach of the youth. Mosques for them are not only positioned as places of worship *An Sit*, but as a place to learn Islam, apply Islamic values, and at the same time be able to channel the talents and interests that exist in teenagers, such as learning music,

English courses, sports, calligraphy, and so on (Basit & Ag, 2011) Meanwhile, in the organization of campus da'wah institutions that grow in public campuses, they carry out da'wah activities through mentoring activities. They form halaqohs or small groups led by one or two *Murabbi* who are considered qualified in understanding the teachings of Islam. These halaqohs ultimately united in the forum of the friendship of the campus da'wah institution and formed *Jama'ah Tarbiyah*. (Damanik, 2020) They share experiences and activities at the forum so that the family bond between them is quite solid.

The last two approaches, namely the talent and interest approach and the mentoring approach, are still ongoing and are in demand by young people. However, this approach has recently received sharp criticism by researchers because it is alleged that this approach is widely used by certain groups to develop radical Islam. Radical groups spread their ideology to the younger generation through study forums in mosques and da'wah institutions on campuses and schools. In addition, the two approaches are also considered exclusive and tend to have a fundamentalist and normative understanding of Islam. They are less adapted to modern life and demands (Basit, 2021)

Furthermore, entering the early 2000s or the late 1990s, when various radical religious organizations emerged and the development of exclusive-fundamentalist religious discourse, the next approach in da'wah led to a discourse approach that raised the flag of liberal Islam. The emergence of neo-modernism, post-traditionalism, post-puritanism, and post-dogmatism (Sa'bani, t.t.), as well as liberal Islam, are the seeds of the tendency of discourse approaches that exist in da'wah activities that develop among the younger generation. (Rahman, 1984; Scott, 2003; Sa'bani, n.d.; Stuart, 2015) They developed this understanding, in addition to serving to counter the fundamentalist discourse developed by radical organizations in Indonesia, also as part of an appreciation of the demands of life that drag religion into the public discourse. Globally, religion in that era grew and developed as a public religion. The privatization of religion began to be torn apart, and at the same time, encouraged to be involved in the public life of its adherents, both in the social, cultural, political, economic, and even ideological realms of the state.

In the midst of the battle of religious discourse that continues to grow and to improve the existing approach, the da'wah carried out by Cak Nun appears to creatively integrate and connect various understandings, da'wah methods, and organizations, so that Cak Nun is accepted by youth from various regions in Indonesia. For this reason, this

paper will analyze more deeply the integrative and interconnected approach of da'wah developed by Cak Nun among the young generation of Indonesia.

METHODS

To explore and explore the main issues in this paper, a qualitative approach is believed to be relevant and appropriate. Considering that the qualitative approach is an approach that focuses on a deep understanding of the meaning, religious experience, and values that are lived and practiced by individuals and groups.(Dawis et al., 2023) The da'wah carried out by Cak Nun, both individually and in groups, is interpreted and interpreted in accordance with the main problems in this study. Furthermore, the experiences and values practiced by Cak Nun in his da'wah are explored and interpreted to support the main data in the works written by Cak Nun and by previous researchers.

In collecting data, it is carried out by conducting a document review. The study was carried out by analyzing texts or writings from Cak Nun himself and writings from researchers. In addition, the author also observes participatory da'wah activities carried out by Cak Nun, especially in the Banyumas area, Central Java.

Qualitative data analysis is carried out systematically and comprehensively.(Creswell, 2013, 2014; Tawakkal & Subekti, 2023) The words or sentences in scientific works and direct expressions conveyed by Cak Nun are interpreted, criticized, and formulated and grouped according to the themes in this paper, namely the characteristics of Cak Nun's da'wah, his da'wah approach, and the development of Cak Nun's da'wah in the context of da'wah scientific development. The analysis was carried out dynamically and followed the development of the author's understanding of the context of Cak Nun's da'wah among the younger generation.

RESULTS

1. Dakwah Cak Nun

Cak Nun, who was born on Wednesday Legi, May 27, 1953, in Jombang, East Java, was a prolific and creative da'i, artist, cultural figure, writer, and religious figure.(Mukholik & Nadjib, 2025) Since a young age, Cak Nun has been involved in da'wah and poetry activities. Cak Nun, who had been educated at the Gontor Islamic boarding school, was active in the Persada Studi Club under the care of poet Umbu Landu Paranggi,

participating in various theater and poetry meetings both on a national and international scale.(Fitriani et al., 2020; Ummah, 2020)

Starting from the literary works he wrote, especially in the field of poetry, Cak Nun's name began to flutter in the community. Cak Nun's poems that are social-religious in nature have a place among his admirers. Then Cak Nun developed his wings by becoming an essay writer in various local and national print media. With Cak Nun's personality, who likes to protest, is creative, humanist, and likes to help solve various humanitarian problems, coloring the essays written by him. Cak Nun made sharp criticism of various inequalities that occur in society, both regarding policies, socio-political life, and economic and religious issues. (Shah, 2022)

With his multi-creative talent, Cak Nun is not satisfied with just being a writer of poetry and essays; Cak Nun continues to move into various other aspects. Cak Nun became a reliable drama player; he also became a speaker in various seminar forums, and finally became a creative da'i. He can combine his verbal skills in communicating, playing music, reading poetry, praying, and conducting social criticism of various phenomena in the fields of politics, economics, culture, religion, and even ideology.

Cak Nun intensely carried out his da'wah activities through a recitation forum known as "maiyahan". The formation of Maiyah began with a recitation held at Cak Nun's parents' house in Jombang in 1994. The recitation is called Padhangmbulan, which is held in Menturo Village every mid-Hijri month, coinciding with the birth of Cak Nun on the 15th of Ramadan. After the reform, the recitation expanded to various regions and, finally, conceptually, in 2001, the recitation was referred to as "maiyah" or the concept of togetherness. In one of his writings, Cak Nun stated: "maiyah is with whoever we are---with family, with friends, with society, even when we are in the midst of Allah's creatures who are hostile to us---always we are with Allah and the Messenger of Allah". In essence, the togetherness built by Cak Nun is the togetherness of a love triangle between Allah, the Prophet, and every creature.(Alam et al., 2022)

This movement was adopted in several regions with various names, including: in Yogyakarta with "Mocopat Syafaat", in Surabaya with "Bangbang Wetan", in Magelang with "Maneges Qudroh", in Banyumas or Purwokerto with "Juguran Syafaat", in Semarang with "Gambang Syafaat", in Jombang with "Padhang Mbulan", in Sidoarjo with "Maiyah

Baradah", in Jakarta with "Kenduri Cinta", and in Tasikmalaya with "Jemparing Asih (Fitriani et al., 2020; Mukholik & Nadjib, 2025; Syah, 2022)

In the forum, *Maiyah intercedes*. The communication pattern used by Emha is dialogical, free, and uses cultural and artistic language that is mixed in a simple, inclusive, and humorous manner. With various aspects of approaches from religion, social, cultural, political, artistic, and so on. There is freedom in the dialogue. The congregation feels free to give input, criticism, opinions, and talk about anything that sometimes deviates from the subject matter. The dhikr assembly is different from the shalawat assembly: Dhikr is a mass religious activity that looks gloomy, sad, pessimistic, and tends to judge oneself. On the other hand, the prayer assembly is joyful, fun, optimistic, and expresses love for God and His Messenger through songs with cheerful and energetic music, simple and popular lyrics, and often using local languages. Modernization and transformation of religious life also occurred in the shalawat assembly. (Husaein, 2015)

2. Integrative-interconnection approach to da'wah Cak Nun

Integrative-interconnective approach in da'wah Emha Ainun Najib demonstrates a systematic effort to respond to the complexity of the religious experiences of Indonesia's young generation living in a fluid and multidimensional social-digital landscape. The main findings from the sources show that da'wah no longer stands as a purely normative-verbal activity, but as a cultural praxis that connects religion, art, science, and social reality simultaneously. (Komunikasi et al., 2025) This approach is in line with the paradigm of science integration developed by M. Amin Abdullah, which emphasizes the importance of the dialogical relationship between religion and science. This integration expands the horizon of da'wah from just the transmission of teachings to a space for the production of meaning that is alive and contextual. (M. Abdullah, 2015)

The integrative character in Cak Nun's da'wah shows an epistemological transformation from an exclusive da'wah pattern to participatory inclusivity. Da'wah practice through forums, *Maiyah*, the art of music with Kiai Kanjeng, as well as open dialogue, reflect the synthesis between verbal, aesthetic, and intellectual approaches. These findings confirm the theory of da'wah communication that places the audience as an active subject, not a passive object. The involvement of the younger generation in free discussion shows a shift from a one-way transmission model to an interactive model, which in modern

communication theory is understood as dialogical and emancipatory communication.(Kerim et al., 2025)

The integration of various da'wah mediums, ranging from traditional to digital, shows strategic adaptation to changes in the structure of the informational society. The younger generation, who are digital natives, respond positively to an approach that is not only lecture-based but also visual, musical, and interactive. These findings expand the theoretical framework of innovation diffusion in da'wah, where the success of the dissemination of religious messages is strongly influenced by the compatibility of the media with the audience's lifestyle. (Pendidikan et al., 2024) Cak Nun's approach shows that the media is not just a tool, but part of the construction of meaning itself.

The integration of religious teachings, social reality, and national philosophy in Cak Nun's da'wah shows the recontextualization of Islam in the framework of Indonesia. This challenges da'wah approaches that tend to be textual and ahistorical. The findings reinforce the thesis in contemporary Islamic studies that relevant religions must be able to dialogue with the socio-political context of their society. The integration of national values in da'wah not only expands the scope of the message but also strengthens social cohesion in the midst of Indonesia's plurality.(Sari et al., 2024)

The aesthetic dimension in da'wah through prayer and religious music presents a more affective and grounded spiritual experience. This approach confirms the theory of religious aesthetics that states that beauty has a powerful spiritual transformation. The younger generation not only receives messages cognitively, but also lives them emotionally. (Dimitrijević et al., 2025) This expands the approach of da'wah from rational-instructive to holistic, which includes the dimensions of taste, experience, and togetherness.

The egalitarian relationship between the da'i and the audience in the practice of Cak Nun's da'wah shows a hierarchical deconstruction of religious authority. Cak Nun's position as a "dialogue partner" for the younger generation creates a safe space to ask questions, criticize, and reflect. These findings challenge the authoritarian model in da'wah that often closes the space for participation. From the perspective of social theory, this approach is in line with the concept of the deliberative public sphere, where truth is constructed through an open discursive process.

The integrative-interconnective approach also shows the capacity to reduce the potential for radicalism that arises from the exclusive da'wah approach. Openness to

various perspectives, integration of knowledge, and emphasis on human values create social immunity to narrow ideologies. These findings broaden the discourse on culture-based deradicalization, which relies not only on security or normative approaches, but also on the transformation of ways of thinking and religion.(Arifinsyah et al., 2020)

Creativity, as the main foundation of this approach, emphasizes that da'wah is a dynamic practice that requires continuous innovation. The integration of cross-disciplines, media, and approaches shows that the success of da'wah does not lie in one single method, but in the ability to orchestrate various elements in harmony. These findings enrich the theory of da'wah by placing creativity as a key variable in the effectiveness of religious message delivery in the modern era.

DISCUSSION

Development of integrative-interconnective da'wah epistemology

The integrative-interconnective approach is a term introduced by Amin Abdullah in order to solve the problem of scientific dichotomy between general sciences and religious sciences, as well as a foothold for UIN Sunan Kalijaga Yogyakarta, which has just changed its status from IAIN Sunan Kalijaga (2004) in the development of its scientific framework. (Kosa & Irawan, 2025)

In the world of Islamic thought, the term integrating knowledge is not new. Previously, Ismail Raji al-Faruqi, Ziauddin Sardar, M. Naquib Alatas, and Sayyid Hosein Nasr were pioneers who sought to solve the dichotomy and scientific problems that existed in the Islamic world by using the term Islamization of knowledge. Although the term Islamization of knowledge is different from the integration of knowledge, the substance of the two terms is not much different. Both of them are trying to answer scientific problems in the Islamic world.

In fact, the term integration itself was first introduced by Ian G. Barbour (1966, 2000) when he explained the relationship between religion and science. According to Barbour, there are four relationships between religion and science, namely: conflict, independence, dialogue, and integration. Barbour's concept was further developed by Amin Abdullah, as stated.

"The conflict or independence type of relationship between religion and science was not comfortable to live in the life of an increasingly complex world. Many of the holes

that trap are full of risk, if the choice of the relationship between religion and science is a conflict or independence. Ideally, the relationship between the two is much better, leading to dialogue and integration. Theoretically, by taking inspiration from Ian G. Barbour and Holmes Rolston, three key words describe the relationship between religion and science, having ideological and integrative patterns, namely semipermeable, intersubjective testability, and creative imagination" (M. A. Abdullah, n.d.)

The three relationships discussed by Amin Abdullah in another article are referred to as "integrative-interconnective patterns". (Masyitoh, 2020) In this context, the author uses the term integrative-interconnective approach to be realized in analyzing da'wah activities in Indonesia, and at the same time, can be an alternative in the development of da'wah approaches.

Among da'wah thinkers, there have been differences in putting forward the da'wah approach. There are those who use the da'wah approach seen in terms of da'wah activities, namely *Da'wa bi al-qaul* and *Da'wa bi al-af'al*. The elaboration of the two activities gave birth to four types of da'wah activities, namely tabligh and ta'lim, irsyad, tathwir, and administration (Muhyiddin, 2002) Then, some study the da'wah approach from a scientific perspective so that the terms educational, sociological, psychological, communication, historical, and other approaches are known according to the situation and conditions of the da'wah target. (Amin, 2021) Furthermore, some use the da'wah approach in terms of the way of da'wah carried out by the Prophet, namely the personal approach (*Manhaj As-Sirri*), educational approach (*Manhaj at-Ta'lim*), the bidding approach (*Manhaj al-'Ardh*), mission approach (*Manhaj al-bi'tsah*), correspondence approach (*Manhaj al-Mukatabah*), and discussion approaches (*Manhaj al-Mujadalah*). (Ya'kub, 1997)

The integrative-interconnective approach is a comprehensive approach, both from the scientific side, the way of preaching, and from the da'wah activities carried out. From a scientific perspective, this approach integrates religious science and/or religious science with social sciences. For example, the delivery of material related to Islamic theology is integrated with Islamic philosophy and or theology with psychology or sociology. Similarly, in terms of methods, it can be combined with oral, written, and deed methods. Then, in terms of activities, da'wah activities can be carried out using discussions, art performances, and advocacy. This approach can be done by da'is who have strong talents and, at the same

time, a deep religious understanding, or it can be done collectively by da'is who combine the various abilities of the da'i.

Therefore, an integrative-interconnective approach requires creativity from a da'i in the development of his da'wah. The basic principle is that the da'i provides an easy understanding of the object of da'wah so that the da'wah is easily accepted. Faroqii stated:

"The distinct significance of da'wah lies in its role in affecting the mindset of people. It changes the thinking of people, introduces them to what is right, and enables them to appreciate virtues and goodness. It sophisticates the human intellect to identify the right path and differentiate it from the wrong one. It, furthermore, transforms social life and enriches it with good values, happiness, and contentment. The uniqueness of this transformation is that it proceeds from an intellectual refinement to a physical one and, thus, it is more genuine, profitable, and enduring. It signifies a method based on the personality of the communicator, the nature of what is communicated, the types of addressee, and the force with which the content is communicated". (Farooqui, 2014)

An integrative approach has been taken by Dwiningrum when developing multicultural da'wah in schools. According to him, multicultural da'wah in schools is a combination of several approaches, namely the contribution approach, the additive approach, the transformation approach, and the social action approach. Multicultural da'wah can help students to develop the social identity they want to achieve based on the values of justice, equality, and respect for differences. (Dwiningrum, 2014) In contrast to Dwiningrum, this paper examines the integrative-interconnective approach developed among the young generation outside of school and occurring in different regions.

An egalitarian, communicative, and able to arouse public attention, Emha Ainun Najib, is widely accepted in all walks of life, from marginalized groups to elites. The openness of attitude and fluid communication style presents a space for interaction that is not distanced, so that da'wah messages can be accessed without structural or cultural barriers. This situation reflects the practice of da'wah that is not exclusive, but inclusive and adaptive to the diversity of the audience's social background.(Wicaksono et al., 2024)

This context shows an important contribution to the development of an integrative-interconnected da'wah epistemology, where the relationship between da'i and mad'u is no longer hierarchical, but dialogical and participatory. The interaction pattern that is built opens up opportunities for the integration of various religious, social, and cultural

perspectives into a living unity of understanding. This approach reinforces the position of da'wah as a dynamic process of knowledge production, which not only transmits teachings, but also connects human experience with Islamic values contextually. ("Ehma Ainun Nadjib and a Movement from the Darkness to the Light," 2020)

Caknun da'wah can be identified in at least three characteristics as the implementation of an interconnected, integrative approach in caknun da'wah among the young generation of Indonesia. The three characters include

a. Seek a shared dialogue about values and reasons to remain joyful in any circumstance.

Emha Ainun Najib's da'wah criteria place dialogue as a space for a shared search for meaningful life values. This orientation shows that da'wah does not stop at the delivery of doctrine, but moves towards the process of co-creation of meaning between da'i and congregation. Dialogue is an epistemological medium that allows the birth of religious understanding that is contextual, adaptive, and relevant to the life experiences of the younger generation.(Mukholik & Nadjib, 2025) The spirit to remain joyful under any circumstances is not positioned as a naïve attitude, but rather as a form of reflective awareness born from the process of shared meaning.

The development of integrative-interconnective da'wah epistemology is evident through this dialogical practice. The relationship between religious texts, social reality, and personal experience is dynamically connected, resulting in an understanding that is not rigid. This perspective is in line with the idea of science integration developed by M. Amin Abdullah, who emphasizes the importance of interconnectedness between various disciplines in understanding religious phenomena (M. Abdullah, 2015). Da'wah no longer stands as a separate normative territory, but becomes a space for interaction between religion, culture, psychology, and social reality.

The meaning of "rejoicing" in the framework of Cak Nun's da'wah expands the epistemological dimension from the purely cognitive to the affective and existential. Joy is not only understood as an emotion, but as the result of a complete understanding of life and divinity. This approach confirms that knowledge in da'wah is not linear, but layered and interconnected. The integration of ratios, tastes, and spiritual experiences presents a

more holistic epistemological model, so that the younger generation can feel a closeness to Islamic values without losing freedom of thought.

The dialogue space built in da'wah also shows the existence of intersubjectivity in the process of seeking truth. Each individual is allowed to articulate their experiences and views, so that the knowledge generated is collective and participatory. This approach enriches the da'wah tradition by presenting an epistemological model that is not hierarchical. The relationship between da'i and the congregation becomes more equal, which in turn encourages the growth of critical awareness as well as social empathy among the younger generation.

The strengthening of integrative-interconnected epistemology through dialogue and joy also opens up the possibility for da'wah to function as a space for social healing. The complexity of the problems faced by the younger generation, both in terms of identity, social pressure, and digital dynamics, is addressed through a warm and inclusive approach. The integration of spiritual values, intellectual reflection, and cultural expression makes da'wah not only a means of transmitting teachings but also a process of forming a more complete and liberating meaning of life.

b. Researching together about science and knowledge, so as not to give up hope in the midst of an uncertain state of the country

Joint research activities about science and knowledge present a da'wah space that is not only normative, but also reflective and transformative. This practice shows how knowledge is not positioned as something final and authoritative, but rather as a process that continues to be constructed through dialogue. This phenomenon is in line with the development of integrative-interconnective da'wah epistemology that emphasizes the connection between various disciplines, social experiences, and spiritual values. Da'wah no longer stands as a delivery of doctrine, but as a process of searching for common meaning that is relevant to the dynamics of life. (Isfironi, 2025) The context of social, political, and economic uncertainty drives the need for a da'wah model that is able to maintain collective optimism without ignoring reality. An approach that invites the younger generation to research together opens up space for the birth of a critical consciousness that remains rooted in religious values. The integration of scientific rationality and spiritual depth in this process shows that da'wah can be a medium of strengthening intellectual and emotional

endurance. This relationship expands the function of da'wah from just moral guidance to a means of empowering knowledge.

The phenomenon of Emha Ainun Najib's da'wah shows the concrete practice of this integrative-interconnected epistemology through dialogue forums such as maiyah. The interaction that takes place is not limited by disciplinary barriers or social backgrounds, resulting in a rich and contextual exchange of ideas. Religious knowledge meets social, cultural, and even political realities in an egalitarian and open atmosphere. This pattern shows that truth is not monopolized by one authority, but is tested and enriched through intersubjectivity.

The collective experience in the process of seeking knowledge forms rational expectations and is rooted in common consciousness. The integration of intellectual, cultural, and spiritual dimensions in da'wah creates a vibrant and sustainable learning ecosystem.(Mukholik & Nadjib, 2025) The young generation is not only the recipient of the message but also the producer of meaning who is active in responding to the challenges of the times. This approach shows that the development of da'wah epistemology is able to bridge the need for value certainty with the dynamics of social change that continues to move.

c. It gives a healthy hope to the human heart and soul, which is rationally calculated not to choose the kind of entertainment that destroys life.

The idea of giving healthy hope to the human heart and soul acquires a new meaning when placed within the framework of the development of an integrative-interconnected da'wah epistemology. Hope is no longer understood merely as an emotional suggestion, but as the result of the encounter between reason, spiritual experience, and social reflection. Emha Ainun Najib's da'wah practice presents a space where religion, art, and knowledge are interconnected to form the critical consciousness of the younger generation. The rationality taken into account in choosing a form of entertainment shows that da'wah does not reject modernity, but directs it to be in harmony with the values of a meaningful life.

The phenomenon of maiyah that has developed in various regions shows how an integrated da'wah epistemology works concretely in the midst of Indonesia's young generation. Open discussion spaces, combined with music, prayer, and social reflection, form a whole and unfragmented religious experience. (Primary, 2020) The younger

generation is not only invited to understand the teachings of the Islamic texts textually, but also to consider life choices rationally and contextually. This pattern expands the perspective of da'wah from simply delivering messages to the process of forming a way of thinking that can sort between constructive and destructive entertainment.

An orientation to healthy expectations also shows an important contribution in building the cultural resilience of the younger generation in the midst of popular cultural currents that are often destructive.(Hapsari et al., 2024) The integration of intellectual, spiritual, and aesthetic dimensions in Cak Nun's da'wah creates an attractive alternative without losing depth of value. The younger generation finds space to remain happy while growing mentally and intellectually. This approach enriches the development of da'wah epistemology by emphasizing that living religious knowledge is born from the connection between intellect, taste, and social reality faced daily.

CONCLUSION

The main findings show that the integrative-interconnective approach in Emha Ainun Najib's da'wah forms a model of da'wah epistemology that transcends the dichotomy between religion, art, and science. The theoretical contribution of this research lies in the formulation of da'wah as a process of knowledge integration that is dialogical, participatory, and contextual, not just normative transmission. This framework enriches the discipline of da'wah by introducing a synthesis of communicative, cultural, and intellectual approaches in one complete conceptual building. Strengthening the aspect of interconnectivity also expands the understanding that the success of da'wah is highly determined by the ability to connect various systems of meaning that live in the experiences of the younger generation.

The academic implications of these findings open up space for the development of a da'wah curriculum and methodology that is more adaptive to the dynamics of contemporary society. The integrative-interconnective approach can be used as a basis for the development of cross-disciplinary-based da'wah theories that combine the perspectives of theology, sociology, communication, and cultural studies. The practical implications can be seen in the importance of da'wah method innovation that prioritizes dialogue, media creativity, and the emotional and intellectual involvement of the audience. Da'wah practices inspired by this model have the potential to strengthen the resilience of the younger

generation to the influence of destructive culture while encouraging the formation of inclusive and reflective religiosity.

The limitations of the research arise in the scope of studies that focus on the practice of da'wah in certain communities, so that it does not fully represent the diversity of the context of the young generation in Indonesia. The qualitative approach used also opens up the possibility of subjectivity in data interpretation, although it has been pursued through systematic analysis. The advanced research agenda can be directed to comparative studies between contemporary da'wah models, measuring the long-term impact on changing the behavior of the younger generation, and exploring the integration of da'wah in the broader digital ecosystem. The development of mixed method-based research also has the potential to strengthen the validity of findings while expanding the conceptual contribution to the discipline of da'wah.

REFERENCES

Abdullah, M. A. (2014). Religion, science, and culture: An integrated, interconnected paradigm of science. *Al-Jami'ah: Journal of Islamic Studies, 52*(1), 175–203. https://doi.org/10.14421/ajis.2014.521.175-203

Abdullah, M. A. (n.d.). *Religion, science, and culture: Integration and interconnection paradigm of science*. International Conference and Workshop.

Alam, L., Lahmi, A., Alam, M., & Aminah, A. (2022). The rise of the urban piety movement: Jamaah Maiyah as an urban spiritualism and emerging religiosity in the public sphere. *Jurnal Ilmiah Peuradeun, 10*(3), 745–762. https://doi.org/10.26811/peuradeun.v10i3.711

Amin, M. (2021). *Media Sosial dan Identitas Keagamaan Masyarakat Muslim Indonesia*. Penerbit Universitas Indonesia.

Amin, M. S. (2025). Pengaruh Algoritma Media Sosial terhadap Narasi Keislaman di Ruang Digital. *El-Wasathy: Journal of Islamic Studies, 3*(1), 148–158. https://doi.org/10.61693/elwasathy.vol31.2025.148-158

Arifinsyah, A., Andy, S., & Damanik, A. (2020). The urgency of religious moderation in preventing radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, 21*(1), 91–108. https://doi.org/10.14421/esensia.v21i1.2199

Basit, A. (2011). *Dakwah Remaja: Kajian Remaja dan Institusi Dakwah Remaja*. STAIN Press.

Basit, A. (2021). *Wacana Dakwah Kontemporer* (Rev. ed.). CV. Amerta Media.

Chrisanto, I. A. (2024). Liberation theology in Indonesia: The role of Cak Nun and Maiyah community in social transformation. *Abrahamic Religions: Jurnal Studi Agama-Agama, 4*(2), 109–122. https://doi.org/10.22373/arj.v4i2.23663

Creswell, J. W. (2013). *Research design: Pendekatan kualitatif, kuantitatif, dan mixed*. Pustaka Pelajar.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches*. SAGE Publications.

Damanik, A. S. (2020). *Fenomena Partai Keadilan: Transformasi 20 Tahun Gerakan Tarbiyah di Indonesia*. Teraju.

Dawis, A. M., Meylani, Y., Heryana, N., Alfathoni, M. A. M., Sriwahyuni, E., Ristiyana, R., Januarsi, Y., Wiratmo, P. A., Dasman, S., Mulyani, S., Agit, A., Shoffa, S., & Baali, Y. (2023). *Pengantar Metodologi Penelitian*. Get Press Indonesia.

Dimitrijević, A., Todić-Jakšić, T., & Stojilović, I. (2025). Transcendent and aesthetic experience of religious art in Eastern Orthodox Christianity: Iconography, ritual, and psychology. *Zbornik Radova Filozofskog Fakulteta u Pristini, 55*(3), 267–283. https://doi.org/10.5937/zrffp55-57571

Dwiningrum, S. I. A. (2014). Multicultural da'wa in schools from a sociological perspective. *Walisongo: Jurnal Penelitian Sosial Keagamaan, 22*(2), 279–296. https://doi.org/10.21580/ws.22.2.267

Farooqui, J. (2014). The sociological approach to Islamic da'wa. *Journal of Islam in Asia, 11*(2), 202–217. https://irep.iium.edu.my/41178/

Fitriani, M., Thohir, L., & Nawawi, N. (2020). Rhetorical dakwah through characterization metaphor: "Dakwah Emha Ainun Najib (Cak Nun)". In *Proceedings of the 1st Annual Conference on Education and Social Sciences (ACCESS 2019)* (pp. 267–270). Atlantis Press. https://doi.org/10.2991/assehr.k.200827.067

Haditama, I. N., Duraesa, M. A., Inaiyah, S. S., & Syobah, S. N. (2024). Membangun Komunikasi Islam Lewat Dakwah di Platform Media Digital. *Rayah Al-Islam, 8*(3), 1623–1635. https://doi.org/10.37274/rais.v8i3.1113

Hapsari, S. M., Hayati, M., & Hasyimi, D. M. (2024). The influence of Indonesian micro productive assistance policy on MSME resilience. *Advances in Business Research International Journal, 9*(2), 117–121. https://doi.org/10.24191/abrij.v9i2.5167

Husaein, A. S. (2015). *Karakteristik Komunikasi Emha Ainun Nadjib dalam Penanaman Nilai-Nilai Pendidikan Islam di Forum Maiyah Mocopat Syafaat* [Master's thesis, UIN Sunan Kalijaga Yogyakarta]. https://digilib.uin-suka.ac.id/id/file/338513

Isfironi, M. (2025). Dakwah Islam Transformatif: Kembali ke Nilai-Nilai Kearifan Lokal. *Jurnal Al-Hikmah, 23*(1), 1–16. https://doi.org/10.35719/j9qsty82

Jalaluddin, M., Siskawati, I., Kudrotullah, A., Uyun, N., & Eletmany, M. R. (2024). Social media da'wah as a means to deepen the religious understanding of Generation Z. *Syiar: Jurnal Komunikasi dan Penyiaran Islam, 4*(2), 173–184. https://doi.org/10.54150/syiar.v4i2.633

Karim. (2020). Ehma Ainun Nadjib and a movement from the darkness to the light. In *Proceedings of the 10th International Conference on Humanities, Psychology and Social Sciences*.

Kerim, S., Kurmanaliyev, M., & Ongarov, Y. (2025). Social networks as a tool for Islamic preaching. *Journal of Islamic Thought and Civilization, 15*(1), 44–58. https://doi.org/10.32350/jitc.151.03

Kosa, H. A., & Irawan, I. (2025). Integrasi Ilmu dan Agama Universitas Islam Negeri Sunan Kalijaga. *EduCompassion: Jurnal Integrasi Pendidikan Islam dan Global, 2*(1), 143–150. https://doi.org/10.63142/educompassion.v2i1.148

Masyitoh, D. (2020). Amin Abdullah dan Paradigma Integrasi-Interkoneksi. *JSSH (Jurnal Sains Sosial dan Humaniora), 4*(1), 81–88. https://doi.org/10.30595/jssh.v4i1.5973

Meuleman, J. (2011). Dakwah, competition for authority, and development. *Bijdragen tot de Taal-, Land- en Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia and Oceania, 167*(2–3), 236–269. https://doi.org/10.1163/22134379-90003591

Muhyiddin, A., & Safei, A. A. (2002). *Metode Pengembangan Dakwah*. Pustaka Setia.

Mukholik, A. (2025). Emha Ainun Nadjib dan Reaktualisasi Dakwah di Perkotaan: Studi pada Komunitas Maiyah Kenduri Cinta Jakarta. *Al-Jamahiria: Jurnal Komunikasi dan Dakwah Islam, 3*(1), 1–17. https://doi.org/10.30983/al-jamahiria.v3i1.9587

Pamungkas, S. T. (2025). Implementation of pluralistic values in the Qur'an as a solution to discrimination in Indonesia: Implementasi Nilai-Nilai Kemajemukan dalam Al-Qur'an sebagai Solusi Diskriminasi di Indonesia. *Ar-Rosyad: Journal of Quran Studies and Tafsir, 1*(2), 159–180. https://ejournal.iaikhozin.ac.id/index.php/Ar-Rosyad/article/view/318

Pratama, R. K. (2020). Cak Nun, Maiyah, and fandom: Participatory culture perspective. *Journal of Advanced Research in Social Sciences, 3*(4), 22–30. https://doi.org/10.33422/jarss.v3i4.532

Pratiwi, G. I., & Zulputri, D. (2025). Instagram sebagai Media Dakwah: Pengaruh Paparan Akun @nihayaah._ terhadap Minat Remaja dalam Pengajian Al-Qur'an. *Al-Jamahiria: Jurnal Komunikasi dan Dakwah Islam, 3*(1), 44–56. https://doi.org/10.30983/al-jamahiria.v3i1.9559

Rahman, F. (1984). *Islam* (Ahsin Muhammad, Trans.). Pustaka.

Riyadi, A. A. (2003). Gerakan Post-Tradisionalisme Islam di Indonesia. *Al-Fikra: Jurnal Ilmiah Keislaman, 2*(2), 110–123. https://doi.org/10.24014/af.v2i2.3726

Robingatun, Astuti, F., & Wasik, A. (2024). Sufism revisited: A comprehensive analysis of Emha Ainun Najib's philosophical contributions to modern society. *Journal of Islamic Thought and Civilization, 14*(1), 352–371. https://doi.org/10.32350/jitc.141.21

Sa'bani, M. S. (2002). *Memahami Agama Post-Dogmatik*. Aneka Ilmu.

Sari, N. A. P., Nasor, M., Rifai, R. N., Utama, E. P., & Oktafiani, R. (2024). Integrasi Nilai-Nilai Moderasi Beragama dalam Mengembangkan Kurikulum Pendidikan Agama Islam. *Journal on Education, 6*(4), 21687–21698. https://doi.org/10.31004/joe.v6i4.6300

Sikumbang, A. T., Dalimunthe, M. A., Kholil, S., & Nasution, N. F. (2024). Digital da'wah Indonesia ulema in the discourse of theology. *Pharos Journal of Theology, 105*(1), 1–14. https://doi.org/10.46222/pharosjot.1051

Susanti, S. S., Nursafitri, L., Hamzah, I., Zunarti, R., & Darmanto. (2024). Innovative digital media in Islamic religious education learning. *Jurnal Pendidikan Agama Islam, 21*(1), 40–59. https://doi.org/10.14421/jpai.v21i1.7553

Syah, A. M. (2022). Nilai-Nilai Kebermaknaan Hidup Emha Ainun Nadjib dalam Buku *Spiritual Journey: Pemikiran dan Permenungan Emha Ainun Nadjib*. *Conseils: Jurnal Bimbingan dan Konseling Islam, 2*(1), 58–65. https://doi.org/10.55352/bki.v2i1.145

Tawakkal, G. T. I., & Subekti, T. (2023). *Metodologi Penelitian Sosial Dasar*. Universitas Brawijaya Press. https://doi.org/10.11594/ubpress9786232967496

Tualeka, M. W. N. (2015). Gerakan Neomodernisme Islam di Indonesia. *Al-Hikmah: Jurnal Studi Agama-Agama, 1*(1), 89–99. https://doi.org/10.30651/ah.v1i1.957

Ulfa, M. (2024). Transformasi Komunikasi Dakwah dan Pengaruhnya terhadap Praktik Keagamaan Masyarakat Muslim di Indonesia. *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies, 2*(2), 385–399. https://doi.org/10.63875/nahnu.v2i2.58

Ummah, W. (2020). Nilai-Nilai Pendidikan Islam dalam Buku "Orang Maiyah" Karya Emha Ainun Nadjib. *Tarbawi Ngabar: Jurnal of Education, 1*(1), 48–63. https://doi.org/10.55380/tarbawi.v1i01.31

Wicaksono, W. W., Khuzaini, & Soewitho. (2024). Spiritual values in Emha Ainun Nadjib's charismatic leadership in Maiyah congregation. *International Journal of Science and Society, 6*(2), 518–529. https://doi.org/10.54783/ijsoc.v6i2.1176

Wiradharma, R., & Kusuma, A. (2024). Analisis Resepsi Generasi Z terhadap Judi Online pada Kanal YouTube Ferry Irwandi. *Reslaj: Religion Education Social Laa Roiba Journal, 6*(12), 4989–5000. https://doi.org/10.47467/reslaj.v6i12.3041

Ya'kub, A. M. (1997). *Sejarah dan Metode Dakwah Nabi*. Pustaka Firdaus.