

## THE ROLE OF GUS IQDAM'S DA'WAH IN BUILDING SPIRITUAL PEACE IN MODERN SOCIETY

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### ABSTRAK

Perkembangan teknologi dan ilmu pengetahuan yang semakin pesat membuat kebanyakan manusia merasakan hampa, gelisah, dan jauh dari makna hidup sehingga membutuhkan ketenangan dan kedamaian dibidang spiritual, salah satunya adalah dengan mendengarkan serta mengikuti kajian para pendakwah muda. Diantara sekian banyak pendakwah, Gus Iqdam menjadi salah satu tokoh yang sangat digemari masyarakat hampir semua kalangan. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait peran dakwah Gus Iqdam dalam membantu menyelesaikan problematika masyarakat modern yang kompleks. Metode yang digunakan adalah kualitatif deskriptif, dengan model analisis deskriptif disertai dengan teknik pendekatan studi pustaka. Hasil penelitian ini menunjukkan bahwa Peran Dakwah Gus Iqdam dalam Membangun Kedamaian Spiritual Masyarakat Modern antara lain mengajak untuk bertaubat dan berbuat baik, lalu menggunakan bahasa gaul dan mudah dipahami masyarakat, kemudian mengutamakan sifat rendah hati, mengajak berkomunikasi, dan memandang positif semua manusia yang sering berbuat dosa sehingga banyak masyarakat modern yang berbondong-bondong mengikuti semua ceramahnya, baik secara langsung maupun online. Bahkan ada beberapa tokoh masyarakat yang mengaku kepada Gus Iqdam dimana mereka bisa menjalani hidup dengan lebih baik, seperti perempuan yang bernama Mey, mantan preman Hoho Al-Kaff, sampai artis Youtube, Agus Kotak.

**Kata kunci:** *Peran Dakwah, Gus Iqdam, Spiritual, Masyarakat Modern*

### ABSTRACT

*The increasingly rapid development of technology and science makes most people feel empty, anxious, and far from the meaning of life, so they need calm and peace in the spiritual field, one of which is by listening to and following the studies of young preachers. Among the many preachers, Gus Iqdam is a very popular figure with almost all groups of people. So, this research aims to describe the role of Gus Iqdam's preaching in helping to solve the complex problems of modern society. The method used is descriptive qualitative, with a descriptive analysis model accompanied by a literature study approach technique. The results of this research show that the role of Gus Iqdam's preaching in building spiritual peace in modern society includes inviting people to repent and do good, using slang language that is easy for people to understand, then prioritizing humility, inviting communication, and looking positively at all humans who often do things. sin so that many modern people flock to follow all his lectures in person and online. There were even several community figures who admitted to Gus Iqdam that they could live a better life, such as a woman named Mey, former thug Hoho Al-Kaff, to YouTube artist, Agus Kotak.*

**Keywords:** *The Role of Da'wah, Gus Iqdam, Spirituality, Modern Society*

### Introduction

Increasingly advanced technology and information influence two blades, namely negative and positive impacts on the development of behavior, creativity, and personality of the modern generation (Noormawanti, 2019). One of the negative impacts faced by modern society is the emergence of various complex challenges, such as changes in culture, technology,

urbanization, and rapid social dynamics. These challenges can often result in stress, anxiety, and confusion in an individual's life. Amid this busyness and stress, there is a strong need to find peace, both personally and socially (Ni'mah et al., 2024). In this context, the role of religion and da'wah has the potential to provide guidance and solutions.

With the increasingly rapid development of technology and science, life in this modern era causes many problems in the spiritual field (Sagala, 2018). With the progress of this era, many people feel that life is increasingly empty, anxious, far from meaning, and unable to find a sense of security and calm. Many people feel that they have not been able to find peace in life, even though they have carried out their obligations as Muslims, such as praying, fasting, giving zakat, and practicing other forms of worship (Nurhuda, 2023). An approach through da'wah can be one way to provide peace and calm.

One of the figures who has appeared in the da'wah space is Gus Iqdam. His teachings and preaching approach emphasize spiritual and peaceful aspects in facing the challenges of the modern world (Nurhuda et al., 2023). Therefore, research on the role of Gus Iqdam's preaching in dealing with the challenges of modern society has significant relevance for understanding how religious teachings can contribute to creating inner peace and social harmony.

Gus Iqdam himself has the real name Muhammad Iqdam, he was born in 1994 to KH Khalid and Nyai Lanratul Farida (Aisyatul Mubarakah, 2023). He was born and grew up in the Islamic boarding school education circle in Blitar, namely the Manbaul Hikam II Islamic boarding school. Currently, Gus Iqdam is the founder of Sabilu Taubah, a majlis taklim that has a routine every Tuesday night and Friday night in the Karanggayam area, Srengat, Blitar. Currently, Gus Iqdam is a figure who is well-known to the wider community as a preacher who is loved by all groups. He comes with lectures that are easy for the public to understand and all forms of words in his preaching often get FYP (for your page) on the TikTok application. FYP is the first page that Tiktok recommends when users open the Tiktok application (Manurung et al., 2022).

One of Gus Iqdam's congregation felt very grateful to have found Gus Iqdam's preaching. He already has a high position, is an Islamic boarding school graduate, and is diligent in praying and reading the Koran, but has not been able to find peace in life. And on Monday, July 31, 2023, he participated in the routine Tuesday night recitation with Sabilu Taubah, after attending Gus Iqdam's lectures for the previous 5 days. She admitted that she was able to find a sense of calm and be able to reunite with her husband (Official, 2023).

Regarding writings about Gus Iqdam's preaching, in the author's opinion, not many academics have discussed the unique and very interesting preaching carried out by Gus Iqdam. In examining the role of Gus Iqdam's preaching, it was found that there were several studies related to the role of Gus Iqdam's preaching. The first is research conducted by Aisyatul Mubarakah et al in 2023, which examines Gus Iqdam's preaching strategy in increasing the religion of his congregation. The results of this research found an equalitarian style used by Gus Iqdam in his preaching communication techniques (Aisyatul Mubarakah, 2023). With this equal style, it is easier for the congregation to convey their complaints and problems.

Then research conducted by Muhammad Hamdani Hidayat in his thesis discussed the preaching rhetoric used by Gus Muhammad Iqdam in increasing the religiosity of the Sabilu Taubah assembly congregation in 2022. The result of this study was the use of pathos (*al-mauidzoh al-hasanah*) in Gus Iqdam's preaching rhetoric. Gus Iqdam conveys his preaching in language that is easy for his congregation to understand so that the message conveyed can penetrate the hearts and emotions of the congregation (Hidayat, 2022).

This research is different from the two previous studies which only focused on the language style and rhetoric used by Gus Iqdam. Meanwhile, this research will explore and analyze the role of Gus Iqdam's preaching in helping society overcome the special challenges that arise in the modern context. This research will lead to a better understanding of how his teachings and preaching approach can help individuals and society as a whole to achieve spiritual peace in facing the pressures and dynamics of today's times.

This research aims to analyze the messages of spiritual peace conveyed by Gus Iqdam through various communication channels such as lectures, writing, and social media. Apart from that, this article will analyze the impact of Gus Iqdam's preaching approach on society and how society responds to the messages conveyed by Gus Iqdam. In explaining the role of Gus Iqdam's preaching in building spiritual peace in modern society, researchers will discuss three major themes: the profile of Gus Muhammad Iqdam, the characteristics of Gus Iqdam's preaching, and Gus Iqdam's role in spiritual peace.

## **Methods**

This research uses a qualitative approach, which means uncovering phenomena according to their essence and describing them in detail without relying on numbers. The method uses library research, which examines various primary and secondary relevant sources originating from books, articles, journals, ebooks, websites, blogs, or other things (Nurhuda et al., 2024). Meanwhile, the analysis used is a content analysis model to analyze the content contained in various types of media, such as writing, lectures, interviews, or video recordings. The steps used include determining the material, categorizing, analyzing the content, grouping patterns and themes, interpreting and analyzing further, and presenting the results in a descriptive, verification manner so that they can be accounted for (Amrona et al., 2023).

## **Result And Discussion**

### **Profile of Muhammad Iqdam**

Gus Iqdam is a nickname that is well-known to the public. Gus Iqdam's real name according to his birth certificate is Muhammad Iqdam (Blitar, 2022e). He got the nickname Gus (the name for a kyai's son) because he comes from a family who owns a boarding school and is descended from his grandfather, whose name is Father KH Zubaidi Abdul Ghafur.

Gus Iqdam is the fourth son of the couple KH Khalid and Nyai Lanratul Farida, as the youngest child (Guru, 2023a). He is only 29 years old and was born on September 27, 1994. (Aisyatul Mubarakah, 2023) From his maternal lineage, he is a descendant of one of the

famous Tarekat leaders in Blitar, namely KH. Zubaidi Abdul Ghofur who married Nyai Musri'ah (Guru, 2023a)

As a teenager, Gus Iqdam studied at MTs Kunir, or known as MTsN 1 Blitar. Since being at MTs and graduating from this school, Gus Iqdam has been famous among social people who like motorbikes and is known as the motorbike kid. Even in an interview conducted by NU Blitar City, Gus Iqdam said that initially, he didn't want to go to an Islamic boarding school because he liked motorbike racing. Finally, he was willing to enter Islamic boarding school on the condition that he buy the motorbike he dreamed of, and his father agreed to his request (Blitar, 2022b).

Gus Iqdam first boarded at the Queen Al-Falah Islamic Boarding School, Ploso, Kediri under the care of KH. Munif Djazuli, younger brother of KH. Hamim Djazuli (Blitar, 2022b). Apart from boarding, he also attended SMA 1 Mojo, Kediri. He entered an Islamic boarding school after graduating from Madrasah Tsanawiyah. In the beginning, when he was at the Islamic boarding school, he felt uncomfortable, and this resulted in his body being thin, and he wanted to get married immediately.

Even though he is at boarding school, his love for motorbikes has not disappeared. When he was in class XI of high school, he always set aside money, so that during the holidays he could use it to buy a motorbike exhaust. When he returned home, Gus Iqdam was still not comfortable living at the Islamic boarding school, and his father persuaded him to stay at the Islamic boarding school with the promise that he would buy him whatever he wanted, not only a motorbike but also a car (Blitar, 2022b).

When he was in class XII of high school, Gus Iqdam was on one of the graduate preparation committees for the national exam to achieve good grades. This activity was carried out through joint deliberation between class XII Mojo High School students at the Queen Al-Falah Islamic boarding school. While he was busy preparing for this graduate, it occurred to Gus Iqdam that while he was at the Islamic boarding school, he had never met or shook hands with KH. Munif Djazuli. He then aspired to be able to shake hands and ask for blessings. However, this wish to ask for blessing could not be carried out, because KH Munif Djazuli was sick and was treated in hospital in Surabaya, and died a few days later (Blitar, 2022b).

While wanting to ask for blessings and being busy preparing preparations for graduation, Gus Iqdam fell with this incident and suddenly cried when he called his brother. He cried very deeply because he had not had time to ask for blessings from the boarding school's caretaker and was worried that his knowledge would not be blessed. Since the death of KH. Munif Djazuli, every day gives thanks to KH. Munif Djazuli, and suddenly the desire to own a racing motorbike disappeared, then he was inspired and received instructions to continue boarding school for a longer time (Blitar, 2022c).

Gus Iqdam then continued to attend the Islamic boarding school at Al-Falah main school in Ploso, which KH Djazuli founded. After studying classical books, Gus Iqdam also wanted to learn lessons by serving, and by accompanying every KH event and activity. Ujang Pandhu Hidayat Munif, son of KH. Munif Djazuli. After serving at this Islamic boarding school, Gus Iqdam's father, KH. Khalid had a stroke and Gus Iqdam cared for him for several months, until

he died. While caring for his father, Gus Iqdam finally left the Al-Falah Islamic boarding school, Ploso (Blitar, 2022a).

Gus Iqdam married on February 24, 2021, to Nilatin Nihayah, usually called ning Nila, someone who memorizes the Koran. Ning Nila is the daughter of the late KH Thoha Widodo Zaini Munawwir, one of the leading people in Lirboyo, Kediri. From this marriage, Gus Iqdam was blessed with a son named Ahmad Novel Zubaidi Munawwir (Guru, 2023b).

Gus Iqdam is also active in the organization and serves in the autonomous body of Nahdlatul Ulama (NU) in Blitar City. Gus Iqdam is listed as deputy chairman of Rabithatul Maahid Islamiyah (RMI) (Ghofarrozin & Janah, 2021) which is a Nahdlatul Ulama (NU) institution that focuses on overseeing thousands of Islamic boarding schools in Indonesia. See in Blitar Regency and deputy chairman Rijalul Anshor (Yamin et al., 2020). Which is a semi-autonomous body under the management of the Anshor for dhikr and prayer meetings to maintain traditions such as shalawatan, tahlilan, istighotsah, and commemoration of Islamic holidays.

### **Characteristics of Gus Iqdam's Da'wah**

Before becoming famous as a preacher who was popular with the public, it turned out that Gus Iqdam often spent time in coffee shops. All the people who drank coffee with him did not come from the Islamic boarding school, but from among the general public, some often gambled, got drunk, went to karaoke, and so on, totaling around 7 people, and were usually called Gus Iqdam as Garangan (Blitar, 2022a). Apart from that, as long as he still has free time after leaving the Islamic boarding school, Gus Iqdam is also often asked by the community to offer daily prayers, visit sick people, and serve the general community in his area.

Gus Iqdam's journey to become a preacher began when he was asked by one of the alumni to give a lecture in the Central Lampung area, Sumatra. In the middle of completing this recitation, Gus Iqdam's friends at the coffee shop asked where he was, because he had not appeared at his usual place for several days. They asked Jebor, Gus Iqdam's driver, about Gus Iqdam's whereabouts, and they answered with a photo of Gus Iqdam who was giving a recitation attended by thousands of congregants (Blitar, 2022d).

Finally, after seeing how thousands of people watched Gus Iqdam, these 7 people who often drink coffee asked Gus Iqdam to recite the Koran at home, rather than chatting in a coffee shop while gushing at people. These seven people finally recited the Koran at Gus Iqdam's house with the early books of Taisirul Kholaq and Ta'limul Mutaallim to improve their behavior, with minimal clothing, without skullcaps and sarongs.

In 2018, the ongoing recitation was named Majlis Taklim Sabilu Taubah. Sabilu Taubah consists of two words, first sabilu which means path, method, opinion, and media (Abadi, 2005). And taubah means return and consists of four important elements: asking for forgiveness, stopping immorality, regret, and a strong desire not to repeat it (Surur, 2019). In the meaning contained in the Qur'an, in repenting, there are two conditions that a person must fulfill, namely that repentance must be carried out immediately without delay and good deeds must accompany it (Surur, 2019). Therefore, the name Sabilu Taubah is by the congregation

who attend the Gus Iqdam recitation, because many come from people who often do naughty things, drink, gamble, and motorbike gangs.

The Sabilu Taubah taklim majlis recitation was held in the courtyard of the Mambaul Hikam II Islamic boarding school, Karanggayam, Srengat, Blitar. The recitations run well and regularly, which are held twice a week, every Monday and Thursday. On Mondays or Tuesday evenings, there is a routine group recitation of the Koran, and now it has developed into a routine attended by tens of thousands of people, who come from areas on the island of Java and outside Java. Simtud Durar and the Prophet's prayers are read every Thursday or Friday night.

From the initial number of congregations of seven in 2018, gradually the congregation numbered around 70 people by the end of 2018. And when the congregation started to increase in number, KH. Khalid, Gus Iqdam's father, died. Since his father died, the Gus Iqdam congregation has increased in number since the Covid-19 pandemic until now, and Gus Iqdam admits that the increasing number of congregations who follow him is a blessing from his teachers and parents (Blitar, 2022d).

In research conducted by Aisyatul Mubarakah et al, at the beginning of 2022, the number of congregants registered as members was 2875. Meanwhile, in 2023, the number of congregants recorded was around 66,000. This does not include the number of congregants who watched online. In every Tuesday night routine carried out, more than 80,000 viewers who watched the live streaming on YouTube on July 31, 2023 (Official, 2023) were recorded.

In carrying out recitations or what is usually called da'wah, Gus Iqdam uses several approaches in conveying information and communicating with his congregation. There are three terms found by the author, which are commonly used in delivering lectures, such as ST nyell, central dekengan, stupid, wrong teko, and galanga.

*ST* is the name for the Gus Iqdam congregation or can be said to be followers of the Sabilu Taubah taklim assembly. *ST nyell* is an abbreviation of Sabilu Taubah Nyell. Nyell in the Javanese language of East Java means all or total, it can also be said as tok (only, only). So in every preaching, Gus Iqdam considers the congregation present to be considered *ST Nyell*, which is interpreted as followers of the Sabilu congregation, taubah all (Budiman, 2023). Furthermore, the word Gus Iqdam and his congregation usually say is central dengane. Dekengane is a word that comes from Javanese which means support or backing (Budiman, 2023). Meanwhile, the center is defined as Allah SWT, the God who owns the entire universe. So when these two words are combined, central dekengane has the meaning of backing or support from God directly.

Gus Iqdam used this word deliberately to make it easy for the congregation to understand what was being said and to touch the hearts of the congregation (Budiman, 2023). This is because the majority of the congregation who attend Gus Iqdam's recitations come from young people, drunkards, criminals, and others who do not understand Islamic beliefs properly. Previously, the word central dengane was used by Gus Iqdam when explaining the good commandments of Allah SWT. When explaining the importance of having faith and being devoted to Allah, that only Allah provides support and backing for anyone who is devout (Maheningsih & Nurhuda, 2023).

The use of the word *central dengane* eventually went viral and was used by the ST Nyell congregation, to the point where it was made into various printed t-shirts and banners. This is one of the great ways that Gus Iqdam uses to spread monotheism and *aqidah*, that humans can worship only to Allah. For Gus Iqdam, the use of slang and easy-to-understand words aims to explain Islamic beliefs that can be accepted by the wider community, without using formal and textual language (Budiman, 2023).

Meanwhile, the words *stupid* and *wonge teko* are two words that Gus Iqdam uses in every recitation to give expressions and sarcasm to the congregation who have attended the recitation but are still committing immoral acts. The word *stupid* or *stupid* is said to be directed at congregants who commit sins repeatedly, even though they have repented. Meanwhile, the word *wonge teko*, or the person who comes, is a word used to give examples of people who commit sins and immorality and are present at the recitation. The word *wonge teko* has become an expression for asking whether the person in the example came and took part in the recitation (Budiman, 2023).

Meanwhile, the word *Garangan* is Gus Iqdam's term for the *Sabilu Taubah* congregation, which generally comes from street people. When interpreted in Indonesian, *garangan* is an animal that often steals fruit and eats chickens (Budiman, 2023). These street people usually come from punks, buskers, thieves, drunkards, and criminals. Gus Iqdam's use of unique words in every *da'wah* is one way to ensure that communication with his congregation can run well and there will be no differences in degrees. This shows that Gus Iqdam carries out his *da'wah* with a humble attitude, which makes his preaching not seem patronizing and can make the congregation optimistic who feel that they still have many sins and cannot be good people. With this humble attitude, a person's words can come from the heart, so they are also easily accepted by the heart (Azami et al., 2023).

The humble attitude exemplified by Gus Iqdam follows what the Prophet Muhammad SAW did in his preaching, as a prophet who prioritized humility in communicating with the congregation. The Prophet Muhammad had this noble characteristic by calling his students friends so they could easily discuss and convey understanding in his preaching. The example of naming friends that the Prophet Muhammad used in each of his preachings, had a good and very big impact. Because we often find that the words of friends are usually easier to accept and hear than the words of parents and teachers (Al-Hadar, 2022).

In every routine recitation held on Monday evenings, Gus Iqdam delivers lectures in slang language that is easy for his congregation to understand. Apart from that, after every lecture, Gus Iqdam gives time to the congregation and guests who come, and then they are chosen to convey their problems and complaints. Sometimes it is chosen according to the congregation who have the furthest distance, who are willing to come since the previous day and wait at the *Mambaul Hikam Islamic boarding school*, Srengat, Blitar. Considering the sacrifices made by the congregation, Gus Iqdam often distributed property and objects to them which came from gifts from the congregation who gave alms.

Gus Iqdam's *da'wah* is carried out online and offline. In providing online media, devices are prepared by ST Nyell congregations voluntarily, through YouTube, TikTok, and Instagram.

The original account that spreads Gus Iqdam's preaching on YouTube is called Gus Iqdam Official. This YouTube account has approximately 429,000 subscribers to date. And in every Tuesday night routine, the live streaming audience can reach more than 80,000 viewers. As for the TikTok media, pieces of Gus Iqdam's recitations often occupy fyp (for your page), the first page TikTok recommends when users open the TikTok application. Apart from that, the video excerpt from this lecture is often watched by more than 1 million viewers, so it can be trending on TikTok.

Meanwhile, in offline recitations, Gus Iqdam attended scheduled invitations. The queue for Gus Iqdam's recitation at the time this article was written was recorded until February 2025 (Official, 2023). Meanwhile, the routine which is held every Monday and Thursday in the courtyard of the Mambaul Hikam II Islamic boarding school in Srengat, Blitar, is attended by congregations numbering more than tens of thousands. During the routine recitation on Monday and Tuesday evenings, more than 20,000 congregants usually attend. There can be more than 50,000 worshippers if famous artists attend and participate in the recitation.

With how interesting the lectures Gus Iqdam gave, and how many congregations followed the routine, Gus Iqdam had hope that it was time for the recitation to be attended by more congregations rather than events containing immorality (Official, 2023). Because recitation is a better and more useful thing to avoid committing immoral acts. Moreover, with this recitation, perpetrators of immorality and sin can carry out true repentance.

### **Gus Iqdam's Role in Building Spiritual Peace in Modern Society**

The development of exact sciences and information technology has had a major influence on industry and technology progress (Ahmad, 2016). However, great progress and making it easier for humans to carry out their activities has not been able to bring a feeling of happiness to humans. Sometimes people find it increasingly difficult to find happiness and a sense of calm so that feelings of anxiety, heavy burden, and depression appear in their lives.

This feeling of restlessness and unease often appears in modern society. Modern society is an environment in which society interacts with each other in the fields of business, marketing, production, and consumption (Rizik et al., 2021). Modern society is known as a society that does not recognize customs, and has a lifestyle that is based on desires, not needs (Rasdiany et al., 2021). Apart from that, with the increasing rapidity of intellectual intelligence, humans can have everything they want, can be successful in everything, and have large and abundant wealth (Rus'an, 2013). But after everything has been achieved, many people feel confused and stuck and often wonder about the purpose of living on earth and what the abundant wealth they have achieved is for. In fact, with the progress of this era, many people have not found the meaning of life in the world and have not been able to find a sense of security and calm. Many people feel that they have not been able to find peace in life, even though they have carried out their obligations as Muslims, such as praying, fasting, giving zakat, and practicing other forms of worship.

Meanwhile, in today's virtual world, humans are often given shows that are not good for their general behavior. If you look at various social media that display short videos, often



unnatural and inappropriate appearances appear when people are enjoying social media. When we listen to recitations or readings of the Koran on social media, videos that are not suitable for display often appear underneath. With the complex problems faced by humans in this era both online and offline, an approach through da'wah can be one way to provide peace and a sense of calm to modern society. Gus Iqdam is present in this complicated life. He came by providing a sense of calm and peace through his preaching.

In discussing the role of Gus Iqdam's preaching to modern society to achieve spiritual peace, the author tries to explain the various opinions of the guests who attended Gus Iqdam's recitation. Several congregants are steadfast and have expressed their concerns about their problems, so they can be better because they can participate in Gus Iqdam's recitation.

*First*, Gus Iqdam played a role in educating a woman named Mey. Mey has been a follower of the Sabilu Taubah congregation since Gus Iqdam founded the majlis taklim. Mey is a former busker who likes to get drunk on the street often meets Gus Iqdam, and usually uses street Javanese. One day, when Gus Iqdam met Mey, Gus Iqdam asked him to sing prayers on his guitar. But suddenly, Mey sang a prayer for her parents on her guitar (Official, 2023). Since then, Gus Iqdam has felt inspired to be able to open the way of repentance to street people. Even though he was drunk from drinking, it turned out he still remembered to pray for his parents, even though as a healthy person, he sometimes forgot to pray for his parents. With a good approach from Gus Iqdam through chatting and discussing together, Mey's character was able to repent, became accustomed to wearing the hijab, used softer language, and of course was able to stop drinking alcohol and intoxicants. Mey felt calm and peaceful after attending the Sabilu Taubah recitation.

*Second*, Gus Iqdam's role in Agus Kotak, a YouTube artist from East Java. Before getting to know the Sabilu Taubah taklim assembly, Agus Kotak, who was already famous through his YouTube, still often committed sins and did things that were prohibited by Islam, such as drinking alcohol and so on. He admitted in front of Gus Iqdam that he had never performed Friday prayers since graduating from college until he got married. He felt distant and could not find a sense of calm within himself. However, after actively participating in the taklim council led by Gus Iqdam, Agus Kotak was able to change his life completely. He was able to perform Friday prayers, even though his friends ridiculed him. After being able to carry out his good deeds as a Muslim again, Agus Kotak found peace, even being praised by his mother (Official, 2021). Third, Gus Iqdam's role in realizing one of the hopes of a thug named Febi. Febi is one of the thugs with tattoos, he is at the Srengat market, Blitar. He is a thug who likes to carry out naughty activities as usual. Since attending Gus Iqdam's recitation at the Sabilu Taubah taklim council consistently and consistently, Febi has felt calm and has gradually repented of leaving behind her sins. After actively taking part in the recitation, he hopes to be able to remove the tattoos on his body one day. And Febi's hope came true, with a mass tattoo removal activity held by Majelis Taklim Sabilu Taudah in celebration of its fourth birthday in 2023 (BRZPRO, 2023).

*Fourth*, There is a village head in Banjarnegara whose nickname is Hoho Alkaf. The owner of the real name Welas Yuni Nugroho, is a village head who has tattoos almost all over

his body, even up to his head (Kinapti, 2020). During this time, Hoho was known as a person with tattoos, who often hit people and liked to fight, and was drunk. When both of Hoho's parents were still alive, Hoho had been registered for Hajj by his parents and should have been able to go in 2012. His parents' registration for Hajj had the hope that Hoho could repent. After both of his parents died, Hoho received a summons to make the pilgrimage every year, but he did not dare to go because of his behavior (Nurhuda & Setyaningtyas, 2022). He was afraid to go on the Hajj because he was afraid of being beaten by people and no one asking him to get drunk, due to his actions while in his area. But in 2023, a month before leaving for Hajj, he felt afraid to go on Hajj again. However, while he was praying, he asked Allah for guidance to give him the strength and courage to make the Hajj. Suddenly after praying, Hoho opened Tiktok, found Gus Iqdam's recitation, and heard the word central degenane. After listening to Gus Iqdam's recitation through online media, he emerged with the courage to go on Hajj because he was motivated by the word central dekengane, which means surrender and surrender only to Allah. With this strong intention, all of Hoho's fears during the Hajj disappeared, instead, he received a lot of help from everyone. During his pilgrimage, he often saw Gus Iqdam's lectures on Tiktok, and he prayed at the mustajab place in Makkah Medina until he had two dreams of meeting Gus Iqdam. During the Hajj he looked for contacts so he could meet Gus Iqdam, and finally, he managed to find and be able to meet at Gus Iqdam's house after returning 5 days from the Hajj. He asked Gus Iqdam to pray for him, that his repentance would be truly repentant, and that his children would not be like him, because no matter how bad their parents were, they would not want their children to be like him (Official, 2023).

*Fifth*, a woman in the Gus Iqdam congregation comes from the wife of someone with a position, an Islamic boarding school alumni, and is diligent in worship. The woman is the wife of the Head of Crypto and Cyber Military Command (Kasansidam) Brawijaya, Surabaya (Aditiya, 2023). As Kasansidam's wife, she experienced a normal life, she had a position to fight for her husband's position, was served by many aides, and had an army. He feels that he lives happily, and is also diligent in praying, fasting, and reciting the Koran, but all this time he feels that he does not have faith that can easily come out of his right and left ears. But while he was in the car, he found an aide who was watching Gus Iqdam's recitation, but he still didn't care while in the car. When he arrived home, he was curious and tried to find out who Gus Iqdam was. When he first opened the video, the words that appeared first were pearls of wisdom, "there is no need to fight tooth and nail, something that will not be taken to death." With these first words he got, he was able to deepen his heart in deepening the Islamic religion, and then watched Gus Iqdam's recitation for up to a week, before being able to attend the recitation directly at the Sabilu Taubah taklim assembly. While watching Gus Iqdam's lecture, she discovered the true meaning of gratitude, which made her shed tears continuously for up to a week, and her husband was shocked. He was able to attend the routine majlis on Monday (31/07/2023) at Sabilu Taubah with the help of an aide and Danramil near Gus Iqdam's recitation location (Official, 2023). While attending Gus Iqdam's recitation, he often shed tears, and he admitted that he found peace by attending Gus Iqdam's recital assembly, and would often attend the recitation. After opening her heart because of Gus Iqdam's lecture from online

media, she admitted that she could pray together with her husband, even though she had never been together with her husband since they married in 2005 (Official, 2023).

Of the five Sabilu taubah congregations that this writer was able to take from, it turns out that the preaching carried out by Gus Iqdam had extraordinary effects in various fields within the congregation. Gus Iqdam's preaching in language that is easy for the public to understand can positively impact the congregation who participates, both online and in person. Gus Iqdam is present amidst the busy pursuit of worldly happiness. He received a direct assignment from Allah to invite Allah's servants to return to Him.

## Conclusion

Muhammad Iqdam, known as Gus Iqdam, is a preacher and founder of the Sabilu Taubah Taklim Majelis which is located at Karanggayam, Srengat, Blitar. Famous for being a motorbike kid when he was young and received instructions to study seriously at the Al-Falah Islamic boarding school, Ploso, Kediri. He started preaching with 7 people who came from hanging out places and it grew to tens of thousands of congregants. In every recitation delivered by Gus Iqdam, he uses slang that is easy for the public to understand, such as wonge teko, tolol, ST Nyell, and central dengane. ST Nyell is the name given to the Gus Iqdam congregation, which means all members of the Sabilu Taubah assembly. Meanwhile, it is a word that Gus Iqdam uses to explain aqidah and monotheism to his congregation, that if humans carry out good deeds, they will receive support and backing from Allah directly. By delivering lectures that are easy to understand, prioritizing humility, inviting communication, and looking positively at all humans who frequently sin, many people flock to follow all his lectures, both in person and online. Gus Iqdam is present amid a busy modern society that is pursuing happiness in a world that is often empty, unhappy, and has no purpose in life. Gus Iqdam received a direct assignment from Allah to invite Allah's servants to return to Him.

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