

Community-Based Da'wah after Hajj: Social Roles of Pilgrims in a Multicultural Society

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Abstract

This study investigates the post-Hajj da'wah initiatives of the Indonesian Hajj Brotherhood Association (IPHI), with a focus on its role in fostering social cohesion and community empowerment among Hajj alumni in a pluralistic society. While existing research on Hajj pilgrimage has primarily centered on ritual dimensions or state regulation, little attention has been given to the post-pilgrimage civic and da'wah activities facilitated by community-based organizations such as IPHI. Addressing this gap, the study explores how IPHI Kapanewon Tempel functions as a local model of religious engagement and social mobilization after Hajj. Employing a qualitative case study approach, this research highlights the selection of IPHI Tempel due to its active engagement in grassroots da'wah and intergroup dialogue. The findings reveal that IPHI not only reinforces Islamic values among returning pilgrims but also contributes to broader social harmony through inclusive educational and social programs. This study offers a novel perspective by framing post-Hajj religious activism as a form of localized civic da'wah, thus expanding the discourse on pilgrimage beyond its ritual boundaries. The research contributes to understanding how religious organizations transform spiritual experiences into sustained community action in multicultural contexts.

Keywords

Construction Of Hajj, Islamic Da'wah, Multicultural

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1. INTRODUCTION

Hajj is the peak worship in the pillars of Islam, which is not only a ritual, but also has a very strong social and moral dimension. In the Islamic perspective, the mabrur Hajj is not only characterized by the implementation of the pillars and conditions that are valid in Sharia, but also reflected in changes in attitudes and behavior post-hajj are getting better, inclusive, and full of social care. Ideally, a Hajj gives birth to a Muslim who is obedient in individual worship and contributes significantly to the life of society and nation (Risdiana, 2015).

However, in the social reality in Indonesia, the Hajj pilgrimage is often just a spiritual symbol without sustainable social transformation. Many pilgrims do not get adequate post-worship coaching, so the noble values obtained during the pilgrimage are not optimally internalized in everyday life. In fact, in the context of a multicultural Indonesian nation, there is a need for Muslim individuals who can



maintain social harmony, be an example of religious moderation, and play an active role in empowering people.

Indonesian Hajj Brotherhood Association (IPHI) is present as an organization that gathers Hajj alumni to maintain friendship and improve the quality of post-worship Islam. IPHI has a vision and mission oriented towards fostering diversity and strengthening the social role of pilgrims. Through routine recitation, da'wah, counseling, socio-economic programs, and public advocacy, IPHI seeks to make pilgrims agents of change in society. However, the effectiveness of the role of IPHI in maintaining the Hajj pilgrimage in the context of multicultural life has not been widely studied academically.

In Indonesia's very plural situation regarding religion, ethnicity, language, and culture, inclusive and tolerant Islamic values must continue to be developed through a contextual da'wah approach. (Munir, 2006) As people who have performed peak worship, Hajj pilgrims have great potential to become ambassadors of religious moderation. Through IPHI, this potential can be directed and facilitated to become a constructive socio-religious force. Therefore, it is very important to examine how the Islamic Da'wah strategy through IPHI is carried out, the extent to which the post-Hajj guidance program runs, and the contribution of pilgrims in religious development and empowerment of people in a multicultural society.

Previous studies highlight the need for continuity in religious formation and moderation after the Hajj (Setiawan, 2009). Yet, there remains a gap in examining how organizations like IPHI operationalize post-Hajj Islamic values within diverse social settings. This paper aims to analyze the Islamic da'wah strategies adopted by IPHI in post-Hajj alumni development. Examine the contributions of Hajj alumni in promoting social harmony and religious moderation. Evaluate the effectiveness of IPHI's programs in empowering communities in multicultural settings. (Rahman, 2024). Previous research on post-Hajj guidance programs, such as the one conducted at IPHI Klaten, has highlighted the importance of sustainable guidance to maintain the Hajj pilgrimage through Islamic programs and social contributions. However, the study has not revealed in depth how post-Hajj guidance is carried out in the context of a pluralistic religious society and Islamic organizations. Herein lies the novelty of this study, which examines the post-Hajj IPHI coaching program in Kepanewon Tempel, Sleman, which is unique because it consists of pilgrims from diverse Islamic organizational backgrounds. This study offers a new perspective on how the values of Hajj pilgrimage are maintained and developed through an inclusive, tolerant, and adaptive approach to multicultural realities, as well as how the coaching program can build harmony and strengthen social cohesion across Islamic schools and groups. (Hidayat, 2014)

This study is here to fill that gap. With the theme "maintaining diversity in a multicultural frame: Islamic Da'wah study through IPHI in Indonesia," this study aims to: analyze the role of pilgrims in maintaining socio-religious harmony, review IPHI programs and activities in post-Hajj guidance, review Islamic Da'wah strategies used by IPHI, assess IPHI as an agent of moderation and multiculturalism, identify the contribution of pilgrims in religious development and empowerment of people, and evaluate the effectiveness of post-Hajj Islamic Da'wah run through IPHI. (Daryono, 2024)

This paper seeks to examine the role of IPHI concerning the theory of Social capital, which sees social relations as an asset to build cohesion and social transformation; (Muktamar, 2021) religious pluralism, which emphasizes recognition and respect for the diversity of beliefs; and transformative da'wah approach, which is not only ceremonial but encourages changes in behavior and social awareness based on Islamic values *rahmatan lil 'alamin*. In the previous literature, it has been explained that there are elements of learning related to religious moderation, and social harmony when

performing the Hajj. This will be developed by researchers in this study by providing a holistic and inspiring view for Muslims in carrying out more inclusive worship practices and by the elements of moderation of thought and action. (Karim, 2024). This study aims to fill this gap by asking three main questions: What is the Da'wah strategy used by IPHI in fostering Hajj alumni? How do Hajj alumni contribute to maintaining social harmony and religious moderation? To what extent is the IPHI program effectively empowering people in multicultural societies?

To answer this question, this study integrates three main theoretical frameworks. First, the theory of Social capital (social capital) is used to read networking and trust in the community of Hajj alumni. Second, religious pluralism provides an understanding of the dynamics of community diversity. Third, transformative da'wah theory emphasizes a participation-based Da'wah approach and contextualizing Islamic values in social life. The selection of the IPHI Kapanewon Tempel, Sleman, Yogyakarta case study will be explained further in the methodology section. This location was chosen because it represents the diversity of members' religious affiliations and adaptive da'wah practices. Thus, this study is important in promoting sustainable post-Hajj coaching practices and theoretically contributes to developing contextual Islamic Da'wah models in a multicultural society.

2. METHODS

This study employs a qualitative approach, which, according to Miles and Huberman, is capable of explaining processes that occur within a local context and offering a broader and deeper understanding based on observed phenomena (Salim, 2018). In line with this, qualitative research is often supported by a descriptive approach to provide a holistic and comprehensive picture of the events under investigation, from beginning to conclusion. As such, qualitative-descriptive research refers to the method of processing descriptive data to explain existing events without manipulating the variables studied. The data are typically gathered through direct interviews with relevant resource persons (Tohirin, 2012) .

This research employs a phenomenological approach, which emphasizes understanding and describing the direct experiences of research subjects in order to reveal the essence of the phenomenon (Maurice Merleau Ponty, 1956). Phenomenological Research is a type of research that looks and hears more closely and in detail the explanation and understanding of the individual about his experience of experience, as captured by the researcher. Phenomenological Research aims to interpret and explain the experiences experienced by a person in this life, including experiences when interacting with other people and the surrounding environment. The selection of informants was carried out through purposive sampling technique, with criteria: active members of IPHI Tempel Branch who have performed Hajj, are directly involved in IPHI coaching and Da'wah activities, represent a diversity of backgrounds (age, education, and profession), and are willing to provide honest and in-depth data.

The number of research participants was 10 people, consisting of IPHI administrators, active members, and community leaders who interact directly with the IPHI program. Their characteristics reflect the heterogeneity of experience and perception of ambiguity in the socio-religious context. Data collection techniques include: participatory observation, to take a direct look at IPHI activities; semi-structured in-depth interviews, to explore the subjective experiences of participants; and documentation studies, to supplement data from archives of activities and organizational profiles.

The research location was in the Indonesian Hajj Brotherhood Association (IPHI) Kapanewon Tempel branch. The structure of IPHI at the Kapanewon/Kecamatan level is part of the vertical organizational structure of IPHI, starting from the central level in Jakarta under the name PP (Central

Board), PW (Regional Board) in the province, PD (regional board) in the Regency/City, PC (branch board) in the District/Kapanewon, and PR (branch board) in the village/Kalurahan. Kapanewon Tempel is one of 17 kapanewon in Sleman Regency, Special Region of Yogyakarta. This study was collected using the following techniques: observation, interviews, and documentation (Muhadjir, 1996).

Data analysis followed the interactive model of Miles and Huberman, which involved several iterative stages. Initially, data were collected and organized, then condensed by selecting relevant statements and experiences. These were then displayed thematically, allowing patterns and meanings to emerge clearly. The researcher then concluded and verified them by rechecking across data sources to ensure consistency. For instance, themes such as tolerance, mutual assistance, and post-Hajj transformation were identified from interview narratives and confirmed through observational notes and program documentation. This approach allowed the researcher to move beyond surface descriptions toward deeper interpretation and understanding of how multicultural Islamic values were lived and sustained through IPHI's post-Hajj development programs (Istiqomah, 2018).

3. FINDINGS AND DISCUSSION

Hajj is not merely an annual ritual, but a transformative spiritual journey that has the potential to leave a profound impact on the behavior and social roles of individual Muslims. Ambiguity does not stop at personal piety, but must be reflected in the social contribution and sustainability of Islamic values in everyday life. In this context, post-Hajj Islamic Da'wah becomes an important means of treating obscurity. IPHI Tempel runs several programs, such as Majelis Taklim Kemabruran, Dai multicultural training, and social activities such as Safari Dakwah Silaturahmi between regions that bring together people from different religious and cultural backgrounds.

Through the social capital approach (Putnam, 2000), IPHI plays a social Bridge (bridging capital), building trust, Cross-identity networks, and collaborative values in a pluralistic society. The interfaith and cultural interactions strengthen social cohesion and increase the civic engagement of pilgrims as agents of change. Theoretically, this role can also be analyzed through the lens of religious agency, which positions individuals of faith as active subjects in shaping society through liberating and soothing religious narratives (Bayat, 2007). IPHI not only instills individualistic worship values, but also instills pro-social and dialogical religious values. IPHI Tempel also developed a "community-based Kemabruran" program, where haji alumni are empowered to become family development facilitators, MSME companions, to become social mediators when intergroup conflicts occur. One example recorded in the activity documentation is when IPHI and village leaders mediated a land boundary dispute between two families of different beliefs.

From the observation, this activity creates a transformative da'wah model: taking sides in peace, involving grassroots communities, and not exclusively conveying Islamic values (Hasan, 2009). This strategy positions the pilgrims as a symbol of religious diversity and as civic actors contributing significantly to social development. As has been explained through the results of interviews, researchers with one of the boards are as follows:

"The daily activities of the IPHI Kapanewon Branch board (another name for the Sub-District), Tempel Sleman Regency, Special Region of Yogyakarta, based at the IPHI Secretariat located in one area with the IPHI mosque addressed at Jln. Pondokrejo Km.05 Pondokrejo Temple Sleman. On a scheduled picket to receive and serve guests, serving its members, namely the pilgrims, to consult on matters such as family, deepening religious knowledge, and various issues experienced by members. As for da'wah activities in order to increase faith and devotion,

fostering ukhuwah islamiyah in order to maintain and preserve the values of Hajj kemambruran, held a routine study every Sunday Legi selapanan, in rotation in 8 (eight) villages, namely: Banyurejo, Lumbungrejo, Margorejo, Merdikorejo, Mororejo, Pondokrejo, Sumberejo, Tambakrejo, and 2 (two) times in the branch mosque IPHI Tempel. The duration is about 1 (one) hour. Resource persons or lecturers from the local area, alternately from elements of Nahdlatul Ulama, Muhammadiyah, Salafi and MTA, while LDII is not willing to be a resource person. The material presented is general and moderate, both related to worship, aqeedah, morals, Mu'amalah, the head of Nabawiyah, and the head of the companions and scholars of the salaf. Source of study of the Qur'an, Hadith, and Book scholars. Method of delivery with lectures, questions, and answers (Supardi, 2025).

3.1. Islamic Guidance and Da'wah as an effort to maintain the pilgrimage

Hajj ambiguity conceptually does not only refer to a person's graduation in performing the pillars and obligatory Hajj, but more deeply, ambiguity is a reflection of individual piety that is translated into social piety. The Hadith of the Prophet Muhammad mentions that the Hajj mabrur has no reward except Paradise (HR. Bukhari and Muslim). However, the scholars interpret obscurantism as indicators that can be seen after worship, namely changes in better behavior, increased quality of worship, and an active contribution to social good (Basir, 2023). Islamic Da'wah is the process of inviting, guiding, and educating people to understand, believe, and practice the teachings of Islam in kaffah. Da'wah is not limited to lecture or teaching activities, but includes the empowerment of the Ummah, moral strengthening, character building, and the development of the social role of Muslims in society. The purpose of Da'wah is to make Muslims pious, noble, and to play an active role in religious social life. In the context of post-Hajj, da'wah is an important means to maintain the continuity of the values of worship that have been lived while in the Holy Land, so that they are not lost after returning to the country (Abidin, 2020). Hajj is an intense spiritual experience. However, this experience can be twisted without ongoing spiritual and social reinforcement (Fuad, 2022). In many cases, pilgrims return to old routines far from the spirit of obscurity if they do not get direction, coaching, and actualization space. Therefore, post-Hajj da'wah is very important for: first, providing spiritual continuity, second, maintaining the Islamic motivation of pilgrims, third, channeling the social potential of pilgrims, fourth, avoiding religious stagnation. Through systematic and contextual da'wah, pilgrims are guided to maintain and improve their Islamic quality. Da'wah serves to instill the values of sincerity, responsibility, and social awareness, recalling the symbolic and spiritual meanings experienced during the Hajj, inviting pilgrims to become agents of change in their environment, both in the family, community, and public institutions (Aguilar, 2022).

To maintain pluralism, post-Hajj da'wah must be carried out with an adaptive, participatory, and multicultural approach. Da'wah strategies that can be used include:

1. Routine study of Hajj alumni focusing on the values of pluralism.
2. Thematic study groups that address the actual challenges of generality.
3. Social and philanthropic activities as a media dakwah bil hal.
4. Community and locality-based Da'wah, to answer the social context of the community where pilgrims live.
5. Utilization of digital media, such as online lectures, coaching WhatsApp groups, and educational content on social media.

At IPHI Kapanewon Tempel there are several programs organized, and there are several sections

with their respective tasks, as follows (Hamid, 2025).

1. Organizational and Membership Areas
 - a. Consolidate the Organization of the Indonesian Hajj Brotherhood Association (IPHI) at the branch/sub-district level to the branch or village.
 - b. Improve relationships with government agencies/institutions, private, and other community organizations.
 - c. Compile lists of members and bring order to membership administration at all levels.
2. The Welfare of The People
 - a. Organize an incidental fundraising movement to help disaster victims and social care
 - b. Collecting funds from the board and members of IPHI for scholarships for orphans and underprivileged families.
3. Education and Training
 - a. Involve or send participants in education and training for prospective Hajj mentors, organized by the IPHI Sleman regency or the Ministry of Religious Affairs.
 - b. Involve participants in education and training related to the development of economic potential and welfare of the people, organized by the IPHI Sleman district or other relevant agencies.
 - c. Assist Kua kecamatan in providing rituals of Hajj for candidates who will depart for Hajj.
4. The Field of Da'wah
 - a. To strengthen the activities of the women's Taklim Council branch and branches.
 - b. Continue and improve routine recitation that has been running according to conditions and situations.
 - c. Organizing mubaigh-mubalighat training in cooperation with government agencies and or other religious organizations.
 - d. Doing concrete steps (*dakwah bil hal*) helps victims of natural disasters.
5. Women Empowerment and Child Protection
 - a. Encourage and support the women's Taklim Council at the branch and branch level.
 - b. The formation of an unincorporated community

According to the Quran, a Muslim has surrendered to Allah and his commands and believes in pure Tawhid (the oneness of God) that isn't tainted with any shirk, and this is why the Almighty has introduced Prophet Abraham as a true worshipper. Hajj's efficacy is measured not only by the perfection of the performance of rituals but also by changes in attitudes, behavior, and socio-religious contributions of pilgrims after returning to society. Hajj is a profound spiritual experience, but without continuous reinforcement, the values acquired in the Holy Land can fade over time. This is where Islamic Da'wah plays a key role as a process of guidance and spiritual strengthening post-hajj to maintain ambiguity in everyday life (Rinja, 2021).

Post-Hajj da'wah reconnects the pilgrim's spiritual relationship with God and fellow human beings. Through an educational, dialogical, and transformative approach to DA'wah, values such as sincerity, patience, solidarity, and social care instilled during the hajj are developed and contextualized in the social reality of the community. Pilgrims are guided to continuously improve the quality of worship, expand their social role, and display Islam's peaceful, tolerant, and compassionate face. Da'wah, in this case, is not just a lecture activity, but includes the process of mentoring, strengthening the community, and facilitating the actualization of Hajj values (Japeri, 2017).

According to H. Giyanto, as the Advisory Board of IPHI Kapanewon Tempel, the purpose of coaching post-Hajj pilgrims is to increase the scientific insight of members, enabling them to understand and apply coaching materials in everyday life. Some indicators of the success of coaching include: the congregation is more polite in speaking, behaving and doing, spreading peace, helping others who need help, harmonious and harmonious, like mutual assistance, mutual respect and respect for differences. According to H. Giyanto, the main vision and mission of IPHI is to realize Hajj mabrur throughout life, maintain and preserve the diversity of Hajj, empower the potential of Hajj, and develop da'wah bil hal for the benefit of the people and nation" (Giyanto, 2024)

In a multicultural society such as Indonesia, da'wah conducted to pilgrims must consider the local context, cultural diversity, and complex social dynamics. Effective da'wah not only invites pilgrims to become more obedient individuals, but also to become role models and agents of change in the surrounding environment. This is important considering that pilgrims have a respected social position in society, so that da'wah that fosters them to remain istiqamah, humble, and contribute to socio-religious life will have a wide impact on the moral and spiritual development of the nation. Therefore, maintaining the pilgrimage through Islamic Da'wah is a strategic step in forming pious and empowered believers in building a harmonious society (Arifin, 2009). Coaching can also be interpreted as education, direction, and process. Coaching is necessary because it has a purpose to be achieved. This goal is an explanation of the vision and mission and it can be said that something will be achieved or produced by a person, institution, or organization. In the context of religious life, religious guidance is an effort to foster a state of continuous maintenance of the order of religious values so that the behavior of life conforms to the norms in the order (Faqih, 2001).

The approach to coaching post-Hajj pilgrims includes religious, philosophical, psychological, and sociological aspects. Ahmad Nur Luqman said that religious guidance (religious) seeks to keep the alumni of Jemaah Hati still responsible for their status or predicate as haji mabrur. Religious guidance for post-Hajj pilgrims can be done by Da'wah, providing explanations full of wisdom and positive exemplary. Philosophically, the guidance of post-Hajj pilgrims includes all efforts to form personal and collective awareness, which aims to make all alumni pilgrims aware of the importance of the word "Hajj mabrur" attached to themselves and all the responsibilities that are derived from the status of the Hajj mabrur (Koeswinarno, 2014). Andi Muhammad Akmal said, Hajj mabrur is a good pilgrimage accepted by Allah SWT, whose implementation after the example of the Prophet Muhammad. The prevalence of a person's Hajj is seen from the improvement in the quality of post-Hajj worship and increased social awareness. The relationship between man and God and Human Relations improves after performing the Hajj in Makkah (Akmal, 2020). In other words, philosophically, the post-Hajj coaching of pilgrims should be directed to forming the congregation's awareness of their divine and humanist responsibilities. Psychologically and sociologically, the coaching of post-Hajj pilgrims should reflect self-transformation as a result of the rituals of Hajj. Because, a lot of people who perform Hajj every know but their Hajj is not reflected in post-Hajj behavior. Yusanti and Dini Rahma Bintari said that a person who performs Hajj must show a behavior change compared to before. Therefore, the benefits of Hajj are not purely individual but also social. This can be achieved by Hajj mabrur, which is a transformative Hajj, changing individiu and social behavior from the previously less positive pre-hajj to Positive Post-Hajj (Yussanti dan Dini Rahma Bintari, 2023).

Based on field studies and phenomenological approaches to the activities of IPHI Kapanewon Tempel, the testimony of the participants showed that they felt great benefits from involvement in the programs organized. IPHI Tempel participants feel several benefits: *first*, the strengthening of post-Hajj

spirituality, many participants feel that regular recitation, dhikr together, and other religious activities help maintain the pilgrimage and deepen religious understanding. *Second*, there are social ties and ukhuwah: they feel more emotionally and socially connected with fellow Hajj alumni, thus creating solidarity, mutual assistance, and the spirit of mutual assistance. *Third*, increased social role: some participants became more active in the community after joining, even becoming drivers of religious and social activities in their villages or mosques. *Fourth*, Economic Empowerment: IPHI entrepreneurship and cooperative training programs inspire and motivate some pilgrims to start small businesses or be active in the economy of the Ummah (Daryono, 2025).

3.2. Multiculturalism in the context of Islam

Multiculturalism in the context of Islam in Indonesia is a necessity that is born from the socio-cultural reality of the nation, which is so diverse. Indonesia comprises thousands of ethnic groups, regional languages, and diverse religious beliefs and traditions, making it one of the most plural countries in the world. In such a landscape, Islam is present not as a uniform and hegemonically dominant force but as a religion that grows together with local wisdom, forming social harmony through an inclusive and tolerant approach. Islam in Indonesia is built not on the spirit of exclusivism, but through the dynamic interaction between universal Islamic values and diverse local cultures (Ramdhan, 2019). The values of multiculturalism in other languages, inclusive roots in Islamic multiculturalism include the value, *at-Ta'aruf* or knowing each other (Q.S Al-Hujurat.13), *attawassuth* or moderate/fair (Q.S. Al-Baqarah.143), *at-tasamuh* or tolerant (Q.S. Ali ' Imran, 159), *at-Ta'awun* or help each other (Q.S. Al-Ma'idah. 2), *at-tawazun* or harmony (Q.S. Al-Qasr, 77) (Syarifah, 2023).

In this perspective, multiculturalism does not contradict the teachings of Islam, but rather is an expression of the mission of Islam as the religion of rahmatan lil 'alamin. Islam teaches the principles of humanity, justice, and respect for differences. These values are reflected in various Islamic practices in Indonesia that emphasize the importance of coexistence, mutual respect, and cooperation across identities. The context of multiculturalism requires Muslims, including pilgrims who have undergone a high spiritual process, to be active actors in caring for social unity and harmony. In this diversity, the quality of one's Islam is tested and interpreted, not only through vertical relationships with God, but also horizontal relationships with fellow human beings from different backgrounds (Mistar, 2022).

Indonesian Hajj Brotherhood Association (IPHI) is formed by Hajj alumni who have completed the Hajj journey. This association is expected to strengthen brotherhood among hajj graduates, improve understanding and practice of Islam, and provide a positive commitment to the community. Indonesian pilgrims are diverse and have different affiliations, ranging from NU, Muhammadiyah, LDII, and Salafi who also have different religious understandings (Sismanto, 2021).

"According to the chairman of IPHI Tempel branch as well as one of the speakers in the coaching activities, H. Daryono, said that to accommodate the diverse post-Hajj pilgrims, the activities of Majelis Ta'lim are held every eight hours, on Sunday Legi; carried out in rotation at each level of the IPHI Sub-District branch. There are 8 (eight) villages, namely: Banyurejo, Lumbungrejo, Margorejo, Merdikorejo, Mororejo, Pondokrejo, Sumberejo, Tambakrejo, and 2 (two) times in the IPHI Branch mosque. According to H. Daryono, determination of the day and place of a kind in order to adjust to the leisure of the members" (Daryono, 2024).

As a representation of Muslims who have felt a deep spiritual experience in the Holy Land, Hajj pilgrims are expected to be agents of peace in a plural society. The Solemnity of Hajj is reflected in personal piety and the ability to respond wisely to differences and build bridges of dialogue between

groups. Therefore, the understanding of multiculturalism in the frame of Indonesian Islam is important to continue to be developed as the foundation of Islamic Da'wah that is relevant, moderate, and solutive. By making Islamic values a reinforcement of social harmony, Muslims cannot only maintain their identity, but also make a great contribution in caring for diversity as part of religious worship and moral responsibility (Ma'arif, 2022). The role of pilgrims in maintaining social harmony in a multicultural society is an important aspect of maintaining the real diversity of Hajj. When a Muslim performs Hajj, he observes the fifth pillar of Islam and undergoes a deep spiritual process, which should form a more mature, inclusive and compassionate personality. The Hajj experience that brought together Muslims from different parts of the world brought awareness of the importance of tolerance, brotherhood and equality in diversity. These values should be the main provision for pilgrims when they return to their pluralistic society.

According to H. Hartanto, Chairman of the MTA, he said that the post-Hajj pilgrim development at IPHI Tempel went smoothly without social friction, successfully realizing IPHI social programs such as providing compensation for the poor, orphans, mosque construction, and the construction of IPHI Kapanewon Tempel branch office. H. Hartanto exemplifies himself as a wakif, who handed over his land from the inheritance, an area of + 384 m (16 m x 24 m), to IPHI Tempel for the construction of mosques and IPHI offices. While the cost of the development process comes from the mutual assistance of all pilgrims and the help of other parties that are not binding. The mosque is not only intended for IPHI congregation activities, but also local community activities" (Hartanto, 2024)

In Indonesia, people live in a very diverse social reality regarding ethnicity, culture, and religion. In this situation, social harmony is not formed automatically, but needs to be maintained through mutual respect and openness between groups. Pilgrims have great potential to be exemplary in this regard. They were seen as having moral and spiritual authority, as well as a deeper religious experience. By practicing inclusiveness, avoiding narrow fanaticism, and encouraging cross-community dialogue, pilgrims can become social glue agents that minimize the potential for conflict due to differences (Rohman, 2022).

Furthermore, the contribution of pilgrims in maintaining social harmony can also be made through concrete activities such as involvement in interfaith social activities, peaceful counseling at the community level, or being a facilitator in reducing tensions between community groups. Those who have performed Hajj should be able to represent the face of Islam that is peaceful, balanced, and values diversity. In this context, the collision is no longer purely spiritual and personal, but a social force that can build harmony in life. Thus, the role of pilgrims in caring for social harmony is a real manifestation of the values of Hajj that are internalized in the practice of a pluralistic community life (Makmun, 2021).

Indonesian Hajj Brotherhood Association (IPHI) Kapanewon Tempel has played an important role in strengthening social cohesion in the plural community, regarding religious schools, socio-religious organizations (such as NU, Muhammadiyah), and cultural backgrounds. IPHI's main contribution lies in its ability to build an inclusive communication and collaboration space post-hajj, which becomes a spiritual meeting point for all its members (Huda, 2025).

1. Contribution to social cohesion

IPHI Tempel actively conducts Cross-identity activities, such as routine recitation, Social Service, economic empowerment of the people, and inter-Hajj gathering forums, which can create sustainable interaction between citizens. In practice, IPHI emphasizes the Islamic values of rahmatan lil ' alamin, moderation, and deliberation that emphasize the ethics of brotherhood

(ukhuwah islamiyah, wathaniyah, and insaniyah). This makes IPHI an agent of Islamic civil society that bridges differences and nurtures togetherness.

2. Negotiating theological differences (NU, Muhammadiyah, etc.)

Theological differences between NU, Muhammadiyah, and other groups are not avoided, but negotiated culturally and in practice. That is, IPHI does not focus on equalizing doctrines, but on strengthening universal Islamic values such as sincerity, honesty, caring, and tolerance. Through informal dialogue, fair distribution of roles, and a focus on common interests (the benefit of the congregation), these differences do not become a source of conflict, but rather a wealth of views in determining da'wah strategies.

3. Creating A Unified Vision

The vision of Da'wah formed from IPHI Tempel is inclusive, contextual, and participatory. The leaders of various Islamic organizations agreed to carry da'wah that emphasizes: Post-Hajj spiritual enlightenment, so that the obscurantism does not stop in Mecca, Socio-religious transformation, by being an example in society (uswah hasanah), Empowerment of the people, which not only focus on worship but also social mahdhah, Religious moderation, which touches on tolerance, cooperation between groups, and national commitment.

With this approach, IPHI Tempel is not only a forum for Hajj alumni, but also a forum for reconciling values and Da'wah movements, making differences as a starting point towards a unity of Da'wah vision that is peaceful, cool, and has a real social impact. As explained through the results of interviews from several organizations related to existing activities, as follows:

"I as a member of IPHI Kapanewon Tempel welcome and strongly support the programs of activities carried out, because it is very positive to be a place of friendship between members, as a glue of brotherhood, mutual sharpening, compassion and foster care, mutual tolerance, understanding and respect for differences, mutual assistance fellow members of the pilgrims and the community"(Hartoyo, 2025).

"As a person, I am very enthusiastic and support the programs that IPHI Kapanewon Tempel has planned, because these programs are the result of the decision of the board through the annual working meeting of IPHI Tempel branch that accommodates the aspirations of pilgrims as members of IPHI to be implemented in order to maintain and preserve the pilgrimage"(Santoto, 2025).

Previous studies on post-Hajj guidance, such as those in Semarang, have largely focused on routine religious activities and management functions, without exploring their potential in promoting social transformation in multicultural settings. This study fills that gap by examining the post-Hajj programs of IPHI Kappa new on Tempel, Sleman, which uniquely fosters inclusive da'wah across diverse Islamic groups. It highlights how post-Hajj guidance can serve not only as spiritual reinforcement but also as a platform for religious moderation and multicultural cohesion (Fansa, 2022).

3.3. The Role Of Indonesian Hajj Brotherhood Association Kapanewon Tempel, Yogyakarta

Indonesian Hajj Brotherhood Association (IPHI) is an organization formed to accommodate Indonesian pilgrims in strengthening ukhuwah (Brotherhood), maintaining the pilgrimage, and increasing their contribution to the development of the nation and people. Since its establishment, IPHI has not only become a means of gathering among hajj alumni, but also developed into an agent of

Da'wah, Islamic Guidance, and driving socio-religious activities. In the context of a multicultural Indonesian society, IPHI plays a strategic role as an agent of moderation and multiculturalism, because its existence reflects the social, cultural, and geographical diversity of its members spread throughout Indonesia.

Indonesian Hajj Brotherhood Association Kapanewon Tempel is part of the vertical organizational structure of IPHI at the district level, called the branch Board of the Indonesian Hajj Brotherhood Association (PC IPHI). The central level administrators in Jakarta are called central administrators (PP), in the province of regional administrators (PW), at the district/city level are called regional administrators (PD), at the village /village level are called Branch administrators (PR).

Based on data from IPHI in Kapanewon Tempel, Sleman regency, Yogyakarta, it is known that the number of members of the IPHI Tempel Branch is 676 congregations, with the following details: 412 congregations from NU backgrounds, 241 congregations from Muhammadiyah, 7 congregations from LDII, and 13 congregations from Salafi. The congregation Data mentioned above can also be detailed by Category Per branch/village, as follows: 1. Tambakrejo branch as many as 75 pilgrims (NU 49 people, Muhammadiyah 25 people, LD II 1, and Salafi 0), 2. Mororejo branch has as many as 81 people (NU 40 people, Muhammadiyah 35 people, LDII 6 people, and Salafi 0), 3. Sumberejo branch has as many as 47 people (NU 22 people, Muhammadiyah 23 people, Salafi 2 people, and LDII 0), 4. Lumbungrejo branch has as many as 163 people (NU 128 people, Muhammadiyah 28 people, Salafi 7 people, and LDII 0), 5. Margorejo branch has as many as 193 people (NU 79 people, Muhammadiyah 114 people, LDII 0, and Salafi 0), 6. Pokdokrejo branches as many as 31 people (NU 19 people, Muhammadiyah 8 people, Salafi 4 people and LDII: 0), 7. Banyurejo branch has as many as 54 people (NU 49 people, Muhammadiyah 5 people, LDII 0, and Salafi 0), and 8. The Merdikorejo branch had 29 people (NU 26 people, Muhammadiyah 3 people, LDII 0, and Salafi 0).

Based on interviews with several community leaders and administrators of IPHI Tempel, it was revealed that diversity is a strength in caring for the values of togetherness. One of the directors of IPHI, H. Giyanto, stated:

"If in this past, different organizations are common. But the important thing is that our worship is the same. At IPHI, everyone can sit together, no one feels the most self-righteous." (Giyanto, 2024)

This statement is reinforced by H. Hartanto, one of the trustees of the taklim IPHI Tempel Assembly:

"IPHI activities that cross the congregation. NU, Muhammadiyah, and even Salafis came too. As long as they have a spirit of togetherness and maintain manners, everyone can participate. This is where our strength lies" (Hartanto, 2024).

Chairman of IPHI Tempel branch as well as one of the speakers in coaching activities, H. Daryono, said that to accommodate the diverse post-Hajj pilgrims, the activities of Majelis Ta'lim are held every eight hours, on Sunday Legi; carried out in rotation at each level of the IPHI Sub-District branch. There are 8 (eight) villages, namely: Banyurejo, Lumbungrejo, Margorejo, Merdikorejo, Mororejo, Pondokrejo, Sumberejo, Tambakrejo, and 2 (two) times at the IPHI Branch mosque. According to H. Daryono, the determination of the day and place of a kind is to adjust to the members' leisure (Daryono, 2024).

In order to adjust to the religious background of members of the plural IPHI, each coach (lecturer) chooses the study materials that are not biased, such as Aqidah, morals, worship, and *Muamalah* around *Ta'aruf*, *Ta'awun*, *silaturahmi*, and tolerance. The coaches brought in by the IPHI board also had

heterogeneous backgrounds, such as local figures from NU, Muhammadiyah, and Salafi. They are given a schedule in turn—only speakers from LDII and MTA who have not filled the assembly Ta'lim. The reason is also Technical, where the leadership of the local Idii and MTA mass organizations feel that they have not been able to speak in public. The material delivery method consists of: lecture, question and answer and dialogue (Sulistyo, 2024).

According to H. Gijanto, post-Hajj pilgrims who come from various backgrounds of religious understanding are prone to conflict, so IPHI Tempel feels the need never to make the atmosphere cloudy, maintain communication, invite get-togethers, and hold scientific meetings such as majelis taklim. Disharmony, disharmony, individualism and fanaticism of the group, Easy truth claim (truth claims themselves), and the disconnection of silaturahmi are the challenges IPHI Tempel face. Therefore, IPHI Tempel strives to ensure that post-Hajj guidance can maintain and set noble values that have been built so far, such as mutual respect, mutual respect for differences, mutual help, and tolerance. This is the true story of the haiku of a lifetime.

The success of coaching the IPHI Kapanewon Tempel Branch congregation, to minimize conflicts, encourages researchers to explore further about coaching its members. Coaching conducted by IPHI Tempel Branch administrators can be an important lesson for efforts to maintain and preserve the noble values of multicultural Islam through education. Multicultural Islamic education proved successful in maintaining the diversity of post-Hajj pilgrims throughout life, with concrete empirical evidence. Tamrin Fathoni and Lisma Meilia Wijayanti said that multicultural education is the most effective and efficient driver of religious pluralism (Wijayanti, 2023).

Indonesian Hajj Brotherhood Association (IPHI) Kapanewon Tempel consistently organizes regular monthly activities as a form of post-Hajj guidance and strengthening ukhuwah among its members. This activity is held every Sunday, Legi, following the Javanese market calendar, which is still firmly embedded in the local community's culture. The selection of the day is not only based on tradition, but also a time that has been agreed upon culturally and practically as a moment to gather pilgrims from various backgrounds. Through this forum, IPHI Tempel maintains the spirit of pilgrimage and builds a social meeting space across mass organizations, ages, and regions by carrying out a moderate, inclusive, and transformative vision of Da'wah. (Hamid, 2025) Some of the materials presented are as follows:

1. Becoming a Mustarih or Mustarah minhu. A believer is a person whose death becomes mustarih, a space and time to rest after being tired of doing pious deeds in the world.
2. The Prophet's birthday is a platform for people to imitate the Prophet for the world's salvation and the hereafter. A lot of dhikr and beg forgiveness because humans are wrong place and forget
3. Refreshing the meaning of Hajj as a symbol of total obedience to Allah. A complete Hajj must be able to set an example, benefit the people and the environment.
4. The mabrur Hajj has no reward except Paradise. Hajj mabrur must think about the people and the environment. Sacrifice and benefit one another. Enter Paradise cannot be selfish to be together and invite others through da'wah
5. The Science Assembly is an assembly full of grace and barakah. Convey the cycle of human life from birth to death. From 0 years to 60 years and above. Each phase of the age change should indicate the development of orientation towards God on an ongoing basis. In the last phase of 60 years and above should be a total focus on the final struggle and turn away from the world

6. Halal Bi Halal; convey the message of the importance of dhikr to Allah. Man must always keep away from the temptation of Satan so as not to be cursed as the previous Ummah. The importance of Ta'wudz and trust in God because the devil with his cunning always peeped human weaknesses, as Adam was seduced by The Devil through Lady Eve, to eat the fruit of khuldi
7. Happiness in human life is longevity and getting closer to God with beneficial deeds. All the living will die. The best legacy is science. The best way to die is to fear death. Dead Husnul Khatimah takes us to heaven.
8. The importance of Surah Al-Fatiha as Sab'ul Matsani. A letter that is repeated and that we read every day. Interpreting the letter Al-Fatiha with the study of Al-Ibris. Al-Fatiha is the supplication of a servant to his Lord, Allah SWT.
9. IPHI mosque is the 1629th mosque in Sleman Regency. The mosque should be a pillar of the development of Islam. The prosperity of the mosque can be guessed from the functioning of congregational prayer and can prosper the surrounding community economically, socially, and spiritually
10. Practices equated with Hajj: 1. Five hours of prayer. 2. The Morning Call 3. Attend science meeting (Majlis Ta'lim) 4. Umrah in the month of Ramadan 5. Birrul walidain 6. Determined to Hajj.
11. Priority of Seeking Knowledge
12. Importance of learning the Qur'an and Birrul Walidain's Priority

As an agent of moderation, IPHI serves to instill the values of Islam wasathiyah or moderate to the pilgrims. IPHI encourages its members to display the face of Islam that is balanced, tolerant, and not extreme in behavior, both in personal and social life. Through the post-Hajj guidance program, IPHI equips its members with contextual and open religious understanding, they are able to become community leaders who promote peace, harmony between religious communities, and respect for differences amid plural national life. In this context, IPHI actively supports strengthening moderate character in religious life through lectures, seminars, trainings, and community empowerment programs.

The IPHI of Kapanewon Tempel conducts routine post-Hajj, integrating local cultural wisdom with inclusive Islamic practices. Unlike similar programs in other regions, where post-Hajj guidance mainly revolves around routine recitations with a managerial focus, IPHI Temple offers content-rich and socially conscious da'wah grounded in real-life moral challenges. Without sectarian tension, this model stands out by fostering sustained interaction among members of diverse Islamic traditions, NU, Muhammadiyah, LDII, Salafi, and MTA. Drawing from transformative da'wah theory, the program emphasizes internal change and communal benefit, while social capital theory helps explain how trust and cooperation flourish across theological lines. Furthermore, through the lens of religious pluralism, IPHI Tempel illustrates how Islamic engagement in a multicultural society can serve as spiritual maintenance and a platform for building inclusive, resilient communities, marking it as both a unique local expression and a replicable model for plural settings elsewhere.

As an agent of multiculturalism, IPHI also has a responsibility to nurture pilgrims to play an active role in maintaining social harmony across cultures and religions. IPHI's national membership, encompassing various ethnic, linguistic, and social backgrounds, reflects the organization's great potential to be a bridge in strengthening the spirit of nationality and diversity. Through social activities

such as cross-community social service, dakwah bil hal (real action), counseling on harmony, and strengthening the economy of the people based on local wisdom, IPHI plays a role in encouraging harmonious and productive Cross-identity encounters. The tasks and objectives of IPHI include:

1. Collecting and channeling the aspirations of the pilgrims
2. Establish and strengthen the relationship between fellow Hajj alumni
3. Improve the quality of the Islamic pilgrims post-Hajj to stay in the path of collision
4. Actively participate in nation building through social activities, education, da'wah, and economic empowerment of the people. IPHI also conducts regular coaching, religious counseling, entrepreneurship training of people, strengthening literacy of religious moderation, and various forms of community service relevant to local needs.

With all these activities and missions, IPHI becomes a strategic organization in grounding the Islamic values of rahmatan lil 'alamin in the midst of a pluralistic Indonesian society. The role of IPHI as an agent of moderation and multiculturalism shows that Hajj does not end in the Holy Land, but continues in the form of a real contribution to social harmony, national unity, and the people's progress. The Indonesian Hajj Brotherhood Association (IPHI) runs various religious, social, educational, and empowering activities. In general, all IPHI activities aim to maintain the Hajj pilgrimage of its members while encouraging their active role in community life. IPHI becomes a forum for post-Hajj Islamic Guidance through routine recitation, taklim assemblies, religious lectures, and Da'wah training. This activity is intended to strengthen the understanding and practice of Islamic values on an ongoing basis after the pilgrims perform the Hajj in the Holy Land.

In addition to religious guidance, IPHI is also actively holding gathering activities among hajj alumni through reunions, regular meetings, and organizational deliberations at various levels. The purpose of this activity is to strengthen ukhuwah islamiyah and maintain cohesiveness and the spirit of togetherness between congregations. IPHI also builds cross-regional collaboration in various community programs through this solid network. Interviews with IPHI members from among female Hajj pilgrims showed high enthusiasm for post-Hajj activities:

"If there is no IPHI recitation, we sometimes miss the atmosphere of the time in the Holy Land. It's like a new family here. We learn again, hospitality. I think our Hajj is more meaningful because we can do it in our village, " said Hj. Nurhayati, member of IPHI Banyurejo Branch"

In the social field, IPHI is involved in several concrete actions such as social services, assistance to disaster victims, compensation for orphans and the poor, blood donation and health services. This activity reflects the social care that is an important part of the spirit of pilgrimage. In the context of multicultural Indonesian society, IPHI's social activities are also a means of dakwah bil that strengthens harmonious relations between religious communities. IPHI also contributes to the economic empowerment of the Ummah by establishing Sharia cooperatives, providing entrepreneurship training, and supporting small and medium enterprises based on the Hajj community. This is in line with IPHI's vision to not only nurture the spiritual aspects of its members, but also encourage economic independence based on Islamic values.

In addition, IPHI runs education and training programs that include ritual guidance for prospective pilgrims, dakwah cadre training, Hajj health counseling, and community-based leadership capacity building. These activities show that IPHI not only focuses on strengthening the internal pilgrims, but also actively builds their constructive role in the wider social and religious life.

With these various activities, IPHI becomes a dynamic and inclusive organization, integrating Islamic values with the spirit of Indonesian nationality and cultural diversity. This makes IPHI as one

of the important agents in maintaining the pilgrimage as well as promoting moderate Islam and rahmatan lil ' alamin amid a multicultural society (Syukur, 2023).

In addition to the various activities held, IPHI Kapanewon Tempel also faces several challenges in carrying out its role, both from internal and external aspects of the organization. Among them are:

1. Differences in the background of mass organizations, namely, about how to unite pilgrims from different theological backgrounds, so that there is no friction in religious activities such as recitation, selection of clerics, or Da'wah methods. However, the solution offered is that they put forward the value of deliberation and tolerance by choosing moderate materials so as not to trigger debate
2. Busyness and inconsistency of members, many are active only occasionally due to personal and work busyness. This can be found a middle ground by developing a management rotation system and strengthening informal communication through WhatsApp groups and more flexible scheduling of activities.
3. Lack of regeneration of young members, the majority of pilgrims are elderly, so the lack of involvement of the younger generation is a problem. However, some programs began to be directed to open collaboration across ages, including the involvement of families and children of haji alumni.
4. The lack of documentation and evaluation of programs, and the lack of documentation of activities, make it difficult for reflection and long-term improvement. And on several occasions, IPHI Tempel began cooperating with local academics to conduct participatory mapping and evaluation.

Indonesian Hajj Brotherhood Association (IPHI) is a community organization formed to accommodate Hajj alumni in strengthening ukhuwah Islamiyah, improving the quality of faith, and actualizing pilgrimage values in social life. At the local level, such as in IPHI Kapanewon Tempel, Yogyakarta, the role of religious guidance is very prominent as a follow-up effort post-hajj so that pilgrims remain consistent in carrying out the values of worship and maintain the spiritual spirit that has been obtained during the Holy Land.

Coaching conducted by IPHI Kapanewon Tempel includes various educational and participatory methods. The lecture method became the main means of delivering religious material, life advice, and strengthening the values of pluralism. This lecture is usually delivered by a competent religious figure or cleric, and becomes an important moment to strengthen the Islamic insight of the members.

In addition to lectures, question-and-answer and discussion methods are used to build two-way interaction between coaches and participants. Through this approach, IPHI members are given space to ask questions around religious issues, social life, or spiritual experiences they have experienced. Dialogue becomes an important medium in responding to the dynamics of member understanding, especially in solving problems faced in community life.

Interestingly, IPHI Tempel also applies a problem-solving approach, where real problems faced by members, such as family conflicts, economic challenges, and other social dynamics, are discussed and solutions are sought together with Islamic values as a foundation. This approach shows that coaching is not only theoretical, but also touches on practical and contextual aspects. Routine activities such as Majelis Ta'lim Ahad Legi, which is rotated in eight villages, and religious coaching with material about Creed, morals, and Universal muamalah show that IPHI practices post-pilgrimage transformation on an ongoing basis. This transformation is symbolic and real through social contributions: the

construction of mosques, branch offices, and mutual assistance for the poor. The case of H. Hartanto, Chairman of the MTA, emphasized the importance of post-Hajj social solidarity as a concrete expression of pluralism.

The hospitality method is also an important part in the development of IPHI. Through regular meetings and visits between members, the spirit of togetherness, empathy, and social solidarity continues to be fostered. This gathering strengthens the relationship between individuals and becomes a space to share experiences and strengthen emotional ties as fellow pilgrims with moral and social responsibilities. With these approaches, the coaching of IPHI Kapanewon Tempel becomes a real practical example of *da'wah bil hal*, that is down to earth and touches the daily lives of pilgrims, and is an important means in maintaining the continuity of spirituality and social contribution of Hajj alumni in the community.

3.4. Contribution of pilgrims in religious development and empowerment of the Ummah

The spiritual transformation of pilgrims in social life is a process of profound changes that occur in individuals after performing the hajj, which is then reflected in their social behavior in society. Hajj, as the fifth pillar of Islam, is a purely physical ritual and a deeply rooted spiritual experience within a Muslim. During the Hajj, pilgrims are faced with a series of worship activities that require patience, submission, equality, and sincerity, these values are the main provisions in navigating life after returning to their homeland (Fashri, 2016).

This transformation can be seen from the stronger religious awareness of pilgrims in living social life more wisely and responsibly. They not only become more ritually obedient, but also more concerned about their surrounding social environment. Many among the pilgrims are encouraged to be moral role models in the family and society, showing a more patient, honest, tolerant, and humble attitude. These attitudes indicate that the spiritual experience gained during the pilgrimage has transformed their way of seeing worldly life, making religion the basis of social ethics.

In social life, spiritual transformation also encourages pilgrims to participate more in religious and community activities. They often take on the role of dakwah movers, social volunteers, teachers at the taklim Assembly, or even community leaders who contribute to the social and spiritual development of the people. This shows that the prevalence of Hajj does not stop at personal experience, but transmutes into a real contribution to society. Pilgrims undergoing spiritual transformation tend to see worship as a vertical relationship with God and a horizontal relationship with fellow human beings.

Thus, the spiritual transformation of pilgrims becomes an important force in strengthening social cohesion, sowing moral values in the community, and fostering the spirit of cooperation and social care. In a multicultural society like Indonesia, post-Hajj spiritual values are also important for building interreligious and intercultural harmony. Pilgrims who understand ablution as a form of continuous devotion will continue to be agents of change who spread peace, Virtue, and Islamic values rahmatan lil 'alamin amidst social diversity.

The contribution of pilgrims in religious development and empowerment of the people is a clear manifestation of the pilgrimage that continues to be maintained after returning from the Holy Land. Pilgrims who have undergone spiritual transformation tend to have a moral responsibility to contribute actively to the religious and social life in the community. This multifaceted contribution covers aspects of da'wah, education, socio-religious, to the people's economy. In the field of religious development, pilgrims often take on the role of Trustees of the taklim Assembly, preachers, or committees of Islamic activities in their neighborhood. They also encourage the spirit of worship and Islam in the community

through regular recitation, worship guidance, or other religious activities. Their social Status and spiritual experience during the Hajj provide strong moral legitimacy in the eyes of the community, so their role in spreading moderate Islamic values and building social piety becomes very strategic. As what is explained through the results of an interview with one of the communities affected by the social impact of this activity, the following:

“ what I know is that the IPHI Tempel activity program has a great impact on the wider community, because in accordance with the needs of the people in Kapanewon Tempel, for example, in the study of Islamic Religious Science, moderate prioritization can be accepted by IPHI members and the wider community whose background is different from the understanding of Islamic Religious Science. In the social field, they jointly collect funds from donors and pilgrims to donate to those entitled to receive, such as the poor, orphans or orphans, disaster relief, scholarships, etc.”(Akhyar, 2025)

In addition, the contribution of pilgrims is also seen in the effort to empower the people. Many of them are involved in social activities, such as orphanages, assistance to the poor, the construction of mosques, as well as community-based education programs. Not a few are also involved in the economic activities of the Ummah through the establishment of Sharia Cooperatives, Entrepreneurship Training, and micro-business development. In this context, pilgrims become the driving force for the birth of an economically independent society but still based on Islamic values. The presence of organizations such as the Indonesian Hajj Brotherhood Association (IPHI) also strengthens the collective contribution of pilgrims. IPHI is a forum for the coordination and facilitation of activities that support the pilgrimage socially, religiously, and economically. Through IPHI, pilgrims can network, support each other, and create a joint movement to improve the quality of life of the people, regardless of differences in cultural and ethnic backgrounds.

Thus, the contribution of pilgrims is not only limited to the personal spiritual sphere, but also has far-reaching implications for the strengthening of religion and the development of society. The spread of Hajj, which is manifested in the form of Social Care, religious education, and economic empowerment of the ummah, is an important foundation for the growth of a strong, inclusive, and solutive Islamic Society in answering the challenges of the Times.

IPHI (Indonesian Hajj Brotherhood Association) continues to move in providing post-Hajj pilgrims coaching. One of the methods or ways they apply is to form taklim assemblies, places where pilgrims can gather, share experiences with each other, and strengthen their Islamic ties. Not only that, IPHI also regularly conducts studies attended by the wider community. Through this activity, they not only create a space for spiritual guidance, but also provide a broader insight and understanding to the community about Islamic values. However, IPHI does not just stop at the religious realm alone. They present a social and humanitarian dimension in each of their steps. In order to realize the social function of haji mabrur, IPHI is actively involved in humanitarian social activities. They set up mosques, Islamic centers, boarding schools, Type C hospitals and clinics to provide more affordable health services. In addition, IPHI also provides rolling capital assistance to underprivileged communities, provides assistance in overcoming natural disasters, and routinely distributes basic necessities to those in need. For IPHI, performing Hajj is not the end of a spiritual journey, but the beginning of greater social responsibility. They teach that a person who has performed Hajj should not be proud of his Hajj status, but should continue to undergo Islamic education in everyday life, both in social, economic, and cultural aspects. After performing the Hajj, in the eyes of IPHI, one must give social meaning to life around oneself (Ali, 2020). The coaching of post-Hajj pilgrims is not only about strengthening spiritual bonds

but also empowering them to become agents of change in society. Through social service activities and economic contributions, pilgrims are directed to continue to play an active role and have a positive impact on people's daily lives. In this way, the hajj is not only a ritual of worship, but also a journey of social service that gives deep meaning to each participant (Saputri, 2023).

The main evidence of the success of this coaching management can be seen from the level of satisfaction of post-Hajj pilgrims. Dewi Setyowati highlighted that this success is reflected in the better psychological feeling felt by the pilgrims. They feel well guided and feel that post-Hajj guidance is in accordance with their expectations. In the view of Dewi Setyowati, the satisfaction of post-Hajj pilgrims is not just a formal measure, but includes the psychological dimension and the fulfillment of individual expectations. Good coaching not only includes ritual or religious aspects, but also takes into account the personal needs and expectations of each congregation. In other words, effective and planned management of guidance is not only a guarantee of the success of the guidance program, but also the main foundation for post-Hajj pilgrim satisfaction. Dewi Setyowati encourages that every step of coaching management is directed to achieve success that creates a satisfying feeling for the congregation, so that each of their spiritual journeys can have a positive and meaningful impact on their daily lives after returning from the Holy Land (Setyowati, 2018).

CONCLUSION

Hajj, beyond its nature as a spiritual ritual, serves as a transformative moment that ideally influences a Muslim's moral, social, and civic life. This study has addressed the core research questions by demonstrating that the Indonesian Hajj Brotherhood Association (IPHI) of Kapanewon Tempel, Sleman, plays a vital role in extending the values of Hajj into everyday life through inclusive, adaptive post-Hajj coaching. The findings show that IPHI Tempel not only strengthens *ukhuwah* among diverse Hajj alumni but also cultivates a pluralistic Islamic identity through consistent activities that embody *wasathiyah* values, foster intergroup harmony, and build bridging social capital across various Islamic organizations. Theoretically, this study contributes to the development of multicultural *da'wah* and Islamic civil society discourse by illustrating how religious organizations can function as agents of both spiritual continuity and social transformation. By integrating transformative *da'wah* theory, religious pluralism, and social capital frameworks, IPHI Tempel demonstrates a replicable grassroots model for faith-based civic engagement in a plural society.

The study reveals disparities in member participation, limitations in organizational capacity, and uneven program outcomes across regions. These findings point to the need for performance-based evaluations that measure activity involvement, continuity of social initiatives, and member perceptions of the post-Hajj coaching programs. Practically, this research suggests that religious educators and policymakers should support capacity-building for IPHI branches through training, funding, and structured curriculum on multicultural *da'wah*. Greater collaboration between IPHI and state or civil society actors can amplify its impact. Future research is encouraged to conduct comparative studies across regions or explore the longitudinal impact of post-Hajj guidance on social behavior and intergroup relations. Strengthening IPHI's role not only prolongs the spiritual essence of the pilgrimage but also grounds Islamic values in the social fabric of Indonesia's multicultural reality.

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