

Inclusive Da'wah Model Of Islamic Religious Instructors At The Banaran Inclusive Housing, Tugu, Trenggalek

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Abstract

Inclusive housing constitutes a unique social space as it brings together persons with disabilities and the general public within a single residential environment. This is where the challenge of da'wah becomes increasingly complex: Islamic religious instructors are not only required to convey religious messages but also to nurture social cohesion amid the diversity of residents' capabilities and backgrounds. This article aims to describe and analyze the inclusive da'wah model implemented by Islamic religious instructors at the Banaran Inclusive Housing, Tugu, Trenggalek. Employing a descriptive qualitative approach, data were collected through in-depth interviews, participatory observation, and documentation. The findings indicate that the inclusive da'wah model at Banaran Inclusive Housing rests on three pillars: (1) cultural da'wah based on socio-community activities, (2) a personal-adaptive approach toward residents with disabilities, and (3) the strengthening of religious moderation values through behavioral exemplification. These three pillars are not separate strategies but mutually reinforcing dimensions of a single approach in which the instructor's social presence becomes the entry point, communication adaptation becomes the bridge, and behavioral exemplification becomes the sustaining force. This model is effective in building social trust and resident participation, although it still faces constraints such as limited instructor resources and the suboptimal use of digital media. This study recommends strengthening instructors' capacity in inclusive communication and integrating a disability perspective into da'wah materials.

Keywords: *inclusive da'wah, Islamic religious instructors, inclusive housing, religious moderation, Trenggalek*

INTRODUCTION

The emergence of inclusive housing in Indonesia marks a paradigm shift from an exclusive residential model toward living spaces that accommodate diversity of abilities. For decades, housing development in Indonesia was predominantly designed around the assumption of a "standard" resident one without physical, sensory, or intellectual limitations. Persons with disabilities were often relegated to the margins of residential life, either confined to specialized institutions or forced to adapt to environments that were not built with their needs in mind. The arrival of inclusive housing challenges this assumption by placing accessibility and social inclusion at the center of residential design.

Banaran Inclusive Housing in Tugu District, Trenggalek Regency, initiated by the Naeema Foundation in 2019, is one concrete example of how housing can be designed not only to be physically accessible but also socially to open spaces for interaction between persons

with disabilities and surrounding residents (Lahitani et al., 2025). The housing complex incorporates facilities such as tactile paving (*guiding blocks*), wheelchair-friendly pathways, and accessible sanitation, which represent the physical dimension of inclusion. However, physical infrastructure alone does not guarantee genuine inclusion, because inclusion is ultimately a social process that unfolds in everyday encounters between residents (Lahitani et al., 2025: 15).

It is at this point that the social dimension of inclusive housing becomes decisive. Facilities such as tactile paving and wheelchair-friendly pathways are indeed important, but what more decisively determines the success of inclusion is how social relations are built and nurtured daily. A resident who can physically navigate the environment but feels socially excluded will not experience genuine inclusion. Conversely, a resident who faces physical limitations but is surrounded by neighbors who accept, assist, and involve them in communal life will experience inclusion in a meaningful sense. This is where the role of community figures including religious instructors becomes strategically significant.

Islamic religious instructors occupy a strategic position as intermediaries between religious messages and the social reality of residents. In the Indonesian context, religious instructors are formal or semi-formal figures tasked with conveying religious guidance, fostering community harmony, and supporting the spiritual development of the ummah (Kementerian Agama RI, 2026). Their role extends beyond the transmission of doctrine to include the cultivation of social cohesion and the maintenance of communal harmony. In an inclusive housing environment, this role takes on additional complexity because the audience is not homogeneous but consists of residents with varying capacities, needs, and communication styles.

However, da'wah in an inclusive housing environment cannot rely on conventional, one-way, and normative patterns. The conventional model of da'wah typically conducted through lectures at the mosque or formal religious gatherings presupposes an audience capable of following extended verbal discourse and physically present at a designated venue. Persons with disabilities as primary residents may have different communication needs, ranging from the requirement for sign language interpretation to the need for simplified and concrete language. Meanwhile, non-disabled residents around them also require an approach that is not patronizing, lest the da'wah be perceived as a form of condescension toward their neighbors with disabilities.

Inclusive da'wah, therefore, demands that instructors step out of the comfort zone of the pulpit and enter the living space of residents. It requires a willingness to learn new

communication methods, to adjust the pace and format of religious delivery, and to reconsider the very purpose of da'wah in a community where the primary need may not be doctrinal instruction but rather the cultivation of mutual acceptance. This shift is not merely methodological but also theological, insofar as it reflects a deeper understanding of da'wah as a form of service to the entire community rather than a one-directional transmission of knowledge.

Unfortunately, studies on da'wah in inclusive housing remain very limited. Existing literature predominantly discusses the social adaptation of persons with disabilities (Lahitani et al., 2025) or inclusive da'wah models in multicultural societies in general (Tim Peneliti JIGP, 2024), without specifically highlighting the dynamics of da'wah in inclusive residential areas. Studies on disability in Indonesia have tended to focus on accessibility, employment, and education, while studies on da'wah have tended to focus on urban middle-class audiences, digital media, and multicultural contexts. The intersection of these two fields da'wah and inclusive housing remains largely unexplored, despite its practical urgency for the growing number of inclusive housing initiatives in Indonesia.

Yet the characteristics of inclusive housing which bring together residents with and without disabilities in high-intensity interaction demand a distinctive da'wah model. Unlike the mosque congregation, which gathers periodically for worship, the residents of inclusive housing share a living space on a daily basis. They encounter one another in the alleyways, at the communal water tap, during neighborhood clean-ups, and in the small moments of everyday life. This intensity of interaction means that the instructor's presence is not confined to formal religious gatherings but extends into the fabric of daily social life, where trust is built incrementally through repeated encounters.

This article seeks to fill this gap by answering the question: how is the inclusive da'wah model implemented by Islamic religious instructors at Banaran Inclusive Housing, Tugu, Trenggalek? The aim is not merely to describe practice but also to identify the pillars sustaining the effectiveness of inclusive da'wah and the constraints encountered in the field. By documenting and analyzing this model, the article hopes to contribute both to the academic literature on da'wah and disability studies and to the practical development of inclusive da'wah programs in other inclusive housing contexts.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive case study design. This approach was chosen because the researcher seeks to understand in depth how Islamic religious instructors interpret and practice inclusive da'wah within the specific context of Banaran

Inclusive Housing. A qualitative approach is appropriate when the research question concerns meaning, process, and context rather than measurable outcomes, and when the phenomenon under study is embedded in a complex social setting that cannot be adequately captured through standardized instruments.

A case study design allows the researcher to capture the complexity of social interactions that cannot be reduced to numbers. The case in question is the inclusive da'wah model as practiced at Banaran Inclusive Housing, bounded by a specific location, a specific group of instructors and residents, and a specific period of observation. By focusing on a single case in depth, the study aims to produce a thick description of the da'wah practices, the meanings attributed to them by both instructors and residents, and the contextual factors that shape their effectiveness.

The research location is Banaran Inclusive Housing, Prambon Village, Tugu District, Trenggalek Regency. The location was selected on the grounds that this area is the only inclusive housing in Trenggalek explicitly designed for persons with disabilities and has established social interaction with surrounding residents, including in religious activities (Widodo, 2025). The housing complex is home to a number of residents with various types of disabilities, including deaf, intellectually disabled, and physically disabled residents, alongside non-disabled residents and staff of the foundation.

Research informants were selected purposively with the criteria: (1) Islamic religious instructors actively fostering residents in the area, (2) residents of Banaran Inclusive Housing who have participated in religious activities, and (3) community figures or neighborhood administrators who directly observed the socio-religious dynamics in the area. The number of informants was determined based on the principle of data saturation; in this study, five key informants provided sufficient information. These informants included one religious instructor who regularly visits the housing, two residents with disabilities who have participated in religious activities, one non-disabled resident involved in community activities, and one community figure who has observed the development of the housing since its inception.

Data collection techniques included semi-structured interviews, participatory observation of religious and social activities, and documentation in the form of activity records and field photographs. Interviews were conducted in person at the location with a duration of 45–90 minutes per session, and some were followed up through online communication for clarification. The semi-structured format allowed the researcher to pursue emerging themes while maintaining focus on the research question. Participatory observation was conducted during several religious gatherings, community service activities, and informal daily

interactions at the housing complex, allowing the researcher to witness the da'wah practices as they unfolded naturally.

Data analysis employed the interactive model of Miles and Huberman: data reduction, data display, and conclusion drawing/verification. The analysis proceeded iteratively, with the researcher moving back and forth between the raw data, the emerging categories, and the theoretical framework. Data reduction involved selecting and coding relevant segments of interview transcripts and observation notes, while data display involved organizing these segments into matrices and narrative summaries that facilitated the identification of patterns and relationships.

Data validity was tested through source triangulation (comparing information from instructors, residents, and community figures) and technique triangulation (interviews, observation, documentation). Source triangulation allowed the researcher to cross-check accounts of the same event or practice from multiple perspectives, while technique triangulation allowed the researcher to verify interview claims against observed behavior and documentary records. When discrepancies emerged for example, between an instructor's account of resident participation and a resident's account of the same activity the researcher treated the discrepancy itself as a finding to be explored rather than as an error to be resolved.

DISCUSSION

Cultural Da'wah Based on Socio-Community Activities

The first model emerging from the field data is the placement of da'wah not as a ceremonial activity at the pulpit but as an inseparable part of residents' social activities. Religious instructors at Banaran Inclusive Housing do not begin their intervention with formal lectures but by engaging in mutual assistance activities, community service, and residents' meetings. This strategy reflects a fundamental reorientation of da'wah from a speech-centered practice to a presence-centered practice, in which the instructor's physical and social presence in the community precedes and underpins the transmission of religious messages.

This strategy aligns with findings from research in Kampung Sawah indicating that Islamic da'wah is effective when integrated with everyday social interaction rather than confined to formal forums (Tim Peneliti JIGP, 2024). In Kampung Sawah, a historically plural neighborhood in Bekasi, da'wah has been sustained not primarily through formal religious instruction but through the embedding of religious values in communal practices such as mutual assistance, shared celebrations, and everyday neighborliness. The Banaran case exhibits a similar pattern, albeit in a different context, suggesting that the principle may be generalizable beyond the specific case.

For residents with disabilities, the instructor's presence in social activities creates a sense of acceptance before religious messages are conveyed. A deaf informant revealed that he was more open when the instructor first came to help with environmental cleanliness activities rather than immediately inviting him to a religious study session (Interview, 2025). This account illustrates a broader principle: for residents who have experienced social exclusion, the first barrier to be overcome is not doctrinal ignorance but social distrust. The instructor who begins with social presence rather than religious instruction signals that the resident is valued as a person rather than targeted as a convert.

Observational data indicate that the most accepted instructors are those consistently present in non-religious activities, such as neighborhood road repairs and community gatherings (Observation, 2025). During these activities, the instructor is seen not as a religious authority delivering a sermon but as a neighbor sharing in the common work of maintaining the living environment. This perception reduces the social distance between instructor and resident, creating a foundation of trust upon which religious conversations can later be built. The instructor's willingness to engage in manual labor alongside residents also models a form of religious practice that emphasizes service over status.

This pattern suggests that inclusive da'wah demands a shift from the paradigm of *da'wah bi al-lisan* (da'wah through speech) toward *da'wah bi al-hal* (da'wah through action) as an entry point (Kementerian Agama RI, 2025). In the context of inclusive housing, social action speaks before words do. This is not to say that verbal da'wah is unimportant, but rather that its effectiveness depends on the prior establishment of trust through action. The classical formulation of da'wah recognizes multiple methods—*bi al-lisan*, *bi al-hal*, and *bi al-qalam* (through writing)—and the inclusive context suggests a particular sequencing in which *bi al-hal* precedes *bi al-lisan*.

Once instructors have built trust through social involvement, the religious messages subsequently conveyed carry greater weight because they are not perceived as patronizing lectures. A resident who has worked alongside the instructor in a community clean-up is more likely to receive the instructor's religious advice as coming from a trusted neighbor rather than from a distant authority. This sequencing of action before speech is particularly important in inclusive housing, where residents with disabilities may have experienced a lifetime of being spoken to rather than being engaged with as equals.

Personal-Adaptive Approach toward Residents with Disabilities

The second pillar of the inclusive da'wah model in Banaran is the adaptation of communication methods to the specific needs of residents. Field data indicate that instructors

who successfully build relationships with persons with disabilities make concrete adjustments: using simple sign language to communicate with deaf residents, delivering material in short and concrete sentences for residents with intellectual disabilities, and ensuring that the material delivered has practical relevance to daily life (Observation, 2025). These adjustments are not standardized across all residents but are calibrated to the specific capacities and preferences of each individual.

This adaptation is not merely a communication technique but a reflection of what the Ministry of Religious Affairs literature terms *fiqh al-waqi'* the ability to read social reality as the basis for conveying religious messages (Kementerian Agama RI, 2026). *Fiqh al-waqi'* complements *fiqh al-nash* by insisting that religious understanding must be brought into conversation with the actual conditions of the community. An instructor who knows the Quranic verses about patience but cannot recognize the particular patience required of a parent raising a child with disabilities has not fully integrated *fiqh al-waqi'* into their da'wah practice.

Instructors who master only *fiqh al-nash* (religious texts) without sensitivity to context will fail to reach residents with disabilities. Such instructors may deliver doctrinally correct sermons that nonetheless fail to connect with the lived experience of their audience. Conversely, instructors capable of reading residents' specific needs can convey the same message in different ways according to the recipients' capacities. The message of gratitude, for example, may be conveyed to a non-disabled audience through abstract theological exposition but to a resident with an intellectual disability through a concrete story about a shared meal.

The personal-adaptive approach also involves a temporal dimension that is often overlooked in conventional da'wah. Instructors who succeed in Banaran do not impose a fixed schedule of religious instruction but instead adapt to the rhythms of residents' lives. They visit at times when residents are available, they accept interruptions without impatience, and they allow conversations to develop at a pace determined by the resident rather than by the instructor's agenda (Interview, 2025). This temporal flexibility is itself a form of respect that residents with disabilities often recognize and appreciate.

Interestingly, this personal approach also affects non-disabled residents. When instructors are seen taking seriously the needs of persons with disabilities, surrounding residents perceive them as sincere and trustworthy figures. This effect reinforces the instructor's position as a social adhesive within the housing environment, consistent with findings that the success of maintaining grassroots harmony is largely determined by the wisdom of instructors in the field (Kementerian Agama RI, 2025). The instructor's

attentiveness to residents with disabilities thus functions as a signal to the entire community about the kind of religious practice being modeled.

This observation suggests a broader principle about inclusive da'wah: the inclusion of persons with disabilities is not a specialized sub-field of da'wah but a lens through which the quality of da'wah as a whole can be assessed. A da'wah practice that genuinely includes persons with disabilities is likely to be more attentive, more patient, and more contextual in its engagement with all residents. Conversely, a da'wah practice that neglects persons with disabilities is likely to be marked by a more general insensitivity to the diversity of its audience.

Strengthening Religious Moderation through Behavioral Exemplification

The third pillar is the cultivation of religious moderation values, which is not carried out through indoctrination but through exemplification. Instructors at Banaran Inclusive Housing practice what the religious moderation framework calls *wasathiyah* a middle-way attitude that is neither extreme nor lax toward principles (Kementerian Agama RI, 2024). *Wasathiyah* is not a vague compromise but a disciplined orientation that holds together firmness in principle with flexibility in application, and it is precisely this orientation that inclusive housing requires.

In practice, this manifests in how instructors respond to differences of opinion among residents, their attitude toward residents who do not yet regularly worship, and how they deliver material emphasizing values of compassion and brotherhood rather than judgmental legal provisions. When a resident with a disability expressed difficulty in performing a particular act of worship, the instructor in Banaran did not respond with a rigid legal ruling but with a practical accommodation that respected both the religious obligation and the resident's capacity (Interview, 2025). This response modeled a form of religiosity that is compassionate rather than punitive.

A community figure informant recounted that the instructor never forces residents to participate in religious activities but invites them in a way that makes residents feel respected (Interview, 2025). This attitude creates a climate in which diversity of religious practice even among fellow Muslims can be accepted without mutual judgment. The absence of coercion is itself a form of da'wah, because it demonstrates that religious commitment is valued as a voluntary response rather than as compliance extracted through social pressure.

In the context of inclusive housing also inhabited by residents of different backgrounds, such moderation becomes a prerequisite for maintaining social harmony. Inclusive housing is not only religiously diverse but also diverse in terms of disability status, family background, and socioeconomic condition. In this setting, an instructor who insists on a single correct way

of being Muslim would likely fragment the community rather than unite it. The moderator instructor, by contrast, creates a space in which residents can practice their religion at their own pace while still feeling part of the communal whole.

Nevertheless, analysis of field data reveals constraints that have not been fully resolved. First, the number of instructors regularly present at Banaran Inclusive Housing remains limited, so the intensity of mentoring is uneven (Observation, 2025). The instructor who has been most active in the housing is not formally assigned to it on a full-time basis, and his visits depend on the availability permitted by his other responsibilities. This limitation means that the da'wah model observed in Banaran is sustained by the extraordinary commitment of a few individuals rather than by a robust institutional arrangement.

Second, the use of digital media to reach residents especially persons with disabilities who may have mobility limitations has not been optimized. Yet the digital era demands that instructors be able to reach the ummah through modern platforms without abandoning the essence of inclusive messaging (PP APRI, 2025). Digital media could, for example, be used to distribute short video materials with sign language interpretation, audio recordings for residents with visual impairments, or simple illustrated texts for residents with intellectual disabilities. The absence of such materials represents a missed opportunity to extend the reach of inclusive da'wah beyond the physical gatherings.

Third, there are no da'wah materials specifically designed with the needs of persons with disabilities in mind, so adaptation remains individual and dependent on instructors' initiative in the field. Each instructor who visits the housing must develop their own adaptations from scratch, without the benefit of shared resources or prior experience. This situation is inefficient and risks inconsistency in the quality of da'wah received by different residents. A more systematic approach would involve the development of accessible da'wah materials that could be used across similar contexts.

These three constraints are interrelated: the limited number of instructors, the underutilization of digital media, and the absence of accessible materials all point to a broader issue of institutional support. The inclusive da'wah model in Banaran has emerged largely through the personal initiative of committed individuals rather than through a deliberate institutional program. Sustaining and scaling this model will require moving from individual initiative to institutional arrangement, while preserving the personal-adaptive spirit that makes the model effective in the first place.

CONCLUSION

Based on the above discussion, it can be concluded that the inclusive da'wah model of Islamic religious instructors at Banaran Inclusive Housing, Tugu, Trenggalek rests on three mutually reinforcing pillars: cultural da'wah based on social activities, a personal-adaptive approach toward residents with disabilities, and the strengthening of religious moderation through exemplification. These three pillars are not separate strategies but dimensions of a single approach in which the instructor's social presence becomes the entry point, communication adaptation becomes the bridge, and behavioral exemplification becomes the sustaining force.

This model positions instructors not as preachers speaking from the pulpit but as part of residents' lives who are present, listen, and adjust to the specific needs of the community. The instructor's authority in this model is not derived from formal position or rhetorical skill but from the accumulated trust built through consistent social presence. This reorientation has implications for how religious instructors are trained, how their performance is evaluated, and how da'wah programs are designed in inclusive contexts.

The main contribution of this study is to demonstrate that inclusive da'wah in inclusive housing cannot be reduced to merely adding material about disability to lectures. It demands changes in method, communication adaptation, and most fundamentally—a shift in the instructor's position from a lecturing subject to an engaged facilitator. Inclusivity in da'wah, therefore, is not a theme to be talked about but a practice to be lived. This finding challenges the tendency in some da'wah literature to treat inclusivity as a matter of content rather than a matter of method and relationship.

The limitation of this study lies in its location coverage restricted to one inclusive housing, so the findings cannot be broadly generalized. The specific characteristics of Banaran Inclusive Housing its foundation-based management, its scale, and its relationship with the surrounding village may differ from other inclusive housing contexts in ways that affect the applicability of the model. Further research is needed to compare inclusive da'wah models across various other inclusive housing contexts, including those managed by different types of institutions and located in different cultural settings.

Additionally, a deeper study of the perspective of persons with disabilities as recipients of da'wah not merely as supporting informants would enrich understanding of the effectiveness of this model from the most affected side. The present study has captured the perspectives of residents with disabilities to some extent, but a dedicated study focusing on their experience of receiving da'wah would provide a more nuanced account of what inclusive da'wah means from

the receiving end. Such a study would also help identify aspects of the model that may be perceived differently by instructors and residents.

Practical recommendations that can be proposed: first, strengthening instructors' capacity in inclusive communication and basic understanding of various disabilities should be part of regular training. This training should go beyond general awareness of disability to include practical skills such as basic sign language, strategies for communicating with persons with intellectual disabilities, and approaches for adapting religious materials to different capacities. Second, the development of accessible da'wah materials in audio, visual, or simple sign language formats should be facilitated by relevant institutions, so that instructors do not have to develop adaptations individually and inconsistently.

Third, collaboration among instructors, housing managers, and disability organizations should be formalized so that mentoring runs sustainably rather than depending on particular individual instructors. This formalization could take the form of a memorandum of understanding between the local Office of Religious Affairs and the housing foundation, specifying the frequency of visits, the division of responsibilities, and the mechanisms for feedback from residents. Such an arrangement would help ensure that inclusive da'wah in Banaran is sustained beyond the tenure of any single instructor, and that the model developed there can be documented, evaluated, and adapted for other inclusive housing contexts.

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