Exploring Elements of Inclusive Community Development: Insights from Sinau Bareng with Emha Ainun Nadjib

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ABSTRACT: The exploration and application of elements in organizations and communities can be an essential foundation for building inclusive and equitable communities. This study aims to describe the relationship of elements in building an inclusive and fair community in Sinau Bareng with Emha Ainun Nadjib. This qualitative research uses a descriptive approach. Researchers used three data mining techniques: comprehensive interviews, participatory observation, and documentation studies. This research study shows that the elements in Sinau Bareng are advocacy of social responsibility, ethical foundations, critical-creative thinking, transcendental leadership, and inclusive and equitable community development. Those elements make up an inclusive and equitable community. Social responsibility advocacy produces positive and sustainable change by considering the needs of individuals or groups. The ethical foundation guarantees that organizations act pretty, honestly, responsibly, and transparently. Critical, creative thinking is essential in promoting social responsibility, inclusive and equitable community development, and the practice of transcendental leadership. Transcendental leadership emphasizes the importance of transcendent leaders' inspiration, direction, and guidance in taking individuals and organizations to greater heights. Inclusive and equitable community-building accepts and supports diversity, respects individual needs and aspirations, and ensures fair treatment for all members.

KEYWORDS: Community-building, Inclusive, Equitable, Leadership, Emha Ainun Nadjib, Sinau Bareng

I. INTRODUCTION

Inclusive and equitable community building is a crucial agenda today, where social challenges and inequalities are increasingly prominent in various countries (Guerra et al., 2022; Pineo, 2022). In an era of rapid change and complexity, communities must adopt diverse and equity approaches to ensure equitable participation and well-being for all its members (Cerna et al., 2021). Research and practice related to community building are becoming increasingly important in addressing social inequalities, discrimination, and tensions.

In Indonesian society, adopting an approach that considers diversity and justice in community building is essential because Indonesia is rich in cultural, ethnic, religious, and social diversity (Budirahayu & Saud, 2021; Wannewitz & Garschagen, 2024). With a population of more than 300 ethnic groups, 1,340 ethnic groups, and more than 700 different languages, diversity is a characteristic that enriches the Indonesian nation (Yuli, 2023).

Therefore, elements of building inclusive and equitable communities must be studied comprehensively. Social justice is a cornerstone of sustainable development because inequalities in access to resources and opportunities can hinder economic and social progress (Barbera, 2022; Hariram et al., 2023; Jackson, 2014). An inclusive and sustainable environment can be created by ensuring equal opportunities for every community member to participate and access needed resources (Gutberlet, 2021). Optimization of individual potential and better collaboration, strengthening solidarity, and shared prosperity are also positive impacts of building inclusive and equitable communities (Galdini & De Nardis, 2021). Through inclusive and equitable community building, Indonesia can create an environment where everyone is given the same chance to grow and contribute, eventually promoting sustainable growth.

Sinau Bareng in the Majelis Ilmu Masyarakat Maiyah with Emha Ainun Nadjib (Cak Nun) as an inclusive public learning space has been studied by researchers. Sinau Bareng's activities with Cak Nun and Kiai Kanjeng (CNKK) illustrate an inclusive approach to diversity. CNKK's positive response to a transgender person shows the importance of accommodating differences. However, the negative attitude of some Malang communities shows challenges in overcoming discrimination. The positive interaction between CNKK and Maiyah pilgrims emphasized collaboration to strengthen awareness of diversity and equality (Suprapto et al., 2022).

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Research by Rahayu (2023) found that concerns, motivations, situations, education, and political orientation influence political participation in the Kenduri Cinta community. Analysis of SPSS v.25 showed all significant independent variables (F-test). Although political motivation is essential, negative regression coefficients indicate an inverse relationship with political participation. The implications demand a holistic approach to increasing political participation.

Islamic and Javanese culture in shared learning, especially in the Maiyah Juguran Syafaat tradition, is studied by Yuni Suprapto (2023). Findings include multicultural learning approaches, responses to community development, egalitarian learning models, and multicultural philosophical foundations. In conclusion, implementing Emha Ainun Najib's thoughts in Maiyah Juguran Syafaat shows inclusivity without restrictions on religion or scientific background.

Research Mukholik (2022) describes Emha Ainun Nadjib's acceptance of the Qur'an in Sinau Bareng. The results show an exegetic, aesthetic, and functional acceptance of the Qur'an in Maiyah, with spiritual and intellectual influence for followers. The concept of leader and leadership of Emha Ainun Nadjib through a narrative qualitative approach was studied by Mabrur and Pardjono (2020). Her subjects include Emha herself, her family, and the Maiyah community. Emha affirms leaders as inspirations who create creative environments, while leadership is a channel for mutual understanding.

From the literature review above, the topic of elements in building an inclusive and fair community at Sinau Bareng Majelis Ilmu Masyarakat Maiyah has yet to be studied. Therefore, this study aims to describe the relationship of elements in building an inclusive and fair community in Sinau Bareng. This research has significance in providing a deeper understanding of the elements needed to create inclusive and equitable community environments. Through this exploration, the researcher identified key factors that support inclusion and equity and how these elements interact. As such, this research will provide practitioners, stakeholders, and researchers valuable insights into strengthening inclusion and equality in community contexts.

II. METHOD

This qualitative research uses a descriptive approach based on field data collection during Pengajian Padhangmbulan in Mentoro Village, Sumobito Sub-district, Jombang Regency, East Java. Researchers become key instruments, assuming they have adequate capacities such as academic ability, field understanding, informant character, and mastery of research science (Hatch, 2023). The research question is: How is the relationship of elements in building an inclusive and just community in Sinau Bareng?

Researchers used three data mining techniques: in-depth interviews, participatory observation, and documentation studies. Participants in the in-depth interview involved five Padhangmbulan Recitation pilgrims and three Padhangmbulan Omah activists in Mentoro Village, Sumobito District, Jombang Regency, East Java. Participant observations were conducted during the Pengajian Padhangmbulan in Mentoro Village, Sumobito District, Jombang Regency, East Java, in December 2023 and January 2024. Documentation studies were obtained through 50 writings of Jamaah Maiyah about the experience of participating in Sinau Bareng in various places with Emha Ainun Nadjib. The writings of the Jamaah Maiyah, which became documentation studies, were published in the Wisdom of Maiyah rubric on the CakNun[dot]com website between March 9 – 29, 2021.

Data is tested by triangulation of sources and techniques (Bryman, 2004). Researchers analyzed the results of in-depth interviews, participant observations, and 50 documentation study papers to find quotations on each data. Each quotation is found in keywords (keywords) and then used as coding (coding) that is relevant to the purpose of the research. Researchers perform code analysis and categorization to find themes related to the research question. Conceptualizing, understanding, and defining themes involves concepts emerging from data (Naeem et al., 2023). The final data analysis stage is for researchers to develop a conceptual model of Sinau Bareng's elements in inclusive and equitable community building.

III. RESULTS

Sinau Bareng is a learning forum that is open to everyone. Those who attend Sinau Bareng are called Jamaah Maiyah. Maiyah is epistemologically derived from the Arabic: "ma'a," meaning "with, together, with." The word "ma'a" basically expresses a place or time of togetherness, but some also indicate meeting or togetherness without designating a place or time. Maiyah also means help, protection, or supervision (Pratama, 2018).

In the context of Sinau Bareng, Maiyah means togetherness of love for Allah SWT and Prophet Muhammad SAW. Jamaah Maiyah, thus, is a group of people who see awareness as always being with Allah SWT and Prophet Muhammad SAW. Held in several cities in Indonesia, the Sinau Bareng began with Pengajian Padhangmbulan in Mentoro Village, Sumobito District, Jombang, East Java, in 1993. Pengajian Padhangmbulan is held every night of the 15th, according to the Hijri calendar. Emha Ainun Nadjib (Cak Nun) and Ahmad Fuad Effendy (Cak Fuad) were the speakers. Pengajian Padhangmbulan, which has been regularly maintained, is now attended by thousands of congregations.

Jamaah Maiyah from various social and economic backgrounds attended Sinau Bareng. This forum is open to the public regardless of social, economic, educational, and religious status. Several cities that have a regular agenda of holding the Sinau Bareng, in addition to Pengajian Padhangmbulan in Jombang Regency, are Mocopat Syafaat in the DIY Yogyakarta, Kenduri Cinta in Jakarta, Gambang Syafaat in Semarang Central Java, Bangbangwetan in Surabaya East Java. This activity does not include tentative events according to the invitation of the organizing committee in various cities in Indonesia.

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Although synonymous with religious recitation events, the Sinau Bareng also discusses religious issues. The Sinau Bareng carries a variety of topics, ranging from *tasawuf*, philosophy, education, economics, politics, and art. The interconnection of discussions between topics is established, making it challenging to frame one topic within specific disciplines. This is because the problems that occur in the community are pretty complex. The Sinau Bareng is in the social responsibility framework to help the community solve various issues. The experiences of Jamaah Maiyah following Sinau Bareng can be developed into themes to build a cohesive narrative. The following are the themes found in the experience of attending Sinau Bareng:

Social Responsibility

When Jamaah Maiyah is involved in Sinau Bareng, they respond to the complexity of social issues with a deep awareness of the impact of information flood and information inequality in society. They realize that gaps in knowledge and understanding can lead to dehumanization and fragmentation of society. Therefore, they seek to understand holistically these issues, manage information wisely, and promote equality of knowledge and understanding among individuals.

Jamaah Maiyah responds to the problem of existentialism and spiritual dryness by recognizing the need to search for a deeper meaning and significance of life. They reflect deeply on their identity and role and seek to fill the spiritual void with solid values. In this process, they find solace in their relationship with God and in learning from the teachings of the Prophet Muhammad.

Identity crisis became a focus for Jamaah Maiyah in Sinau Bareng. They respond by adopting a holistic and inclusive approach to self-understanding and acceptance. They seek harmony between tradition and modernity and seek to understand their role in a changing society. By supporting each other and sharing experiences, they create an environment that facilitates the exploration of a healthy and robust identity.

When faced with problems in life, Jamaah Maiyah responds by recognizing the importance of a balance between practical and emotional understanding. They share experiences and strategies for overcoming economic difficulties, interpersonal conflicts, and other challenges and provide each other with moral and emotional support. In this case, Sinau Bareng becomes a place for them to learn and grow together in dealing with various life problems.

Social Problem Solving

Jamaah Maiyah experiences enlightenment about their responsibilities as members of society. They adopt the role of agents of change who are responsible for the development of social good and welfare. The spirit of "Fastabiqul Khairat" and "Ijtihad Maiyah" becomes the main driver for them to continue to strive to do good and find solutions to social problems faced by society. More than just pursuing personal interests, Jamaah Maiyah believes that every good action will bring blessings to themselves and society. They understand that as khalifahs commissioned by God, they have a moral responsibility to manage the earth and ensure social justice.

Sinau Bareng helps Jamaah Maiyah respond to social issues holistically and inclusively. They form a community that supports each other in their efforts to understand, overcome, and solve complex problems in an ever-changing and evolving society. Jamaah Maiyah increasingly strengthens the values of friendship and cooperation. They believe that by uniting and collaborating, they can find solutions to the injustices that occur in society. Every lesson and meeting at Sinau Bareng is seen as a step towards "heaven on earth," where all individuals can enjoy goodness, justice, and prosperity.

Integrity

When participating in Sinau Bareng, Jamaah Maiyah feels the importance of moral integrity as the primary foundation in shaping excellent and polite behavior in social interactions. They realize that moral integrity is a vital foundation for creating a harmonious and loving environment within the group. In the atmosphere of learning and discussion, Jamaah Maiyah upholds the values of manners and morals, creating a comfortable and respectful atmosphere among fellow worshipers.

In addition, they realize that moral integrity helps maintain peace and harmony in relationships between individuals. In a loving environment, Jamaah Maiyah can learn from each other more effectively, support each other, and grow together as a solid community. Therefore, moral integrity is an additional value and an essential foundation for creating a positive and empowering learning environment. Jamaah Maiyah realizes that maintaining moral integrity can become solid societal role models, inspiring others to live with accurate and firm principles.

Jamaah Maiyah is determined to act by the principles they believe to be solid and reliable moral pillars in society. By consistently maintaining moral integrity, they affirm their reliability and high trust in the values they espouse. In Sinau Bareng's overall experience, maintaining moral integrity is critical for Jamaah Maiyah to uphold a solid and respected moral pillar in society.

Sincerity

In every step of the spiritual journey through Sinau Bareng, Jamaah Maiyah feels the deep and vast presence of sincerity. They experience a heart-stirring connection with God, feeling the warmth of His love that encompasses and gives meaning to every aspect of life. Sincerity becomes a solid foundation in their philosophy and spirituality, teaching that love is the essence of human existence, a force that moves the universe and gives meaning to everything.

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The importance of awareness of God's will guides the spiritual journey of Jamaah Maiyah. Through closeness to God, they find peace, happiness, and a deep understanding of themselves and their purpose in life. An attitude of humility and sincere love forms a solid moral foundation, encouraging them to live with integrity and kindness.

Maiyah values, for the congregation, are a tangible expression of genuine love and compassion. In this spiritual bond, they deeply explore and feel God's love, seeking a more intense meaning and ultimate purpose in life. It is a call to live with passion, simplicity, and awareness of God's eternal presence in all things.

Accuracy of Thinking

During Sinau Bareng, Jamaah Maiyah experienced a profound spiritual and intellectual experience colored by wisdom, understanding, and rich personal experience. The concept of "eling lan waspada" (always remember and be vigilant) drives the importance of self-awareness and alertness to one's surroundings, as well as an understanding of the consequences of individual actions. In this experience, they learned that wisdom can be found in everything and that knowledge and insight can be gained through a well-rounded life experience.

In addition, understanding the line of sight is critical to having a broad perspective and the ability to look at problems from multiple points of view. Wisdom and balance are taught as essential aspects of making wise decisions and maintaining balance in life, whether physical, mental, or spiritual. Connection with the surrounding environment, both the universe and fellow humans, becomes essential in this spiritual journey. New learning becomes a call to continue learning, growing, and embracing new knowledge and experiences. Contact with beauty teaches the importance of feeling and appreciating beauty, whether in nature, art, or human interaction. It is an evocative experience to remain open to signals of beauty. Sinau Bareng becomes an enriching journey where Jamaah Maiyah finds depth in their perspective on life and discovers wisdom and beauty in every moment.

Thinking Empowerment

Participation in Sinau Bareng refers to more than just the accumulation of knowledge. Still, furthermore, it is a process of transformation that extends to the development of more mature and wise thoughts, attitudes, and behaviors. Jamaah Maiyah, who is involved in this learning process, shows an earnest spirit of learning together. They recognize the importance of collaboration and unwavering commitment to achieving common goals. Utilizing different ways of thinking and perspectives, discussion and contemplation become activities to gain a deeper understanding of science and life.

The main focus of learning is on clarity of thought and precision in attitude and behavior. Jamaah Maiyah pursues wisdom in breadth, precision, and depth and then applies that breadth, accuracy, and depth to every aspect of their lives. They use contemplation and the practice of being "space people" as a means of deep reflection, enriching their thinking with maturity and openness in dealing with the complexities of life.

Feeling the guidance and inspiration through Sinau Bareng, congregants feel encouraged to live life with a more energized and inspiring spirit. They see their life practice as a manifestation of the principles they learn in Sinau Bareng, using the software of the mind and heart to guide their steps wisely.

Jamaah Maiyah demonstrates a solid commitment to an ongoing spiritual journey. They constantly open their minds and hearts to new experiences and a deeper understanding of themselves and the universe. This creates a journey filled with curiosity, openness, and appreciation of higher wisdom. This leads them to knowledge and peace. Sinau Bareng empowers worshipers to think wisely and openly, assisting them in gaining a deeper understanding of their existence and guiding them toward continuous spiritual growth.

Transformational Leadership

The transformational leadership felt in Sinau Bareng provides Jamaah Maiyah with a unique experience of happiness. They feel more than just participants in an event; they feel part of a caring and supportive community where their mental and spiritual growth is prioritized. Maiyah's expansive atmosphere allows diverse experiences and views to come together in simultaneous learning. This illustrates inclusive leadership that enriches the experiences of worshipers from different backgrounds, allowing them to grow together in a mutually supportive and motivating atmosphere.

In the context of transformational leadership, Sinau Bareng offers solutions to life's challenges. It provides understanding, inspiration, and direction for individuals to solve problems. This response shows that Jamaah Maiyah sees leadership in Sinau Bareng as a source of inspiration and guidance that helps them face various issues in life.

Furthermore, the recognition that Maiyah is a globalized and universal phenomenon illustrates the transformational impact of inspired leadership. The responses of Jamaah Maiyah indicate that they realize that leadership in Sinau Bareng has an influence that extends far beyond geographical and cultural boundaries, bringing significant positive change to society at large.

The atmosphere of learning presented by Maiyah is also clear evidence of transformational leadership at Sinau Bareng. Congregations ' responses describe an atmosphere filled with warmth, support, and inspiration, motivating them to reach their highest potential. This shows that leadership in Sinau Bareng creates an environment that supports and encourages personal and spiritual growth.

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The importance of self-reading and shaping human character reflects the critical role of transformational leadership in individual development. Jamaah Maiyah's responses show that they respond to the call for personal reflection and moral development guided by the leader to achieve maturity and integrity in their character. This confirms that leadership in Sinau Bareng leads and facilitates profound transformation within individuals.

Spiritual Leadership

In the Sinau Bareng atmosphere, Jamaah Maiyah is introduced to spiritual concepts that are the main pillars of spiritual leadership. Following in the footsteps of the Prophet Muhammad is the essence of this spiritual journey, where worshipers are invited to enrich their experience by living his example and teachings. The concept of "eling sangkan paraning dumadi" (this is a concept in Javanese culture that teaches to always remember the origin of existence or the source of existence as a spiritual and ethical foundation in living life) leads them to acquire an attitude of surrender and submission to the divine will so that they can understand the true purpose of their lives in this world and the hereafter.

Their spiritual experiences are also characterized by a deep exploration of God's compassion, which becomes the central focus of their journey. Congregations are empowered to love and appreciate the depth of the Divine messages through a deeper understanding of the Quran. This enriches their spirituality and deepens their relationship with Allah SWT, enabling them to feel His presence in every aspect of life.

In addition, the awareness of their position as servants of Allah *(Abdullah)* becomes a solid foundation in the spiritual experience of the Maiyah congregation. Jamaah Maiyah are invited to recognize their dependence on Allah and live deeply grateful for His favors. Through a more robust understanding of and connection with the Qur'an, they can experience true peace and happiness daily.

Through the "Maiyah Love Triangle," spiritual leadership at Sinau Bareng directs congregants to unite their love and dedication to Allah, the Prophet Muhammad, and their fellow human beings. By strengthening the relationship with these three elements, congregants are expected to achieve prosperity in this world and the hereafter and make spirituality a central pillar in their daily lives. It is about strengthening spiritual bonds with Allah, the Prophet Muhammad, and the Quran and living out the values of faith and devotion in their daily lives.

Inclusive

When joining Sinau Bareng, Jamaah Maiyah discovers an inclusive culture that accepts everyone with open arms. They feel the warmth and togetherness created within the Maiyah circle, where each individual is received with compassion and appreciation. The "bebrayan" (social intercourse) culture at "Jannatul Maiyah" (a haven of peace) reinforces the values of inclusion, humanizing people regardless of background, status, or religion.

Jamaah Maiyah feels the importance of establishing friendships and connecting. They find that the learning space becomes an oasis for all. Everyone feels accepted and valued. The brotherhood in the Sinau Bareng environment became a nexus of blessings, where a sense of togetherness and mutual love became the core of their experience.

The oasis for all seasons created at Sinau Bareng symbolizes unity and inclusion. Jamaah Maiyah feels safe to share knowledge, experience, and love. The concept of "paseduluran" (brotherhood) strengthens the culture of inclusion, making Sinau Bareng a place where everyone feels entirely accepted without fear of discrimination. An inclusive culture becomes a solid foundation for building a supportive and loving society.

Empathy

Jamaah Maiyah feels the presence of deep empathy through the attitude of "empan papan" (in Javanese culture, it is a person's awareness of their position and place in society). This relates to one's social status and place in the social structure. Their inner perception is connected to their fellow worshipers' spiritual and emotional state. They experience joy and a grateful heart in an environment full of interconnectedness and empathy.

The concept of "sawang-sinawang"—a Javanese expression about the teaching not to compare one's life with others because what is seen is not necessarily as beautiful or straightforward as it seems—becomes a solid foundation for constructing the theme of joy. It is a Javanese expression about the behavior of comparing one's own life with others. This proverb teaches not to reach one's life with others because what is seen is not necessarily as beautiful or straightforward as it seems.

Jamaah Maiyah shares moments of happiness and togetherness. Empathy is not just a feeling but also an action that results in kindness and mutual care between people. By understanding and feeling the feelings of others, Jamaah Maiyah forms a community filled with compassion and understanding. Each individual feels supported and valued.

Justice

Jamaah Maiyah responds to the experience of justice with a belief in the arrangement of sustenance established by Allah SWT. They realize that each individual is given a unique gift in accordance with God's wisdom, thus creating an egalitarian foundation where all worshipers are valued regardless of background and social status. It creates awareness of being a human being

who respects and recognizes the values of equality and justice, among others. This inspires Jamaah Maiyah to act responsibly and honestly and treat others fairly and well per the moral principles embraced in Sinau Bareng.

Maiyah congregants, in their response to the experience of justice, are deeply invested in the belief in the arrangements of sustenance that Allah Swt has established. They understand that each individual has unique gifts and circumstances according to divine wisdom. This understanding builds an egalitarian foundation where all worshipers are valued regardless of background or social status. This fosters a deep awareness of human dignity, encouraging Jamaah Maiyah to uphold the principles of equality and justice. Within the framework of spiritual teachings and communal gatherings at Sinau Bareng, they cultivate a sense of responsibility, honesty, and justice, which guides their interactions and behavior toward others.

This commitment to ethical behavior goes beyond mere adherence to moral principles; it reflects a deeper understanding of the interconnectedness between humanity and the Divine order. By recognizing and respecting the inherent worth of each individual, Jamaah Maiyah embodies the essence of justice in daily life, striving to create an environment in which all members are treated with dignity and fairness. Through collective efforts rooted in spiritual teachings, they aspire to contribute positively to society and uphold the principles of justice and equality espoused in their community.

IV. DISCUSSION

The experiences of Jamaah Maiyah following Sinau Bareng can be developed into elements to build a coherent concept. The following is the development of the elements found in the experience of attending Sinau Bareng in building an inclusive and authentic community based on the themes above:

Table 1: Themes and Elements in the Sinau Bareng Experience

Sources	Themes	Elements
Transcripts	Social Responsibility	Advocacy for Social Responsibility
	Social Problem Solving	
	Integrity	Ethical Foundations
	Sincerity	
	Accuracy of Thinking	Creative-Critical Thinking
	Thinking Empowerment	
	Transformational Leadership	Transcendental Leadership
	Spiritual Leadership	
	Inclusive	Building an Inclusive and Just Community
	Empathy	
	Justice	

Advocacy for Social Responsibility

Advocacy for Social Responsibility (ASR) is the foundation of the Sinau Bareng. This suggests that advocacy for social responsibility is a crucial element. Advocacy for social responsibility supports ideas, needs, people, or groups related to social and environmental well-being (Afsar & Umrani, 2020; Tilley et al., 2020). Social advocates seek to change the world positively and sustainably, considering the interests of vulnerable or marginalized individuals or groups (Hariram et al., 2023). Social advocates may operate inside or outside organizations, using various strategies, such as research, education, campaigning, lobbying, or protest (Doussard & Fulton, 2020; Van Wessel et al., 2020).

Advocacy as social responsibility can be seen as an effort to encourage Jamaah Maiyah to be concerned about the effects of community activities on the environment and society and to contribute to resolving existing social problems (Dmytriyev et al., 2021). Advocacy for social responsibility can also be seen as an effort to build awareness (Shah et al., 2021) and participation of Jamaah Maiyah in social and environmental issues and to encourage authorities to make policies and regulations that support justice and sustainability (Gunawan et al., 2020).

The ASR model highlights three main pillars, namely, the identification of relevant social issues, the building of community awareness and support, and the establishment of partnerships and cooperation. The ASR model's contribution to advocacy and social change can provide practical guidance for organizations or communities that want to actively promote social responsibility and positively impact society (Aljarah et al., 2022). The model effectively guides concrete actions to create a more inclusive, just, and sustainable society by emphasizing the importance of collaboration, advocacy, and community empowerment (Carayannis & Morawska-Jancelewicz, 2022).

ASR is described as a catalyst for positive change, harnessing collective resources and energy to bring about meaningful social transformation. ASR bridges between identifying pressing social problems and taking proactive steps to address them (Asri et al., 2023). The model emphasizes defining and identifying relevant social issues, building awareness and mobilizing support from

diverse stakeholders, and building collaborative partnerships across sectors (Oliveira-Duarte et al., 2021). The central pillars of the ASR model are advocacy and collective action (Stanley & Gilzene, 2023). These include strategic efforts to influence public policy, shape institutional practices, and empower communities to drive sustainable solutions (Kumar et al., 2022).

The model also highlights the role of empowerment and capacity building within communities as integral components of ASR. By fostering leadership from the grassroots, facilitating participatory decision-making processes, and increasing local resilience, ASR aims to create a sustainable impact (Setrana, 2022). Advocacy organizations are social actors that advocate for social issues important to society, such as the environment, human rights, health, education, and so on (Lupova-Henry et al., 2021). Advocacy organizations include non-governmental organizations, civil society institutions, professional organizations, and religious organizations (Aall & Helsing, 2021).

Advocacy organizations have several functions. First is the educative function, where the ASR conceptual model contributes to the educative function by building public awareness and support for social responsibility (Chiva-Bartoll & Fernández-Rio, 2022). Identifying relevant social issues and building awareness are essential to educating the public about relevant social issues (Padilla-Rivera et al., 2020). Second is the collaborative function, where the ASR model emphasizes the importance of cross-sector collaboration and partnership building to create sustainable social change (Ario et al., 2023). This is achieved through the joint function of advocacy organizations that make networks and partnerships with various parties involved in social issues. Third, political function, i.e., by highlighting the importance of advocacy in influencing public policy and building sustainable institutional practices, the ASR model also reflects the political function of advocacy organizations (Nowlin et al., 2022). Efforts to improve public policies and control institutional practices are integral to the role of advocacy organizations in developing social responsibility (Latif et al., 2020).

Advocacy for Social Responsibility (ASR) is the cornerstone of the Sinau Bareng. It emphasizes the importance of advocacy for social responsibility in supporting social and environmental well-being. ASR empowers individuals and communities to identify, sensitize, and take action on relevant social issues and build cross-sector collaboration to create sustainable social change. The ASR model highlights the role of advocacy, collaborative action, and community empowerment as key components while reflecting the educative, communal, and political functions of advocacy organizations in developing social responsibility. ASR provides a practical guide for organizations or communities that want to promote social responsibility and actively contribute to society in an inclusive, equitable, and sustainable manner.

Ethical Foundations

The Ethical Foundation (EF) is one of the main foundations of the Sinau Bareng, indicating that the ethical foundation is a critical element of this activity. Ethical foundations are the moral and ethical principles that guide organizational behavior and decisions, which must be based on applicable cultural norms, society, laws, and ethical standards (López Jiménez et al., 2021). An ethical organization must demonstrate honest, fair, responsible, and transparent behavior.

Ethical foundations are the basis for advocating for social responsibility (Wickert, 2021), developing critical thinking (McCullough, 1989), building inclusive and just communities (Thomas et al., 2021), and practicing transcendent leadership (Karim et al., 2022). With a solid ethical foundation, organizations can achieve their goals and values and positively and sustainably impact society and the world (Bocean et al., 2022).

The development of the EF model aims to provide a comprehensive framework for understanding and applying ethical principles in everyday life (Van Bruchem-Visser et al., 2020). The model illustrates how EF serves as a moral guide in shaping the behavior of individuals, groups, and institutions and how integrity and sincerity can help analyze and apply these concepts. Integrity and sincerity are identified as the critical pillars of EF. Integrity reflects the consistency between the values an individual or group believes in and the actions they take in their daily lives (Zheng et al., 2022). Meanwhile, sincerity highlights the importance of honesty and transparency in behavior and decisions (Ellestad & Winton, 2023). These two aspects form a solid foundation of healthy relationships and strengthen trust among individuals, groups, and institutions.

In addition, this model emphasizes the importance of a deep understanding of EF in shaping responsible organizational and social cultures. More accountable practices can be promoted by reflecting on the ethical values underlying individual and group actions (Roszkowska & Melé, 2021). This conceptual model of EF affirms its central role in guiding human behavior and provides a practical framework for building healthy relationships, strengthening trust, and raising awareness of the importance of ethical values in everyday life (Huda et al., 2020). The model provides a solid foundation for promoting responsible attitudes and behaviors in various social and organizational contexts.

The explanation of the EF conceptual model substantially reflects the deontological ethical view put forward by Immanuel Kant (Thorpe, 2024). Kant developed the concept of deontological ethics that emphasizes obligations or moral rules that are universal and unconditional (Grenberg, 2022). In Kant's view, categorical imperatives are rational commands that every individual must obey without considering consequences or personal interests (Becker, 2023).

In the Sinau Bareng context, Kant's deontological ethical principles are concretely applied to form the EF conceptual model. The model's integrity and sincerity concepts can be understood as manifestations of Kant's categorical imperative. These values are

not merely derived from individual preferences or specific conditions but are moral principles that apply universally and unconditionally to individuals, groups, and institutions. Furthermore, EF's conceptual model emphasizes the importance of profoundly understanding these moral values in shaping a responsible organizational and social culture. This is in line with Kant's view of the formula of humanity and the formula of autonomy, in which individuals are expected to treat humankind with respect as an end in themselves and others and to treat their will as a will by universal law (Rahal, 2023).

The presentation of the EF conceptual model offers a relevant framework for understanding and applying ethical behavior in an organizational context, in line with Treviño et al. (2014) views on (un)ethical behavior in organizations. These researchers emphasize that (un)ethical behavior in organizations is influenced by several factors, including moral infrastructure, interpersonal influences, individual differences, and cognitive and affective processes. Ethical infrastructure, such as codes of conduct, ethical training, and ethical leaders, plays a crucial role in shaping and reinforcing ethical behavior in organizations through the concept of EF embodied in the model (Duong et al., 2021). In addition, interpersonal influences, which include group norms and ethical climate, also reflect aspects highlighted in the EF model, such as integrity and sincerity (Srimulyani & Hermanto, 2022).

Individual differences, including values, attitudes, personality, and motivation, are also considered in both approaches. EF's conceptual model highlights the importance of a deep understanding of the moral values that form the basis for individual and group behavior in organizations, in line with the emphasis on individual differences by Treviño et al. (2014). In addition, both approaches highlight the impact of (un)ethical behavior in organizations, including the effects on individuals, groups, and the organization as a whole. This reflects the relevance of the EF conceptual model in understanding the consequences of ethical or unethical practices in an organizational context.

The relationship between Advocacy for Social Responsibility (ASR) and Ethical Foundation (EF) reflects the interaction in shaping organizational character and performance. ASR refers to an organization's efforts to support social and environmental needs and well-being, focusing on positive and sustainable change (Inoue et al., 2022). Conversely, the EF encompasses the moral and ethical principles that inform organizational behavior and decisions, emphasizing integrity, honesty, responsibility, and transparency (Brown, 2007; Treviño et al., 2024).

Within this framework, ASR and EF complement and reinforce each other. Organizations advocating for social responsibility must have a solid ethical foundation (Mutavdžija et al., 2020). This means that advocacy efforts should be conducted consistently with the moral and ethical principles espoused by the organization so as not to conflict with the values it promotes (Yim, 2021). Organizations with a strong EF are more likely to be able and committed to advocate for social responsibility (Ilyas et al., 2020, 2023). A solid ethical foundation will provide a moral footing for the organization to engage in social and environmental issues and give impetus to actively contribute to finding sustainable solutions (AB Wahab, 2021).

As such, the relationship between ASR and EF is interdependent and mutually reinforcing. Together, these two elements shape an organization's identity and reputation and play an essential role in creating a positive and sustainable impact on society and the world. In practice, the proper integration of advocacy for social responsibility and ethical foundations is critical to organizations' holistically achieving their goals.

Creative-Critical Thinking

Creative-critical thinking (CCT) is the ability to analyze, evaluate, and interpret a situation or information objectively and rationally without being affected by bias or untested assumptions (Ellerton, 2022). Understanding and assessing the situation holistically is essential for the most optimal decision. Critical thinking can be seen as the basis for advocating for social responsibility, building inclusive and just communities, and practicing transcendent leadership (Bhagwan et al., 2022). Having critical thinking skills, one can identify, analyze, and solve problems the organization faces and develop effective strategies to achieve organizational goals (Schiuma et al., 2022).

At its core, this conceptual model identifies two key aspects: thinking empowerment and thinking precision. Thinking empowerment emphasizes providing individuals or groups with the skills and tools to generate critical and analytical thinking (Yaacob et al., 2020). This includes developing skills in evaluation, analysis, and synthesis of information, as well as habits of asking relevant questions and considering multiple perspectives. The precision of thought highlights the need for accurate and precise thinking in interpreting data, making decisions, and structuring arguments. It involves systematically using logic, empirical evidence, and critical thinking in decision-making (Teng & Yue, 2023). The model of CCT reflects efforts to strengthen necessary thinking skills as an essential part of education, learning, and daily life (Rivas et al., 2023). It involves developing an environment that supports intellectual growth, deep practice in problem-solving, and encouragement for critical reflection on experiences and information received.

CCT can be seen as an attempt to shape individuals who can think independently, consider multiple viewpoints, and make informed and meaningful decisions (Maras & Shand, 2023). As such, this conceptualization provides a solid theoretical basis for developing educational programs and interventions to improve societal critical thinking skills. The model provides valuable guidance for educators, practitioners, and decision-makers to strengthen necessary thinking skills in various contexts.

Elder and Paul (2007) provide a strong foundation for analyzing the CCT model. This theory emphasizes that critical thinking is a systematic, disciplined, and independent process involving intellectual skills and high intellectual standards (Paul & Elder, 2001). The CCT model reflects the principles emphasized by this theory, emphasizing the development of various aspects of critical thinking, from introducing essential elements of thinking to developing supportive intellectual dispositions.

Thinking empowerment and precision correspond to the elements proposed by critical thinking theory. For example, introducing elements such as goals, questions, information, and more reflects an attempt to understand and identify key aspects of critical thinking (Paul & Elder, 2001). Likewise, the emphasis on high intellectual standards in the model aligns with the principle of applying academic standards in critical thinking promoted by the theory. The model also highlights the importance of developing intellectual skills and intellectual dispositions in critical thinking. This aligns with Paul and Elder's approach, which emphasizes the need to train and develop skills and attitudes that support critical thinking.

Vygotsky (1978) highlights the importance of social and cultural interactions in learning. Individuals do not automatically develop higher-order cognitive abilities, such as critical thinking, but rather through artistic tools provided by society, such as language and symbols. Vygotsky divided the process of cognitive development into two stages (Newman & Latifi, 2021). The first is the inner-psychological stage, where individuals learn through interaction with others who are more experienced or knowledgeable. In this stage, individuals receive help or guidance (scaffolding) from others to solve tasks or problems that exceed their abilities. The second stage is intra-psychological, where individuals internalize cultural tools learned through social interaction and use them independently in thinking and acting (Doria & Simão, 2021). Vygotsky also introduced the concept of the zone of proximal development, which indicates the distance between an individual's actual and potential cognitive abilities with help from more experienced others. This emphasizes that cognitive development is determined not only by biological factors but also by social and cultural factors (Ramesh, 2022).

The CCT conceptual model aligns with Vygotsky's theory as it highlights the role of social and cultural interactions in developing critical thinking. The model emphasizes the importance of empowering thinking through social interactions that provide the necessary tools and scaffolding. As such, the model illustrates how individuals can internalize critical thinking skills through social interaction experiences that correspond to the concept of the zone of proximal development introduced by Vygotsky.

Ethical Foundation (EF) and Creative-Critical Thinking (CCT) are two interrelated concepts in building high-performing and socially responsible organizations. EF refers to the moral and ethical principles that underpin organizational behavior and decisions, while CCT describes the ability to analyze, evaluate, and interpret information rationally and objectively. The relationship between EF and CCT reflects the importance of building an organization that is ethical and capable of critical thinking in decision-making (Esguerra et al., 2022). An organization with a solid ethical foundation tends to encourage essential practices of thinking (Prendeville & Kinsella, 2022). The moral principles embedded in EF can guide individuals in conducting objective analysis and in-depth evaluation of the situation without bias or self-interest (Nilsson, 2023).

On the other hand, critical thinking can also strengthen and deepen an organization's EF (Walsh-Soucheray, 2022). Making objective and rational decisions requires a deep understanding of ethical values and underlying moral principles (Banks et al., 2022). By critically evaluating the ethical implications of each decision, organizations can ensure that their actions align with high ethical standards and are responsible. The relationship between EF and CCT shows that they complement each other in shaping a high-performing, values-oriented organization. An organization that can integrate moral and ethical principles in its critical thinking practices will be better able to produce quality decisions that positively impact society and the surrounding environment.

Transcendental Leadership

Transcendent Leadership (TL) integrates transformational and spiritual dimensions in a holistic and sustainable leadership practice (Theissen et al., 2024). TL creates a clear, compelling vision and inspires and motivates followers to achieve challenging goals (Tee & binti Raja Reza Shah, 2023). Spiritual leadership is the ability to emphasize spiritual and ethical values in guiding actions and decisions and to attend to followers' spiritual needs and aspirations. Integrating transformational and spiritual dimensions is an attempt to combine both aspects in leadership practices that reflect integrity, wisdom, and empathy (Thakadipuram, 2024).

In the context of the Sinau Bareng, TL can be seen as an effort to bring individuals and organizations to a higher level of excellence and provide a foothold for developing leadership practices that are inclusive, sustainable, and oriented towards broader values (Vasconcelos, 2020). TL can also be seen as an effort to create a significant and positive impact on society and the world through service, devotion, and contribution (S. Dhiman & Kumar, 2020).

The model development on TL aims to comprehensively illustrate how transformational and spiritual dimensions can be integrated into leadership practice to create a significant and positive impact in various organizational and societal contexts. The model identifies three main components: Transformational Leadership, Spiritual Leadership, and Integration of Transformative and Spiritual Dimensions.

First, transformational leadership highlights the importance of a clear vision, the ability to inspire and motivate, and the courage to take risks in bringing about positive change (Lo et al., 2020). Second, spiritual leadership emphasizes spiritual and ethical values in guiding actions and decisions, focusing on wisdom, justice, and sensitivity to individuals' and groups' spiritual

needs and aspirations (Allen & Fry, 2023). Then, integrating transformative and spiritual dimensions reflects an attempt to combine both aspects in a holistic and sustainable leadership practice (Barr & Nathenson, 2022). This involves developing leaders who are not only able to effect organizational change but are also able to lead with integrity, wisdom, and deep empathy.

Spiritual leadership (Fry, 2003) states that the primary purpose of spiritual leadership is to create a vision that meets the spiritual needs of followers, thereby increasing organizational commitment and productivity. This theory identifies three critical elements in spiritual leadership: vision, hope/faith, and selfless love. Spiritual leadership can influence follower behavior and performance through intrinsic motivation, organizational commitment, and job satisfaction (Li et al., 2023).

The presentation highlighted the congruence between TL's conceptual model and Fry's spiritual leadership theory. The TL model integrates transformational and spiritual dimensions in a holistic leadership practice. It includes aspects such as inspiration, direction, and guidance provided by transcendent leaders to take individuals and organizations to higher levels of excellence.

In addition, Holistic Leadership (S. K. Dhiman, 2022) complements this perspective by emphasizing the critical role of leaders in creating a learning organization that can adapt, innovate, and continuously improve performance. The key disciplines that leaders must master are systems understanding, personal mastery, mental models, shared vision, and team learning (S. G. Harris, 1990). This aligns with Fry's (2003) holistic and inclusive approach and the model of building inclusive and just communities.

In this context, the TL model can be seen as a framework in line with Harris's (1990) leadership model. The model highlights integrating transformational and spiritual dimensions in holistic leadership practices. It underscores the importance of transcendent leaders' inspiration, direction, and guidance in taking individuals and organizations to higher levels of excellence. In addition, the model provides a foothold for the development of leadership practices that are inclusive, sustainable, and oriented towards broader values.

The relationship between CCT and TL is that both are essential in building a high-performing, values-oriented organization that positively impacts society. Organizations that encourage critical thinking must have a solid ethical foundation that reflects the organization's vision, mission, and goals. On the other hand, organizations with a solid moral foundation should be able to encourage critical thinking, reflecting the organization's commitment, concern, and contribution to social and environmental issues (Fry & Egel, 2021). Thus, these two aspects complement each other in shaping an inclusive and responsible organizational culture.

Building an Inclusive and Just Community

Building an inclusive and just community is one of the critical concepts that suggests an inclusive, empathetic, and just community is a key element in this structure (Lieto et al., 2023). An inclusive and just community accepts and supports diversity, eliminates discrimination, involves all citizens in decision-making processes, and responds quickly to incidents that violate human rights (Smith & Sinkford, 2022). Inclusive and just communities also respect and fulfill citizens' social, economic, cultural, and environmental needs and aspirations and contribute to the well-being and sustainability of society and the world (Makuch & Aczel, 2020). Inclusive and just communities can be seen as the ultimate goal of advocating for social responsibility, developing critical thinking, and practicing transcendent leadership (Fry & Egel, 2021). By having an inclusive and just community, organizations can create a conducive, harmonious, and productive environment and positively and sustainably impact society and the world (Bermeo & Perez, 2022).

Building an inclusive and just community model encapsulates efforts to create an inclusive and equitable society by integrating inclusive values, empathy, and justice (E. Harris et al., 2023). The inclusive aspect emphasizes the importance of creating an environment that accepts and supports diversity by acknowledging individual differences and removing barriers to participation. Empathy is critical to building strong and supportive relationships within the community and ensuring that the needs and aspirations of each individual are valued and cared for (Pratt et al., 2020). Meanwhile, justice provides fair treatment for all individuals by eliminating discrimination and building systems that support an equitable distribution of resources.

The model also highlights the importance of collaboration and capacity building as integral to building inclusive and equitable societies. It involves cross-sectoral cooperation in addressing inequality and injustice and capacity building of individuals and groups to participate actively in community-building processes. With this holistic approach, building an inclusive and just community model provides a solid foundation for developing a more inclusive, equitable, and sustainable society across multiple contexts (Hughes & Hoffmann, 2020).

Sinau Bareng accepts and supports diversity, respects individual needs and aspirations, and ensures fair treatment for all its members. This approach reflects the principles of justice that focus on real context and values. This experience shows that the values of inclusion, empathy, and justice are normative and operational concepts. Practices such as learning together, sharing knowledge, building relationships, and acting responsibly are concrete implementations of these values in everyday life.

However, the experience also faced challenges and difficulties in fully realizing these values. Social, economic, political, and cultural inequalities can be obstacles to creating just and inclusive conditions (Ainscow, 2020). In addition, differences in views and interests within society can also cause conflicts and tensions that hinder the process towards better justice (Bodin et al., 2020). Successful interventions promoting social inclusion often aim to reduce inequality and create systems that support an equitable distribution of resources (Ramlackhan & Catania, 2022).

Exploring Elements of Inclusive Community Development: Insights from Sinau Bareng with Emha Ainun Nadjib

The relationship between elements in the Sinau Bareng in building an inclusive and equitable community is shown below:
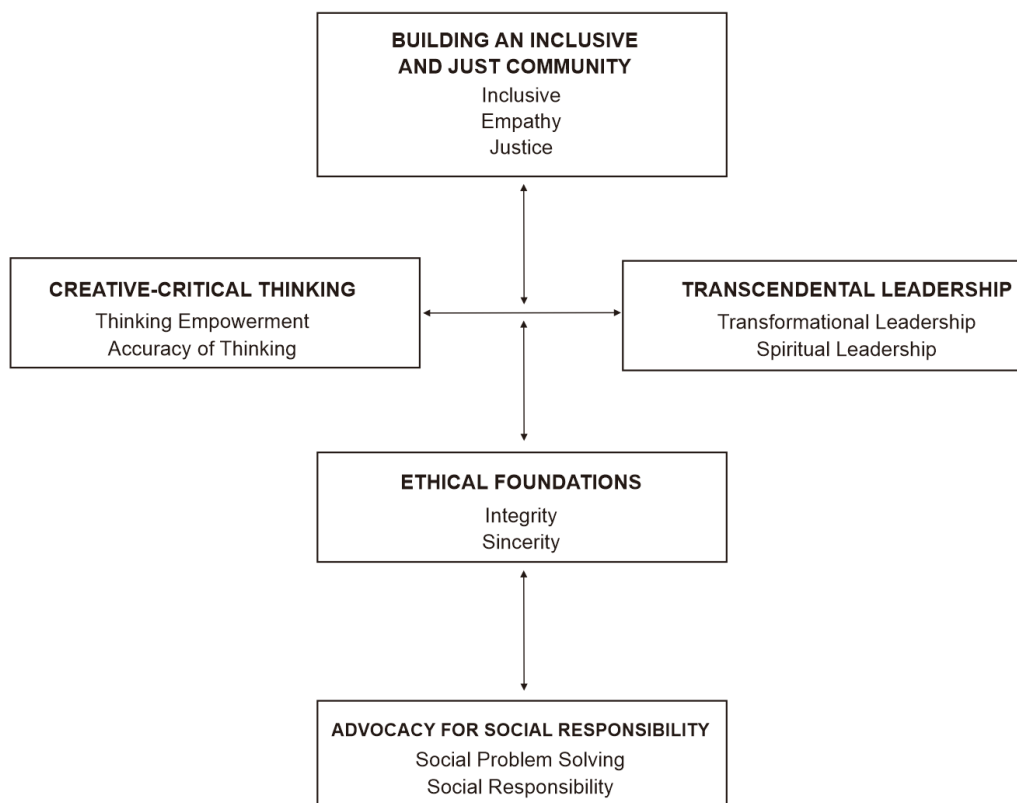
Figure 1: The relationship between Elements in Sinau Bareng in Building an Inclusive and Equitable Community

The diagram highlights the importance of building inclusive and equitable communities by identifying five key elements needed to achieve them. Advocacy for Social Responsibility, Ethical Foundation, Creative-Critical Thinking, Transcendent Leadership, and Building an Inclusive and Just Community are essential elements in shaping a community environment that promotes justice, equality, and shared well-being. Understanding and applying these elements can create an environment that supports individual growth, builds trust and engagement in the community, and addresses existing social issues. Thus, this presentation provides a solid theoretical foundation for developing inclusive and equitable communities and can be used as a reference to build a better social environment.

It has crucial significance in the context of inclusive and equitable community development. By identifying five critical elements needed in building a community environment that supports justice, equality, and shared well-being, the presentation provides practical guidance for individuals, groups, and organizations to strengthen communities. The significance of this exposure also lies in its ability to educate and inspire leaders and community members to pay attention to values such as critical-creative thinking, transcendental leadership, ethical foundations, and advocacy for social responsibility in their efforts to create an inclusive and equitable environment for all.

IV. CONCLUSIONS

Elements in the Sinau Bareng, such as Advocacy for Social Responsibility (ASR), Ethical Foundation (EF), Creative-Critical Thinking (CCT), Transcendental Leadership (TL), and Inclusive and Equitable Community Building, are essential foundations in building inclusive and equitable communities. ASR brings positive and sustainable change by considering the interests of vulnerable or marginalized individuals or groups. EF is a moral code ensuring honest, fair, responsible, and transparent organizational behavior. CCT is fundamental in advocating for social responsibility, inclusive and equitable community building, and the practice of transcendental leadership. TL creates a clear vision and motivates followers to achieve challenging goals. At the same time, inclusive and equitable community-building accepts and supports diversity, eliminates discrimination, and involves all citizens in decision-making. Thus, combining these elements plays a vital role in creating an inclusive, equitable, and sustainable social environment.

Although the presentation provides a comprehensive overview of the essential elements of building inclusive and equitable communities, there are limitations in generalization, increased understanding of specific contexts, and lack of direct involvement from relevant stakeholders such as government, NGOs, or community leaders. Therefore, suggested follow-up research includes field research to understand community perceptions and needs firsthand, comprehensive case studies to evaluate success factors,

and evaluation of programs that integrate these elements in authentic contexts. Thus, further research with a more in-depth and diverse approach is expected to broaden our understanding of how best to build inclusive, equitable, and sustainable communities.

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