

## Cultivating Da'wah Management for Religious Moderation in Multicultural Areas: A Systematic Literature Review

<https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.208>

Submitted: 18-10-2023 Reviewed: 28-11-2023 Published: 24-12-2023

Muzayyanah Yuliasih  
[99muzayyanah@gmail.com](mailto:99muzayyanah@gmail.com)  
Sekolah Tinggi Penerbangan Aviassi – Indonesia

### **ABSTRACT**

*To ensure that society effectively embraces the true teachings of Islam as da'wah partners, managing da'wah entails implementing a well-organized da'wah initiative. Da'wah transcends geographical boundaries and is not confined to Islamic regions. Indonesia, being a varied country, naturally has several multicultural regions characterized by different faiths, ethnicities, and races. Effectively managing diversity is a complex task that necessitates mutual understanding, comprehension, and recognition of the fact that we are inherently diverse as creations of God. Therefore, it is necessary to cultivate a mindset of religious moderation that is independent of political or personal agendas and free from doctrinal rigidity. However, this does not imply being unethical, but rather avoiding radical perspectives while examining and comprehending current issues. Thus, this study aimed to develop strategies for da'wah management activities that encourage religious moderation in multicultural areas. In order to accomplish this aim, a methodical examination of existing literature was conducted by utilizing Boolean operators throughout the search process on the selected database. The ERIC indexed-journal database was selected using boolean operators due to their combinations of reputable journal sources in the educational field. The authors utilized several choices and ultimately arrived at a total of nine research articles. The findings reveal that religious moderation includes more than simply limiting the attitudes and actions of religious authorities. It also involves leading the process or phases in a managerial manner. It recommends that prospective authors address this gap through practical study.*

**Keywords** : Da'wah Management, Religious Moderation, Multicultural Areas, Religious Education

### **INTRODUCTION**

Da'wah management is the deliberate planning, organization, and thorough evaluation of actions to ensure that the set objectives are successfully achieved. An action that is deemed unfavorable lacks clarity in both its objectives and goals (Hamid & Uyuni, 2023). Da'wah contextualization refers to its purpose of calling and welcoming humanity to the path of truth, which is Islam



Jurnal Bina Ummat: Membina dan Membentengi Ummat is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

17 | Bina Ummat | Vol 6 | No. 2 | 2023

(Pambayun et al., 2021). It may be accomplished through effective and ethical methods during its execution. Moreover, Da'wah management involves executing a meticulously organized da'wah initiative and subsequently assessing both the process and outcomes (Ibrahim & Riyadi, 2023) in order to ensure that the truth (Islamic teachings) is effectively embraced by all da'wah partners.

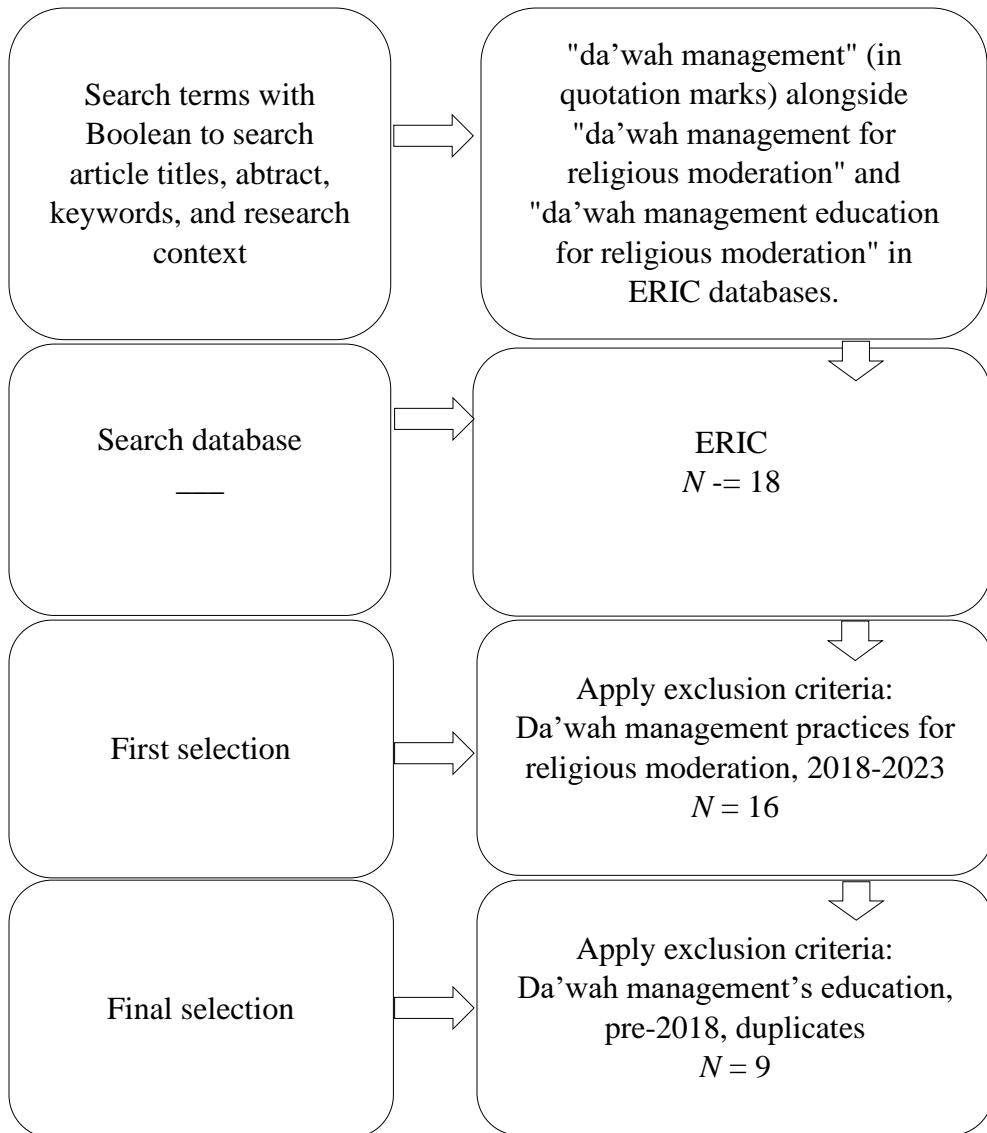
The religious practices of the nation have a significant impact on both Indonesia's culture and social structure. Similar thinking may be found in the first of the Five Principles of the Indonesian State, or Pancasila. Its first tenet is "belief in the one and only God." (Subaidi, 2020) Therefore, the Pancasila ideology not only lays the groundwork for the ethos, trajectory, and goals of national development, but it also motivates the effort to bring about the actualization of Indonesia as a sovereign, developed, just, and prosperous nation. To keep the dynamics of Indonesian society in the nation and state running as smoothly and developing as the religious teachings embraced by each of its societies, the understanding of religious moderation must be well maintained, as seen and understood in the "ideal" portrayal of the Indonesian nation that places harmoniously the relationship between religion and the state (Sumbulah et al., 2022). This is due to the widespread exposure to and internalization of an "ideal" representation of Indonesian society, one in which religion and government coexist together. Diversity abounds in Indonesia in terms of religion, ethnicity, racial composition, and language. In Arabic, the concept of diversity is called "natural" (Fassi Fehri, 2016). Negative effects, such as disagreement and even disintegration, are inevitable if one is careless in handling variety, especially when dealing with questions of belief, which need a high degree of understanding and awareness on everyone's side. This is particularly true when discussing matters of faith because many religious texts employ symbolic language. Now is the time to remember that we're all connected and to respond to these challenges with calm deliberation, empathy, and open "ears." This view necessitates religious moderation, which is defined as an approach within the religious community that is not tied to any one political agenda or authoritative figure and which does not rely on theology or excessive legitimacy. Thus, it is necessary to widely inculcate views of this moderate kind across society. Taking a moderate stance on issues does not suggest a lack of conviction (Wendling et al., 2013); rather, it means refraining from taking a polarizing view of things.

Da'wah management is significant in promoting religious moderation. From an academic perspectives, da'wah management is implemented to ensure that Islamic diffusion is embraced by da'wah partners as a system of principles that direct individuals towards self-improvement (Baidowi et al., 2021). By using effective planning and organizational procedures, the contents to be delivered may be pre-adjusted to ensure they are more receptive when they reach society. Merely being moderate is insufficient; effective administrative procedures are

necessary to ensure that this moderate approach is directed via robust planning, organization, and control.

Based on the above description, this study aimed to cultivate Da'wah management for religious moderation in multicultural areas, particularly those in Indonesia. It refers to comprehending and addressing matters by considering the many perspectives and being conscious of the variety in representing social and cultural scenarios in society as a whole. Comprehending and addressing the intricacies of religious dynamics, including cognitive processes, psychological dispositions, and communal conduct towards their faith, in the context of practical application or religious gatherings, by means of strategic planning, coordination, supervision, or assessment of communal viewpoints. This technique aims to uncover the underlying connection between current difficulties and offer solutions. Religious moderation is more than just regulating the thoughts and actions of preachers or da'is; it also involves overseeing the process or phases in a management fashion, which is crucial to implement.

To achieve this objective in this work, a series of procedural procedures were established and executed to carry out a systematic review. The authors started their research by doing a search for the term "da'wah management" (enclosed in quotation marks) in conjunction with "da'wah management for religious moderation" and "da'wah management education for religious moderation" in ERIC databases. In order to narrow down the scope of the study, the authors implemented exclusion criteria by specifying the term "multicultural areas" and the time frame of 2018–2023. The ERIC indexed-journal databases were chosen by Boolean operators because of their combination of high-quality international journal sources and credible national ones. These databases are recognized as reputable sources of indexed educational literature in the present day. A total of 18 articles were accessed from ERIC peer-reviewed databases on October 26, 2023. Furthermore, the authors formulated a set of inclusion criteria in order to reduce the overall number of papers discovered to 99, which encompassed the most pertinent research. Figure 1 illustrates the procedure for article selection. The criteria for selecting the research articles were as follows: 1) they had to be relevant to Da'wah management for promoting religious moderation in multicultural areas; 2) they had to be research journal articles rather than book reviews, book chapters, book publications, newspapers, or magazines; 3) they had to be related to the education of Da'wah management; 4) they had to have undergone a peer-reviewed process.



**Figure 1.** Article selection by Boolean operators

## RESULTS AND DISCUSSION

### *Results*

Upon setting certain criteria, the first evaluation of research published from 2018 to 2020 was narrowed down to a total of 9. The tables below provide a summary of the da'wah management practices for promoting religious moderation in multicultural areas, as found in the ERIC databases.

**Table 1.** Da'wah management practices for promoting religious moderation in multicultural areas

No	Author(s)/Year	Title	Research Context	Practice
1.	Efendi (2022)	Implementation of Total Quality Management and Curriculum on the Education Quality	Total Quality Management, Curriculum, Education Quality	Pondok Pesantren
2.	Junanah et al. (2022)	Religious and Educational Values in Rural Communities due to Covid-19 in Bulusan, Yogyakarta, Indonesia	Educational Policies, Religious Values, Educational Values, Family, COVID-19	Social community
3.	Syarif (2021)	Understanding the Teaching of Religious Moderation from a Sufistic Perspective and Its Implications for Student Performance	Religious Moderation, Sufism, Student Competencies	University students
4.	Harmi et al. (2022)	Analysis of Multicultural Understanding and Moderation of Religion of Paud Teachers in Bengkulu Province	Multicultural, Religious Moderation, Early Childhood Education Teacher	Early childhood education teachers
5.	Wardah (2023)	Management of Santri Moral Education at the Modern Islamic Boarding School	Education Management, Moral Commitment	Modern Islamic boarding school
6.	Affandi et al. (2022)	The Evaluation of JIDI (Jigsaw Discovery) Learning Model in the Course of Qur'an Tafsir	JIDI Learning Model, Qur'an Tafsir, Evaluation, Development, Learning	University students
7.	Syam & Furwana (2022)	The 4-D Model on the Development of English Learning Materials for Islamic Education Learners	English for Islamic Studies, Learning Materials, Research and	University students

			Development, The 4-D Model	
8.	Alang (2020)	Siri' Culture in Tana Toraja: How to Embed it on Muslim Children in Islamic Education Perspective	Siri` Cultural Values, Muslim children, Islamic Education	Social community
9.	Ilyasin (2020)	Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum	Learning Management Transformation, Islamic Boarding School Education, Integrative Curriculum of Salafiyah and Kholafiyah	Modern Islamic boarding school

Management is typically employed to accomplish three fundamental objectives. Firstly, management is responsible for overseeing and coordinating programs, activities, and personnel in order to execute organizational operations (Junanah et al., 2022). Furthermore, it establishes and delineates job responsibilities for organizational operations to align with the organization's vision, purpose, and objectives (Ilyasin, 2020). Furthermore, to enhance human potential in attaining a life that is divinely favored by Allah SWT, The evidence demonstrates that the methods of da'wah have exceeded the conventional approaches of preaching and offering excellent guidance. Instead, they have evolved to encompass material da'wah, which addresses intricate concerns faced by contemporary society. Concrete illustrations encompass da'wah conducted through written materials, da'wah facilitated by information and technology, and da'wah focused on environmental matters.

The field of da'wah management combines two crucial elements, da'wah and management, in an integrated manner (Wardah, 2023). Da'wah is a transformative process that guides individuals from a state of ignorance towards a life that is in accordance with the will of Allah SWT. Da'wah is synonymous with a transformative path, known as "hijrah," that entails moving away from wickedness and embracing virtue. To properly communicate da'wah, efficient management is necessary to assure the acceptance of the message by the audience. Efficient management of da'wah will lead to transformations and enhance the efficacy of da'wah. Therefore, optimizing the role of management is

crucial to guaranteeing the seamless operation of all programs and activities inside an organization.

Essentially, Da'wah management involves a methodical and synchronized organization of da'wah operations, spanning from pre-implementation until the conclusion of the da'wah endeavor (Harmi et al., 2022). The significance of both management and da'wah should be acknowledged as interconnected and complementary aspects (Alang, 2020), each having distinct functions that cannot be detached or seen as equal (Syarif, 2021). An effective da'wah activity relies on the correct implementation of managerial functions (Harmi et al., 2022). An issue in the realm of da'wah arises when it is conducted without proper adherence to disciplined and organized management protocols (Efendi, 2022). This frequently results in the prevalence of information that seems to lack supporting evidence, overshadowing the real content.

Insufficient planning in da'wah, notably the lack of clear material direction, hinders effective control and evaluation, resulting in a tendency to encroach on or impact other domains (Wardah, 2023). The dialectic of management and da'wah primarily aims to coordinate and guarantee the implementation of da'wah activities in conjunction with effective managerial procedures. Da'wah programs and events, which may be seen as a type of religious propaganda, are most effective and fair when they prioritize written or prepared information and are executed with efficiency and grace (Affandi et al., 2022). The emphasis on the material is supplemented by a disciplined approach to program management, encompassing both the content and the delivery and assessment techniques (Syam & Furwana, 2022). This approach has the potential to effectively convey da'wah to its intended audience.

## **Discussion**

### ***Da'wah Management for Religious Moderation Education***

Religion in the social context is more than just the sum of its parts (rituals, liturgy, prayer, and personal mystical experiences), and it serves both overt and covert purposes that its adherents may or may not approve of. One way in which religion promotes social cohesion is by strengthening the bonds of fellowship among its members in religious institutions like churches and synagogues (Ilyasin, 2020). However, it also has the potential to be used as a weapon of societal destruction if adherents regard those who don't share their faith as "infidels" who must be converted by any means necessary (including violence).

Despite the fact that its adherents like to play the role of protagonists, religion always presents a conflicted image (Alang, 2020). The results of this research shows a factual phenomenon to deserve serious and thorough reactions

and attention. Herein lies the significance of religious moderation literacy (Rifat et al., 2020), namely, the importance of knowing the significance of disparities. Being a moderate aids in one's religious comprehension and allows for the responsible application of one's beliefs in public life (Azizy et al., 2022).

The educational part of Da'wah for religious moderation focuses on teaching the principles of Islam, which is known for its emphasis on moderation (Machendrawaty et al., 2022). The results of this research are directed to avoid religious extremism and excessive behavior. Therefore, it is imperative to maintain equilibrium as per Allah's word. The consideration of context in religion is rooted in the objective of developing Islamic law (Machendrawaty et al., 2022). Da'wah management for religious moderation education prioritizes fostering an inclusive mindset towards divergences. The recognition of an objective reality existing beyond our own selves acknowledges that we are not the exclusive possessors of truth while also acknowledging the inevitability of external disparities. The fundamental tenet of moderation is the prioritization of impartiality and equilibrium while examining issues (Syam & Furwana, 2022). Humanitarianism is a concept that encompasses a viewpoint, mindset, and dedication that promote fairness and compassion. Signs of religious moderation encompass a country's dedication, acceptance, opposition to violence, and willingness to adapt to local customs.

Da'wah management for religious moderation education, as a national commitment in this context, guarantees that regardless of the diverse beliefs held by society, there is a unified commitment (Machendrawaty et al., 2022). This commitment is based on the concept of Pancasila, which serves as a guiding principle for thoughts, attitudes, and conduct in the nation's existence. The Pancasila philosophy is recognized as a flexible and adaptable worldview that may align with contemporary developments. It is characterized by its dynamic nature, open-mindedness, and formation by community consensus. The Pancasila philosophy serves as a guiding principle in the implementation of the legal system and state government in Indonesia. As one of the core principles of Indonesian society, Pancasila plays a crucial role in providing guidance and resolving community issues. It is important to incorporate Pancasila ideals into our everyday lives to maintain their continued relevance in offering direction and the most effective approach to problem-solving. Tolerance education involves imparting information about the importance of respecting and acknowledging the fact that we coexist with diverse variances, each with their own unique interpretations of their beliefs.

The outcomes of da'wah management for religious moderation education in this instance see divergences in values as the crucial factor in attaining unity in coexistence as a country (Affandi et al., 2022). Hence, achieving equilibrium and fairness in the notion of moderation entails refraining from



adopting extreme perspectives on religion and consistently striving for consensus. Anti-violence entails the refusal to engage in any acts of intimidation, compulsion, or the belief that one or their group possesses absolute correctness, which leads to the imposition of one's desires upon others. These actions and mindsets are the fundamental factors in violence (Wardah, 2023), in whatever manifestation. Hence, it is important to cultivate a shared consciousness in order to comprehend that harmony and peace are fundamental requisites for society. Accommodating local cultures entails acknowledging and valuing the artistic expressions, preferences, and concepts of individuals within the community. Culture encompasses the collective body of knowledge, beliefs, and customs that serve as a guiding framework for a community's cognition, conduct, and choices in their day-to-day existence. Showing cultural accommodation does not imply endorsing every action taken by a particular group, as each individual or group has their own set of values and beliefs. Respecting human creativity and ideals involves recognizing that texts are constantly interconnected with their surroundings.

### ***Da'wah Management for Religious Moderation in Multicultural Areas***

An institution or organization can operate effectively provided it fulfills various prerequisites, such as sound strategic planning, robust organizational structure, effective control mechanisms, and rigorous assessment processes. The results of this research shows religious moderation which lacks a solid scientific foundation, clarity, and organization, making it more than simply a superficial discussion. Religious moderation essentially stems from an individual's awakened consciousness of the principles upheld by their religion (Harmi et al., 2022), which they then harmonize with societal challenges, particularly those pertaining to humanity and the local religious social context, rather than only focusing on religious interpretation. If comprehension is solely grounded in human perspective, it will foster the notion that all faiths are equal and accurate, as long as they possess a human element. However, if comprehension is only derived from religious beliefs, it will serve as a rationale for their convictions. An optimal approach would be to include both perspectives in society, namely by adopting a proportionate stance grounded in actual evidence (Syarif, 2021). An individual's perspective on their faith influences their religious conduct throughout society. If an individual perceives their belief (Islam) as inherently benign, aligning with the fundamental essence of the term "Islam" itself, their conduct towards others typically reflects a humanistic approach (Machendrawaty et al., 2022). Conversely, the opposite holds true. The validation of an individual's perspective becomes apparent through the imposition of their own viewpoint on others. Even more egregious is the act of blaming others for lacking democratic, humanistic, and inclusive qualities while failing to exhibit those qualities oneself. This is where the true realm of conflict is shown.

The scenario mentioned necessitates a fresh outlook on how individuals should conduct themselves in the face of societal disparities. Religious moderation is a viable perspective that can be implemented. Adopting an open, inclusive, and reasonable perspective is a practical approach to preventing one from imposing their own beliefs on others (Junanah et al., 2022). Nevertheless, the issue becomes distinct when one anticipates others to exhibit openness, inclusivity, and moderation but fails to apply these qualities to oneself. Unjust conduct frequently gives rise to a complex scenario and generates stress for all parties involved. These issues are considered societal problems that present challenges in finding fundamental solutions.

Effectively overseeing a da'wah activity necessitates meticulous planning of its many stages rather than only focusing on the dissemination of what is deemed to be truth (Faisal et al., 2023). To prevent any misinterpretations, it is crucial to exercise control over both the origin of the data and the preparedness of the audience to absorb the information. The success of a da'wah greatly depends on effective planning, meticulous execution, and thorough evaluation to ensure adherence to operational standards and intended material guidance (Faisal et al., 2023). From the given explanation, it can be seen that a da'wah activity involves not just communicating one's beliefs but also ensuring the accuracy of the information being sent. It is crucial for the manner of delivery to comprehend the community's condition and the dynamics of the local religious context in order to prevent misunderstandings, compulsions, and potentially counterproductive acts (Efendi, 2022).

Multicultural da'wah is a method of disseminating the teachings of Islam that acknowledges and respects the cultural variety of the target audience (Agustin et al., 2019). This method entails comprehending the cultural milieu of the recipients and conveying the teachings of Islam in a manner that is all-encompassing, accepting, and appreciative of differences. Furthermore, it underscores the significance of ethical principles, wisdom, compassion, and unity as manifestations of religious belief. Multicultural Da'wah aims to foster understanding and collaboration between Muslims and non-Muslims while advocating for a culture of discourse and mutual respect. Recognition is made that the variety of individuals and their surroundings is a manifestation of God's imaginative ability, and the Quran instructs us to value and gain knowledge from this variety.

Thus, human assumptions may be deciphered and elucidated based on empirical evidence rather than subjective self-perception. Erroneous presumptions are frequently accepted as verities and function as a benchmark for what is deemed correct. By engaging in the process of mutual acquaintance, empathy, and comprehension, misconceptions can be addressed and clarified regarding one's intentions and goals. Multicultural da'wah does not involve the

fusion of religion and culture, nor does it entail the integration of culture into religion or religion into culture. Multicultural da'wah is a cognitive framework that recognizes humans as cultural beings who naturally assimilate Islamic principles with cultural values. This approach aims to foster an understanding that Islamic teachings uphold and appreciate culture as a manifestation of human ingenuity, emotion, and imagination. An instance of this amalgamation may be observed in the practice of conversing with parents in Javanese culture, when it is deemed courteous to employ a gentle and deferential tone as a means of showing them reverence. According to Islamic teachings, communicating with parents in a kind manner, without being harsh or raising one's voice, is considered an exceptional form of worship. Additionally, adopting a moderate and understanding approach towards the differences between oneself and others is a mature attitude that promotes both social and spiritual well-being. Regarding religious traits or other symbols, they just serve as cultural emblems and do not constitute the fundamental substance of a situation. The core of values resides in cognition, mindset, and conduct, whereas symbols just serve as supplements to enhance the excellence of these values.

Cultivating da'wah management for religious moderation in multicultural areas offers a viable solution to address the recent challenges arising in the name of religion. Religion is not inherently flawed, and there are no religious concepts that diverge from the fundamental ideals of humanity. The issue stems from an individual's interpretive framework or perspective for comprehending religious writings, rather than the intrinsic nature of the sacred scriptures. The reconstruction required pertains to the cognitive processes of thinking and interpreting, the specific perspective employed, and the underlying premise for constructing arguments.

## **CONCLUSION**

Ultimately, the involvement of management is crucial for ensuring that institutions or organizations are effectively coordinated, managed, and imbued with the ideal culture as desired by all components of the organization. In order to prevent misuse in organizing, a more regulated and carefully assessed approach is taken in management treatment. Cultivating da'wah management for religious moderation in multicultural areas ensures that all its components operate and adhere to the planned operational direction and aims. The activities of planning, organizing, regulating, and assessing serve as the fundamental framework for an activity. The incorporation of religious moderation implies that the communicator must carefully consider the content of the message to ensure it remains focused and does not stray from its intended purpose. Similar to companies, the effective dissemination of religious teachings and values needs meticulous planning, organization, and assessment. This serves as a means of

ensuring that the content and principles of the teachings are delivered accurately and do not give rise to subsequent issues. Diversity is a manifestation of divine creation. The key to fostering human growth and promoting diversity lies in the diligent preservation and maintenance of God's work, done with wisdom and care.

## REFERENCES

- Affandi, Y., Darmuki, A., & Hariyadi, A. (2022). The Evaluation of JIDI (Jigsaw Discovery) Learning Model in the Course of Qur'an Tafsir. *International Journal of Instruction*, 15(1), 799–820. <https://doi.org/10.29333/iji.2022.15146a>
- Agustin, O., Romli, K., Yanti, F., Jasmadi, J., Eftanastarini, I., & Setiyana, L. (2019). Public Relations as Da'wah Communication Strategies In Economic Empowerment of Islamic Communities. *Book Chapter of Proceedings Journey-Liaison Academia and Society*, 1(2), 400–408. <https://doi.org/10.4108/eai.10-9-2019.2289369>
- Alang, A. H. (2020). Siri' Culture in Tana Toraja: How to Embed it on Muslim Children in Islamic Education Perspective. *International Journal of Asian Education*, 1(3), 147–154. <https://doi.org/10.46966/ijae.v1i3.67>
- Azizy, J., Sihabussalam, S., & Desmaliza, D. (2022). Building a Digital-Based (Post-Pandemic) Moderate Muslim Urban Community: Reflection on the Interpretation of Da'Wah Verses. *Akademika : Jurnal Pemikiran Islam*, 27(2), 191. <https://doi.org/10.32332/akademika.v27i2.5547>
- Baidowi, A., Tinggi, S., Dakwah, I., Islam, K., & Pamekasan, A.-M. (2021). Da'wah Management of Islamic Religious Counselors in Pegantenan, Pamekasan during and post Covid-19 Era. *Jurnal Dakwah Dan Sosial*, 4(01), 63–78. <https://doi.org/10.37680/muharrik.v3i02.697>
- Efendi, N. (2022). Implementation of Total Quality Management and Curriculum on the Education Quality. *Journal of Social Studies Education Research*, 13(3), 120–149.
- Faisal, A., Mukrimin, M., & Fikri H. Asnawi, F. H. A. (2023). Implementation of Counter-Radicalisation in Pesantren Salafiyah Syafi'iyah of Banuroja Gorontalo. *Al-Qalam*, 29(1), 12. <https://doi.org/10.31969/alq.v29i1.1203>
- Fassi Fehri, A. (2016). Semantic Gender Diversity and Its Architecture in the Grammar of Arabic. *Brill's Journal of Afroasiatic Languages and Linguistics*, 8(1), 154–199. <https://doi.org/https://doi.org/10.1163/18776930-00801007>
- Hamid, A., & Uyuni, B. (2023). Human Needs for Dakwah (The Existence of KODI as the Capital's Da'wah Organization). *Tsaqafah*, 19(1), 1–26. <https://doi.org/10.21111/tsaqafah.v19i1.8678>
- Harmi, H., Karolina, A., Fathurrochman, I., Fadila, Daulay, S. H., Apriani, E., &

- Supardan, D. (2022). Analysis of Multicultural Understanding and Moderation of Religion of Paud Teachers in Bengkulu Province. *Pegem Egitim ve Ogretim Dergisi*, 12(4), 128–136. <https://doi.org/10.47750/pegegog.12.04.13>
- Ibrahim, M., & Riyadi, A. (2023). Concepts and Principles of Da'wah in The Frame of Islamic Community Development. *Prosperity: Journal of Society and Empowerment*, 3(1), 30–42. <https://doi.org/10.21580/prosperity.2023.3.1.13716>
- Ilyasin, M. (2020). Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum. *Dinamika Ilmu*, 20(1), 13–22. <https://doi.org/10.21093/di.v20i1.2006>
- Junanah, Susilo, M. J., Septoyadi, Z., Delima, & Lyoni, L. (2022). Religious and Educational Values in Rural Communities due to Covid-19 in Bulusan, Yogyakarta, Indonesia. *Anatolian Journal of Education*, 7(1), 155–166. <https://doi.org/10.29333/aje.2022.7112a>
- Machendrawaty, N., Shodiqin, A., & Effendi, D. I. (2022). Da'wah Education Based on Religious Moderation Training Using Digital Technology at Islamic Boarding Schools in East Bandung. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 16(1), 109–134. <https://doi.org/10.15575/idajhs.v16i1.18124>
- Pambayun, E. L., Surasman, O., & Soedjono, S. R. (2021). Configuration of Da'wah in Indonesia on Techno-religion: an Identity Communication Approach. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 22(2), 245–261. <http://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/2934>
- Rifat, M. R., Toriq, T., & Ahmed, S. I. (2020). Religion and Sustainability: Lessons of Sustainable Computing from Islamic Religious Communities. *Proceedings of the ACM on Human-Computer Interaction*, 4(CSCW2). <https://doi.org/10.1145/3415199>
- Subaidi. (2020). Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila. *Journal of Social Studies Education Research*, 11(2), 120–132.
- Sumbulah, U., Purnomo, A., & Jamilah, J. (2022). Islam, Local Wisdom and Religious Harmony: Religious Moderation in East-Java Christian Village Bases. *El Harakah: Jurnal Budaya Islam*, 24(1), 21–39. <https://doi.org/10.18860/eh.v24i1.16264>
- Syam, A. T., & Furwana, D. (2022). The 4-D Model on the Development of English Learning Materials for Islamic Education Learners. *Dinamika Ilmu*, 22(1), 17–39. <https://doi.org/10.21093/di.v22i1.4235>
- Syarif. (2021). Understanding the Teaching of Religious Moderation from a Sufistic Perspective and Its Implications for Student Performance. *Journal of Social Studies Education Research*, 12(4), 320–343.
- Wardah, A. R. (2023). Management of Santri Moral Education at the Modern Islamic Boarding School. *International Journal of Asian Education*, 2(4),

598–607. <https://doi.org/10.46966/ijae.v2i4.250>  
Wendling, Z. A., Attari, S. Z., Carley, S. R., Krause, R. M., Warren, D. C., Rupp,  
J. A., & Graham, J. D. (2013). On the importance of strengthening  
moderate beliefs in climate science to foster support for immediate action.  
*Sustainability* (Switzerland), 5(12), 5153–5170.  
<https://doi.org/10.3390/su5125153>