

Class of religion: representations of religious moderation in the digital age

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Abstract. In the current era of digital disruption, easy access to the internet is often used to spread hoaxes and hate speech, which has the potential to trigger conflict. Individuals who adhere to the principles of religious moderation will be able to avoid the influence of fake news and be wise in their actions. This research aims to conduct an in-depth study of the use of technology in religious studies, with a focus on religious moderation. Through a descriptive qualitative method as well as a literature study approach and social media content analysis, this research seeks to identify effective communication strategies in promoting the values of tolerance and moderation among the younger generation. The focus of the theme in this study is the principle of religious moderation implied in the new program initiated by Habib Ja'far, namely Class of Religion. Some of the tolerance values of religious moderation depicted in the "Class of Religion" program include respect for diversity, respectful interfaith dialogue, and cooperation between religious communities despite different beliefs. The presence of Sikh religious figures shows acceptance of minority groups, while the commitment to Pancasila reflects protection and freedom for all. The principle of Bhinneka Tunggal Ika emphasizes the importance of togetherness in diversity, where every individual is seen as equal. In addition, mutual respect and the hope to create tolerant individuals contribute to a harmonious society.

Keywords: Da'wah, peace, digital era

INTRODUCTION

Religious moderation refers to a balanced understanding, avoiding extremism in religion, and not prioritizing infinite rationality. This moderation is discussed, realized, and echoed as a framework for managing the life of a multicultural society. Moderate religious narratives are a global necessity, especially in the digital era characterized by the development of information technology, global capitalism, and rapid political dynamics. At this point, digital spaces are utilized by certain groups to trigger conflict and revive identity politics. The dominance of exclusive religious values in the digital space and the conflict between religious teachings and state policies are increasingly worrying because they can shift religious authority from authoritative and credible scholars (Hefni, 2020).

In the current era of digital disruption, easy access to the internet is often used to spread hoaxes and hate speech, which has the potential to trigger conflict. Individuals who adhere to the principles of religious moderation will be able to avoid the influence of fake news and be wise in their actions. Moderation does not mean passivity, but rather responding to situations carefully and wisely. Religious moderation aims to restore the understanding and practice of religion according to its essence, which is to maintain human dignity and civilization. Religion should not be used for purposes that damage civilization, because religion is actually present to build and improve civilization (M. K. Nisa et al., 2021).

In the context of a plural society, especially with regard to religion, where each religion tends to consider itself the most righteous and considers others wrong, conflicts associated with religion become a problem that often arises. Luc Reyhler (2006: 7) suggests the theory of Peace Architecture which highlights several conditions in the management of religious differences. First, effective and harmonious communication channels are needed to enable the process of discussion, clarification and correction of information or rumors that have the potential to cause tension between social groups. Second, the existence of problem-solving institutions, both formal such as courts, and informal such as customary and religious institutions. Third, the existence of figures who support peace and have the influence and resources to prevent mass mobilization by pro-conflict parties. Fourth, a socio-political structure that supports the creation of justice in society. Fifth, a fair socio-political structure to maintain social integration (Faisal, 2020).

LITERATURE REVIEW

Various studies on the concept of moderation in this digital era have been conducted by several researchers. The research conducted by Siti Nurfadilah discusses in depth the da'wah strategy applied in the Login program by Habib Ja'far, focusing on the implementation of religious moderation values. In this study, the author identifies that the da'wah carried out by Habib Ja'far has a different approach from conventional methods, by prioritizing a dialogical approach and persuasive communication (Nurfadilah, 2024). The next study conducted by Fenny Erdiyani examines how the Login program hosted by Habib Ja'far is able to build a narrative of religious moderation through social media. Based on previous research, social media has become one of the main tools in disseminating religious information, both moderate and radical (Erdiyani, 2023). These two studies reveal that the Login program stands out as one of the initiatives that utilize digital platforms to promote religious moderation, which is in line with the values of Islam that is rahmatan lil 'alamin. Based on previous studies, the principles of religious moderation in the Login program initiated by Habib Ja'far have been widely reviewed so that the focus of the study in this paper has not been studied and researched by previous authors.

METHOD

This research aims to conduct an in-depth study of the use of technology in religious studies, with a focus on religious moderation. Through a descriptive qualitative method as well as a literature study approach and social media content analysis, this research seeks to identify effective communication strategies in promoting the values of tolerance and moderation among the younger generation. The focus of the theme in this study is the principle of religious moderation implied in the new program initiated by Habib Ja'far, namely Class of Religion. It is hoped that the results of this study can provide a more comprehensive understanding of the importance of tolerance and compassion in dealing with religious diversity. In addition, this research also aims to provide recommendations for the development of digital-based religious studies and a more effective religious moderation campaign strategy through social media, so that it can play a role in preventing the spread of radicalism.

RESULTS AND DISCUSSIONS

Definition of Religious Moderation

The word "moderation" comes from the Latin *moderatio*, which means a state of balance, i.e. neither more nor less. The term reflects the ability to control oneself from the tendency to overdo or underdo things. In the Big Indonesian Dictionary, the word "moderation" has two meanings, namely reducing violence and avoiding extremes. Meanwhile, the word "moderate" refers to an attitude that always stays away from extreme behavior and tends to take a middle or balanced position. In general, moderate means prioritizing balance in terms of beliefs, morals and character, both in treating others individually and when interacting with state institutions (saifudin, 2019). In Arabic, moderation is referred to as *wasath* or *wasathiyah*, which has similar meanings to *tawassuth* (the middle position), *i'tidal* (fair) and *tawazun* (balanced). A person who practices *wasathiyah* principles is called a *wasith*. In addition, *wasathiyah* is also defined as "the best option." Regardless of the terms used, they all have the same meaning, which is justice, which in this case means choosing the middle position between various extreme options (Nurdin, 2021).

In KBBI, the term religion means adhering to (embracing) religion, while religion is a teaching, a system that regulates the system of faith (belief), and worship to God Almighty as well as rules relating to human and human relationships and humans and their environment. Religion, in other words, means spreading peace and love, anytime, anywhere, and to anyone. Religion is not to homogenize differences, but to address diversity with wisdom. Religion is present in our midst to maintain and protect the dignity of humanity. Therefore, religion should not be used as a tool to demean, negate, or negate each other (Nurdin, 2021). Religious moderation can be defined as a perspective, attitude and behavior that is in the middle position, without being excessive or extreme in religion. This attitude of moderation means placing religious understanding with high wisdom, while paying attention to religious texts, state constitutions, local wisdom, and mutual consensus. When religious moderation is applied in everyday life, it can at least reduce prejudices that often trigger conflict and opposition (Hefni, 2020).

Development and Challenges of Digitalization

The development of technology has progressed significantly every year. Based on data from the Ministry of Communication and Information, the number of internet users in Indonesia has reached 63 million people, of which 95% use the internet to access social media. The use of the internet, especially social media, not only has a positive impact, but also a negative impact on its users. Therefore, it is expected that internet users can utilize technology responsibly and be able to manage the information obtained wisely. Digitalization has affected all aspects of human life, including education. This can be seen from the highest internet penetration rate in the 13-18 age group, reaching 99.16% in 2021/2022. This age group is part of Generation Z, which is often referred to as the digital generation because they have been accustomed to the internet and social media since birth (Dewi, 2023).

The digital world provides very fast and abundant access to religious information, but is often accompanied by content that has the potential to trigger conflict and division. This condition demands a significant role of

literacy studies in the midst of the increasingly widespread digitalization process. Digital literacy is essential in the process of accessing, managing and analyzing digital information, which aims to form new knowledge and communicate with others. Digital literacy is a combination of information technology literacy, information literacy, technology literacy, media literacy and visual literacy. The importance of digital literacy is not only limited to accessing digital information, but also to any dissemination of information, given its significant impact on the wider community (Agusta, 2024).

Good digital literacy skills can improve an individual's ability to deal with digital media, both in terms of accessing, understanding, disseminating, updating and creating digital content. In addition, these skills also play a role in making wiser decisions in everyday life. If a person has these skills, they will be able to utilize digital media for productive activities and self-development, and avoid consumptive or even destructive uses. Critical awareness, discussion, critical choice and social action are important elements in digital literacy. Media literacy serves as a fortress for the community to be more critical of media content and selective in choosing relevant information. Media literacy is very important in the midst of information saturation, high intensity of media exposure, and various problems related to the quality of information circulating (Naufal, 2021).

Religious Moderation in the Digital Age

Digitality has become very important in this era of globalization, as the number of social media users around the world has reached billions. Based on data from the Indonesian Internet Service Providers Association (APJII) in 2018, social media users in Indonesia have reached 171.17 million people, with the majority coming from the younger generation aged 15-19 years. This number continues to increase significantly every year. This majority group of social media users also falls into the millennial generation category, which is known to prefer practical things and rely heavily on technology, especially social media, to communicate and seek information (Nikmah, 2020). Therefore, voicing religious moderation through digital platforms is the most appropriate choice. Information technology plays a very important role in accelerating the compaction of space and time. The ease of access to the virtual world has brought society to a paradoxical dilemma. On the one hand, there is a great enthusiasm to renew and express the Islamic spirit, but on the other hand, many digital spaces are filled with religious narratives that are not objective, often containing fanaticism and hatred towards other groups. This phenomenon is known as the cycle of Islamization driven by the need for information and religious knowledge (Hefni, 2020).

Indonesia is a diverse nation. One aspect of this diversity is the different religions and beliefs practiced by its people. This means that in Indonesia, religions and beliefs vary greatly. There are major religions such as Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, Confucianism, and even Judaism which are also practiced by some of the population (Julita Lestari, 2020). The diversity of ethnicities, races, religions, language differences, and values of life in Indonesia, which is the nation's cultural wealth, is also often a source of complex conflict. These differences, if not managed wisely, can trigger social tensions that lead to violence between groups. The number of conflicts also reflects the importance of raising awareness of the importance of tolerance in society. In a pluralistic country, maintaining harmony and unity requires greater effort, strengthening mutual understanding, and promoting values that respect differences. Only then can the Indonesian nation maintain its integrity and peace amidst its diversity (Jamaluddin, 2022).

This is where the role of understanding religious moderation is very important. Simply put, the concept of moderation has actually been taught in Islam and reflected in the Qur'an. In the Qur'an, the term moderation is known as *Al-Wasathiyah*. However, there is a debate on how to understand moderation in the context of today's life. The word *al-wasathiyah* comes from the words *al-wasath* and *al-wasath*, both of which are derived from the verb *wasatha*, and generally mean to be in the middle or moderate. In simple terms, *wasathiyah* describes a good trait that makes a person not prone to being excessive or extreme in various matters (Supriadi & Firmansyah, 2024).

The concept of moderation that has been taught in Islam becomes very relevant in the face of two major challenges that are being faced by Muslims in recent times, Islam faces two major challenges originating from within the Muslim community itself. First, the challenge from some Muslims who are extreme, harsh and rigid in interpreting religious verses, and try to impose their views on fellow Muslims, sometimes even using violence to spread the doctrine. Second, challenges from some Muslims who are loose and less steadfast in practicing religion, as if without a clear direction, and tend to follow negative thoughts influenced by other religious cultures and civilizations (Hidayati, 2023). In this context, moderation is the only way out to reunite Muslims and realize Islam that is *rahmatan lil 'alamin*. Thus, religious moderation is not only an internal need for Muslims, but also a global issue that needs to be voiced through the digital space.

Nowadays, the digitalization of education should have been implemented in accordance with the times. The use of technology can facilitate the education process, especially for educators in developing innovative learning systems. Thus, they can find more effective learning methods to increase student interest. Digitalization allows learning to be done anywhere and anytime, so the application of technology in education is important. Educators also need to deepen their mastery of technology to be better prepared for the changing times. However, the digitalization of education does not only bring positive benefits to educators and learners. There are also

negative impacts, such as misuse of technology in learning and difficulties in shaping student character. For example, many cases are reported in the media about students who lose their morals and ethics in behavior, which is one of the negative impacts of digitalization. Therefore, the digitalization of religious education becomes crucial to stem the flow of inaccurate information and instill tolerance values early on. Digitalization of religious education can be a solution to overcome these problems, by presenting accurate material and building a comprehensive understanding (Delia Maharani & Latifah Meynawati, 2023).

Class of Religion: The New Face of Religious Moderation in the Digital Age

Among various social media platforms, YouTube is one that has great potential to be a means of spreading radicalism. This is due to the easy access and time efficiency it offers. People who do not have enough time to study religion formally, such as in pesantren or schools, tend to look for alternatives through other media (Harianto, 2018). Although YouTube can be used as a medium to spread radicalism, the platform can also be utilized for positive purposes. This can be seen in the "Class of Religion" program hosted by Habib Ja'far, which seeks to illustrate the meaning of unity amidst the diversity of beliefs.

Habib Husain Ja'far al Hadar is a habib born in Bondowoso, he was once a student of an Islamic boarding school in Bangil, Pasuruan, East Java. The experience of boarding at the pesantren is a valuable provision for Habib Husein Ja'far al Hadar in preaching. However, he chose to utilize digital technology as his preaching media. The goal is to present a positive alternative in the midst of a lot of negative content. His main target is the younger generation who are familiar with the digital world, so he utilizes social media as a platform to deliver his da'wah (Masfufah, 2019). Before entering the virtual world, Habib Jafar was actively writing religious books. However, according to him, in the digital era, especially for the millennial generation, delivery through video is preferred. Therefore, he established the YouTube channel "Jeda Nulis". Through this platform, Habib Jafar began to contribute to the dissemination of religious information, expressing his ideas with visual media. Since joining YouTube in 2018, his YouTube channel now has 1.51 million subscribers (N. F. Nisa, 2024).

On October 17, 2024, Habib Jafar uploaded a video on his YouTube channel that represents religious moderation in the State of Indonesia with the title "Class of Religion". The program, which consists of two episodes, was inspired by the "Clash of Champions" program presented by Ruang Guru. Habib Ja'far named his program using the word "class" instead of "clash" apparently not without reason. In addition to distinguishing with the program presented by Ruang Guru, the use of the word "class" means learning not clash. Therefore, this show is expected to be a spectacle worthy of guidance about togetherness in two good values, namely tolerance and nationalism towards the nation.

In the first episode, Habib Ja'far opens the show with a prologue saying that every religion has a Qibla as a manifestation and symbol of its own truth. Islam has the Kaaba, Catholicism has the Vatican, as well as Christianity, Hinduism, Buddhism and Confucianism. Each religion does have differences in truth. However, there is one point of commonality, which is teaching about goodness. According to him, love does not have a religion. However, all religions teach about love. All religions, especially Islam, have also taught the importance of religious moderation and focus on goodness, not differences, as mandated by QS. Al-Baqarah: 148 below,

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: "And for each nation there is its own qiblah to which it faces. So compete in goodness. Wherever you are, Allah will gather you together. Verily, Allah is in control of all things."

The verse confirms that each community has its own Qibla, which they face according to their beliefs and inclinations. However, the ultimate goal remains the same, which is to seek Allah's pleasure through good deeds. Therefore, Muslims are commanded to compete in goodness with other people. This verse has a wider scope, not only addressed to believers, but also to all humanity, both Muslims and non-Muslims. Thus, the command to compete in doing good applies to all, so that Muslims and non-Muslims compete in doing good with each other (Juhri, 2018).

In this broadcast, six religious leaders were invited to participate. The six religious figures include Banthe Dhirapunno (Buddhist), Father A'an (Catholic), Pastor Marchel (Christian), Bli Mitha (Hindu), J.S Kristan (Confucian), and Ustadz Ahong (Islamic). From here it can be seen how Habib Ja'far represents the value of religious moderation by presenting all religious leaders in Indonesia. This broadcast explicitly reflects that differences in beliefs are not a problem if these differences are successfully dialogued in a unifying forum, namely the Unitary State of the Republic of Indonesia. Interfaith dialog plays a role in building cooperation between religious communities to overcome social, economic and environmental problems. Through this understanding of religious moderation, people can strengthen their sense of tolerance and appreciate diversity more. It is important to remember that engagement in interreligious dialogue should be based on mutual respect, openness to learning, and communication conducted with respect and tolerance (Nulwelen, 2024).

In the first episode, at minute 06:53, the program starts with praying according to their respective beliefs. This joint prayer is one of the concrete forms of applying the concept of religious tolerance in a pluralistic society (Bimasakti, 2019). This is a symbol of unity in diversity, namely respecting other religious beliefs. Every group

of religious believers should be able to accept differences, diversity, and plurality in various manifestations and forms, including in terms of religious beliefs and ethnic variations. All religious communities are expected to respect and appreciate beliefs and beliefs that are different from their respective religions. Respecting and appreciating the beliefs of others is one of the important principles underlying the creation of interfaith harmony and tolerance (Rifa'i, 2017).

"Class of Religion" is packaged in a relaxed and intimate style, resulting in a strong sense of cohesiveness among the six religious leaders. In the first episode, the six religious leaders are divided into two groups, Dharmika and Abrahamic. The Dharmika group is religions that practice the concept of dharma consisting of Hindu, Buddhist, and Confucian leaders. Meanwhile, the Abrahamic group consists of Muslim, Christian, and Catholic leaders (Adhitama, 2024). This spirit of unity is clearly seen in the sacred memory card game in the first episode at minute 11:39. The religious leaders work together energetically to achieve a common goal, which is to win the game in the game. In this game, each group must memorize 15 cards related to six religions. Starting from the names of figures, buildings, to holy ceremonies from different religions. From this game, you can see the cohesiveness of the religious leaders who try to win their team together. Regardless of their religious background, this shows that religious differences are not a barrier to harmonious cooperation. There are always points of similarity and encounters or footholds that become the reason why interfaith people can work together. More than that, sometimes interfaith cooperation in the social-humanitarian realm sometimes not only involves adherents of different religions, but also invites all humans regardless of their religious background (Aesah, 2019).



Figure 1. Cooperation of religious leaders

In the first and second episodes, the intrinsic value is relatively the same. However, the second episode presented a more exciting challenge with a fast-paced game of answering religious knowledge questions. What the author focuses on in the second episode is the presence of a Sikh comedian as an invited guest. this provides a richer and more interesting color. Although the Sikh religion is a minority and has not been officially recognized in Indonesia, in this content Habib Ja'far provides an illustration that there is equal space to convey religious views without pressure and freedom of religion is truly realized (Muharam, 2020).

It is often found that majority groups tend to be reluctant to recognize and respect the existence of minority groups. This attitude is clearly contrary to the basic values upheld in the life of the nation and state. This unwillingness to recognize differences, especially in the context of religion and belief, often leads to conflict. The presence of Sikh individuals, for example, is highly relevant to the basic foundation of the Indonesian state, Pancasila. Pancasila not only affirms the existence of minority groups but also provides them with constitutional protection and freedom. Fundamentally, a state based on the philosophy of Pancasila has a strong commitment to recognize human rights, including the identity rights of every group, without exception for minority groups. Thus, it is important for all parties to respect and appreciate differences as an integral part of a harmonious national life (Suliantika & OK, 2023).



Figure 2. Togetherness of Religious Leaders

In the second or final episode, the show is closed with an affirmation and hope conveyed by Habib Ja'far that this show is expected to be a guide for the entire community to become a tolerant and nationalist person towards the nation's religion and differences. In addition, this show has the potential to provide valuable guidance for the audience, by emphasizing the importance of building togetherness in the midst of differences. If togetherness can be realized among different religious leaders, then the same should be achieved by the wider community. This reflects one's commitment as part of the Indonesian nation that adheres to the principle of *Bhinneka Tunggal Ika*-different but still one in a strong unity, namely *Pancasila*. This principle unites diversity in the spirit of equality, regardless of majority or minority, because they are all equal as Indonesian citizens (Tuerah et al., 2023). The discussion contains a summary of the research results, linkages to concepts or theories and other relevant research results, interpretation of findings, research limitations, and implications for the development of concepts or science.

CONCLUSIONS

Digital information technology can be utilized to promote religious moderation through the dissemination of religious messages that are well structured and disseminated through digital platforms. If the digital platform is utilized properly and maximally, it can be an effective tool to ward off radicalism and intolerance, as seen in the "Class of Religion" program initiated by Habib Ja'far, which represents the values of tolerance and religious moderation. Some of the values of religious tolerance and moderation described in the "Class of Religion" program include respect for diversity, where different beliefs can be dialogued in a unifying forum.

In addition, interfaith dialog plays an important role in building respectful communication. Interfaith cooperation was seen in the games involving all religious leaders, showing that differences do not hinder collaboration. The presence of Sikh religious leaders as invited guests emphasized acceptance of minority groups. Commitment to the values of *Pancasila* reflects protection and freedom for all groups, including minorities. The principle of *Bhinneka Tunggal Ika* emphasizes the importance of living together amidst differences, where every individual is seen as equal as a citizen. Mutual respect and appreciation between religious communities is the basis of tolerance, while the hope to create tolerant and nationalistic individuals reflects positive values in building a harmonious society.

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