



CHARACTERISTICS OF MODERATE DA'WAH IN THE VIEW OF H. ABDUL MUN'IM

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ABSTRACT

The purpose of this study is to identify the characteristics of moderate Islamic da'wah in the view of H. Abdul Mun'im. This qualitative study uses an analytical-narrative approach. The values of wasathiyah Islamic teachings become the theory of analysis of the subject matter of the study. Research data were obtained through observation techniques on Youtube content about Ustadz H. Abdul Mun'im's da'wah entitled "Dakwah Wasathiyah" on the Tawaf TV Channel. Meanwhile, data analysis goes through the stages of data reduction, presentation, and verification. This study concludes that there are dimensions of wasathiyah Islamic values in the perspective of H. Abdul Mun'im in describing moderate Islamic preaching, including the value of tasamuth in preaching that respects differences in dialogue between religions and mass organizations. Then, the value of tawazun in da'wah that prohibits issues of extremism and gender discrimination. Furthermore, the value of tawasuth in da'wah that prohibits conflicts between mazhab differences and terrorism. The findings of this study confirm that the mainstreaming of moderate Islamic da'wah in Indonesia can be internalised through digital da'wah activities. The limitations of this study have not identified the concrete form of H Abdul Mun'im's moderate Islamic da'wah in the community.

Keyword: Wasathiyah, Moderate Da'wah, H. Abdul Mun'im

A. Introduction

In this modern era, many individuals embrace religion by showing extreme and fanatical behavior towards their beliefs. This phenomenon occurs because individuals or groups have a harsh and intolerant view of other religious beliefs or practices. When symptoms of shallowness of understanding and laxity in religious practice emerge, debates about wasatiyyah usually become more intense. These symptoms are reflected in various forms of neglect. Similarly, when extremism of different religions turns into arbitrary violence in the name of religion (Salleh N. M., 2015). Islam seeks to maintain a balance between various aspects of life, such as between the spirit and the body, between rational thought (*aqal*) and religious teachings (*naql*), between reasoning (*ijtihad*) and nash (religious texts), between the affairs of this world and the hereafter, between means and ends, and between the main principles (*ushul*) and their branches (*furu*). The mistake in radicalism is that it often places certain ideologies or values above human values and ignores tolerance in the process. Therefore, in dealing with the phenomenon of religious radicalism, it is important for Muslims to prioritize the principles contained in their religious teachings, such as *Rahmatan lil'alamin* (mercy for the universe) and *tawassul* (mutual cooperation for good).

The existence of Islamic teachings in the form of moderate religious teachings (*wasathiyah*) is expected to be a solution to the various problems above. Through an inclusive and tolerant approach that can facilitate dialogue between diverse thoughts, it is hoped that it can open up space for deeper understanding and mutual respect. The values of Wasathiyah Islam include concepts that emphasize tawhid, monotheism, respect for human values, and violence in religion. From the explanation above, it needs to be re-emphasized that wasathiyah can be interpreted as moderate, which is a school of thought that prioritizes tolerance, simplicity in religion, and rejects radicalism and fanaticism.

On one of the da'wah channels of ustadz H. Abdul Mun'im, we found indicators of wasathiyah Islamic values in his da'wah content. The video entitled Da'wah Wasathiyah H. Abdul Mun'im part 1, in which it focuses on discussing the theme of da'wah wasathiyah. (H. Abdul Mun'im, 2023).

Based on the above background, the initial argument in this study states that the content of Ustadz H. Abdul Mun'im's da'wah contains wasathiyah values. Therefore, The purpose of this study is to identify the characteristics of moderate Islamic da'wah in the view of H. Abdul Mun'im. This qualitative study uses an analytical-narrative approach. The values of wasathiyah Islamic teachings become the theory of analysis of the subject matter of the study. Research data were obtained through observation techniques on Youtbue content about Ustadz H. Abdul Mun'im's da'wah entitled "Dakwah Wasathiyah" on the Tawaf TV Channel. Meanwhile, data analysis goes through the stages of data reduction, presentation, and verification.

Various previous studies that are relevant to the subject matter of this research, among others, Muhamad Basyrul Muvid said, the humanist-based da'wah model is based on the goal of Islam as a friendly religion. Therefore, the delivery of da'wah is adjusted to the vision and mission of Islam itself, with a humanist, humorous, ethical, and interactive approach. This approach has succeeded in moving the community to a moderate, tolerant, and open paradigm so that it can accept all differences in its life without considering it a problem (Muvid, 2023). Similarly, M. Nasution stated that preachers need to present da'wah content in an interesting way so that it is accepted by the audience. Meanwhile, Khairan Muhammad Arif emphasized the importance of understanding the meaning and concept of Islamic moderation to respond to the doubts that some Muslims feel about the concept of Islamic moderation (Arif, 2020). Ijah Bahijah, Sitti Nur Suraya Ishak, Nuniek Rahmatika, and Aghniawati Ahmad also emphasized that preachers must teach wasathiyah Islamiyah values as an approach to social media, such as tawazun, i'tidal, and tasamuh. This is so that millennials and generation Z can understand and apply this approach in using social media so that the social media atmosphere remains within the boundaries of truth. The implication is the creation of peace for individuals, groups and society, given the basic values of Islam as Rahmatan lil'alam (Ijah Bahijah, 2022). According to Fathur Rahman, Arif Rumata, Muh. Iqbal, and Asman, this phenomenon shows that the level of familiarity of the younger generation with social media widely opens up great opportunities for preachers, especially among youth, to spread digital da'wah content easily (Fathurrahman, etc., 2021). Amu Amar also argues that Wasathiyah da'wah has a clear goal, which is to help solve the problems of the ummah, especially in the context of conflict management, in the hope of maintaining peace (Abu Amar, 2018).

The uniqueness of this research is that it focuses on identifying the dimensions of wasathiyah values in the da'wah content delivered by Ustadz H. Abdul Mun'im on the YouTube platform. This research is important because it is hoped that it can provide an understanding that there is a compatibility between Wasathiyah Islamic teachings and the da'wah message conveyed by Ustadz H. Abdul Mun'im.

B. The Wasathiyah Islamic Paradigm

The origin of the term “wasathiyah Islam” comes from the Arabic word “wasat”, which literally means “middle”. In everyday usage, the concept of wasath describes an attitude that is in the middle of both extremes, neither too much nor too little. Religious rules set boundaries that clarify what is considered excessive and what is considered deficient in the context of such an attitude. Wasathiyah Islam is not just about taking a middle position between radicals and liberals, but

also encompasses a way of thinking that implies certain ethical measures (Dimiyati, 2017).

Some concepts in the understanding of wasathiyah Islam include *tawasuth* (moderate), *tawazun* (balanced), *i'tidal* (fair), and *tasamuh* (tolerance).

1. *Tawasuth*

Tawasuth is not just reaching agreement by combining all the elements in sync or avoiding different components. The character of *tawasuth* in Islam is the middle point between two extremes (At-Tatharuf meaning extremism), which is well regulated by Allah. Since Islam is the most perfect religion, everything in this world must come from Islam (Santoso, et al, 2020). The principle of life that values justice and loyalty is reflected in the character of *tawasuth*, which should be part of the Islamic personality. *Tawasuth* includes the life principle of avoiding extremes and acting honestly, constructively and consistently.

2. *Tawazun*

Tawazun is the concept of balance that does not exceed the limits that have been set. In the understanding of moderation, “*mizan*” which means scales, implies justice in all areas of life, both in this world and in the hereafter. Islam teaches to maintain a balance between divine revelation and the use of reason, as well as between the soul and reason, reason and feeling, feeling and lustful impulses (Alif Cahya Setiyadi, 2012). God created the universe with the principle of balance (Arifin, S, 2021).

3. *I'tidal*

I'tidal, which comes from the word “fair”, signifies equality. As a noble religious value, justice is something that cannot be ignored in Islam. *I'tidal* is a perspective that divides things according to their portions, exercises rights and fulfills obligations, and is fair to all people in all matters. Justice is a very important value in religious teachings, including Islam. Without justice, the welfare of society is difficult to achieve (Nurul H. Maarif, 2017).

4. *Tasamuh*

Tasamuh comes from the word “*samhun*”, which means “to ease”. Tolerance in Islam respects the stance of others without necessarily agreeing or supporting it. This does not apply in matters of faith and divinity, but in social and humanitarian contexts, tolerance can strengthen harmony and unity.

C. Da'wah Challenges in the Digital Age

The digital age is like a double-edged knife. On the one hand, easy access to information and communication opens up great opportunities for the spread of Islamic propagation. On the other hand, new challenges arise along with changes in people's mindset and behavior. The da'i are required to adapt and utilize various digital media creatively and effectively. Media such as television, YouTube, radio, Instagram, and other social media have become new platforms for delivering da'wah messages. Not a few da'i have gained popularity like celebrities, attracting the attention of a wide audience. However, keep in mind that the essence of da'wah is to invite people to the way of Allah, not just looking for sensation or popularity. Islamic da'wah must be comprehensive, touching all aspects of life, not only fixated on the skin of the teachings. For this reason, it is necessary to update the method of da'wah to be in line with the times. Religion is one of the main phenomena most affected by the current digital revolution. One of the main principles of Islam, da'wah, is no exception in this global internet culture. Da'wah must adapt to the dynamics of digitalization of today's society in order to remain relevant and meet the needs of today's Muslim society (Sadhriany Pertiwi, etc., 2022).

Multimedia and global da'wah networks need to be optimized. It is important to respond wisely to differences in sects, madhabs or da'wah approaches. Tolerance and mutual respect are the keys to Muslim unity. The treasures of Islam need to be explored and studied in depth, and advances in Western science are utilized to strengthen da'wah (Wahyu Sabilar Rosad, 2020).

In this digital era, preachers are required to understand da'wah as a social and cultural phenomenon. This understanding is important to determine the right methods, approaches, dimensions, materials, and goals of da'wah. Da'wah as a social phenomenon is closely related to sociological aspects and da'wah goals. Da'wah activities must interact with the worldview, principles, ideologies, and psychological interactions of society. For example, da'wah in urban areas is practical and responsive to the needs of the local community. Of course, this emphasizes that preachers need to have skills in observing and conducting research to ensure that the material delivered remains relevant and in accordance with the needs of urban communities. In addition, in the midst of the busyness and dynamics of urban society, preachers need to routinely keep up with rapidly evolving technological developments in order to adapt to the complex and rapidly evolving structure and culture of the urban environment.

In the social context, da'wah is not just about strengthening the vertical relationship with Allah (the tawhid dimension) through worship and ritual practices. Da'wah also involves equal relationships with fellow human beings and all creatures, and building a just and prosperous society in accordance with God's will. The mission of da'wah is to build a society that follows core values and strives

for social justice. Realizing God's will in the world, including by striving for justice, is the mission of da'wah (Mulkhan, Abdul Munir, 1996).

In Islam, the concept of *zakat* and alms as emphasized by Abdul Munir Mulhan, represents a social approach in da'wah. Islam upholds economic justice, where prosperity is evenly distributed and no group of people is left behind. This is in line with the vision of tawhid, where Allah SWT is the owner of the wealth of the universe and humans are managers who are mandated to distribute it fairly and equitably. While social justice and economic justice are important goals, Mulhan Abdul Munir reminds us that they are not the end goal. Social justice is a bridge to a much higher goal, which is ultimate happiness in the hereafter. This ultimate happiness can only be achieved through piety and firm faith in Allah SWT (Budiantoro W, 1978).

The challenges in preaching are very diverse, ranging from rejection, slander, to ridicule that is getting more complex from time to time (Ahmad N, 2014). This challenge is increasingly serious in the context of Islamic da'wah today, especially in efforts to shape behavior and morals in accordance with the teachings of the Qur'an and Hadith. There are two factors that cause this to happen. The first is the rapid advancement of technology, and the second is the improvement of increasingly efficient means of transportation. Rapid technological advances facilitate interaction through social media platforms, but also open up opportunities for harmful behavior such as gossip and backbiting. Therefore, da'wah needs to emphasize positive use of social media, including not violating privacy or insulting others. In addition, advances in transportation technology allow da'wah to reach remote areas. This is why information and transportation technology can be an effective tool to increase efficiency, speed and accuracy in the spread of da'wah. Thus, the message to always obey Allah SWT can be maintained in accordance with the teachings of the Qur'an and Hadith (Faridhatun Nikmah, 2019).

D. Construction of Wasathiyah Islamic Values to Build Moderate Islamic Da'wah in the Perspective of H. Abdul Mun'im

In the context of the complexity of modern times, it is important to understand and appreciate the value construction of *wasathiyah* Islam which carries the principles of balance and moderation in practicing religious teachings. One of the thinkers who contributed greatly to the development of this concept is H. Abdul Mun'im. In this paper, we will explore the content perspective presented by H. Abdul Mun'im regarding the values of *wasathiyah* Islam, as well as its implications in the context of contemporary life. By looking at his premises and arguments, we can deepen our understanding of how *wasathiyah* Islam is not only historically relevant, but also a valuable guide to contemporary challenges.

The various orientations of *wasathiyah* da'wah above can be said to be parallel and synergistic with the content of the values of *wasathiyah* Islamic values indicators in Indonesia, namely *tawasuth*, *tawazun*, *tasamuh*, and *i'tidal*. This sub-chapter will describe the analysis of the existence of the dimensions of *wasathiyah* Islamic values in the orientation of *wasathiyah* da'wah in Indonesia. Further elaboration, as follows.

1. The Value of *Tasamuth* in Da'wah That Respects Differences in Dialogue Between Religions and Mass Organizations

Social conflict does not always occur between groups with different backgrounds. Islamic student organizations (Ormas) such as IMM and PMII are examples of how conflict can also arise within homogeneous groups. Despite having similar ideologies and beliefs, differences in the interpretation of Islamic teachings as well as in the approach to proselytizing can be a source of conflict between them. First, differences in the interpretation of Islamic teachings, or what is often referred to as *Furu'iyah*, can arise in practical religious matters such as procedures for worship, *fiqh*, and *muamalah*. Second, differences in the contextual understanding of religious texts in relation to social and political issues can also trigger conflict. Different perspectives on how Islamic teachings should be interpreted in response to certain social or political issues can lead to debate and disagreement. Third, different methods of da'wah approaches between IMM and PMII can also be a source of conflict. They may have different preferences in da'wah methods, such as focusing on lectures, social action, or intellectual development. This difference can create tension between members of the organizations who have different views on how best to convey the message of Islam. Finally, differences in da'wah targets can also trigger competition and tension between IMM and PMII. If one organization focuses more on university students while the other focuses more on the general public or political activists, this can create competition and conflict in their efforts to influence and bring about change (Kadar Risman, 2018).

Dialogue between religious believers, especially in the theological realm, is a complex challenge. One of the main obstacles is the strictness and exclusivity of religious doctrines. Many religions have principles that are considered absolute and exclusive, such as *jihad* in Islam or the concept of salvation in Christianity, which can make it difficult to build mutual understanding due to claims of absolute truth and religious superiority. In addition, the principle of freedom of religion often clashes with community or family rights, especially in the context of leaving the religion, which can be perceived as a betrayal of the religion. The process of religious conversion is also often viewed as a reprehensible act in some religions, such as in Islam, which can lead to stigmatization and discrimination against

individuals who choose to convert, thus becoming an obstacle to interfaith dialogue (Halim, 2015).

Responding to the two problems above, H. Abdul Mun'im said that we do not need to constantly debate problems that stem from differences in understanding, be it in the context of organizations such as IMM and PMII, or in interfaith dialogue involving differences in beliefs. For H. Abdul Mun'im, what is more important is to focus on the similarities and the ultimate goal of Islamic preaching, which is based on universal values such as brotherhood, justice, and balance (H. Abdul Mun'im, 2023). H. Abdul Mun'im's view is in line with the value of *washatiah* Islam, namely *tasamuh* (tolerance).

The value of *tasamuh*, also known as tolerance, serves an important function as a foundation for resolving internal conflicts within mass organizations and promoting interfaith dialogue. In the case of internal CSO conflicts, *tasamuh* encourages members to respect each other's differences of opinion and work together to achieve common goals, which increases solidarity and reduces the likelihood of division. Tolerance helps each member of the organization feel valued and heard. Ultimately, it creates a friendly environment to reach agreements without burdening others. *Tasamuh* also enables open and constructive communication between different religious communities in interfaith dialog. Mutual respect helps eliminate prejudice and build trust, essential for creating social harmony and strengthening the cohesion of a diverse society. Organizations and society at large can create an inclusive space by practicing *tasamuh*. This space will see differences as strengths and not as sources of conflict.

In addition, H. Abdul Mun'im emphasized the importance of wisdom in addressing differences. In the context of *wasathiyah* da'wah, wisdom means understanding that each individual or group has a different background and point of view. This wisdom encourages mutual listening and avoids judgmental attitudes. Thus, wisdom becomes an important bridge in knitting unity in the midst of diversity. This approach not only prevents us from unproductive conflict, but also enriches our understanding of the universal teachings of Islam. The *wasathiyah* attitude promoted by H. Abdul Mun'im, by focusing on commonalities and common goals, is in line with the spirit of *tasamuh*, which will ultimately create harmony in plural organizations and societies.

The description above confirms that there are indicators of *tasamuh* (tolerance) in the internal problems of mass organizations and interfaith dialogue that teach the importance of respecting differences and strengthening unity in the midst of diversity. By paying attention to the indicators of *tasamuh*, we can create an inclusive and respectful environment amidst the diversity of cultures and beliefs. Through open dialog and mutual understanding, we can forge strong bonds of unity among diverse communities.

2. The Value of *Tawazun* in Da'wah That Prohibits Issues of Extremism and Gender Discrimination

The conflict of gender discrimination in leadership is still a serious concern in many Muslim societies. Unequal access to political leadership positions and male dominance in leadership are concrete examples of gender discrimination. Gender stereotypes and norms that place men as more “suitable” leaders are also still rampant, ignoring women's potential and qualifications. Factors that support gender discrimination, such as unequal gender norms and stereotypes, and women's lack of access to quality education and training, are major barriers. Violence and harassment against women also reinforce inequalities in leadership, hindering their participation in politics and leadership (Taufiq, etc, 2023).

Extremism poses a serious threat to social stability and global security. The ideologies underlying extremism are often rigid and intolerant, ignoring human values and diversity. Extremists tend to impose their views through radical and violent means, resulting in terror and fear among communities. In addition, extremism undermines social cohesion by dividing communities based on religious, ethnic or political identity. Addressing extremism requires a holistic approach, including education that promotes tolerance and intercultural dialogue, strict but fair law enforcement, and effective prevention strategies to reduce individuals' vulnerability to radicalization. Without concerted efforts, extremism will continue to grow and threaten peace and harmony in many parts of the world (Taufiq, etc, 2023).

The response to the two problems above in the context of gender discrimination is to redistribute wealth. The principle of *tawazun* encourages a more equitable distribution of wealth in society. In the context of education, the principle of *tawazun* emphasizes the importance of equitable education for all and the principle of meritocracy in access to higher education and employment. *Tawazun* also encourages improving accessibility to quality health services, especially for vulnerable groups in society. Therefore, the principle of *tawazun* includes efforts to achieve balance in social and economic policies, taking into account the importance of decent work, social welfare, and the protection of human rights. Thus, *tawazun* is a fundamental principle in Islam and can be used as a solution to overcome social and economic disparities. Through the application of this principle in various aspects of community life, it is hoped that a more just and equitable condition will be created for all individuals. In response to gender discrimination, H. Abdul Mun'im, through his YouTube da'wah content, teaches the importance of applying the values of *tawasuth* and *tawazun*. *Tawasuth* refers to a moderate and balanced approach, avoiding extremism from both the left and right sides. While *tawazun*, which means balance, emphasizes the importance of maintaining balance in various aspects of life, whether social, economic, or

religious (H. Abdul Mun'im, 2023). H. Abdul Mun'im's view is in line with the values of *washatiyah* Islam, namely *tawasuth* and *tawazun*.

Gender discrimination in leadership positions is a very important issue in many Muslim communities. There is ample evidence of ongoing gender discrimination, including male dominance in political leadership positions and unequal access for women to these positions. Gender stereotypes and norms that deem men more “fit” to lead not only overlook women's abilities and talents, but also harm society by not fully utilizing the abilities of every member of the group. This situation is compounded by key barriers such as unequal gender stereotypes and norms, as well as limitations for women to obtain high-quality education and training. In addition, harassment and violence against women add layers of inequality and prevent them from becoming leaders and participating in politics. Therefore, addressing gender discrimination must take a broad approach, including eliminating inappropriate gender stereotypes and norms and improving women's access to education and training.

Wealth redistribution through the principle of *tawazun* is not just an effort to address economic inequality, but also plays a crucial role in combating gender discrimination. A more equitable distribution of wealth is expected to create a more inclusive and equal environment, where women have equal access to economic resources, education and health services. The principle of *tawazun*, which promotes balance in various aspects of life, provides a strong foundation for women's empowerment, ensuring that they have equal opportunities to develop and contribute to society. In the context of education, applying this principle will help remove barriers that women often face, such as limited access to higher education and equitable employment opportunities. Thus, wealth redistribution and the implementation of the principle of *tawazun* can be a holistic solution to creating a more just and equitable society, where the human rights of every individual, including women, are respected and protected.

The description above confirms that there are indicators of *tawazun* in gender discrimination and extremism that teach the importance of being balanced. By paying attention to the indicators of *tawazun*, we can develop policies that respect gender equality and prevent extremism in various aspects of life. By paying attention to the principles of *tawazun*, we can create an inclusive and fair environment for all individuals regardless of gender or cultural background.

3. The Value of *Tawasuth* in Da'wah That Prohibits Conflicts Between Mazhab Differences and Terrorism

Conflict between Islamic schools of thought in Aceh is indeed a complex issue faced by the local government. This conflict can be categorized as a horizontal conflict because it involves fellow Muslims who adhere to different *mazhabs*. The strong sectarian identity in Aceh is one of the main factors that

triggered the conflict. Differences in understanding and traditions of worship and religious rituals often trigger disputes and even violence. Some examples of inter-*mazhab* conflicts in Aceh include the change of management at the Great Mosque of Bireun Regency before 2010, the incident at the Baiturrahman Mosque in Banda Aceh City in 2015, and the conflict surrounding the management of the Pulo Raya al-Izzah Mosque in Kruengmane and Alfitrah Mosque in Ketapang area, Banda Aceh City in early 2019. All of these cases are clear examples of religious conflicts triggered by differences in *mazhab* (T. Saifullah, etc, 2020).

Terrorism is a global threat that disturbs various countries in the world, including Indonesia. Acts of terrorism and violence often occur because of extreme views and attitudes in religion, especially in pluralistic and multicultural Indonesia, conflicts based on religion have the potential to occur. Acts of terrorism are usually committed by groups or individuals who have extreme views and use violence to achieve certain political, religious, or ideological goals. These crimes often target civilians, with the aim of causing widespread fear and influencing government policies. In Indonesia, terrorism often arises due to religious radicalization, dissatisfaction with the government, and social injustice. Terrorism is now also spread through mass media (Tulga, 2022).

Responding to the two problems above, H. Abdul Mun'im said that in his view, the first step that can be taken is to strengthen dialog between religious groups and communities. In addition, it is important to educate the public about the importance of tolerance between *mazhabs* and the values of unity in Islam. In addition, local governments must also improve supervision and law enforcement against violations related to inter-religious conflicts. Meanwhile, to address the threat of terrorism, the main step that must be taken is to strengthen cooperation between the government, security agencies, and the community in preventing and tackling radicalization and terrorist activities. Quality education on tolerance, peace and rejection of violence is key in preventing individuals from being influenced by extreme ideologies. In addition, it is important for the government to strengthen surveillance systems and law enforcement against terrorism networks. H. Abdul Mun'im's view is in line with the value of *wasathiyah* Islam which is *tawasuth* (moderate).

Terrorism conflicts and *mazhab* differences are often a source of division that harms Muslims. In facing these challenges, the value of *tawasuth* or moderation is very important to apply. *Tawasuth* teaches balance and avoids extremism, both in religious practice and social attitudes. By applying *tawasuth*, Muslims can face differences in *mazhabs* with mutual respect and tolerance, and reject all forms of violence committed in the name of religion. Through this moderate approach, Muslims can build solid harmony and unity, so that conflict and terrorism have no room to grow. As a result, the society will enjoy stability and harmony, and focus on common development and progress.

Mazhab differences and terrorism conflicts are often a source of division that harms Muslims. The value of moderation, or *tawasuth*, is very important to apply in dealing with these issues. Muslims can respond to differences in *mazhab* with mutual respect and tolerance, and reject all forms of violence in the name of religion because *tawasuth* teaches balance and avoids extremism, both in religious practice and social attitudes. Muslims can build solid harmony and unity through this moderate way, preventing the development of conflict and terrorism. The values of moderation become the moral foundation and foundation for the progress and welfare of Muslims and society at large. As a result, society will enjoy stability and harmony while remaining focused on mutual development and progress.

The description above confirms that there is an indicator of *tawasuth* (moderation) in the problem of terrorism and differences in madhhabs, which teaches the importance of being in the middle, neither extreme right nor left. By taking into account the indicators of *tawasuth*, we can develop a balanced approach in dealing with the issue of terrorism and differences in madhhabs, which respects diversity and avoids extremism. By considering moderate values, we can create a space for dialog that promotes understanding and tolerance between groups.

E. Conclusion

Referring to the focus of the discussion of this study, there are dimensions of the value of wasathiyah Islam in H. Abdul Mun'im's view of the formation of moderate Islamic da'wah diversity. First, the value of *tasamuth* in da'wah that respects differences in dialogue between religions and mass organizations. Second, the value of *tawazun* in da'wah that prohibits issues of extremism and gender discrimination. Third, the value of *tawasuth* in da'wah that prohibits conflicts between mazhab differences and terrorism.

The findings of this study confirm that the mainstreaming of moderate Islamic da'wah in Indonesia can be internalised through digital da'wah activities. The limitations of this study have not identified the concrete form of H Abdul Mun'im's moderate Islamic da'wah in the community, which can be the object of future research. This can be an urgent object to be continued by the next researcher.

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