



Da'wah Management Science and Its Contributions Towards Religious Moderation in Indonesia

Andy Dermawan *

Abstract

Managing da'wah means carrying out a planned da'wah activity so that the truth of Islamic teachings can be well received by society as Da'wah Partners. Indonesia is a diverse country, with its religions, ethnicities, and races. Managing diversity is not an easy matter, it requires mutual understanding and comprehension, and the awareness that we are created by God differently. Hence, religious moderation attitude needs to be built that is not affiliated with political or personal interest and theological dogmatism. Nonetheless, it does not mean being unprincipled but avoiding extreme attitudes in looking at and understanding existing problems. This study uses a multicultural approach, to unravel the "common thread" of existing problems while providing contributions to their solutions. Religious moderation is not only about "moderating" the thinking and behavior of preachers but also guiding the process or stages in a managerial way.

Keywords: management, da'wah, diversity, moderation, religion.

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Introduction

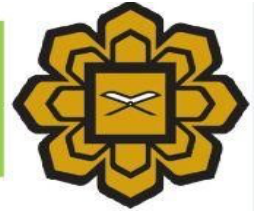
Da'wah management is an activity that is planned, organized, and well evaluated; hence the objectives of certain activities can be carried out as formulated or planned.¹ An activity that is not good, can run but the target and goal certainly cannot be ascertained properly either. Its contextualization with the da'wah, it is that da'wah is calling and inviting humankind to the way of truth (Islam). It can be achieved through proper and good ways in its implementation. Furthermore, managing da'wah is to carry out a well-planned da'wah activity, then evaluated the process and results, so that the Truth (Islamic teachings) can be well received inclusively by "Da'wah Partners".²

In essence, religion in Indonesia plays an important role in the culture and structure of society. This notion is reflected in the first principle of Pancasila (Five Principles of Indonesian State) as its first precept 'belief in the one and only God'.³ Hence, the philosophy of Pancasila does not only underlie the soul, direction and goals of national development, but also an effort to realize Indonesia as a country that independent, developed, just and prosperous. Seeing and understanding the "ideal" portrayal of the Indonesian nation that places harmoniously the relationship between religion and the state, religious moderation understanding must be well maintained, so that the dynamics of Indonesian society in the nation and state can run and develop

¹ Azaharaini Mohammed Jamil, "Approaches in Islamic Public Sector Management," *Journal of Islamic Governance* 1 (2015), <https://doi.org/10.53105/jig.1-4>.

² Muslichatul Rodiyah, Dudung Abdurahman, and Andy Dermawan, "The Muqtadhal Haal Da'wah of K.H. Dalhar and Its Relevance in Modern Society," *International Journal of Social Science Research* 10, no. 1 (March 6, 2022): 147, <https://doi.org/10.5296/ijssr.v10i1.19400>.

³ Jagad Aditya Dewantara and T Heru Nurgiansah, "Strengthening Pancasila Values during the Covid-19 Pandemic," *EDUKATIF : JURNAL ILMU PENDIDIKAN* 3, no. 4 (September 6, 2021): 2411–17, <https://doi.org/10.31004/edukatif.v3i4.443>.



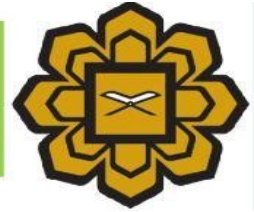
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well as the religious teachings embraced by each of its societies. Indonesia is a country with diversity, in terms of religion, ethnicity, race and language. Diversity is a natural concept or *sunnatullah*. If one is negligent in managing diversity, the negative impacts such as disharmony and even disintegration are unavoidable, especially when it comes to matters of belief, which require a high level of understanding and awareness. Religious texts, which tend to be metaphorical, require good thinking skills in interpreting and interpreting texts based on their context, although human subjectivity often "intervenes" in the text according to their desires or groups. This is where awareness is needed that humans do not live alone, and moderate thinking, heart, and "ears" are needed to respond to these issues. Based on this understanding, religious moderation is needed, which is a religious attitude that is not affiliated with political interests or specific powers and does not use theological or extreme legitimacy. Therefore, such moderate attitudes need to be widely socialized in society. Being neutral or in the middle (*washatiyah*) does not mean being unprincipled, but rather avoiding an excessive attitude in seeing and understanding existing issues.

Why is da'wah management important in contributing religious moderation? From an academic perspective, da'wah management is carried out so that the Islamic propagation can be accepted by da'wah partners as a set of values that guide humans to become even better.⁴ Through good planning and organization processes, the materials that will be conveyed can be corrected beforehand so that they can be more "accommodating" when they reach society. It is not enough

⁴ Muhammad Kashif et al., "Bringing Islamic Tradition back to Management Development," *Journal of Islamic Marketing* 6, no. 3 (September 14, 2015): 429–46, <https://doi.org/10.1108/jima-12-2013-0086>.



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to be moderate; good managerial processes are needed so that this moderate attitude is guided through strong planning, organization, and control.⁵

This study uses a multicultural approach, which means understanding and approaching issues from the perspective of diversity and awareness of diversity in portraying social and cultural situations in society holistically. Understanding and approaching religious dynamics such as ways of thinking, mental attitudes, and community behavior towards their religion, in practice or religious events, through planning, organization, and control or evaluation of community perspectives. Through this approach, it is expected to unravel the "common thread" of existing issues while providing solutions. Religious moderation is not only about "moderating" the thinking and behavior of preachers or da'is, but also guiding the process or stages in a managerial manner, which is important to be carried out.

Discourse on Management and Da'wah

In general, management is used to ensure three things. First, management functions to manage and coordinate programs, activities, and people in carrying out organizational operations. Second, it places and defines job descriptions for organizational activities to run in accordance with the organization's vision, mission, and goals. Third, in order to improve human potential towards a life that is blessed by Allah SWT. The facts show that the methods of da'wah have surpassed the usual methods, namely preaching (bi al-lisan) and good advice (mau'idhah hasanah), and material da'wah (da'wah bi al-hal) towards da'wah that covers complex issues of modern humanity.

⁵ Mohamed Branine and David Pollard, "Human Resource Management with Islamic Management Principles," ed. Pawan S. Budhwar, *Personnel Review* 39, no. 6 (September 21, 2010): 712–27, <https://doi.org/10.1108/00483481011075576>.



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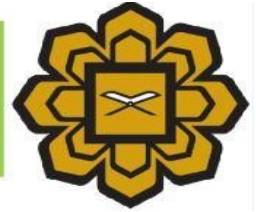
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Concrete examples include da'wah through writing (da'wah bi al-kitabah), da'wah through information and technology (e-da'wah), and environmental da'wah (go-green).⁶

The study of da'wah management is an integrative fusion of two important aspects, namely Da'wah and Management. Da'wah is a process of "enlightenment" of human beings from a life of darkness towards a life that is pleasing to Allah SWT. Da'wah also means a journey of "hijrah" from evil towards goodness. In order to effectively convey da'wah, good management is required to ensure that the message can be accepted by the audience. Proper management of da'wah will result in changes and increase the effectiveness of da'wah, which is why maximizing the function of management is important to ensure that all programs and activities of an organization can run smoothly. In essence, the management of da'wah is a systematic and coordinated arrangement in the activities of da'wah, which starts from before the implementation until the end of the da'wah activity. It is important to note that the urgency of management and da'wah is "two sides of the same coin," with different roles but cannot be separated or equated. A da'wah activity can run smoothly if the application of management functions properly. One of the problems in the field of da'wah is when da'wah is carried out without discipline in the planned management material. This often leads to information that tends to appear "without data" dominating over the actual material. This means that da'wah without good planning, including the direction of the material, becomes difficult to control and evaluate properly, making it tend to "touch or hit" other areas.⁷ This is where the urgency of understanding the dialectic of management and da'wah in the field of mad'u, or "da'wah partners," lies. The dialectic of management and da'wah essentially plans and ensures

⁶Andy Dermawan, "Manajemen Da'wah Kontemporer Di Kawasan Perkampungan: Studi Pada Kelompok Pengajian Asmaul Husna Potorono Banguntapan Bantul DIY," Uin-suka.ac.id, 2023, <http://ejournal.uin-suka.ac.id/index.php/JMD>.

⁷ Muhammad Munir and Wayhu Ilahi, *Manajemen Da'wah* (Jakarta: Rahmat Semesta, 2006).



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that a da'wah action is carried out together with good managerial processes. Da'wah programs and activities, which are essentially a form of religious propaganda, relatively run well, elegantly, and equitably when focused on the written or planned material. Focus on the material is accompanied by discipline in the predetermined management, whether it is in the content or the technique of delivery and evaluation, relatively capable of bringing da'wah to its target.

Religious Moderation

According to Zakiyyudin Baidhowi, in the social context, religion is not only defined as rituals, liturgy, prayer, and personal mystical experiences, but also has manifest and latent functions that may not be desired by its followers themselves. On the one hand, religion can serve as a means of social integration, binding solidarity among fellow believers in congregations, churches, sanghas, and religious communities, as a vehicle for creating, building, and maintaining peace and harmony. On the other hand, it can be an effective instrument for social disintegration, creating conflict, tension, friction, contradiction, and even war, by viewing outsiders as "infidels" who must be forcibly proselytized.⁸

For him, religion always appears in a dual face, an ambivalence that is difficult to resolve, even as its followers position themselves as actors. He is not an observer or researcher, nor a critic, but rather a defender and watchdog of tradition and orthodoxy. This factual phenomenon is important to receive serious and careful responses and attention. This is where the importance of literacy about religious moderation lies, that understanding differences is essential. Being moderate helps someone to understand their religion well, and to implement their beliefs in the public sphere responsibly.

⁸ Zakiyuddin Baidhawiy, *Ambivalensi Agama, Konflik Dan Nirkekerasan* (2002; repr., Lesfi, 2002), 3–4.



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Moderate attitudes in religion come from the concept of tawasuth, because in its teaching aspect, Islam is characterized by moderation. We are encouraged not to be excessive in religion or behave extremely (ghuluw). Allah commands us to be tawazun (balanced). The Qur'an, Surah Ar-Rahman verse 7: "And the heaven He raised and imposed the balance. That you do not transgress within the balance." In the Indonesian context, al-wasathiyah ensures balance between religious texts and their contextual application.⁹ Consideration of context in religion is based on the principle of maqashid or the purpose of establishing Islamic law (shariah).¹⁰

Moderation emphasizes an open attitude towards differences. The view that there is truth outside of ourselves shows that we are not the only holders of truth but realize that differences outside of ourselves are inevitable. The basic principle of moderation is first, fairness and balance in viewing problems. Second, balance. A term that describes a perspective, attitude, and commitment that supports justice and humanity. Indicators of religious moderation include national commitment, tolerance, anti-violence, and accommodation of local culture.¹¹

National commitment in this case ensures that whatever beliefs (read: religions) are held by society differently, there must be one commitment, namely that the philosophy of Pancasila is a "reference for thinking, attitudes, and behavior" in national life. Pancasila ideology is known as an open ideology that can follow the current of the times, dynamic, open thinking and is the result of societal agreement. In implementing the legal system and state governance in Indonesia, the

⁹ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 53.

¹⁰ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 54

¹¹ Andy Dermawan, *Dialektika Islam Dan Multikulturalisme: Ikhtiar Mengurai Akar Konflik* (Yogyakarta: Kurnia Kalam Semesta, 2009), 82–84.



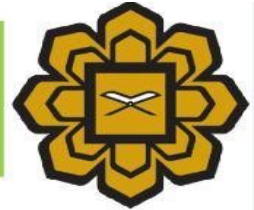
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Pancasila ideology is used as a reference because Pancasila as the foundational values of Indonesian society, plays an important role in guiding and solving problems within the community.¹² Additionally, applying Pancasila values in daily life is an obligation to ensure its relevance in providing guidance and the best path for problem-solving. Secondly, tolerance refers to respecting and recognizing that we do not live alone but alongside various differences, each with their own interpretations of their beliefs. Valuing differences is the key to achieving harmony in living together as a nation. Balance and justice in the concept of moderation (*wasathiyah*) means that one should not be extreme in their views on religion, but continually seeks a common ground. Thirdly, anti-violence means rejecting all forms of intimidation, coercion, and considering oneself or one's group to be the most correct, resulting in imposing one's will on others. This behavior and attitude are the root causes of violence in any form. Therefore, a collective awareness is needed to understand that harmony and peace are essential needs of society. Fourthly, accommodating local cultures means recognizing and respecting the creations, tastes, and ideas of people in the community.¹³ Culture is the work that ultimately becomes a reference for a community's thinking, behavior, and decision-making in their daily lives. Being accommodating to local culture does not mean approving of everything done by a certain group, as each individual or group has their own values and beliefs. It is a form of respect for human creations and values, and an understanding that texts are always related to their context.

¹² Zuly Qodir and Aqil Fathany, "Agama Musuh Pancasila? Studi Sejarah Dan Peran Agama Dalam Lahirnya Pancasila," *Jurnal Al-Qalam* 26, no. 1 (2020): 118.

¹³ Agus Akhmedi, "Moderasi Beragama Dalam Keragaman Indonesia," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 53.



The Dynamics of Da'wah Management and Religious Moderation

In fact, it is shown that an institution or organization can function well if it meets several requirements, including good planning, strong organization, control, and evaluation. Religious moderation is not just an empty discourse without a clear and distinct scientific basis, clarity, and well-sorted. In essence, religious moderation arises from a person's awareness awakened by the values of their religion based on the principles of Tawheed, and integrated with the problems that occur in society, especially related to humanity, local religious social situations, not just religious interpretation. If understanding is only based on humanity, it will create the view that all religions are the same and correct, as long as they have a human dimension. But if understanding is based only on religion, it will create a justification for their belief. The middle ground that can be taken is to integrate both in the realm of society, namely a proportional view based on empirical facts. A person's view of their belief determines their religious social behavior in society. If someone's view of their belief (Islam) is that Islam is a peaceful religion as the deepest meaning of the word Islam itself, then their behavior towards others tends to be humanistic, and vice versa. The justification of a person's view can be seen from the "imposition of their own opinion on others". Even worse is criticizing others to be democratic, humanistic, and inclusive, but not applying it to oneself. This is where the real space of conflict is opened.

The situation as described requires a new perspective on how someone should behave towards the differences they face in society. Religious moderation is an alternative view that can be tried to be applied. An open, inclusive, and moderate view is an empirical action so that a person avoids making their own view absolute towards others. However, the problem becomes different if someone expects others to be open, inclusive, and moderate, but in reality, it is not applied to oneself. Unfair behavior often creates a murky situation and tension on both sides, these are included as a social problem that are difficult to solve at their root.



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Managing a da'wah activity should properly plan its stages, not just convey what is considered true. Guarding the material by controlling the source of data and the readiness of the community to receive that information is important to avoid misunderstandings about what is conveyed. Good planning, material execution, and well-prepared activities, material control, and evaluation carried out to ensure whether what has been planned is in accordance with operational standards or not, or whether it is in accordance with the intended material guidance, greatly determine the goal and success of a da'wah. Based on the explanation, it can be understood that a da'wah action is not just conveying what they consider to be true but also ensuring that what is conveyed is the truth. Then the method of delivery needs to understand the situation of the community and the dynamics of the local religious situation to avoid misunderstandings, coercion, and even counterproductive actions.

The study written by Zakaria and Mulyadi Salim on the Da'wah Management of Prophet Muhammad in instilling religious moderation among Muslims in Medina explains that there are four managerial steps of Prophet Muhammad implemented in Medina to develop da'wah, namely establishing the Masjid Nabawi, strengthening the brotherhood between the Ansar and Muhajirin, establishing shura or consultation, and establishing the Charter of Medina or the Constitution of Medina¹⁴. These steps show that Prophet Muhammad implemented a systematic and organized approach to da'wah management and instilled religious moderation among Muslims in Medina. The establishment of the city-state of Medina was a turning point in the history of Islam. After facing persecution and hostility in Mecca, the Prophet Muhammad migrated to Medina in 622 CE, where he was welcomed by the local inhabitants, both Muslims and non-Muslims. The Prophet Muhammad established the first mosque in Medina, which served not only as a place of worship

¹⁴ Zakaria and Mulyadi Salim, "Manajemen Da'wah Rasulullah Dalam Menanamkan Sikap Moderasi Beragama Umat Islam di Madinah," *Jurnal Manajemen Da'wah* 5, no. 1 (2019): 130.



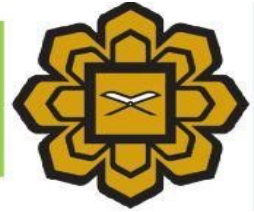
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but also as a center for spiritual, social, and military activities. The Muhajirin (the migrants from Mecca) and the Ansar (the local inhabitants of Medina) worked together to build a new society based on mutual cooperation and respect. The Muhajirin were mainly merchants, while the Ansar were mainly farmers.¹⁵ Despite their different backgrounds, they complemented each other and worked together to build a civilization in Medina. The mosque played a central role in this process, serving as a place where all the members of the community could gather and coordinate their efforts. To ensure the unity, security, and well-being of the community, the Prophet Muhammad and the leaders of Medina drafted the Constitution of Medina, which regulated the governance of the city-state. This constitution recognized the diversity of the population, which included Muslims, Jews, and Christians, and ensured their rights and freedoms. It also established a system of justice that applied equally to all members of the community. The Constitution of Medina emphasized the importance of unity and cooperation among all the members of the community, regardless of their background or religion. It also recognized the value of communication and dialogue in resolving conflicts and promoting peace. The Prophet Muhammad engaged in diplomatic efforts to establish peaceful relations with the neighboring tribes, and his approach to diplomacy serves as a model for contemporary interfaith dialogue.

Some points written in the Charter of Medina, there are three important points that are underlined related to this study, namely the first point, fourth point and seventh point. In the first point it is written, “In the Name of Allah Most Gracious Most Merciful, it has been determined by Muhammad, Prophet of Allah, that those who believe, both Quraysh Tribe and Yathrib people, and everyone from wherever he comes who has the same goal with them, they are all one nation”.

¹⁵ Andy Dermawan, “Meneladani Kehidupan Harmonis Kaum Muhajirin Dan Anshar,” *Majalah Suara 'Aisyiyah*, December 3, 2021, <https://suaraaisyiyah.id/meneladani-kehidupan-harmonis-kaum-muhajirin-dan-anshar/>.



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The fourth point is written “The Jews together with Muslims will form a mixed nation and they will practice their religion as freely as Muslims”. The seventh point is written “All true Muslims will look down on anyone who does evil, injustice, or violation of order ; no one protects the guilty even if he is his close relative”.¹⁶ Some of these things relate to Religious Moderation. Related to Correspondence, it can be explained here that Rasulullah carried out a communication pattern with his “enemies” in order to find common ground so that bloodshed can be avoided. Through such a communication pattern, “bilateral talks” relatively able to lead to a “peaceful” decision for both parties.

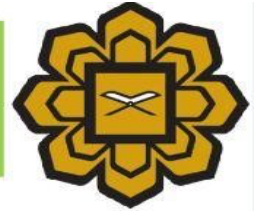
Da'wah Multicultural: Resolution or Alternative?

Puji Laksono explained Da'wah Multikultural (multicultural da'wah) is an approach to spreading the message of Islam that recognizes the cultural diversity of the audience. This approach involves understanding the cultural context of the audience and presenting the message of Islam in a way that is inclusive, tolerant, and respectful of diversity. It also emphasizes the importance of moral values, knowledge, humanity, and solidarity as expressions of faith.¹⁷ Multicultural Da'wah seeks to build bridges of understanding and cooperation between Muslims and non-Muslims, and to promote a culture of dialogue and respect.¹⁸ It recognizes that the diversity of human beings and

¹⁶ Zakaria and Mulyadi Salim, “Manajemen Da'wah Rasulullah Dalam Menanamkan Sikap Moderasi Beragama Umat Islam di Madinah,” *Jurnal Manajemen Da'wah* 5, no. 1 (2019): 135

¹⁷ Puji Laksono, “Menemukan Ruang Ketiga Dalam Da'wah Antarbudaya (Analisis Cultural Studies Sebagai Kritik Atas Gerakan Da'wah Puritanisme),” *MEDIAKITA* 1, no. 2 (October 5, 2017), <https://doi.org/10.30762/mediakita.v1i2.366>.

¹⁸ Zaprulkhan, “Da'wah Multikultural,” *Mawa'izh, Jurnal Da'wah Dan Pengembangan Sosial Kemanusiaan* 8, no. 1 (2017): 161.



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their environments reflects the creative power of God, and that the Quran teaches us to appreciate and learn from this diversity. The Quranic verse in Surah Al-Hujurat, verse 13, emphasizes the importance of knowing and understanding one another as a means of promoting peace and harmony:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

The Quranic verse serves as an entry point to the idea that getting to know one another indicates the importance of mutual understanding among humans. This way, the preconceptions built by human perceptions can be unraveled and explained according to empirical facts rather than self-perception. False assumptions are often taken as truths and serve as a reference point for what is right. Through the door of getting to know each other, understanding one another, and comprehending each other, corrections to preconceptions can be explained and clarified in their intentions and objectives. Multicultural da'wah is not an action that mixes religion and culture, nor does it incorporate culture into religion or religion into culture. Multicultural da'wah is a way of thinking that understands that human beings are cultural creatures who tend to integrate the values of Islam and cultural values so that people can understand that in Islamic teachings, culture is respected and valued as a result of human creativity, feeling, and imagination. An example of this integration is speaking to parents in Javanese culture, which is considered polite, especially when speaking softly and respectfully, which is a form of honoring them. In Islamic teachings, speaking gently (not harshly or shouting) to parents is an unparalleled act of worship.

Integrated cultural and Islamic values can actually create a synergy that often makes a person have the energy of goodness and religious social intelligence that is soothing. An inclusive,



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moderate, and understanding attitude toward why each individual and other individuals are different is a mature attitude that leads to social and spiritual well-being. As for things that are religious attributes or other symbols, they are only cultural symbols that are not the basic essence of a problem. The essence of values lies in thinking, mental attitude, and behavior, while symbols are only complements to the perfection of these values.

Multicultural da'wah is a solutive alternative in responding to the problems that have recently occurred in the name of religion. There is nothing wrong with religion, and there are no religious values that deviate from the principles of humanity. The problem lies in a person's interpretation model or point of view when understanding religious texts, not the holy texts themselves. What needs to be reconstructed is the way of thinking and interpreting, what kind of perspective is used, and what kind of argumentative basis is used.

Conclusion

In conclusion, the presence of management in order to help institutions or organizations to be well-organized, structured, and cultured as desired by all organizational elements. To avoid misuse in organizing, managerial treatment is carried out more controlled or well-evaluated. The good management of an institution or organization makes all its elements run and follow the operational direction and goals that have been planned. Planning, organizing, and controlling or evaluating become the denotative basis of an activity. The contextualization with religious moderation suggests that the message conveyed by the messenger of the message must pay attention to the content so that it does not deviate from its segmentation. As with corporations, the delivery of religious teachings and values also requires good and mature planning, organization, and evaluation as a control to determine whether the material and values of the teachings have been conveyed properly or have caused problems later on. Diversity is the work of God. Maintaining



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and ensuring that God's work is well-preserved is the key to creating diversity or differences that are considered as human maturity for the better, and of course, wisely.



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