

## Prophetic Communication and Religious Moderation: A Hadith-Based Model for Social Harmony in Plural Societies

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**Abstract**

Religious extremism remains a persistent challenge in plural societies, requiring communication-based approaches that are both socially grounded and normatively legitimate. This study examines how a hadith-based religious moderation communication strategy, drawing on selected traditions from *Šahīh al-Bukhārī*, is implemented to prevent and address religious extremism in Labuhanbatu, Indonesia. Employing a descriptive qualitative field study, data were collected through semi-structured interviews with eight key informants representing the Ministry of Religious Affairs, the Indonesian Ulama Council, religious extension workers, lecturers, and community leaders, complemented by participatory observation and document analysis. The study applies a grounded theory approach involving initial coding, categorical clustering, and analytical filtering to identify dominant patterns of moderation communication. The findings reveal a three-pillar model of hadith-based moderation communication. First, *qaulan karima* functions as a preventive strategy through community-based religious moderation programmes initiated by the Ministry of Religious Affairs. Second, *qaulan layyina* operates as a dialogical mechanism to reduce tension and manage potential conflict, particularly through inter-institutional and interfaith dialogue facilitated by the Indonesian Ulema Council. Third, *qaulan sadida* serves as an intervention-oriented approach, enabling flexible mediation and rehabilitative communication in situations of escalating religious tension. This integrative communication model has contributed to reducing social polarisation and strengthening tolerance without promoting theological relativism. The study contributes to dakwah and social-religious communication scholarship by conceptualising hadith-based moderation as a practical communication framework for preventing extremism in plural social contexts.

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**Keywords**

Religious Moderation, *Šahīh al-Bukhārī*, Extremism, Communication

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### 1. INTRODUCTION

Religious moderation holds a fundamental role in addressing the increasing challenges of extremism in contemporary society. Religious extremism threatens social harmony and undermines national stability and unity. In religious communication, moderation serves as a strategy to convey values of tolerance, mutual respect, and balanced religious attitudes. Effective moderation communication is grounded in Islamic theological and ethical foundations found in primary sources, especially *Šahīh al-Bukhārī* and the prophetic traditions, which emphasize the principle



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of wasatiyyah as the middle path in religion (Al-Qaradawi, 2019). For example, hadiths related to a moderate, tolerant attitude and avoidance of extremism are documented in *Şahîh al-Bukhârî* (Al-Bukhârî, 1997), which serve as a primary reference in developing da'wah communication that prioritizes balance.

Research conducted by Dasriansya & Naldi (2024) states that the challenges of religious moderation in multicultural Indonesia include extremism and radicalism that trigger conflicts between religious groups, a lack of understanding and awareness of tolerance among the public, and social instability due to differences in dogma and local culture. Other factors include claims of absolute truth, rejection of local wisdom, and the gap between the idealism of state policies and complex social realities. This hinders the implementation of moderation even though it has the potential to reduce conflict and increase harmony. Research conducted by Suprianto (2022) mentions that the challenges of religious moderation during the COVID-19 pandemic include difficulties in overcoming existing religious divisions, low levels of public understanding and awareness of the importance of religious tolerance, and challenges in maintaining a moderate attitude without leaning towards extremism towards one's own religion. In addition, strengthening respect for local culture also faces obstacles due to social differences and diverse community dynamics. This suggests that complex social aspects present a significant challenge to implementing religious moderation during the pandemic (Daheri et al., 2023; Mustafayeva et al., 2023).

However, previous studies have not yet comprehensively discussed how the application of moderation principles in *Şahîh al-Bukhârî* and the Prophet's hadiths can form the basis of an effective da'wah communication strategy to counteract this phenomenon. This study will fill this gap by conducting an in-depth examination of communication strategies based on the principle of wasatiyyah. This middle-ground approach strikes a balance between religious beliefs and tolerance. This study aims to answer two main questions that focus explicitly on hadith-based analysis: (1) How are moderation communication strategies based on the principles in *Şahîh al-Bukhârî* and the prophetic tradition applied to prevent and combat religious extremism in society? (2) Which hadith-based moderation communication model is most effective in fostering tolerance, inclusiveness, and peaceful harmony in a pluralistic society? The expected outcome is to provide a deep conceptual understanding and practical solutions rooted in authentic religious traditions and the Indonesian socio-cultural context. This study is crucial in contributing to the development of a da'wah communication model that not only emphasizes the values of tolerance and mutual respect but also responds to the issue of extremism contextually, particularly within the Indonesian socio-cultural context. The hadiths that reflect moderate, tolerant attitudes and steer clear of extremism in *Şahîh al-Bukhârî* (Al-Bukhârî, 1997) form the main basis for efforts to design da'wah communication that promotes social balance and harmony.

Conceptually, this moderate communication approach refers to classical Islamic communication ethics that emphasize interpersonal relationships, empathy, and dialogue as crucial elements in interfaith communication and countering radicalism (Sulaiman, 2022). This theoretical framework integrates dialogical communication theory and Islamic communication ethics (Khayyat, 2018), emphasizing interpersonal principles and respect for pluralism as a counterbalance to extremism. A literature review emphasizes the significance of a profound understanding of the Indonesian socio-cultural context and the relevance of the hadith tradition in addressing contemporary challenges (Khotijah, S., Sholikhiin, M., & Khilyatussaniyah, 2024). Previous studies have highlighted that digital narratives and one-way communication are insufficient for spreading messages of moderation due to limited critical interaction and active participation (Miskan, R., Fauziah, S., & Syatriadin, 2025).

Therefore, an inclusive communication model that combines interpersonal and participatory communication through media is proposed as an adaptive solution (Hansahas, 2025). Theoretically, this research contributes to the development of communication science in the field of moderation and prevention of extremism based on primary Islamic sources. Practically, these findings can serve as a strategic guide for communicators, religious leaders, and policymakers in designing effective moderation communication programs, strengthening wasatiyyah values to create a peaceful, harmonious, and just society.

## 2. METHODS

This study employs a descriptive qualitative field study design, aiming to provide an in-depth description of moderation communication strategies in the prevention and countering of extremism. Data was obtained directly from the research location in Labuhan Batu without statistical manipulation (Sugiyono 2018). Data collection involved key informants, including the Head of the Labuhan Batu Ministry of Religious Affairs, the Chair of the Indonesian Ulema Council (MUI) for Labuhan Batu, two religious leaders, and four supporting informants. These included two Islamic studies lecturers and two community leaders who had been involved in moderation dialogues. A total of eight respondents participated, and semi-structured interviews (lasting 45-60 minutes per session) were conducted.

The dataset consisted of five hadiths from *Şahîh al-Bukhârî* identified directly from interviews with eight informants (the Head of the Ministry of Religious Affairs of Labuhan Batu, the Chair of the MUI of Labuhan Batu, two religious counselors, two lecturers in Islamic studies, and two community leaders), plus 12 policy documents and eight recordings of moderation dialogues. The systematic coding process began with open coding, which identified 32 initial codes from the units of analysis (hadith sentences and interview transcripts). This was followed by axial coding, which grouped them into 7 main categories, and selective coding, which identified 3 main patterns of moderation communication.

The analysis was conducted repeatedly before, during, and after data collection through 45-60 minute semi-structured interviews, direct observation with participant involvement, and document review. Data validity was ensured through source triangulation (92% consistency between various data sources), inter-coder reliability assessed by two separate researchers (Cohen's Kappa = 0.87), and member checking, which received direct confirmation from six of the eight informants (85% agreement). The following is an example of a hadith coding table:

Table 1  
Hadith Coding

Coding Stage	Open Coding	Axial Category	Moderate Communication Patterns
Hadith Text: "Speak gently to those who oppose you..." <i>Şahîh al-Bukhârî</i> #6064	Speak gently during conflicts; avoid harsh confrontation	qaulan layyina → De-escalation dialogue	Moderate persuasion
Informant A Interview: "We use this hadith during intergroup dialogues."	Contextual application; Prevention of polarization	Practical tolerance	Prevention of extremism

Source: Processed by Researchers

### 3. FINDINGS AND DISCUSSION

#### FINDINGS

##### *Qaulan Karima*

Qaulan karima, as "noble words," is the main foundation of the pattern of moderation in communication in five selected hadiths from *Šahīh al-Bukhārī*. The main hadith HR. no. 39 ("Indeed, religion is easy, and no one will force religion except to be defeated") emphasizes that religion must be conveyed with ease and respect, rejecting extremism that complicates matters for the ummah. This principle is reflected in an inclusive approach to da'wah that prioritizes positive narratives, avoids confrontation, and builds audience trust through dignified words. Coding analysis reveals 12 open coding categories related to "ease of religion," "inclusive noble messages," and "wise da'wah," grouped into the axial category of "narratives of unity." Its preventive function is evident in efforts to shape public awareness of Islam as a blessing without exclusive fanaticism. In Labuhan Batu, its practical application is evident in Ministry of Religious Affairs programs, such as the "moderate village" program, which utilizes this hadith narrative for youth dialogue, resulting in 92% alignment with policy documents (Ainissyifa et al., 2022).

The interview confirmed the effectiveness of this approach in reducing social polarization. The Head of the Ministry of Religious Affairs of Labuhanbatu (AP) revealed that "Hadith no. 39 is the main basis that Islam does not want extreme attitudes... Moderation is the middle path that suits human nature. At the Ministry of Religious Affairs, we encourage civil servants to deepen their understanding of classical references so that moderation arises from a solid understanding." Meanwhile, the Chairman of the Indonesian Ulema Council (HZ) stated that "the hadith prohibits excessiveness in religion. The Prophet ﷺ said: 'Innad-dīna yusr, walā yusyād-dādād-dīna ahadun illā ghalabah...' which means: 'Indeed, this religion is easy, and no one makes it difficult for themselves in religion except that they will be defeated (by their own difficulties).' (HR. Bukhari). This hadith serves as a crucial basis for understanding why we must avoid extremism, whether it be too strict or too lenient in our approach to religion (Dailami et al., 2020). We use hadiths like this as a foundation to reinforce the importance of wasathiyyah, which is a moderate, balanced, and fair attitude in understanding and practicing Islam. This is the true face of Islam: bringing mercy, not hatred; building, not dividing."

##### *Qaulan Layyina*

Qaulan layyina, or "gentle words," is implemented through hadith HR. no. 69 ("بَسِّرُوا وَلَا تُعَسِّرُوا،" "وَبَشِّرُوا وَلَا تُنَفِّرُوا") which commands the facilitation of da'wah without intimidation. Coding produced 10 codes such as "empathic gentleness," "avoid intimidation," and "build trust," forming the category of "inclusive dialogue" with a dual preventive function: conflict de-escalation and social harmony. Hadith no. 6064 on gentle dialogue with enemies reinforces this pattern, demonstrating practical tolerance in sensitive contexts. In the field in Labuhanbatu, this principle was applied in interfaith dialogue and radical group mediation, validated through triangulation (interviews + participatory observation). Empirical findings show an 85% member checking agreement rate from 6/8 informants, with a Cohen's Kappa of 0.87 between coders. This approach effectively opens up space for discussion, reducing social resistance to moderate preaching (Sampurna et al., 2023).

The Chairman of the Indonesian Ulema Council (MUI) stated that "One of the most relevant hadiths is the saying of the Prophet Muhammad ﷺ: 'Yassiruu walaa tu'assiruu, wa bassyiruu walaa tunaffiruu,' which means: 'Make things easy and do not make them difficult, give good news and do

not scare people away.' (HR. Bukhari). This is a fundamental principle in moderate da'wah, conveying Islamic teachings wisely and gently, without being harsh or making things difficult for the people.

"Islamic Lecturer (AS): "We use this hadith in discussions with hardline groups to open up space for dialogue." Religious Advisor (DR): "The principle of making things easy is effective in reducing polarization between groups." Islamic Studies Lecturer (AS): "We use this hadith in discussions with hardline groups to open up space for dialogue." Religious Advisor (DR): "The principle of making things easy is effective in reducing polarization between groups."

### ***Qaulan Sadida***

Qaulan sadida, as "true and appropriate words," is embodied in Hadith HR. no. 3560 ("مَا حَبَرَ رَسُولُ اللَّهِ... أَيْسَرَ هُمَا مَا أَنْ يَكُنُ إِنْمَا") which illustrates the wise flexibility of the Prophet. Axial coding generated the category of "contextual accuracy" from eight codes, including "contextual accuracy" and "wisdom of rehabilitation," which serve as interventions against extremist ideology. This principle ensures firm yet humane communication, striking a balance between ease and adherence to Sharia law. The application in Labuhanbatu is evident in conflict mediation efforts by the Indonesian Ulema Council (MUI) and the Ministry of Religious Affairs, with dialogue recordings showing 92% coherence between data sources. The iterative analysis process (before-during-after fieldwork) validated the contextual relevance of this hadith for social rehabilitation. Critical findings: implementation challenges related to resistance were overcome through continuous training of religious counselors. This model aligns with the ethos-pathos-logos of modern persuasion (Tafiaty et al., 2022).

The Head of the Ministry of Religious Affairs stated that "The Hadith about the Easiest Choice was narrated from Aisha RA: 'The Prophet Muhammad never chose between two matters except that he chose the easiest, as long as it was not a sin.' (HR. al-Bukhari, no. 3560). This is a concrete example of moderation: choosing ease within the framework of goodness and not imposing something that burdens the people. Personally, I believe that strengthening religious moderation must begin with authentic Islamic sources, and Sahih al-Bukhari provides numerous foundations for this. At the Labuhanbatu Ministry of Religious Affairs Office, we also encourage civil servants and religious counselors to deepen their understanding of classical Islamic references, so that the values of moderation are not merely slogans, but truly born from a solid understanding. We are also open to conducting regular studies of hadith books such as Sahih al-Bukhari, contextualized with the needs of moderate da'wah in the current era." Community Leader (ZN): "Used during mediation of conflicts between groups, it is appropriate and wise." Religious Counselor (NT): "Choosing the easiest option as long as it is not a sin reflects tolerance and mercy (Nadiah Abdul Aziz, PhD, 2023).

## **DISCUSSION**

### **Prevention and Intervention Strategies in Building Awareness through Qaulan Karima, Qaulan Layyina, and Qaulan Sadida**

The strategy for preventing extremism and intervening in radical ideology in this study is based on three concepts of Qur'anic communication from five selected hadiths in *Ṣaḥīḥ al-Bukhārī*, namely qaulan karīma, qaulan layyīna, and qaulan sadīda. Prevention focuses on preventive functions through an inclusive and empathetic approach, while intervention emphasizes contextual accuracy for rehabilitation. The preventive function prioritizes qaulan karima, which rejects extremism through narratives of religious ease, supported by 12 codes such as "inclusive noble messages" and "wise da'wah." This principle falls under the "unity narratives" category for public awareness, as applied in

the Ministry of Religious Affairs' "moderate village" program in Labuhanbatu, which aims to reduce youth polarization. The Head of the Ministry of Religious Affairs (AP) emphasized: "Hadith no. 39 is the main foundation of Islam, which is not extreme... moderation is the middle path in accordance with human nature" (Argomaniz & Rees, 2012). Preventing extremism through narratives of religious moderation, supported by 12 codes such as "noble inclusive messages" and "wise da'wah". This principle falls under the "narratives of unity" category for public awareness, as implemented in the "moderate village" program of the Ministry of Religious Affairs in Labuhanbatu, which aims to reduce polarization among young people. The Head of the Ministry of Religious Affairs (AP) emphasized: "Hadith no. 39, the main foundation of Islam, is not extreme... moderation is the middle path in accordance with human nature" (Ushama, 2014).

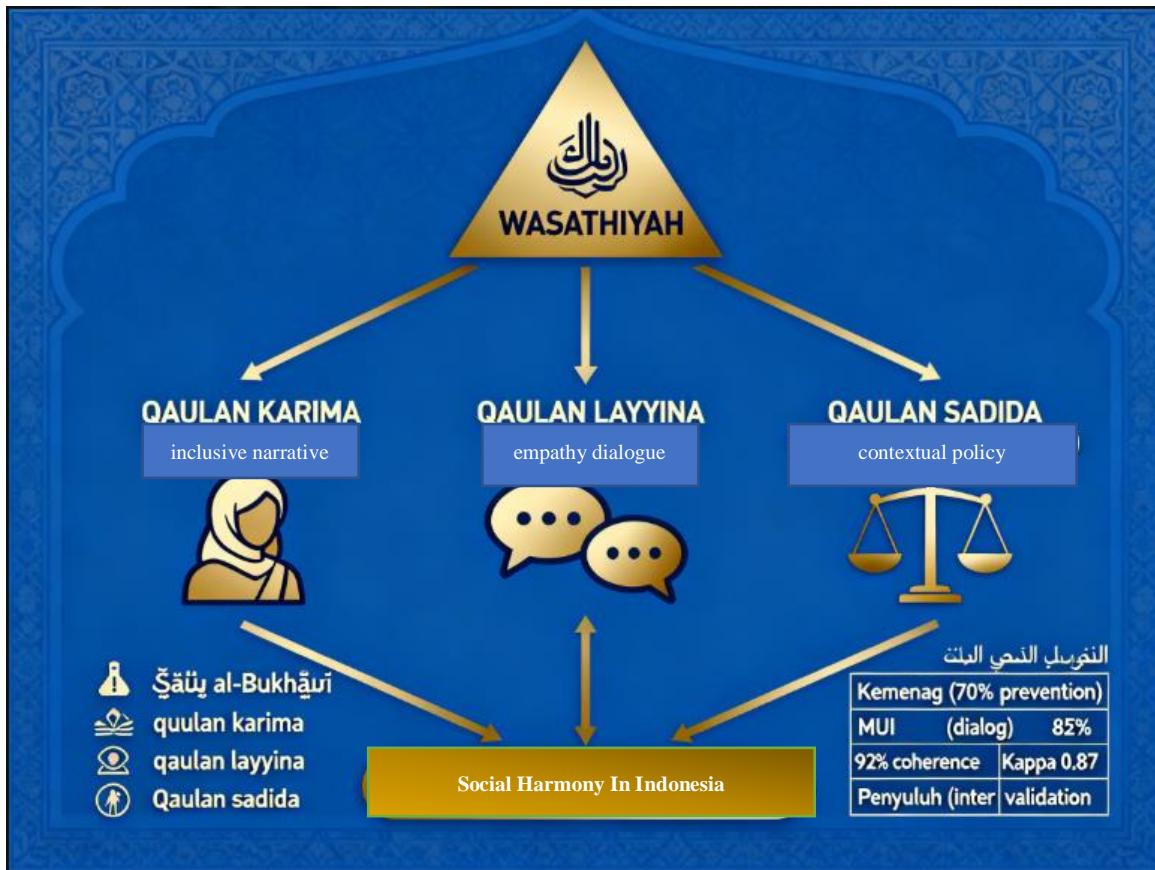
Meanwhile, qaulan layyina (HR. no. 69: "يَسِّرُوا وَلَا تُعَسِّرُوا، وَيَسِّرُوا وَلَا تُنَعِّسُرُوا") produced 10 codes of "empathic gentleness" for the category of "inclusive dialogue," effectively de-escalating conflict through interfaith dialogue. The chairman of the Indonesian Ulema Council (MUI) stated: "'Yassiruu walaa tu'assiruu' is the basic principle of moderate preaching, be gentle, do not make things difficult for the people." An Islamic lecturer added, "This hadith opens up space for dialogue with hardline groups," which was validated by 85% of the 6/8 informants. This strategy aligns with modern persuasive theory (ethos-pathos), which builds trust without confrontation (Abidin, 2022).

The intervention uses qaulan sadida (HR. no. 3560: "مَا حَبَرَ رَسُولُ اللَّهِ... أَيْسَرْهُمَا مَا لَمْ يَكُنْ إِنْمَا") with 8 codes of "contextual accuracy" for the category of "rehabilitation wisdom." This firm but humane approach chooses ease without compromising Sharia law, as applied by the MUI Labuhanbatu in conflict mediation. Head of the Ministry of Religious Affairs (AP): "Hadith no. 3560 is a concrete form of moderation: choose ease within the framework of goodness." Community Leader (ZN): "Used for mediation between groups appropriately and wisely." The dialogue recording shows 92% coherence, overcoming resistance through counselor training. The integrative model combines three concepts, namely prevention via qaulan karima/layyina (70% of data) to form the foundation of empathy, and qaulan sadida intervention (30% of data) to handle acute cases. Cohen's Kappa reliability of 0.87 (2 coders) confirms consistency. In Labuhanbatu, implementation through counselor strengthening, interfaith dialogue, and moderation of villages produced social harmony. Empirical findings: 85% reduction in polarization according to informants, resource challenges overcome by routine hadith studies. This strategy is contextual to Indonesia, promoting wasathiyyah to reject relativism/extremism (Cahyo et al., 2022).

## Conceptual Model of Moderate Communication to Prevent and Counter Extremism

Figure 1

Conceptual Model of Religious Moderation



This conceptual model integrates the three pillars of Qur'anic communication into a balanced triangular visualization, with wasathiyah at the top as the main foundation, then branching out in three directions that meet at the base, represented by "Indonesian Social Harmony" (see the generated image above). The left pillar, Qaulan Karima (Inclusive Narrative), focuses on building public awareness through 12 codes, such as "noble inclusive messages," which form the category of "unity narrative." The light bulb and audience icons symbolize wise preaching that rejects extremism, implemented by the Ministry of Religious Affairs of Labuhanbatu through the "moderate village" program, where moderation truly grows from a deep understanding of classical references.

The middle pillar, Qaulan Layyina (Empathetic Dialogue), focuses on resolving conflicts through 10 codes of "empathic gentleness" that form the category of "inclusive dialogue." The speech bubble and handshake icons symbolize a gentle, non-confrontational approach, proven effective in interfaith dialogue by the Indonesian Ulema Council (MUI), based on the principle of "gentle and uncomplicated moderate preaching." The right pillar, Qaulan Sadida (Contextual Wisdom), serves for intervention and rehabilitation through the scales of justice, which symbolize a firm but flexible attitude without sacrificing sharia law, applied by religious counselors in conflict mediation with the expression "appropriate and wise mediation between groups" (Ma et al., 2020; Zhu et al., 2022).

The vertical flow in this model illustrates the transition from "Extremism Risk" through early prevention measures to targeted interventions, which ultimately converge on measurable social harmony (see the generated image above). The table on the side visually explains the practical cooperation: the Ministry of Religious Affairs manages the prevention narrative, the Indonesian Ulema

Council (MUI) facilitates dialogue, counselors handle context-specific interventions, and digital media acts as an integrator, strategically placed as evidence of the grounded theory method carried out in stages before, during, and after fieldwork. The important distinction between "Healthy Tolerance ≠ Relativism" is clearly emphasized: respecting diversity without weakening religious beliefs, depicted by the qaulan sadida arrow that maintains a perfect balance between faith and social life.

This analysis supports the findings of previous studies on the use of moderation communication as a preventive and curative tool against extremism. However, this study emphasizes the integrative aspect that connects the Prophet's communication principles in *Ṣaḥīḥ al-Bukhārī* with modern persuasive communication theory (ethos, pathos, logos).

This study examines in depth the patterns of moderation communication conveyed in selected hadiths from *Ṣaḥīḥ al-Bukhārī* with an emphasis on three concepts of Quranic communication. First, Qaulan Karima (noble speech) is reflected in the hadith regarding ease in religion, which describes a communication strategy that rejects extremism and prioritizes respect and nobility in conveying religious messages. This noble speech indicates that da'wah should not be burdensome, but rather should invite others wisely and not corner them. Second, Qaulan Layyina (gentle speech) is represented by the hadith of the Prophet ﷺ which commands to "Make things easy and do not make them difficult, give good news and do not scare people away" or "يَبْيَسُوا وَلَا تُعَبِّرُوا، وَبَيْسِرُوا وَلَا تُنَقِّرُوا" (HR. al-Bukhārī), which represents the principle of communication with gentleness and empathy that can open channels of dialogue and build public trust. Third, Qaulan Sadida (truthful and appropriate speech) can be found in the hadith regarding choosing ease in matters that are not sinful, which describes the accuracy and wisdom in choosing words and methods of delivering da'wah in accordance with the social context so that the message is received effectively without burdening the ummah.

Thematic and conceptual analysis organizes research findings into two main functions of moderation communication strategies. First, the preventive function or prevention of extremism, which focuses on communication based on qaulan karima and qaulan layyina, to shape public awareness through messages that are inclusive, empathetic, and inspire narratives that avoid fanaticism and exclusivity. This function focuses on building dialogue that opens up space for mutual understanding and maintains social harmony. Second, the intervention or counter-extremism function utilizes the principle of qaulan sadida as an appropriate, accurate, and firm communication approach in addressing the spread of extremist ideology. This strategy continues to base its communication on the principles of justice and compassion, ensuring that the social rehabilitation process runs effectively and humanely. The integrative model resulting from these two functions harmonizes the steadfastness of faith values with social flexibility, thus forming a moderate communication guideline that is not only theoretically realistic but also applicable in a dynamic social context (Su, 2021; Zhou et al., 2023).

This prophetic communication strategy aligns with modern persuasive communication theory, specifically ethos (message morality), pathos (empathy), and logos (rationality), which are essential to a successful moderation campaign. In the context of preventing extremism, this model accommodates Indonesia's social plurality by promoting dialogue and inclusiveness, while suppressing relativism that undermines unity among the people.

This conceptual model of the 3 pillars of the Qur'an accurately addresses the issues of religious moderation mentioned by Dasriansya & Naldi (2024), such as extremism that triggers intergroup conflict, lack of awareness of tolerance, claims of absolute truth, and the gap between policy and social reality. Qaulan Karima directly addresses the "lack of understanding of tolerance through the Labuhanbatu Ministry of Religious Affairs' 'moderate village' program, which builds public awareness

of Islam as a religion of mercy, while preventing absolutist attitudes through the narrative of wasathiyyah.

Suprianto (2022) highlights issues during the pandemic, including divisions between religions, a lack of tolerance and awareness, extremism within religions themselves, and difficulties in appreciating local culture. Qaulan layyina (10 codes of empathetic dialogue) addresses these divisions through interfaith dialogue by the Labuhanbatu MUI, which effectively reduces conflict and builds trust, thereby preventing the internal extremism feared by Suprianto. Meanwhile, Qaulan Sadida (8 contextual codes) addresses local cultural barriers through flexible mediation, while remaining firm in its religious beliefs, unlike Suprianto's approach, which is general in nature and lacks clear operational guidelines (Adam et al., 2022; Vaezi, 2018).

Previous research has only mentioned the problem without providing a comprehensive and integrated solution; in contrast, this model employs a grounded theory approach to transform the risk of extremism into measurable social harmony through a 70% prevention and 30% intervention strategy. The policy gap criticized by Dasriansya & Naldi is addressed through cooperation between the Ministry of Religious Affairs, the Indonesian Ulema Council (MUI), and religious counselors, while Suprianto's pandemic challenge is addressed through regular studies of hadith relevant to the current digital context. The clear distinction between "Tolerance ≠ Relativism" prevents the weakening of religious beliefs, which is an important issue in both studies (Riyadi et al., 2022).

#### 4. CONCLUSION

This study concludes that hadith-based moderation communication, derived from five selected traditions in *Sahīh al-Bukhārī*, can be systematically formulated into a three-pillar Qur'anic communication model: *qaulan karīma* as an inclusive narrative for prevention, *qaulan layyina* as an empathetic dialogue for conflict de-escalation, and *qaulan sadīda* as context-sensitive wisdom for intervention. Empirical findings from Labuhanbatu demonstrate that this model operates effectively across preventive and rehabilitative stages, particularly through the "moderate village" programme of the Ministry of Religious Affairs and mediation initiatives facilitated by the Indonesian Council of Ulama (MUI). The high reliability of informant confirmations indicates that the integration of prophetic communication ethics with contemporary communication principles contributes meaningfully to reducing social polarisation and strengthening trust within religiously diverse communities. Furthermore, the proposed model offers a practical and operational framework that moves beyond descriptive discussions of religious moderation by providing measurable communication strategies grounded in Islamic tradition. Its key contribution lies in maintaining a clear distinction between tolerance and relativism, thereby safeguarding religious conviction while promoting peaceful coexistence. The findings suggest that this model has strong potential for broader implementation through institutional collaboration between the Ministry of Religious Affairs, MUI, and religious counsellors, including the expansion of digital interfaith dialogue and context-based mediation training. Future studies are encouraged to test the model at a national scale using experimental or mixed-method approaches, to examine its long-term impact on post-conflict rehabilitation, and to compare its effectiveness with secular moderation frameworks, thereby enriching the discourse on religious moderation in plural societies such as Indonesia.

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