

Determinants of Religious Moderation among Islamic Preachers: A Multivariate Regression Analysis in Palembang, Indonesia

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Abstract	This study was motivated by the Indonesian government's efforts to strengthen religious moderation through Presidential Regulations No. 18 of 2020 and No. 58 of 2023, which emphasize tolerance, anti-violence, national commitment, and acceptance of local traditions. Ideally, these policies are expected to create a peaceful and inclusive society. However, intolerance and radicalism are still found in religious life, including in the preaching practices of dai. Therefore, this study examines the factors influencing dai's understanding of religious moderation. The method used is a quantitative approach with a multivariate regression, involving 134 dai selected through purposive sampling. The results indicate that educational background (X1), social status (X6), and religious affiliation (X7) have a significant positive effect on the religious moderation of dai, while profession (X2) and place of residence (X5) show a significant negative effect. In contrast, gender (X3) and age (X4) do not significantly influence religious moderation. Since this study employed purposive sampling with a limited number of respondents, the findings are intended to provide exploratory insights into the factors influencing religious moderation among dai rather than broad generalizations to the wider population. In conclusion, the findings of this study indicate that educational background, social status, and religious affiliation significantly influence the religious moderation of dai, while profession and place of residence show a negative influence. These results imply that strengthening religious moderation among dai can be supported through educational programs and social empowerment strategies within the Palembang community.		
Keywords	Islamic Preachers; Influencing Factors; Construction of Religious Moderation		
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1. INTRODUCTION

Indonesia is known as a country with extraordinary cultural, ethnic, religious, and linguistic diversity, with more than 750 languages spoken throughout the archipelago and hundreds of ethnic groups with unique customs and traditions, serving as a concrete example of global diversity (Sewell 2022; Koroh 2022). This diversity is certainly a source of pride, but it also presents major challenges related to religious tolerance, social cohesion, and the potential for radicalization. In recent years, the emergence of extremism and intolerance in some circles of society has exacerbated the challenges of maintaining harmony and peace (Qurtuby 2019). The spread of radical ideology, exacerbated by local



and global factors, has prompted the Indonesian government to place greater emphasis on the importance of religious moderation as a key strategy in maintaining national unity (Kurniawati 2023) .

In response to this issue, a government initiative has emerged that aims to promote religious moderation, particularly through educational institutions, religious leaders, and community-involving efforts. The Indonesian government, through Presidential Regulation No. 18 of 2020 and Presidential Regulation No. 58 of 2023, has formulated efforts to strengthen religious moderation with a focus on four main indicators: tolerance, anti-violence, national commitment, and acceptance of local traditions (Rohimah 2023) . This initiative aims to counter radicalization and create a peaceful, inclusive, and diversity-respecting society.

However, the effectiveness of this policy remains questionable, particularly regarding the role of dai (religious preachers) in shaping public attitudes toward religious moderation. Previous studies have shown that dai play an important role in the process of religious socialization (Belhaj 2024; Belhaj 2021; Muchtar and Ritchey 2014). Existing literature also indicates that the construction of religious moderation among dai may be influenced by several factors, including educational background (Rieffer-Flanagan 2022), professional experience (Chatman and Barsade 1995), gender (Heilman 2012; Eagly and Wood 2012), age (van Honk et al. 2005; Cassidy et al. 2021), place of residence (Giannoukou 2024; Weidmann and Chopik 2024), social status (Zainuddin 2013), and religious affiliation (Glen 2024) which will ultimately shape the religious moderation construct of the dai.

Based on previous literature reviews related to the construction of religious moderation among preachers in the Indonesian context, several studies have been found, such as (Arifianto 2019) , which discuss the role of campus da'wah organizations in Indonesia, such as the Muhammadiyah Student Association (IMM) and Hizb ut-Tahrir Indonesia (HTI), in promoting political moderation or, conversely, becoming a breeding ground for radicalization. This research emphasizes that while IMM is willing to adjust its strategies to Indonesia's democratic political system, HTI continues to reject moderation and pursues its agenda through more covert means. This highlights the important role of religious organizations in shaping the political and religious attitudes of Muslim youth. Similarly, the study " focuses on the influence of the Kiai's dakwah discourse and the Kitab Kuning in promoting peace and moderation in Islamic boarding schools. This study concludes that Kiai play a central role in interpreting classical Islamic teachings relevant to contemporary challenges, thereby building narratives of tolerance and mutual respect. Both studies emphasize the important role of religious leaders and their institutions in shaping religious moderation through education and discourse.

Furthermore, the effectiveness of religious education in promoting moderation is also emphasized in studies by (An et al. 2025) evaluating the impact of thematic Tafsir training for dai (preachers) and religious counselors, which shows that this training increases understanding and dissemination of values such as tolerance and inclusiveness, which are very important in countering extremism. Similarly, (Nurlaela 2023) examined the role of religious counselors in strengthening religious moderation through preaching and education, highlighting their strategic role as agents of change in promoting peace and tolerance. These findings are further reinforced by research (Siregar and Rohman 2023) , which shows that majelis taklim in Panyabungan play an important role in instilling religious moderation in society, especially through the teachings of moderate ustaz who emphasize the values of humility, tolerance, and acceptance of cultural diversity. Overall, these studies confirm the central role of preachers and their institutions in shaping a moderate religious culture that is essential for social harmony in Indonesia.

From the facts on the ground, based on interviews with informants who have the authority to regulate the dai organization of the Palembang City Government, the recruitment process for dai candidates does not require specific qualifications, only religious knowledge and a minimum of four majelis taklim (religious study groups) . This is reinforced by the admission of one dai who stated that to become a dai, one only needs to submit an ID card and complete other administrative requirements (Sudharmono, "Interview with Dai," June 17, 2024) . This recruitment system, which does not require specific qualifications, can result in a lack of competence among dai, especially in the study of religious moderation. In addition, some dai in Palembang still consider religious moderation as an attempt to mix religious teachings, and even consider it a Western agenda that aims to weaken Muslims and trivialize their beliefs, with religious moderation considered to reduce the spirit of worship and jihad (Rusdi Sarino, "Interview with Dai," June 19, 2024).

Thus, there is a research gap, which shows that there is a discrepancy between the facts in the field and the facts in the literature, where the facts in the literature show that the construction of religious moderation by preachers is highly influenced by several factors such as educational background, profession, gender, age, place of residence, social status, and religious affiliation. However, the facts on the ground do not implement this in the recruitment process for preachers in the city of Palembang, raising concerns that it will reduce the level of religious moderation among preachers, which will ultimately also affect the level of religious moderation among the people of Palembang.

Therefore, this study aims to explore factors such as educational background, profession, gender, age, place of residence, social status, and religious affiliation that influence the construction of religious moderation among preachers in Palembang. By gaining a deeper understanding of how these various factors shape the religious views and practices of dai, it is hoped that valuable insights can be gained for the development of policies and strategies to strengthen religious moderation in Palembang. This study is expected to provide useful recommendations for strengthening the role of dai as effective social agents in promoting an inclusive and moderate society. Overall, this study will fill a gap in the existing literature by focusing on the empirical factors that shape religious moderation in the local context. This study aims to enrich the discourse on tolerance and religious moderation in Indonesia and provide a deeper understanding of how these concepts can be more effectively promoted at the community level through Dai.

2. METHODS

This study uses a quantitative approach with a multivariate regression to analyze the factors that influence the level of religious moderation among dai in the Palembang City Government. The research population consisted of 892 ustadz and ustadzah registered in the Palembang Mayor's Decree Number 258/KPTS/II/2023 concerning Ustadz and Ustadzah in Palembang. 134 respondents (approximately 15 percent of the total population) (Maulana et al. 2020) were selected using purposive sampling based on criteria including educational background, profession, gender, age, place of residence, social status, and religious affiliation. This technique was applied due to the limited accessibility of eligible dai and aimed to ensure that selected respondents possessed relevant characteristics aligned with the research objectives (Sugiyono 2013). However, the use of purposive sampling limits the extent of statistical generalization beyond the selected sample.

The research variables consist of seven independent variables (X1–X7) and one dependent variable (Y). The independent variables include educational background, profession, gender, age, place of residence, social status, and religious affiliation, while the dependent variable is the level of religious

moderation measured through indicators of tolerance, inclusiveness, and rejection of extremism. The research instrument was developed based on the theoretical framework of religious moderation and related previous studies. Data were collected using a structured questionnaire consisting of 80 items measured on a three-point Likert scale (3 = Yes, 2 = Neutral, and 1 = No) to assess respondents' attitudes and perceptions toward religious moderation (Ryan 1980) . The data obtained will be analyzed using multiple linear regression statistical methods, with validity and reliability tests to ensure the accuracy and consistency of the research instruments (Azwar 2016) . Before the main data collection, the instrument was tested for validity and reliability. The validity test showed that all 80 items were valid, with Pearson correlation coefficients ranging from 0.250 to 0.800 and significance values below 0.05. The reliability test using Cronbach's Alpha resulted in a coefficient of 0.979, indicating high internal consistency of the instrument. The collected data were analyzed using multiple linear regression to examine the simultaneous and partial effects of independent variables on the level of religious moderation among dai (Yusuf et al. 2024).

3. FINDINGS AND DISCUSSION

3.1. Validity Test Result

Table 1. Validity Test Results

Indicator	Result
Number of items tested	80
Number of valid items	80
Pearson Correlation range	0.250–0.800
Highest correlation value	Question 38 ($r = 0.800$)
Lowest correlation value	Question 80 ($r = 0.250$)
Significance value range	0.000–0.012

Table 1 shows the validity test results for 80 questions, with Pearson Correlation (rhitung) values calculated for each question and significance values (p-values) obtained. All questions show rhitung values greater than the R Table values, as well as significance values well below 0.05, indicating that all questions in this table are valid. Thus, it can be concluded that all question items have a significant correlation with the construct being measured and can be used in further analysis.

3.2. Realibility Test Result

Table 2. Realibility Test Results

Cronbach's Alpha	Number of Items
0,979	80

Based on the reliability test results using the Cronbach's Alpha method on 80 items in the survey instrument, a Cronbach's Alpha value of 0.979 was obtained. This value far exceeds the recommended minimum threshold of 0.70, indicating that this survey instrument has very high consistency. According to the criteria outlined by Sudijono in Rusydi Ananda , an instrument is considered reliable if the Cronbach's Alpha value is greater than 0.70. With a value of 0.979, this instrument demonstrates a very high level of reliability, far exceeding the minimum acceptable threshold. This indicates that the instrument can be trusted to produce consistent and stable data in further research, as well as providing assurance that the results obtained are scientifically accountable.

3.3. Multicollinearity Test Result

Table 3. Multicollinearity Test Results

Model		Collinearity Statistics	
		Tolerance	VIF
1	X1	0.336	2.980
	X2	0.232	4.318
	X3	0.305	3.279
	X4	0.460	2.176
	X5	0.325	3.078
	X6	0.244	4.100
	X7	0.251	3.985

a. Dependent Variable: Y (Islamic Preachers' Religious Moderation Construction)

Based on the results of the multicollinearity test presented in Table 4.10, analysis using the Variance Inflation Factor (VIF) shows that there are no significant multicollinearity issues between the independent variables in the regression model. The VIF value is used to identify whether there is a strong relationship between independent variables that can cause multicollinearity, where if the VIF value is greater than 10, multicollinearity occurs, but if the VIF value is less than 10, there are no significant symptoms of multicollinearity. As a result, the VIF values for all independent variables (X1 to X7) are below 10, with values ranging from 2.176 to 4.318, indicating that these variables do not excessively influence each other in predicting the dependent variable, Religious Moderation (Y). Therefore, it can be concluded that this regression model is free from multicollinearity issues and the analysis results can be considered valid

3.4. Autocorrelation Test Results

Table 4. Multicollinearity Test Results

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate	Durbin Watson
1	0.803	0.645	0.625	2.338	1.992

Based on the autocorrelation test results presented in the table above, Durbin-Watson (D-W) was used to detect autocorrelation in the regression model, with a D-W value of 1.992, which is within the range of -2 to +2. According to Santoso (2019), if the D-W value is within this range, it can be concluded that there is no autocorrelation in the regression model being tested. Autocorrelation is a phenomenon in which the residual value of one observation is related to the residual value of another observation. In this case, the Durbin-Watson value of 1.992 indicates that there is no autocorrelation problem, which means that the residuals of the regression model do not influence each other or there is no pattern of relationship between observation errors. Thus, this regression model can be considered valid in terms of residual independence, and the analysis results can be accounted.

3.5. Normality Test Results

Table 5. Normality Test Results

One-Sample Kolmogorov-Smirnov Test			Unstandardized Residual
N			134
Normal Parameters ^{a,b}	Mean		.000000
	Std. Deviation		2.27598124
Most Extreme Differences	Absolute		.060
	Positive		.060
	Negative		-.045
Test Statistic			.060
Asymp. Sig. (2-tailed)			.200 ^{c,d}
a. Test distribution is Normal.			
b. Calculated from data.			
c. Lilliefors Significance Correction.			
d. This is a lower bound of the true significance.			

Based on the results of the One-Sample Kolmogorov-Smirnov Test, an Asymp. Sig. (2-tailed) value of 0.200 was obtained, which is greater than the commonly used significance level of 0.05. According to the Kolmogorov-Smirnov normality test, if the Asymp. Sig. value is greater than 0.05, it can be concluded that the residual data follows a normal distribution. Therefore, the test results show that the residuals in the regression model are normally distributed, which means that there are no problems related to normality in the analyzed data.

3.6. Heteroscedasticity Test Results

Table 6. Heteroscedasticity Test Results

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.586	.167		15,485	.000
	dX1	-.011	.052	-.036	-.216	.830
	dX2	.074	.069	.220	1,068	.288
	dX3	-.038	.051	-.118	-.743	.459
	dX4	-.032	.039	-.105	-.813	.418
	dX5	.032	.050	.101	.628	.531
	dX6	-.037	.059	-.116	-.626	.532
	dX7	.033	.054	.107	.618	.538

a. Dependent Variable: ABS_RES2

Based on the results of the heteroscedasticity test presented in Table 6, the analysis was conducted by considering the significance value for each independent variable. If the significance value is less than

0.05, it can be concluded that there is a symptom of heteroscedasticity in the regression model. Conversely, if the significance value is greater than 0.05, then the regression model does not experience heteroscedasticity, but rather homoscedasticity. From the recorded results, the significance values for independent variables such as dX1 (0.830), dX2 (0.288), dX3 (0.459), dX4 (0.418), dX5 (0.531), dX6 (0.532), and dX7 (0.538) are all greater than 0.05. This indicates that there are no symptoms of heteroscedasticity in the data, so it can be concluded that this regression model meets the assumption of homoscedasticity, where the residual variance is constant across all predictor values. Thus, the results of this regression analysis can be considered valid and unaffected by heteroscedasticity issues.

3.7. Hypothesis Results

3.7.1 Coefficient of Determination

Table 7. Results of the Coefficient of Determination

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.807 ^a	.651	.632	2.317

Based on Table 7, the coefficient of determination (R Square) value is 0.651, which indicates that the independent variables in this model can explain 65.1% of the variation in the dependent variable. This means that approximately 65.1% of the change in the dependent variable (Y) can be explained by changes in the independent variables (X1, X2, X3, X4, X5, X6, and X7), while the remaining 34.9% is influenced by other factors not included in the model. The influence of these variables is also referred to as error, which is calculated using the formula $e = 1 - R^2$. The R Square value ranges from 0 to 1, where the higher the value, the stronger the influence of the independent variables on the dependent variable. Therefore, although this model shows a fairly strong influence, there is still room for improvement in order to explain more variation in the dependent variable.

3.7.2 F Test (Simultaneous)

Table 8. F Test (Simultaneous)

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1263.395	7	180,485	32,624	.000 ^b
Residual	676,336	126	5,368		
Total	1939.731	133			

a. Dependent Variable: Y

b. Predictors: (Constant), X7, X4, X1, X5, X3, X6, X2

Based on the results of the Simultaneous F test listed in Table 8, the significance value (Sig.) obtained is 0.000, which is smaller than the commonly used significance level of 0.05. Based on the F test guidelines, if the Sig. value is less than 0.05, it can be concluded that the independent variables (X1, X2, X3, X4, X5, X6, and X7) have a simultaneous significant effect on the dependent variable (Y). Thus, the alternative hypothesis stating that there is a simultaneous effect can be accepted. These results

indicate that the tested regression model has a significant effect on the dependent variable, indicating that the model is relevant and robust in explaining the variation in the dependent variable.

3.7.3 T Test (Partial Test)

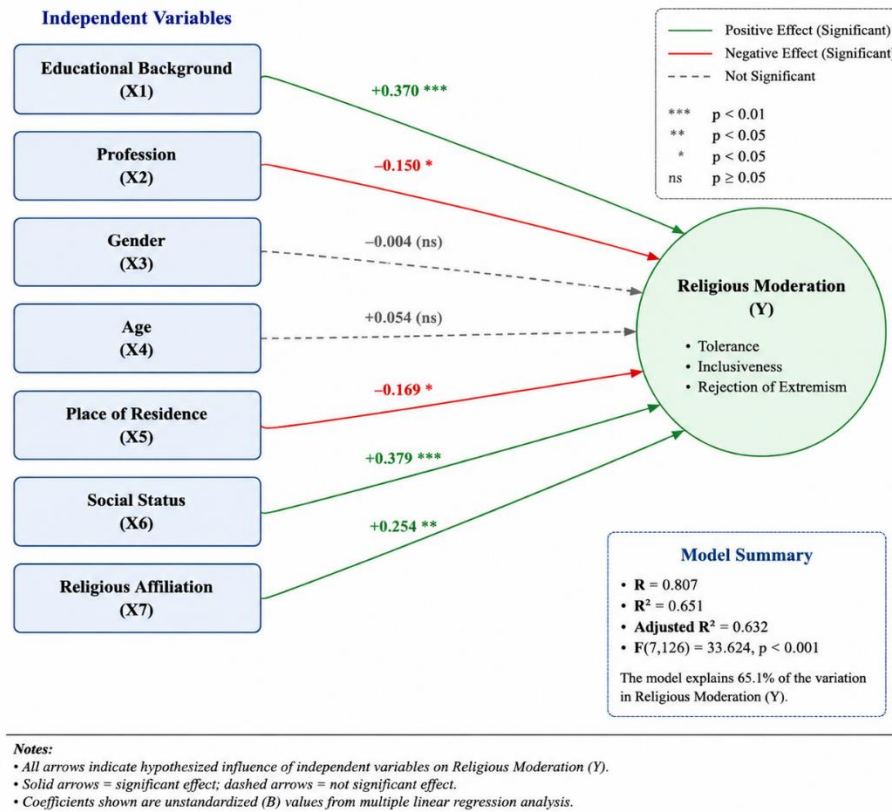


Figure 1. Research Model: Factors Influencing Religious Moderation among Dai

Table 9. T-Test Results (Partial Test)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error			
1	(Constant)	10.768	2.018		5,336	.000
	X1	.370	.101	.380	3,678	.000
	X2	-.150	.064	-.172	-2.349	.020
	X3	-.004	.064	-.005	-.064	.949
	X4	.054	.068	.062	.795	.428
	X5	-.169	.081	-.118	-2.077	.040
	X6	.379	.097	.415	3,898	.000
	X7	.254	.091	.283	2,784	.006

a. Dependent Variable: Y (Religious Moderation)

Based on the results of the partial T-test in table 9 and figure 1, the regression equation obtained is: $Y = 10.768 + 0.370X1 - 0.150X2 - 0.004X3 + 0.054X4 - 0.169X5 + 0.379X6 + 0.254X7$. The results of the multiple linear regression analysis show that not all independent variables have a significant effect on

the level of religious moderation (dependent variable Y). Variable X1, with a positive coefficient of 0.370 and a significance value of 0.000 (<0.05), has a significant positive effect on religious moderation, while X2, with a coefficient of -0.150 and a significance value of 0.020 (<0.05), shows a significant negative effect. Variable X3 has a coefficient of -0.004 with a significance of 0.949 (>0.05), which indicates no significant effect. Similarly, X4 has a coefficient of 0.054 and a significance of 0.428 (>0.05), which means it has no significant effect.

Furthermore, variable X5 shows a negative coefficient of -0.169 and a significance value of 0.040 (<0.05), which indicates a significant negative effect on religious moderation. Variable X6, with a coefficient of 0.379 and a significance value of 0.000 (<0.05), has a significant positive effect, meaning that the higher the value of X6, the higher the level of religious moderation. Similarly, X7 has a positive coefficient of 0.254 and a significance value of 0.006 (<0.05), which indicates a significant positive effect on religious moderation. Overall, variables X1, X2, X5, X6, and X7 have a significant effect on the level of religious moderation, with X2 and X5 having a negative effect, while X1, X6, and X7 have a positive effect. Meanwhile, X3 and X4 do not show a significant effect.

3.7.4 Relative Contribution and Effective Contribution of Each Variable

Table 10. Effective Contribution of Each Variable

Effective Contribution	Value
X1	26.904
X2	-6.4156
X3	-0.241
X4	3.1
X5	-8.9488
X6	30.9175
X7	19.7251
R-Square	65

Table 11. Relative Contribution

Relative Contribution	Value (Percent)
X1	41.32719
X2	-9.85499
X3	-0.3702
X4	4.761905
X5	-13.7462
X6	47.49232
X7	30.29969
Total	100

Based on the results of the effective contribution and relative contribution analysis, it was found that the contribution of independent variables to the level of religious moderation was not the same. The social status variable (X6) made the largest contribution with an effective contribution of 30.91 and

a relative contribution of 47.49%, indicating that the higher a person's social status, the greater their tendency to show moderate attitudes in religion. In addition, educational background (X1) also has a significant influence, with an effective contribution of 26.90 and a relative contribution of 41.33%. This indicates that education plays an important role in shaping moderate religious understanding and attitudes. Religious affiliation (X7) also contributes significantly, with an effective contribution of 19.72 and a relative contribution of 30.30%, indicating that a person's attachment to a particular religious community or organization can influence their views on religious moderation.

On the other hand, the age variable (X4) only made a small contribution with an effective contribution of 3.10 and a relative contribution of 4.76%, which means that a person's age does not greatly influence the formation of moderate attitudes, although there is a slight influence. The gender variable (X3) even shows a very small and negative contribution, with an effective contribution of -0.24 and a relative contribution of -0.37%, indicating that gender differences do not play a significant role in influencing attitudes toward religious moderation.

Furthermore, the variables of profession (X2) and place of residence (X5) made negative contributions, with profession having an effective contribution of -6.41 and a relative contribution of -9.85%, while place of residence had an effective contribution of -8.94 and a relative contribution of -13.74%. These results indicate that certain occupational and residential factors tend to reduce a person's level of religious moderation, possibly because these professions and environments shape social interaction patterns and mindsets that are not always in line with the values of moderation. Overall, this research model can explain 65% of the variation in religious moderation levels, with social factors such as social status, educational background, and religious affiliation playing a greater role than other factors in shaping a person's moderate attitude towards religion.

Discussion

Based on the findings, educational background (X1) has been proven to play a significant role in increasing religious moderation among preachers. Education not only provides theoretical knowledge, but also shapes social values that are internalized in the preaching practices of preachers (Manuaba 2008) . This is in line with previous studies showing that education functions as a channel of socialization that reinforces the values of tolerance, mutual respect, and acceptance of differences (Imron et al. 2024; Tiwi 2022) . Conversely, the role of profession in religious moderation shows a negative influence. Although profession (X2) provides space for moderate preaching, job demands such as event targets and limited time can reduce opportunities to convey messages of moderation in depth, in line with the findings of research by(Trucco and Dehbi 2024) which shows that da'is in Switzerland have excessive workloads and time constraints in preaching to the community.

The gender factor (X3) in this study did not show a significant influence on the level of religious moderation among preachers. Although differences in communication styles between men and women in preaching can affect audience perception, these findings confirm that factors such as competence, cross-group experience, and institutional norms are more decisive in determining a preacher's moderation than their gender role. This is in line with research by(Oloba and Blankenship 2025) which shows that gender equality in theological preaching has progressed, with women beginning to play an equal role with men in this field. Similarly, the age factor (X4) does not have a significant effect on religious moderation, although some previous studies have shown a tendency for religiosity to increase with age(Lechler and Sunde 2020) . This study shows that religious moderation is more influenced by competence and social sensitivity acquired through education and social experience than by age alone.

Findings on place of residence (X5) show that the character of the residential environment has a negative influence on religious moderation. Quantitative data show that areas with closer social ties, such as in villages, tend to result in communication that is limited to homogeneous groups and suppresses dialogue across differences. This is in line with the concepts of bonding and bridging in social capital described by (Coffé and Geys 2007). More open and inclusive places of residence, such as environments that support cross-group interaction, can strengthen religious moderation through the formation of a more inclusive habitus. On the other hand, social status (X6) has a significant positive impact, where da'i with high social status tend to be more effective in spreading messages of moderation through their credibility and authority. These findings support social learning theory, which states that role models, such as da'i with good social status, can accelerate the internalization of religious moderation values (Hanna et al. 2013).

And findings on the variable of religious affiliation (X7) proved to strengthen the religious moderation of the dai, by providing access to a wider network and social legitimacy that supports the spread of messages of moderation. Religious affiliation not only provides a stage and credibility for preaching, but also strengthens the values of moderation through interaction with a more diverse community. In line with previous research, religious affiliation serves as an enhancer that amplifies the message of moderation carried by preachers, but also shows the potential for negative influence if exclusive values are emphasized in the community (Clark and Evans 2014; Coffé and Geys 2007;). Therefore, strengthening religious moderation in Palembang can be achieved through cross-affiliation programs that reinforce dialogue and understanding between groups.

4. CONCLUSION

This study shows that several factors, such as educational background, profession, social status, and religious affiliation, have a significant influence on the religious moderation of dai in the city of Palembang. Educational background has been proven to contribute greatly to shaping the practice of religious moderation by providing a foundation of knowledge and internalized social values. Meanwhile, profession and place of residence have a negative influence, which can reduce the space for conveying messages of moderation in depth. Gender and age do not show a significant influence, indicating that factors of competence and cross-group experience are more decisive in determining the religious moderation of a dai than demographic attributes alone. The social contribution of social status and religious affiliation has been proven to strengthen moderation quantitatively through legitimacy and extensive networks.

The contribution of this study provides important insights into understanding how these various factors shape the religious views and practices of dai in Palembang. These findings are expected to provide a strong basis for the development of policies and strategies to strengthen religious moderation in the city of Palembang, with a focus on inclusive education, strengthening the role of socially prominent figures as agents of change, and utilizing religious affiliations to expand cross-group dialogue networks. This study also provides recommendations for orchestrating cross-affiliation programs and strengthening religious moderation literacy modules, which can play a role in creating a more inclusive and moderate society. However, this study also has limitations, particularly in terms of the sample being limited to dai in the city of Palembang, which may not fully represent the dynamics in other regions. Further research with a more diverse sample is expected to provide a deeper understanding of the factors that influence religious moderation in Indonesia.

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