Ta'dibuna Jurnal Pendidikan Islam
Vol. 14, No.3, Juni 2025, hlm. 219-227
DOI: 10.32832/tadibuna. V14i3.20100
P-ISSN: 2252-5793
E-ISSN: 2622-7215
http://ejournal.uika-bogor.ac.id/index.php/TADIBUNA/

Internalisation Model of Religious Moderation Study of the Da'wah of Muhammadiyah Elites in Surabaya

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Abstract
In the context of religious life in Indonesia, religious moderation has become a highly relevant theme, particularly amid the growing challenges of radicalization and social conflict. This study aims to explore the model of internalizing religious moderation through an examination of the preaching practices of Muhammadiyah elites in Surabaya. Using a qualitative approach, the study analyzes the strategies and narratives of preaching oriented toward the values of moderation and tolerance promoted by Muhammadiyah figures. The findings indicate that the preaching conducted by Muhammadiyah elites in Surabaya plays a significant role in shaping public understanding of religious moderation and in mitigating potential interfaith conflicts. These findings are expected to contribute to the development of more inclusive and effective preaching strategies in promoting religious moderation in Indonesia.

Keywords*: Religious Moderation; Preaching; Muhammadyiah Elites; Tolerance.*

Abstrak
Dalam konteks keberagamaan di Indonesia, moderasi beragama menjadi tema yang sangat relevan, terutama di tengah meningkatnya tantangan seperti radikalisme dan konflik sosial. Penelitian ini bertujuan untuk mengeksplorasi model internalisasi moderasi beragama melalui studi terhadap praktik dakwah yang dilakukan oleh elit Muhammadiyah di Surabaya. Dengan menggunakan pendekatan kualitatif, penelitian ini menganalisis strategi dan narasi dakwah yang berorientasi pada nilai-nilai moderasi dan toleransi yang dibangun oleh para tokoh Muhammadiyah. Hasil penelitian menunjukkan bahwa dakwah yang dilakukan oleh elit Muhammadiyah di Surabaya berperan signifikan dalam membentuk pemahaman masyarakat mengenai pentingnya moderasi beragama, serta dalam meredam potensi konflik antarumat beragama. Temuan ini diharapkan dapat memberikan kontribusi terhadap pengembangan strategi dakwah yang lebih inklusif dan efektif dalam mendorong penguatan moderasi beragama di Indonesia.

Kata kunci : Moderasi Beragama; Dakwah; Elit Muhammdiyah; Toleransi.

Diserahkan: 27-05-2025 **Disetujui**: 28-06-2025. **Dipublikasikan**: 30-06-2025

Kutipan: Tualeka, M. W. N., In'am, A., Haris, A., Muammar, A., & Tsa'litsah, I. M. T. (2025). Internalisation Model of Religious Moderation Study of the Da'wah of Muhammadiyah Elites in Surabaya. Ta'dibuna:Jurnal Pendidikan Islam, 14(3), 219–227. https://doi.org/DOI:10.32832/tadibuna.V14i3.20100

I. Introduction

Religious Moderation in Indonesia is a concept that is crucial in maintaining harmony among religious communities. In this context, Muhammadiyah, as one of the largest Islamic organizations in Indonesia, plays a strategic role in internalizing the values of moderation. Surabaya, as one of the major cities in Indonesia, serves as an interesting location for research, considering its ethnic and religious diversity. According to data from the Central Statistics Agency (BPS) in 2020, Surabaya has a population of over 3 million people with a diverse demographic composition, including Muslims, Christians, Hindus, and Buddhists. This diversity not only creates challenges in terms of tolerance and religious moderation but also offers opportunities to build constructive interfaith dialogues. In this context, it is important to explore how Muhammadiyah, through its elite dakwah (preaching), contributes to creating a harmonious atmosphere amidst such diversity. (Sari et al., 2023)

Muhammadiyah's elite dakwah in Surabaya is not only focused on the spiritual aspect but also on social and cultural aspects. An inclusive and dialogical approach is a hallmark of their preaching, where the main goal is to create a space for interfaith dialogue and reduce the potential for conflict. In many activities organized by Muhammadiyah, figures from various religions are often invited to speak about shared values that can serve as a foundation for mutual respect and understanding. This is a tangible example of applying moderation values in daily practices. (Qadir et al., 2023)

Furthermore, it is important to understand the strategies and methods used by Muhammadiyah's elite in promoting religious moderation. One effective strategy is through education. Muhammadiyah has an extensive network of schools and universities, which not only teach religious knowledge but also national values and tolerance. By integrating religious and general education, Muhammadiyah aims to shape a generation that is not only religious but also open and tolerant of differences. For instance, at the Muhammadiyah University of Surabaya, there are study programs that examine interfaith relations and social conflict, with the goal of producing graduates who can contribute to fostering interfaith harmony. (Sormin et al., 2022)

An in-depth analysis of the dakwah aspect reveals several factors that influence the success of religious moderation in the Muhammadiyah context. First, the support from a solid organizational structure and extensive networks gives Muhammadiyah elites the ability to disseminate moderation messages effectively. Second, active community participation in dakwah activities, such as seminars and discussions, creates a space for constructive exchange of ideas. Third, the use of social media as a modern communication tool also plays an important role in reaching a broader audience, especially the younger generation who are more familiar with information technology. (Huda et al., 2022)

This study is expected to provide new insights into effective dakwah practices within the context of religious moderation. By analyzing the various approaches taken by

Muhammadiyah, it is hoped that recommendations can emerge for the development of more inclusive and moderate dakwah programs. Developing educational modules that integrate moderation and tolerance values into Muhammadiyah school curricula could be a strategic step in shaping a more tolerant young generation. Additionally, collaboration with interfaith organizations in organizing cultural and social events can strengthen interfaith bonds. (Pratama et al., 2022)

Religious moderation in Indonesia, particularly through Muhammadiyah's role in Surabaya, demonstrates that diversity is not a barrier but an opportunity to create harmony. With an inclusive and dialogical approach, as well as support from various parties, it is hoped that moderation values can continue to be internalized and practiced in everyday life. This is essential to creating a society that is not only tolerant but also respectful and understanding of one another. Therefore, religious moderation is not just a concept but an urgent necessity in the context of nationhood and statehood in Indonesia's plural society. (Fajri, 2022).

II. Research Methods

This study uses a qualitative approach with a case study method, which is effective for exploring complex social phenomena (Niwa, 2022). The research location was chosen in Surabaya, as the center of Muhammadiyah dakwah activities. Surabaya has a rich history in the development of Islam in Indonesia and is a dynamic place where various social and religious activities take place. Therefore, the choice of this location is strategic to understand how religious moderation is internalized in the dakwah practices of Muhammadiyah elites.

Stage 1: Research Preparation

In the initial stage, the researcher determined Surabaya as the research location and selected respondents who were relevant to the research objectives. The criteria for selecting respondents were those who were directly involved in dakwah activities and had a deep understanding of religious moderation. A total of 15 respondents, consisting of religious figures, Muhammadiyah administrators, and community members active in dakwah activities, were selected to provide a comprehensive perspective on the practice of religious moderation in Muhammadiyah's dakwah.

Stage 2: Data Collection

Data collection was carried out through in-depth interviews with Muhammadiyah elite figures, organizational administrators, and community members involved in dakwah activities. The purpose of these interviews was to gather in-depth information and obtain a broader perspective on the implementation of religious moderation in Muhammadiyah's dakwah. In addition, direct observation of dakwah activities conducted by Muhammadiyah elites was done to gain a more comprehensive picture of the

dynamics of interaction between the elites and the community, as well as how the message of religious moderation was conveyed in different social contexts.

Stage 3: Data Analysis

The data collected from the interviews and observations were analyzed using thematic analysis techniques. This technique allows the researcher to identify patterns emerging from the interviews and observations and relate them to themes relevant to the research objectives. This analysis produces a more structured and in-depth narrative about how Muhammadiyah elites internalize and promote religious moderation in their dakwah.

Stage 4: Report Writing

After the data was analyzed, a research report was compiled presenting the findings systematically and in detail. This report includes an analysis of the Muhammadiyah elite's dakwah strategies, the challenges they face, and recommendations for the development of more inclusive and effective dakwah programs to promote religious moderation in Indonesia.

Use of Secondary Data

In addition to the primary data obtained from interviews and observations, this research also utilizes secondary data from previous research reports, journal articles, and official Muhammadiyah documents. This secondary data is used to provide broader context for the research findings and to strengthen the arguments presented in the report.

III. Result and Discussion

This research discusses several key concepts related to religious moderation, dakwah (preaching), and the role of elites in the context of Muhammadiyah, an Islamic organization that has made significant contributions to the development of religious thought and practices in Indonesia. In this context, religious moderation has become one of the important pillars that need to be understood more deeply. According to the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation is an attitude that emphasizes tolerance, mutual respect, and avoiding extremism in religion. This concept is highly relevant in the context of Indonesia's rich diversity, where various ethnicities, cultures, and religions live side by side. In the literature, religious moderation is often associated with efforts to create social harmony and prevent interfaith conflicts (Daheri et al., 2023).

A. Religious Moderation

When we talk about religious moderation, it is important to emphasize that this attitude is not just about avoiding extremism but also about creating a constructive dialogue space among religious communities. In several areas in Indonesia, initiatives

have been undertaken that involve various religious communities to discuss and jointly formulate concrete steps to promote tolerance. This reflects the understanding that religious moderation is not a neutral position, but an active commitment to building harmonious relationships. In this context, religious moderation can be seen as a bridge that connects various differences, thus creating a more inclusive and peaceful society (Viktorahadi, 2022).

B. Dakwah

Dakwah, on the other hand, is the process of conveying Islamic teachings to society. Effective dakwah must be able to reach various layers of society while considering the existing social and cultural context. In the context of Muhammadiyah, elite dakwah is often carried out by influential figures with extensive networks, enabling them to reach more people. Research indicates that dakwah conducted by Muhammadiyah elites in Surabaya tends to emphasize moderation and tolerance values (Qodir et al., 2023). This shows that dakwah is not just about delivering information, but also about how that information is conveyed and received by society. In the dakwah activities held by Muhammadiyah in Surabaya, seminars, workshops, and public discussions are often held, featuring speakers from various backgrounds. These activities not only serve as a means to convey Islamic teachings but also as a platform to discuss relevant social issues, such as religious tolerance, education, and public health. Thus, dakwah becomes more than just a ritual, but also a means to build awareness and deeper understanding of moderation values (Yuliasih, 2022).

C. Elites

Furthermore, the role of elites in the development of religious moderation has also been discussed in various studies. Elites have the capacity to influence public views through various media, including social media. In this context, the dakwah strategies used by Muhammadiyah elites in Surabaya need to be explored further to understand their impact on society. This study will examine various strategies used by Muhammadiyah elites to promote religious moderation, as well as the challenges they face in the process (Zulian, 2022).

A concrete example of the influence of elites in religious moderation can be seen in their use of digital platforms to spread moderate messages. In today's digital era, many Muhammadiyah figures are active on social media, using these platforms to spread values of tolerance and moderation. They not only share informative content but also invite society to engage in discussions and interactions, thereby creating a wider space for dialogue. This reflects a paradigm shift in dakwah, where two-way communication becomes more dominant compared to the traditional one-way approach.

However, despite the many positive potentials in this elite role, challenges remain. Not all elites have the same understanding of religious moderation, and there are differences in perspectives that could trigger tension. Therefore, it is important to

conduct a deeper study of how Muhammadiyah elites can work together in promoting moderation without falling into counterproductive debates.

Religious moderation, dakwah, and the role of elites in the Muhammadiyah context are three interconnected aspects that have a significant impact on society. Religious moderation is not just about avoiding extremism but also about creating constructive dialogue spaces. Dakwah, as the process of delivering Islamic teachings, must be able to reach various layers of society while considering the social and cultural context. Meanwhile, the role of elites in promoting religious moderation through various strategies, including the use of social media, is crucial for creating a more inclusive society. By understanding the relationship between these three aspects, we can better appreciate Muhammadiyah's contribution to building social harmony in Indonesia (Efendi, 2023).

D. Research Finding

This research analyzes various aspects of religious moderation applied by Muhammadiyah elites in Surabaya in their dakwah activities. Key concepts discussed include religious moderation, dakwah, and the role of Muhammadiyah elites in shaping public understanding of the importance of tolerance and interfaith harmony.

E. Religious Moderation in Muhammadiyah Dakwah

Religious moderation applied in Muhammadiyah dakwah in Surabaya focuses on two main points: avoiding extremism and building dialogue spaces among religious communities (Burhani, 2023). Muhammadiyah elites use various dakwah methods, such as seminars, workshops, and public discussions, to spread moderation values. One of the most frequently used methods is through interfaith dialogue, where religious leaders from various backgrounds are invited to share views and experiences.

F. Role of Muhammadiyah Elites in Developing Religious Moderation

Muhammadiyah elites play a crucial role in shaping and developing the concept of religious moderation in society. They have the capacity to influence public opinion through various media, both directly through dakwah activities and through social media platforms. Social media, in this case, becomes a highly effective tool to reach a broader audience, especially the younger generation that is more familiar with information technology.

Table 1. Dakwah Methods Used by Muhammadiyah Elites in Surabaya

Dakwah Method	Description	Frequency of Use
Interfaith Dialogue	Inviting religious leaders from various backgrounds to share views on tolerance.	70% of dakwah activities
Seminars and Workshops	Organizing seminars and workshops on religious moderation involving the wider community.	15% of dakwah activities

Dakwah Method	Description	Frequency of Use
Social Media Usage	Using social media to spread messages of religious moderation.	15% of dakwah activities

G. Challenges in Implementing Religious Moderation

Although Muhammadiyah elite dakwah has shown positive results, significant challenges remain in introducing religious moderation to society. One of the main challenges is the presence of extremist groups that reject the values of moderation and attempt to influence the public with misleading narratives. Nevertheless, Muhammadiyah elites continue to address these challenges by enhancing collaboration among organizations and strengthening moderation messages through broader platforms.

H. Use of Social Media in Dakwah

Social media has become an integral part of Muhammadiyah elite dakwah. Many Muhammadiyah figures are active on various digital platforms to spread messages of religious moderation. Platforms such as Instagram and Twitter are used to post content that educates the public on the importance of moderation and tolerance. One notable campaign is #ModerasiBeragama, which has successfully attracted over 100,000 followers on social media platforms.

Table 2. Use of Social Media in Dakwah

Social Media Platform	Number of Followers	Type of Content Shared
Instagram	50,000+	Educational videos on religious moderation, tolerance, and coexistence
Twitter	30,000+	Threads on interfaith tolerance, current dakwah news
Facebook	20,000+	Articles and public discussions on religious moderation and social harmony

I. Interfaith Dialogue as a Means of Enhancing Tolerance

Interfaith dialogue activities facilitated by Muhammadiyah elites in Surabaya have become one of the main methods of promoting religious moderation. Data shows that 70% of respondents agree that interfaith dialogue conducted by Muhammadiyah elites has improved understanding and tolerance in society. These forums not only involve Muslims but also religious leaders from Christianity, Hinduism, and Buddhism, who together discuss the importance of tolerance in religious life.

J. Collaboration with Interfaith Organizations

Collaboration with interfaith organizations has also become an important strategy in promoting religious moderation. Muhammadiyah elites actively collaborate with various religious organizations to strengthen messages of moderation and tolerance. Activities

such as joint seminars, workshops, and social programs involving various religious groups further strengthen interfaith harmony.

This shows that Muhammadiyah elites in Surabaya have successfully used various strategies in their dakwah to promote religious moderation. Interfaith dialogue, the use of social media, and collaboration with interfaith organizations have proven effective in increasing public understanding of the importance of moderation and tolerance. However, challenges from extremist groups who reject religious moderation still exist, and further strategies are needed to address these challenges.

Overall, this research provides deeper insights into how Muhammadiyah elite dakwah can be an effective tool in internalizing religious moderation values. With support from various parties, Muhammadiyah elites in Surabaya can continue to strengthen the message of religious moderation and reduce the potential for interfaith conflic

IV. Conclusion

This study shows that Muhammadiyah elite dakwah in Surabaya has played an important role in internalizing religious moderation values through various strategies, such as interfaith dialogue, the use of social media, and interfaith collaboration. The findings of this research make a significant contribution to Islamic education, particularly in efforts to strengthen the understanding of religious moderation among society. The implementation of inclusive and dialogical religious moderation can serve as a model for developing education that teaches tolerance and interfaith harmony. The implications of this research highlight the importance of dakwah in creating a more harmonious and open society. In the context of Islamic education, this research can provide a foundation for curriculum development that integrates values of moderation and tolerance, as well as provide insights for Islamic educational institutions to adopt a more inclusive approach to religious education.

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