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Strategic Da'wah Communication of Dewan Masjid Indonesia in Strengthening Religious Moderation at the Community Level

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ABSTRACT

Religious moderation in Indonesia faces a paradox, on the one hand, it is intensively promoted through state policies and public discourse; on the other hand, practices of intolerance and ideological polarization continue to emerge at the community level. The dominance of normative, top-down approaches in the literature tends to position moderation as a regulatory agenda, while religious social spaces such as mosques where everyday meanings and religious authority are actively produced remain relatively underexplored. Consequently, a theoretical gap persists in understanding how religious moderation is constructed organically through communitarian communication practices. This study examines the communication strategies of the Gerakan Subuh Berkah (GSB), initiated by the Dewan Masjid Indonesia of Palu City, as a mosque-based intervention model for strengthening religious moderation. Employing a qualitative case study design, data were collected through in-depth interviews, participant observation, and document analysis. The findings indicate that GSB has developed a dialogical and inclusive da'wah ecosystem that integrates congregational worship, persuasive religious education, and participatory social activities. This strategy reinforces social capital (bonding, bridging, and linking), contributing to enhanced social cohesion and the mitigation of radicalization risks. The study underscores that religious moderation is not only effectively advanced through policy instruments but also through sustainable and participatory community-based religious communication.

Keywords: Dakwah communication, religious moderation, Gerakan Subuh Berkah, social capital, community resilience

ABSTRAK

Moderasi beragama di Indonesia menghadapi paradox, di satu sisi dipromosikan secara intensif melalui kebijakan negara dan wacana publik, namun di sisi lain praktik intoleransi dan polarisasi ideologis tetap muncul pada level komunitas. Dominasi pendekatan normatif-top down dalam literatur cenderung memposisikan moderasi sebagai agenda regulatif, sementara ruang-ruang sosial keagamaan seperti masjid yang justru menjadi arena produksi makna dan otoritas keagamaan sehari-hari relatif kurang dikaji secara mendalam. Akibatnya, terdapat kesenjangan teoretis dalam memahami bagaimana moderasi beragama dibangun secara organik melalui praktik komunikasi komunitarian. Penelitian ini mengkaji strategi komunikasi Gerakan Subuh Berkah (GSB) yang digagas oleh Dewan Masjid Indonesia Kota Palu sebagai model intervensi berbasis masjid dalam penguatan moderasi beragama. Dengan desain studi kasus kualitatif, data diperoleh melalui wawancara mendalam, observasi partisipan, dan analisis dokumen. Hasil penelitian menunjukkan bahwa GSB membangun ekosistem

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dakwah dialogis dan inklusif yang mengintegrasikan ibadah berjemaah, edukasi persuasif, dan aktivitas sosial partisipatif. Strategi ini memperkuat modal sosial (bonding, bridging, linking) yang berdampak pada peningkatan kohesi sosial dan mitigasi risiko radikalisasi. Studi ini menegaskan bahwa moderasi beragama tidak hanya efektif melalui instrumen kebijakan, tetapi juga melalui komunikasi dakwah berbasis komunitas yang berkelanjutan dan partisipatif.

Kata Kunci: Komunikasi dakwah, moderasi beragama, Gerakan Subuh Berkah, modal sosial, ketahanan masyarakat

INTRODUCTION

The challenges to religious moderation in Indonesia cannot be separated from broader global dynamics, particularly the rise of religious populism, identity politics, and transnational radicalism that have affected many multicultural societies (Barton et al., 2021). The intensifying political polarization over the past decade demonstrates that Indonesia is not an exception to these global trends (Soderborg & Muhtadi, 2023). This phenomenon illustrates how religion is increasingly politicized as a source of identity mobilization, as observed in various parts of the world (Katz, 2024). In this context, Indonesia's normative foundations especially Pancasila and the national motto *Bhinneka Tunggal Ika* (Unity in Diversity) should be understood not merely as domestic slogans, but as a form of civil religion that provides a symbolic and moral framework for social cohesion within a plural society (Widyana et al., 2022). In line with the concept of civil religion in socio-political theory, Pancasila functions as an "ethical umbrella" that transcends particular religious affiliations while serving as a site of negotiation between religious identity and national commitment. Nevertheless, tensions between these normative commitments and socio-political realities remain evident (Gürlesin, 2023; Widyana et al., 2022). The strengthening of transnational religious ideological networks, digital disruption that accelerates the spread of intolerant narratives, and the instrumentalization of religion in electoral political contestation indicate that religious moderation is not solely a national agenda, but part of a broader global struggle over how religion is positioned in the modern public sphere (Dyvik, n.d.; Kovaèeviaè, 2025; Tsuria & Yadlin-Segal, 2021). Therefore, the discourse on religious moderation in Indonesia should be framed as part of the global debate on pluralism, civil religion, and the governance of diversity in democratic societies (Danisworo et al., 2024; Husain, 2025; Hutabarat, 2023; Shobirin & Zakki, 2025).

The literature on religious moderation in Indonesia emphasizes the importance of dialogical and inclusive religious communication (*da'wah*) in strengthening societal resilience against intolerance (Nuriana & Salwa, 2024; Rizal et al., 2025). However, most existing

studies remain normative in nature and have not empirically explained how *da'wah* communication is implemented within community-based religious movements. On the other hand, poverty and social vulnerability are often associated with radicalism, yet the mechanisms underlying this relationship have not been adequately articulated (Gkoutzioulis, 2024). Through the lens of relative deprivation theory, radicalism is understood to arise not merely from absolute poverty, but from perceived injustice and inequality (Guimond et al., 2025). In this context, *da'wah* communication grounded in economic empowerment for example, through mosque-based programs that support impoverished communities can help moderate extremist tendencies by reducing such relative deprivation (Hadi, 2025). When economic needs are addressed through religious institutions, hate narratives that exploit sentiments of inequality tend to lose their appeal (Harris, 2025). Thus, *da'wah* does not merely convey messages of moderation at the discursive level, but also embodies tangible experiences of social justice as a strategy for social transformation (Wahyudi & Hidayat, 2025).

In Indonesia, community-based *da'wah* movements such as Gerakan Subuh Berkah (GSB), Safari Subuh, and Gerakan Masjid Berdaya have emerged as efforts to revitalize the mosque's function not only as a place of worship, but also as a center for socio-religious development (Qonitah, 2025; Karimullah, 2023). However, most studies continue to position these movements within the framework of enhancing individual spirituality, strengthening *ukhuwah* (Islamic brotherhood), or revitalizing institutional structures, without adequately examining the communicative dimensions of *da'wah* including message construction, rhetorical strategies, preacher–congregant interaction, and participatory dynamics as social processes that shape religious moderation (Al Zahra, 2024). Comparatively, congregational dawn prayer movements in Turkey emphasize the reinforcement of public Islamic identity and moral solidarity; in Malaysia, programs such as Jom Subuh integrate structured *da'wah* with moral development agendas and counter-radicalization efforts; while in Singapore and Brunei, mosque initiatives are more closely aligned with state-managed frameworks of social harmony (Aslam & Mizan, 2009; Bin Md Aris, 2022; Sulaiman, 2016). Distinct from these models, Gerakan Subuh Berkah in Palu demonstrates a praxis-oriented and participatory character by linking congregational dawn prayer to humanitarian solidarity, economic empowerment, and responsiveness to post-disaster social realities.

At this point lies a significant interpretive gap in the existing literature. Previous studies tend to understand dawn prayer movements primarily as religio-sociological phenomena that influence spirituality or social cohesion, yet they have not explicitly mapped how *da'wah* communication through narrative choices, rhetoric, symbols, dialogue, and congregational

participation constructs and internalizes the values of religious moderation in contextual and adaptive ways. The literature has also not sufficiently demonstrated how the interactional dynamics between preachers and congregants create deliberative spaces that enable attitudinal transformation from exclusivism toward inclusivism (Burlock, 2023). Thus, the central issue is not merely whether community-based *da'wah* movements contribute to religious moderation, but how the communicative processes within them function as arenas for the social construction of moderation values (Wahyudi & Hidayat, 2025). This study proceeds from the assumption that religious moderation does not emerge automatically through collective ritual; rather, it is shaped through communicative practices that generate meaning, cultivate empathy, and encourage social engagement (Jeniva & Tanyid, 2025). Accordingly, this research focuses on developing an in-depth understanding of the processes, meanings, and dynamics of *da'wah* communication within the Gerakan Subuh Berkah in Palu as a contextual, adaptive, and transformative social practice in fostering community-based religious moderation.

The religious context of Palu City cannot be understood solely through demographic statistics (Pepi, 2016). Although approximately 88.1% of its population is Muslim and 9.4% Protestant Christian, with other religions represented in smaller percentages (Firmansyah & Idris, 2024), this composition must be analyzed within a social-religious risk assessment framework. Central Sulawesi has a history of communal conflict and linkages to radical groups such as Mujahidin Indonesia Timur (MIT), which once led the region to be categorized as highly vulnerable to extremism (Firawati, 2024; Jones, 2022). Thus, the demographic majority minority imbalance is not merely statistical data, but a structural variable in conflict risk analysis (Musumba et al., 2021). From the perspective of the risk assessment framework, social risk is formed from the interaction between structural vulnerability, identity-based and political triggers, and the strength and weakness of the resilience capacity of socio-religious institutions at the local level (Effendy et al., 2025). It is within this third dimension that organizations such as Alkhairaat play a strategic role. As an educational and *da'wah* institution deeply rooted in the Kaili community and the broader local Muslim population, Alkhairaat has the potential to function as a community-based counter-radicalization actor (Ruhana, 2012). Accordingly, socio-religious movements such as the Gerakan Subuh Berkah in Palu should not be understood merely as routine ritual activities, but rather as preventive social interventions in a region with a tangible level of conflict vulnerability.

The Dewan Masjid Indonesia (DMI) can be understood as a social communication actor that produces religious moderation through practice rather than mere discourse. Its strategy does not rely primarily on normative preaching, but on the creation of social experiences

that present religion as an inclusive and socially relevant force (Mislan Cokrohadisumarto & Sari, 2024). In the local context, the Dewan Masjid Indonesia (DMI) of Palu City, through the Gerakan Subuh Berkah (GSB), employs collective action as a medium of strategic communication. Environmental clean-up initiatives and social assistance function as forms of non-verbal communication that convey messages of empathy, responsibility, and commitment to the common good. Such actions shape public perceptions that piety is manifested through social contribution. Through this approach, moderation operates implicitly: values of inclusivity and care are transmitted through practices that build trust. It is this social trust that serves as an effective foundation for strengthening social cohesion and mitigating the potential for extremism (Mislan Cokrohadisumarto & Sari, 2024; Judijanto et al., 2024; Liu et al., 2025; Saiban & Rozikin, 2025).

The research gap in the study of da'wah and religious moderation does not primarily lie in the absence of studies on the Gerakan Subuh Berkah (GSB) as a local case, but rather in the dominant tendency of previous research to focus on textual dimensions namely, the content of sermons instead of examining da'wah communication as a social process. Such textual approaches have not adequately explained how and why community-based da'wah can effectively shape attitudes of religious moderation. Relational dimensions such as emotional closeness, collective participation, dialogical interaction, and community dynamics as mechanisms for internalizing moderation values remain insufficiently analyzed as transformative communicative processes.

In this context, the Gerakan Subuh Berkah (GSB) initiated by the Dewan Masjid Indonesia (DMI) of Palu represents not merely a new empirical setting, but a meaningful site for analyzing da'wah communication processes embedded within congregational worship, religious dialogue, and social activities. This study explicitly aims to analyze the strategies and practices of da'wah communication within GSB, to understand how emotional and participatory experiences are interpreted by participants, and to explain the communicative mechanisms that make these practices effective in strengthening religious moderation. Accordingly, the contribution of this research goes beyond describing a local practice; it shifts the analysis toward a processual and interpretive level by explaining how community-based da'wah communication transforms moderation from a normative discourse into a socially internalized experience embedded in everyday life.

RESEARCH METHOD

This study adopts a qualitative approach with a case study design to examine the *Gerakan Subuh Berkah* (GSB) initiated by the Indonesian Mosque Council (*Dewan Masjid Indonesia*) of Palu City. The approach was chosen because GSB represents a complex socio-religious initiative involving da'wah communication, social interaction, the internalization of religious moderation values, and community-based social programs that cannot be fully understood through statistical data alone. The study was conducted in Palu City at mosques that consistently organize GSB activities, including Al-Muhajirin Mosque, Palu Grand Mosque (*Masjid Raya Palu*), and several neighborhood mosques. These locations were selected purposively by considering the continuity of the program, the level of congregational participation, the socio-economic context of the surrounding community, and the potential vulnerability of the area to extremist ideological influence.

The participants consisted of DMI administrators, GSB preachers, active congregants, and related stakeholders such as the Indonesian Council of Ulama (MUI), the Forum for Religious Harmony (FKUB), the Ministry of Religious Affairs, and Bank Syariah Indonesia (BSI) as a supporting partner. Informants were selected through purposive sampling, resulting in eighteen participants: three DMI administrators, five preachers, six active congregants, and four stakeholders. Data were collected through semi-structured interviews, participant observation during dawn prayers, religious gatherings, and social activities, as well as document analysis of study materials, digital publications (WhatsApp and Instagram), and activity reports. The analysis focuses on da'wah communication strategies, the articulation of religious moderation messages, the process of value internalization, and the socio-economic implications of the program, with both key concepts operationalized into analytical dimensions and empirical indicators.

Table 1. Operationalization of Concepts and Coding Indicators

Main Concept	Conceptual Definition	Dimension	Empirical Indicators	Coding Indicators
Da'wah Communication Strategy	A planned effort to convey religious messages aimed at shaping the congregation's understanding, attitudes, and behavior.	Persuasive	Moderate appeals, inclusive language, peaceful narratives	Inclusive Islam, systematic da'wah, social solidarity, peaceful narratives
		Educational	Delivery based on scriptural arguments, references to classical Islamic texts, conceptual explanations	Prophetic exemplarity, applied moderation, normative references, internalization of values
		Participatory	Two-way dialogue, question-and-answer sessions, active involvement of congregants	Participatory dialogue, informal interaction, social cohesion, congregational engagement
Religious Moderation	A perspective and practice of religious life that emphasizes balance, justice, and tolerance within social life.	National Commitment	Affirmation of the values of the Unitary State of the Republic of Indonesia (NKRI), interreligious tolerance	National commitment, interreligious tolerance, civic awareness
		Anti-radicalism	Counter-extremism narratives, peaceful religious preaching	Preventive da'wah, counter-radicalism discourse, <i>Islam wasatiyyah</i>
		Social Adaptability	Responses to the socio-economic needs of congregants	Mosque-based economic initiatives, community empowerment, social capital, community resilience

Data analysis adopted a reflexive thematic analysis approach as articulated by Braun & Clarke (2022), involving stages of data familiarization through verbatim transcription and repeated reading, inductive open coding, relevant data reduction, and the clustering of codes into sub-themes and overarching themes. This process also integrated conceptual reflection to ensure thematic coherence (Braun & Clarke, 2022; Byrne, 2022).

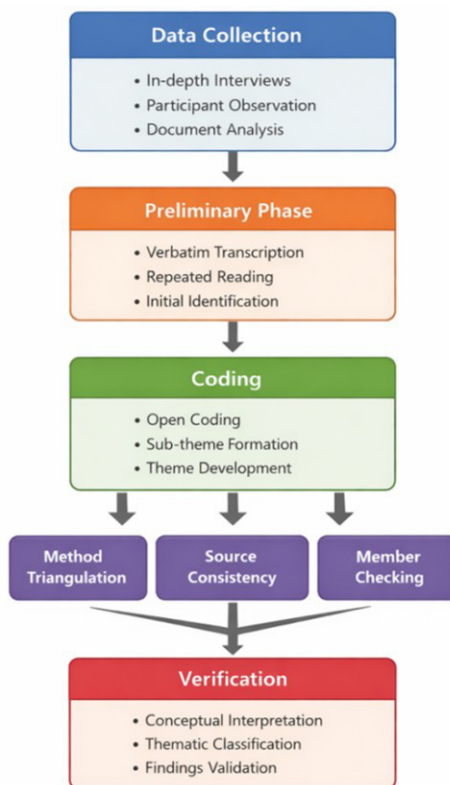


Figure 1. Qualitative Data Analysis Flow Chart

To clarify the analytical process, the relationships among interview excerpts, conceptual codes, sub-themes, and overarching themes are presented in the form of a coding scheme, as shown in the following table:

Table 2. Thematic Coding Scheme of the Gerakan Subuh Berkah (GSB) Program

Interview Excerpt	Conceptual Coding	Sub-theme	Theme	Conceptual Coding	Theoretical Parameter
“GSB is designed proactively and sustainably to counter radicalism.” (Head of DMI)	Systematic da’wah program	Program orientation	Program Orientation and Conceptual Framework of GSB Da’wah	Systematic da’wah program	Preventive da’wah strategy (persuasive communication)
“The mosque must function as a space for education and social transformation.” (Head of DMI)	Social function of the mosque	Transformative mosque	Program Orientation and Conceptual Framework of GSB Da’wah	Social function of the mosque	Theory of the mosque as an agent of social change

"A peaceful and inclusive Islam must be experienced by the congregation." (Congregant)	Inclusive Islam	Values of moderation	Program Orientation and Conceptual Framework of GSB Da'wah	Inclusive Islam	Principles of religious moderation (<i>tawasuth, tasamuh</i>)
"Moderation is exemplified through the Prophet's model." (Chair of MUI)	Prophetic role model	Applied moderation	Message Structure and Content of Religious Moderation	Prophetic role model	Exemplary communication theory (<i>uswah hasanah</i>)
"Sermons are accompanied by dialogue and the lived experiences of the congregation." (Senior congregant)	Participatory dialogue	Communication patterns	Message Structure and Content of Religious Moderation	Participatory dialogue	Participatory communication theory
"Study materials are distributed via WhatsApp and Instagram." (Congregant)	Digital da'wah	Adaptive da'wah	Message Structure and Content of Religious Moderation	Digital da'wah	Digital communication in da'wah
"GSB is implemented on a rotating basis across all districts." (Core committee member)	Mobile da'wah	Equitable outreach	Integrated Da'wah Strategy	Mobile da'wah	Diffusion of innovation in da'wah
"Morning coffee gatherings strengthen congregational solidarity." (Chair of MUI)	Informal interaction	Social cohesion	Integrated Da'wah Strategy	Informal interaction	Social cohesion theory
"Zakat, infaq, and sadaqah funds are managed digitally and support MSMEs." (Head of DMI)	Mosque-based economy	Economic empowerment	Integrated Da'wah Strategy	Mosque-based economy	Community-based empowerment theory
"The congregation learns to help one another and to practice tolerance." (Congregant)	Social solidarity	Community resilience	Social Impact of Moderate Da'wah	Social solidarity	Social capital theory

Source: Researcher (2025)

Table 2 presents the thematic coding scheme illustrating the qualitative analytical process of the Gerakan Subuh Berkah (GSB) program, progressing from data excerpts to conceptual codes, sub-themes, and overarching themes. This analytical flow reflects a systematic and iterative interpretation aimed at identifying program orientation, message structure, da'wah strategies, and the social impacts of moderate da'wah. The analysis was conducted narratively by positioning congregants' experiences at the center of meaning-making. Rather than merely describing program activities, the study examines how da'wah messages are interpreted, enacted, and translated into everyday social relations and communal life within the mosque community. To ensure data credibility, the study employed source and methodological triangulation by comparing perspectives from DMI and MUI administrators, active GSB congregants, and external stakeholders. Methodological triangulation involved in-depth interviews, participant observation, and document analysis, complemented by member checking and ongoing researcher reflexivity. Accordingly, the thematic analysis was developed in a contextual and balanced manner that integrates structural perspectives with congregants' lived experiences, resulting in findings with strong credibility and analytical depth.

DISCUSSION

The findings indicate that the *Gerakan Subuh Berkah* (GSB), initiated by the Indonesian Mosque Council (*Dewan Masjid Indonesia*, DMI) of Palu City, has emerged as a strategic and holistic mosque-based da'wah program, addressing social dynamics, post-disaster trauma, and the ideological vulnerabilities of the community. The program is designed to strengthen religious moderation, foster community solidarity, and enhance socio-economic resilience through mosque-centered activities. Beyond focusing solely on religious rituals, GSB provides a space for social transformation through religious education, economic empowerment, and inclusive social initiatives, thereby restoring the mosque's role as a center for both spiritual and social development relevant to the needs of modern Palu society. Analytically, the orientation of this program reflects a shift in da'wah from a normative descriptive approach toward a communicative and dialogical approach, in which religious messages are framed to respond contextually to the social experiences of congregants. The Chairman of DMI Palu City, elaborates in detail:

Palu City has a history of social conflict and post-disaster trauma following the 2018 events. There is a potential spread of extremist ideologies that could threaten community harmony. Therefore, we designed GSB as a proactive, systematic, and sustainable program. Its primary objectives are to build community resilience, counter radicalism, and strengthen

religious moderation. The mosque must serve as a space for education, empowerment, and social transformation, rather than merely a place of worship (Sirajuddin Ramli).

The social conditions in Palu City following the 2018 earthquake and tsunami, combined with the potential spread of extremist ideologies, necessitate the presence of a proactive, adaptive, and stabilizing da'wah program. The social complexity, including experiences of conflict and the community's ideological vulnerabilities, underscores the urgency of moderate da'wah as a strategy to strengthen interfaith harmony, build community order, and foster social resilience. In this context, the *Gerakan Subuh Berkah* (GSB), initiated by the Regional Leadership of the Indonesian Mosque Council (*Dewan Masjid Indonesia*, DMI) of Palu City, emerges as a strategic program to revitalize mosques while positioning them as centers for education, community empowerment, and inclusive religious character development. This program functions as a mechanism for framing religious messages that emphasizes social stabilization, collective empathy, and the rejection of confrontational narratives, as articulated by Mrs. St. Aisyah.

We aim to present an Islam that is *rahmatan lil 'alamin* peaceful, inclusive, and compassionate. The mosque is not merely a place for prayer, but a space for learning to live in harmony, respect one another, and share with others. By implementing the *Subuh Berkah* program regularly, we hope that congregants can embody the values of tolerance and social harmony in their daily lives (Dr. Sitti Aisyah, M.Ag).

A similar view was expressed by a congregant, Nursyamsu, who stated that GSB serves as a da'wah space integrating ritual, education, and social practice. The program does not merely emphasize congregational dawn prayers but instills values of moderation through communicative, narrative, and contextual approaches. The preachers conveyed messages of moderation through persuasive rhetorical strategies and everyday narratives, such as concrete examples of tolerant behavior amid differences of opinion, respect for non-Muslims, and an emphasis on Islam as *rahmatan lil 'alamin*. This strategy demonstrates that moderation is constructed as a lived moral practice rather than as an abstract normative doctrine.

One congregant, Lina, explained that the dawn study sessions are not monologic but provide an open-dialogue space: participants can ask questions related to social issues, conflicts, or moral challenges in their surroundings. This dialogical communication pattern enables the collective negotiation of religious meaning, allowing the internalization of tolerance to occur more deeply while simultaneously fostering a sense of belonging within the community. The implementation of the program also demonstrates adaptation to digital

media as an additional communication channel. WhatsApp groups and Instagram are used to disseminate study materials, activity announcements, and the reinforcement of moderation messages. In this context, digital media function as an extension of face-to-face dialogical spaces rather than merely as tools for information distribution. This strategy expands the reach of da'wah, sustains educational continuity, and enhances religious literacy amid the dynamics of Palu's urban society.



Figure 2. Congregants and Organizers in the Gerakan Subuh Berkah (GSB) Program

From the perspective of DMI administrators, GSB is designed as a strategic, systematic, and sustainable program. The Chairman of DMI Palu City, Sirajuddin Ramli, emphasized that GSB aims to build community resilience, counter radicalism, and strengthen religious moderation through a da'wah triangulation strategy: the implementation of congregational dawn prayers, religious studies, and the delivery of specific moderation materials. This triangulation not only demonstrates the diversity of da'wah channels but also reveals a layered message structure: rituals function as emotional anchors, study sessions as cognitive reinforcement, and moderation materials as value-framing devices. The program is mobile, moving from one mosque to another across neighborhoods and districts, thereby ensuring an equitable dissemination of da'wah messages. Program mobility strengthens the diffusion of moderation values through cross-mosque social networks. The organizational structure of DMI, including branch leadership across eight districts, ensures program sustainability without reliance on a central figure. Furthermore, the "Sekejap Paham Al-Qur'an" Qur'anic

literacy method is applied to prevent superficial or extreme interpretations, enabling congregants to understand the Qur'anic text quickly, deeply, and moderately.

The integration of worship, education, and economic empowerment also characterizes GSB. Routine activities not only emphasize religious studies but also involve community participation, Islamic organizations, MUI, FKUB, and economic institutions such as Bank Syariah Indonesia (BSI) in managing digital ZISWAF funds and developing mosque-based MSMEs. This integration reinforces the mosque as a site of socio-economic transformation, where religious values are institutionalized through concrete empowerment practices that build solidarity and enhance household economic capacity.

External partner perspectives reinforce these findings. The Chairman of MUI Palu City, Prof. Dr. KH. Zainal Abidin, affirmed that GSB is strategic in fostering community solidarity, social resilience, and moderation literacy. The program cultivates congregants' awareness of the importance of tolerance and social harmony.

"GSB functions as a bridge between communities. Social gatherings and 'morning coffee' sessions after dawn prayers strengthen solidarity among Muslim congregants while inspiring relationships with non-Muslim communities. The program also enhances the community's capacity to resist the influence of extremist ideologies that may emerge externally (Prof. Dr. KH. Zainal Abidin).

FKUB added that GSB serves as a cross-community bridge, reinforcing interfaith relationships through morning coffee sessions and social interactions following congregational dawn prayers, while fostering collective awareness of the importance of tolerance and social resilience. The Head of the Ministry of Religious Affairs (Kemenag) Office in Palu City emphasized that GSB activities tangibly improve social cohesion, awareness of moderation, and community preparedness in the face of potential conflicts or ideological pressures. The Head of Kemenag highlighted the program's policy and legitimacy dimensions:

The GSB program effectively enhances social cohesion. Congregants learn to cooperate and support one another, strengthening solidarity at the community level. Economically, mosque-based empowerment activities integrated with BSI assist congregants in starting MSME ventures, thereby contributing to local welfare. Social resilience also increases as the community becomes more aware of the importance of moderation and is better prepared to face potential social conflicts (H. Ahmad Hasni)

Research findings based on these interviews confirm that the orientation of the GSB program is comprehensive, integrating ritual, educational, social, and economic dimensions, and establishing a da'wah conceptual framework relevant to the post-disaster social context of Palu City.

The implementation of GSB follows a structured sequence, starting from preparations one to two months before the activities, coordination with mosques, the performance of congregational dawn prayers, religious studies, Qur'an recitation, administrators' addresses, and moderate sermons (*tausiyah*). Evaluation is conducted concurrently throughout the activities. Success factors include the spiritual motivation of congregants, family support, social environment, local cultural practices such as early rising or pre-dawn meals (*sahur*), and active involvement of mosque administrators. A soft power approach through the exemplary conduct of preachers, inclusive activities across diverse backgrounds, and the emphasis on local Kaili wisdom (*nosarara nosabatutu*) ensures that religious moderation takes root organically in the community.

The findings of this study indicate that the *Subuh Berkah Program* (GSB) of the Palu City branch of the Indonesian Mosque Council (DMI) implements a structured da'wah strategy through the communicative integration of worship, education, and specialized religious sessions. The message structure of GSB begins with congregational dawn prayer (*balâṭ al-bub%*) as its core ritual practice; however, it does not end at the ritual function alone. Instead, the prayer is positioned as an entry point for the construction of moderate religious meaning. Based on an interview with the Chairperson of the Palu City DMI, Sirajuddin Ramli, these activities are consistently accompanied by *tarbiyah*-oriented materials that emphasize religious education and the understanding of religious moderation. The placement of religious study sessions immediately following the prayer functions as a religious–rhetorical strategy that capitalizes on the congregants' heightened spiritual concentration to convey ideological messages more effectively. Consequently, GSB can be understood as a model of da'wah-based education that operates through a form of preventive *hidden curriculum* of religious moderation, aimed at countering tendencies toward religious extremism.

The message structure of GSB is designed to be contextual, communicative, and educational. Messages of religious moderation are deliberately framed as lived practices rather than as abstract normative concepts. These messages are conveyed through study materials, illustrative practices, historical narratives, and social discussions, enabling congregants to relate religious values to their everyday social experiences. Through this pattern, congregants do not merely receive messages but actively internalize values of

tolerance, prudence in responding to differences of opinion, and the Islamic principle of *rahmatan lil 'alamin* as a guiding orientation for social action.

A central theme emerging from this program is religious moderation as a counter-narrative to extremist ideologies, constructed through deliberate message-framing strategies. This finding is supported by interview data with Prof. Dr. KH. Zainal Abidin, M.Ag., Chairperson of the Palu City Council of Indonesian Ulama (MUI), who stated that:

We do not discuss moderation abstractly. In each study session, we illustrate how the Prophet respected non-Muslims and managed differences of opinion. The congregation receives it more readily because moderation is practiced, not just taught (Prof. Dr. KH. Zainal Abidin, M.Ag.)”

This statement indicates that the message structure of GSB employs a rhetoric of exemplarity rather than normative persuasion, thereby enabling messages of religious moderation to gain both religious and social legitimacy. This interpretation is further reinforced by Ulil Khidayat, who explains that:

In the Subuh sessions, we always emphasize concrete examples, such as social cooperation and mutual assistance, so that the congregation understands moderation as daily behavior, not merely theory (Ulil Khidayat, S.Ag., M.Fil.I)

The two findings outlined above underscore that GSB deliberately frames religious moderation as an Islamic social ethic rather than as a political agenda or an institutional doctrine. In this sense, GSB functions as a sustainable site for the production of moderate religious meaning.

Through dialogical discussions, question-and-answer sessions, and interactive study forums, GSB can be understood as a “socio-religious laboratory” for the internalization of moderate values within real social contexts. Interactions within GSB are inherently dialogical, as each study session provides space for congregants to raise the social and religious issues they encounter in their everyday lives. One senior congregant further noted that:

The organizers open a discussion space. We can talk about social issues, how to handle differences, and how to live harmoniously. So, the lecture is not one-way but allows room for real experiences of the congregation (Nursyamsu).

In addition, the program emphasizes Qur'anic literacy as an ideological pillar in shaping religious moderation. The teaching of the "*sekejap paham Al-Qur'an*" method by Rizal Hamzah, Lc., functions as a strategy of critical literacy aimed at preventing literalistic and extremist interpretations. These findings indicate that Qur'anic literacy serves as an instrument for building the community's "ideological immunity," ensuring that moderation does not remain a normative slogan but emerges from a contextual and reflective understanding of the sacred text.

Furthermore, the study finds that GSB successfully embeds the internalization of religious values into everyday practices. Continuous da'wah and *tarbiyah* activities enable congregants to transform normative teachings into concrete social interactions. In this way, religious moderation does not remain confined to the mosque but operates as a principle that stabilizes social behavior within the community. The use of social media in GSB is not merely technical; rather, it functions as an extension of dialogical space and learning. Lina, one of the congregants, stated that:

Study materials are always shared via WhatsApp groups and DMI Palu's Instagram. So, even if we cannot attend, we can still learn. This makes da'wah more sustainable and adaptive to people's busy lives (Herlina).

This statement indicates that social media functions as a medium for sustaining the internalization of messages rather than merely serving as a one-way channel for information dissemination. Analytically, GSB can be understood as an institution-based da'wah education model that integrates worship, education, dialogue, Qur'anic literacy, and digital media to foster religious moderation, ideological resilience, and community social cohesion. This approach positions religious moderation as the outcome of a strategic, dialogical, and contextual process of communication, making it particularly relevant to the challenges of religious life in the digital era and the post-disaster context of Palu City.

Empirically, the effectiveness of the *Subuh Berkah Program* (GSB) of the Palu City branch of the Indonesian Mosque Council (DMI) is evident from the analysis of da'wah discourse transcripts delivered by the *muballigh*, as well as from observable changes in congregants' perceptions and behaviors identified through in-depth interviews. Discourse analysis of the dawn sermons indicates that preachers consistently employ inclusive, moderate, and contextual religious language. Key terms such as *rahmatan lil 'âlamîn*, *ukhuwah insaniyyah*, *tawâzun*, *ta'âdul*, and *ikhtilâf* as a blessing appear repeatedly, replacing exclusive or confrontational diction. Furthermore, Qur'anic verses and Prophetic traditions are not presented in a partial or isolated manner but are consistently accompanied by explanations

of *asbâb al-nuzûl*, historical context, and their relevance to the pluralistic and post-disaster social realities of Palu society.

The transcript analysis further reveals that GSB preachers tend to employ reflective and persuasive narrative patterns rather than emotionally mobilizing rhetoric. Sermons are often introduced through congregants' everyday experiences, local social issues, or historical accounts from Islamic tradition that emphasize coexistence and peace. This linguistic strategy reflects a conscious effort to frame religious and intra-Islamic differences as social realities that must be managed through mutual respect. Accordingly, GSB's da'wah language functions not only as a medium for transmitting religious teachings but also as an instrument for shaping a moderate religious worldview.

The impact of this da'wah language approach is reflected in shifts in congregants' perceptions of religious pluralism. Based on interviews with GSB participants, the majority of congregants reported that they now view religious diversity as part of divine ordinance that should not be approached with hostility. One congregant stated that prior to participating in GSB, he tended to view adherents of other religions with suspicion; however, after regularly attending the dawn study sessions, he came to understand that Islam does not teach enmity but rather justice and respect for all human beings. Another congregant emphasized that GSB's da'wah has made him more cautious in responding to religious information circulated on social media, particularly content that is provocative or contains hate speech.

These perceptual changes have translated into tangible behavioral transformations in congregants' social lives. Several informants disclosed that they are now more open in interacting with neighbors of different religious backgrounds, particularly in social activities such as mutual cooperation (*gotong royong*), post-disaster assistance, and community events. Other congregants indicated that they are no longer quick to judge differences in internal Islamic practices, such as variations in schools of thought or ritual traditions, and instead choose to approach such differences with respect. Notably, some congregants reported that they have begun to address intolerant expressions within their families or local communities in a persuasive manner, drawing upon the values they acquired through GSB study sessions.

The effectiveness of GSB is also evident in the increased level of religious literacy among congregants. The "*sekejap paham Al-Qur'an*" method is widely acknowledged as helping participants understand Qur'anic verses in a more comprehensive and non-literalistic manner. One congregant explained that previously he often accepted religious interpretations uncritically from social media; however, after participating in GSB, he became more critical and confident in questioning the context and intended meaning of particular Qur'anic verses

or hadiths. This critical disposition represents an important factor in preventing the internalization of extremist and exclusionary religious ideologies.

The findings indicate that the *Subuh Berkah Program* (GSB) of the Palu City branch of the Indonesian Mosque Council (DMI) constructs an integrated and multidimensional da'wah strategy to strengthen religious moderation at the community level. The primary mode of delivery interactive face-to-face engagement following congregational dawn (*Subuh*) prayers functions not merely as a sermon forum but as a space for dialogue and clarification of religious meanings. This dialogical setting enables preachers (*muballigh*) to build congregants' trust and to adapt messages of moderation to the local social context. Accordingly, GSB's da'wah strategy is holistic and integrated, encompassing religious, educational, social, economic, and digital media dimensions within a single institution-based framework of moderate communication.

The findings of this study indicate that the Subuh Berkah Program (GSB) of the Indonesian Mosque Council (DMI) in Palu City has developed a planned, adaptive, and multilayered da'wah strategy to strengthen religious moderation at the community level. One of the program's core strategies is a mobile and decentralized outreach model, in which GSB activities are conducted on a rotating basis across mosques in all districts and sub-districts of Palu City. This approach prevents the concentration of religious narratives around a single mosque or charismatic figure while ensuring the equitable dissemination of moderation values. As one core organizer explained:

"The GSB program is implemented in a mobile manner, rotating among mosques in all sub-districts and districts. With branch leadership structures in eight districts, the program runs evenly and does not depend on a central figure."

This strategy reinforces mosques as inclusive hubs for the distribution of religious moderation values and transforms GSB from an institutional initiative into a community-based mosque movement.

In addition, GSB integrates Qur'anic literacy as a preventive ideological strategy through the *"Instant Understanding of the Qur'an"* method (*Sekejap Paham Al-Qur'an*). Qur'anic literacy is positioned not merely as a technical skill of textual reading but as a process of cultivating contextual and balanced religious understanding. A preacher noted:

"This method enables congregants to understand the Qur'an quickly yet profoundly, allowing them to internalize moderate messages in practical ways and prevent extremist interpretations."

This approach equips participants with reflective interpretive capacities, thereby reducing the risks of literalist and exclusionary readings of sacred texts.

Beyond face-to-face interaction, GSB utilizes digital media as a complementary channel for sustaining message internalization. Platforms such as WhatsApp, Facebook, and YouTube are employed to disseminate program information, study materials, and recorded sermons. However, the findings also reveal challenges in digital adaptation. As Sirajuddin Ramli stated:

“At present, digital media are mostly used for documentation. Extremist narratives spread much faster, so we need to develop professional digital content and strengthen collaboration with the Ministry of Religious Affairs and security agencies.”

This statement reflects the program managers’ critical awareness that digital space constitutes an arena of ideological contestation requiring strategic investment in moderate content production.

GSB’s da’wah approach is further reinforced through the application of soft power strategies, including moral exemplarity, interactive dialogue, and community-based social engagement. The Secretary of DMI emphasized:

“GSB serves as a social laboratory for moderate character formation. After the Subuh study sessions, congregants are invited to engage in socio-religious reflection, enabling tolerance and harmony to be directly practiced in everyday interactions.”

This indicates that the internalization of moderation values is fostered through lived social experience rather than coercive or doctrinal approaches. Moreover, the effectiveness of GSB is strengthened through socio-economic collaboration with key stakeholders, including the Indonesian Council of Ulama (MUI), the Ministry of Religious Affairs, and Bank Syariah Indonesia (BSI). These partnerships provide theological and institutional legitimacy while supporting community economic empowerment. The Chairman of DMI explained:

“We manage digital zakat, infaq, and sadaqah (ZIS) funds through QRIS and develop mosque-based micro-enterprises, thereby enhancing community economic capacity as well as management accountability.”

Overall, the combination of decentralized outreach, Qur’anic literacy, dialogical communication, digital media utilization, soft power strategies, and institutional synergy positions GSB as a strategic model of da’wah communication capable of fostering religious moderation, enhancing religious literacy, and strengthening community social and economic

resilience. These findings underscore that integrated, mosque-based moderate da'wah can function effectively as an instrument for preventing radicalism and promoting sustainable social harmony in Palu City.

Program's Strategic Orientation

The findings of this study indicate that the *Gerakan Subuh Berkah* (GSB), initiated by the Palu City branch of the Indonesian Mosque Council (DMI), functions as a strategic, holistic, and sustainable model of mosque-based da'wah. The program does not merely emphasize the performance of congregational dawn prayers but also integrates religious education, economic empowerment, and inclusive social activities. This integration demonstrates that religious moderation is not practiced solely as a normative discourse; rather, it is lived as a social practice embedded in the everyday religious routines of the congregation. These findings are consistent with the arguments of Kurniawan & Suparto (2025), as well as Rifangi et al., (2024), who assert that values of tolerance, balance, and respect for diversity are more effectively internalized through dialogical and contextual religious experiences than through one-way normative approaches.

From the perspective of **Dialogical Theory** (Freire, 1970; Gadamer, 1990), da'wah practices within the *Gerakan Subuh Berkah* (GSB) demonstrate participatory, reflective, and inclusive modes of communication. The dawn religious sessions (*Kajian Subuh*) are not positioned as spaces for monological transmission of doctrine; rather, they function as dialogical arenas in which preachers (*muballigh*) and congregants engage through discussion, question-and-answer sessions, and collective reflection on the social experiences of the Palu community, including dynamics of religious diversity and post-disaster realities. This dialogical pattern aligns with the perspectives of Paulo Freire and Hans-Georg Gadamer, who conceptualize dialogue as a process of consciousness formation and shared meaning-making. Through dialogue, congregants do not merely receive messages of religious moderation at the cognitive level but actively negotiate and relate them to their lived experiences. This process enables the values of religious moderation to be internalized in a deeper and more sustainable manner.

Furthermore, **Social Identity Theory** (Turner & Reynolds, 2003) helps explain how the internalization of moderate religious values within GSB evolves into a form of collective religious identity. The routine practice of congregational dawn prayers, repeated social interactions, and active involvement of congregants in various social and economic activities foster a strong sense of belonging and religious solidarity. In this context, moderate values are no longer understood solely as normative teachings but are lived as group norms

embedded in the identity of the “Subuh Berkah congregation.” This process of social identification encourages congregants to maintain and reproduce inclusive, tolerant, and balanced attitudes in their everyday lives, while simultaneously strengthening ideological resilience against exclusive and extremist religious influences.

By integrating the perspectives of Dialogical Theory and Social Identity Theory, the findings of this study underscore that the success of GSB lies in its capacity to create dialogical spaces of religious interaction while simultaneously constructing a moderate collective identity. Religious moderation within the context of GSB does not remain at a purely discursive level but develops into a religious *habitus* that is collectively embodied by congregants. Within this framework, GSB can be understood as a social practice that not only confirms theories of religious moderation and social capital but also enriches scholarly understanding of how community-based mosque da’wah contributes to social cohesion and ideological resilience in post-disaster urban societies.

Moreover, these findings affirm the practical relevance of **da’wah communication theory**, particularly the notion that the effectiveness of religious messages is highly dependent on the quality of direct interaction, the exemplary conduct of preachers, and the strategic use of supporting media to reach broader audiences. At the same time, GSB reveals a dimension that has been relatively underexplored in previous studies, namely the integration of religious ritual with socio-economic transformation. Practices such as digitally managed *ZISWAF* (zakat, infaq, sadaqah, and waqf), mosque-based micro-enterprise development, and local economic empowerment demonstrate that the mosque functions not only as a ritual center but also as a site of social and economic learning with practical and transformative impacts.

In contrast, comparative insights from studies of similar movements in other regions of Indonesia reveal significant differences in managerial effectiveness. In several cases, weak coordination and monitoring have hindered program sustainability. By comparison, GSB in Palu City demonstrates a relatively well-structured organizational system, inter-mosque program mobility, and the involvement of administrators at the sub-district level. These differences highlight that managerial factors constitute a critical determinant of success in community-based da’wah initiatives, thereby confirming the relevance of formal organizational management theory in evaluating religious outreach practices.

The integration of **community resilience theory** and **Diffusion of Innovations** (Rogers et al., 2014) further provides an appropriate analytical lens for understanding the dynamics of GSB. Values of religious moderation and practices of tolerance are disseminated through social interaction, repeated exposure to da’wah messages, and the active involvement of

core congregants as early adopters, thereby forming a social innovation that strengthens community cohesion and resilience. Compared to the study by Djakfar et al., (2025), on migrant workers' *surau* in Kuala Lumpur, GSB in Palu operates on a broader scale with stronger organizational structures and greater institutional capacity. These conditions allow for a more systematic internalization of religious moderation through formal community structures, underscoring the decisive role of local social context and organizational capacity in shaping the effectiveness of moderation-oriented da'wah.

Overall, the findings of this study demonstrate that *Gerakan Subuh Berkah* serves as a strategic medium for the internalization of religious moderation, the strengthening of social capital, and mosque-based socio-economic transformation. Innovations such as program mobility and economic integration represent distinctive features that are rarely discussed in prior research and constitute key differentiating factors from similar movements. Accordingly, future research is recommended to explore the mechanisms through which the GSB model may be adapted to communities with different social backgrounds, to examine the role of digitalization in expanding the reach and effectiveness of moderation-oriented da'wah, and to conduct long-term sustainability assessments in order to identify critical factors for the development of adaptive, inclusive, and transformative community-based da'wah models.

Message Structure of Communication

From the perspective of **Dialogical Theory**, this pattern indicates that GSB's da'wah communication is participatory and relational, in which congregants are not positioned as passive recipients but as active subjects who co-construct the meaning of religious moderation based on their own social experiences (Aziz et al., 2025; Djakfar et al., 2025; Mayasari, 2025; Nuriana & Salwa, 2024; Setiawan, 2025).

The content of religious moderation is also adapted to local values and the spirit of post-disaster reconstruction, such as the Kaili local wisdom *nosarara nosabatutu* (brotherhood and unity). The integration of these local values strengthens the construction of a moderate religious identity, as da'wah messages are not perceived as external or imposed norms but as integral components of the communal identity of Palu society. Overall, the message structure of GSB integrates religious, cultural, and social values within a single framework of contextual and adaptive moderate communication.

The findings of this study demonstrate that the *Subuh Berkah Program* (GSB) of the Palu City branch of the Indonesian Mosque Council (DMI) constitutes a form of da'wah education practice that effectively builds and constructs a moderate religious identity at the community

level. This effectiveness can be explained through an integrative application of Dialogical Theory, Framing Analysis, and Social Identity Theory, which together illuminate the dynamics of internalizing values of religious moderation (Al Raffie, 2013).

From the perspective of Dialogical Theory, GSB facilitates a mode of religious learning that is dialogical, participatory, and reflective (Shih, 2018). Interactions developed within the dawn study sessions do not position congregants as passive listeners but as active subjects who interpret religious teachings through discussion, question-and-answer exchanges, and reflection on social experiences. This communicative pattern enables an encounter between Qur'anic texts, preachers' interpretations, and the lived realities of congregants, allowing *wasâmiyyah* values such as *tawâzun* (balance) and *tacâmu%* (tolerance) to be understood not dogmatically but through contextualized comprehension. This dialogical process cultivates critical yet inclusive religious consciousness, which serves as a crucial foundation for the formation of moderate attitudes.

Within the framework of Framing Analysis, GSB consistently frames religious moderation as an authentic expression of *Islam rahmatan lil 'âlamîn* (Hadiyanto et al., 2025). Da'wah messages are not presented through confrontational narratives but rather through symbols, language, and concrete examples closely connected to congregants' everyday lives. The incorporation of Kaili local wisdom, such as the value of *nosarara nosabatutu* (brotherhood and unity), functions as a cultural frame that renders religious moderation relevant and inseparable from the community's identity. Moreover, the Qur'anic literacy approach through the "*sekejap paham Al-Qur'an*" method frames the sacred text in a contextual and proportional manner, thereby preventing literalistic readings that may give rise to exclusive and extremist attitudes. Through this framing process, religious moderation is understood not as a normative concept or an external agenda but as an everyday religious practice (Van Es et al., 2021).

Meanwhile, Social Identity Theory helps explain how the values of moderation conveyed through GSB evolve into a collective religious identity among congregants (Turner & Reynolds, 2003; Ysseldyk et al., 2010; Al Raffie, 2013). The routine performance of congregational dawn prayers, repeated educational interactions, and positive emotional experiences within the mosque environment foster a strong sense of belonging and religious solidarity. In this context, religious moderation is not merely learned but also experienced and embodied as a group norm. Over time, congregants come to identify themselves as part of a peaceful, inclusive Islamic community oriented toward social harmony. This collective identity functions as a form of ideological resilience, making congregants more resistant to extremist narratives that contradict the values and self-understanding of their group.

Accordingly, GSB can be understood as a space for the construction of moderate religious identity operating simultaneously at cognitive, affective, and social levels. Through reflective dialogue, contextual message framing, and the formation of an inclusive social identity, GSB successfully transforms the mosque into a socio-ideological laboratory for strengthening religious moderation. These findings affirm that effective counter-extremism efforts cannot rely solely on normative or repressive approaches; rather, they require community-based religious education strategies that are dialogical, contextual, and deeply rooted in local values.

Integrated Da’wah Strategy of the Subuh Berkah Program

The findings indicate that the *Subuh Berkah Program* (GSB) of the Palu City branch of the Indonesian Mosque Council (DMI) implements an integrated and multidimensional da’wah strategy to strengthen religious moderation at the community level. Through dialogical face-to-face interaction following congregational dawn (*Subuh*) prayers, messages of moderation are conveyed contextually while fostering congregants’ trust. The mobile strategy of rotating activities among mosques across neighborhoods and districts prevents the formation of localized “ideological bubbles” and reinforces the mosque’s role as an inclusive center of social education. The integration of Qur’anic literacy through the *Sekejap Pahami Al-Qur’an* method, the use of digital media, regular program frequency, the exemplary role of academically credible preachers, and socio-economic collaboration including mosque-based MSME empowerment and digital ZISWAF management demonstrate that GSB represents a holistic da’wah model effective in internalizing religious moderation, strengthening social cohesion, and building community-level ideological resilience.

Table 3. Analytical Model of Religious Moderation Da’wah in the Subuh Berkah Movement of DMI Palu City

Analytical Stage	Key Components	Empirical Findings	Theoretical Confirmation
Social Context	Post-disaster social conditions in Palu	The community experiences social and psychological trauma, ideological vulnerability, religious and cultural plurality, and exposure to extremist narratives and digital misinformation	Social Risk Theory; Ideological Vulnerability Framework
	Demand for religious intervention	A strong need emerges for a stabilizing, transformative, and community-based model of moderate religious preaching	Religious Moderation as Social Practice

Program Input (Strategic Design)	Normative orientation	The GSB program is grounded in <i>wasāṭiyyah</i> Islam, emphasizing balance, tolerance, social cohesion, and ideological resilience	Islamic Moderation Theory
	Key actors	The program involves DMI Palu City, moderate preachers (academics and practitioners), mosque congregations, and institutional partners (MUI, FKUB, Ministry of Religious Affairs, BSI)	Actor-Network Theory; Institutional Theory
Process: Dakwah Content Structure	Ritual practices	Congregational dawn prayer (<i>ṣalāt al-ṣubḥ</i>) functions as an emotional and spiritual bonding mechanism	Ritual Theory; Social Cohesion Theory
	Religious education	Moderation-oriented sermons and Qur'anic literacy through the <i>Sekejap Paham al-Qur'an</i> method operate as a form of hidden curriculum	Moderate Islamic Education Theory
	Contextual narratives	Prophetic exemplars and local Kaili wisdom (<i>nosarara nosabatutu</i>) are integrated into dakwah discourse	Cultural Framing Analysis
Process: Communication Strategy	Dialogical interaction	Dakwah is conducted through participatory dialogue, allowing questioning, reflection, and experiential exchange among congregants	Dialogic Communication Theory
	Strategic framing	Religious moderation is framed as social ethics and everyday religious practice rather than political ideology	Framing Theory
	Media utilization	A blended communication model combines face-to-face preaching with digital platforms (WhatsApp, Instagram, YouTube)	Digital Religious Communication Theory
Process: Institutional Strategy	Organizational structure	Mobile dakwah across mosques and sub-districts with regular frequency ensures value reinforcement and ideological diffusion	Institutionalization Theory
	Cross-sector collaboration	Partnerships with religious councils and Islamic financial institutions strengthen program legitimacy and sustainability	Social Capital Theory (Linking)
Process: Socio-Economic Integration	Economic empowerment	Digital ZISWAF (QRIS) and mosque-based MSME initiatives enhance economic solidarity and trust	Community Empowerment Theory
	Social interaction	Informal interactions (e.g., post-prayer gatherings, "coffee morning" sessions) reinforce interpersonal ties	Social Capital Theory (Bonding & Bridging)
Theoretical Mechanisms	Dialog theory	Congregants function as active subjects who co-construct religious meaning through dialogue	Dialog as Consciousness Formation

	Social identity theory	A collective identity as “GSB Congregants” emerges, embedding moderation as a shared group norm	Social Identity Theory
	Social capital	Bonding, bridging, and linking social capital reinforce social cohesion and ideological resilience	Social Capital Theory
Immediate Outputs	Discursive change	Dakwah language becomes inclusive, peaceful, and moderation-oriented	Norm Internalization Theory
	Religious literacy	Increased contextual and critical understanding of Qur’anic texts	Critical Religious Literacy
Outcomes	Social perception	Improved positive attitudes toward religious pluralism and difference	Tolerance and Pluralism Theory
	Individual level	Participants demonstrate tolerant attitudes, critical reasoning, and resistance to hate speech	Behavioral Change Theory
	Community level	Strengthened social cohesion, post-disaster harmony, and collective ideological resilience	Community Resilience Theory
Strategic Impact	Institutional level	Mosques function as sustainable centers of religious education and social transformation	Mosque-Based Education Model
	Dakwah model	GSB represents a replicable, community-based model of moderate mosque dakwah	Best Practices in Moderate Dakwah
	Policy relevance	The program provides an evidence-based local strategy for countering religious extremism	Policy-Oriented Religious Education

Source: Researcher (2025)

Table 3 demonstrates that the *Subuh Berkah Movement* represents a mosque-based da’wah model that operates systematically through the integration of ritual practice, education, dialogue, and socio-economic empowerment. Religious moderation is constructed as a collective identity and a sustainable social practice, thereby fostering community-level ideological resilience and social cohesion. The following is a visualization of the findings of the Moderation Da’wah Communication Model of the Subuh Berkah Movement by the Indonesian Mosque Council (Dewan Masjid Indonesia) of Palu City:

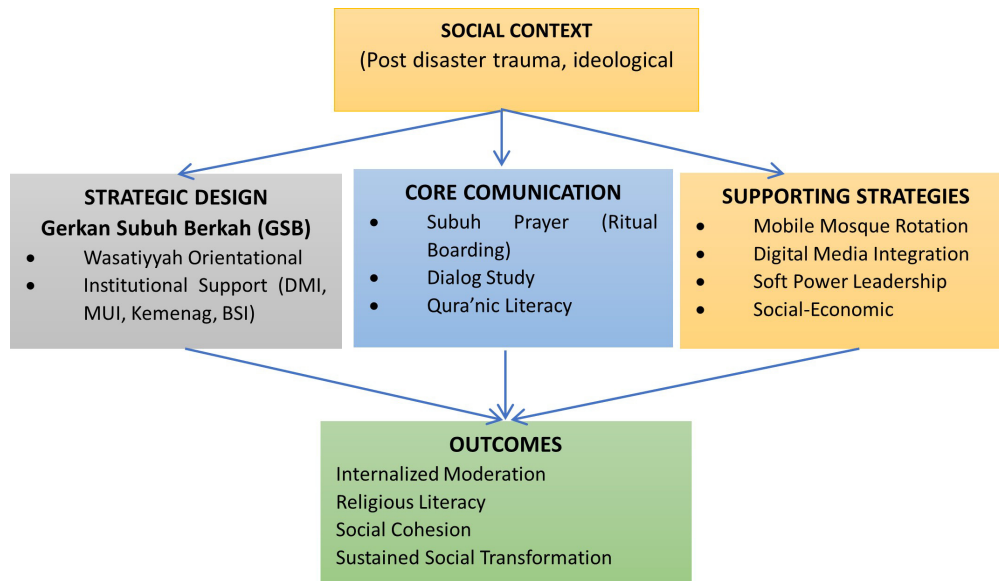


Figure 3. Da'wah Communication Model of Religious Moderation in GSB

From a theoretical perspective, GSB provides a concrete example of mosque-based education as an effective instrument for deradicalization and the internalization of religious moderation (Marzuki et al., 2023). From a policy standpoint, the GSB model is highly replicable in other urban contexts, particularly in communities vulnerable to extremist ideologies, as its decentralized implementation, blended communication approach, and religious economic synergy enable outreach across diverse social groups. Effective da'wah practices should involve religious leaders who also function as intellectual educators, while the production of moderate digital content needs to be strengthened to counter the spread of extremist narratives. Continuous evaluation is essential to assess the program's impact on tolerance, social engagement, and congregants' religious understanding.

In conclusion, GSB is not merely a routine religious activity but a well-developed modern da'wah education strategy. Through face-to-face interaction, Qur'anic literacy, digital technology, and institutional synergy, the program systematically and contextually internalizes the values of religious moderation and holds significant potential as a local instrument for deradicalization and the strengthening of social resilience.

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