

Effective E-Da'wah Strategies for Navigating Religious Moderation Campaign in the Era of Digital Disruption

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Abstract: This article aims to describe the role of e-da'wah in religious moderation campaigns in the era of digital disruption. This study uses a qualitative method with the library research approach. The findings have revealed that, conceptually, religious moderation is a middle attitude, neither secular nor religious. The campaign strategy for religious moderation is to present Islam as a humanist religion, changing the paradigm from qabilah to *ummah*, and revitalizing Islamic *kaffah*. Additionally, to gain effective *e-da'wah* strategies of religious moderation campaigns, *da'wah* activists should understand the target audience, be able to create interesting content, collaborate with influencers, utilize the latest technology, and build online communities. In short, it is important to continue to adapt to technological developments and look for new ways to convey relevant and useful *da'wah* messages in this digital era.

Keywords: E-da'wah, religious moderation, counter-naratives, digital disruption.

Abstrak: Artikel ini bertujuan untuk mendeskripsikan peran e-dakwah dalam kampanye moderasi beragama di era disrupsi digital. Penelitian ini menggunakan metode kualitatif dengan pendekatan penelitian kepustakaan. Temuannya menunjukkan bahwa, secara konseptual, moderasi beragama merupakan sikap tengah, baik sekuler maupun religius. Strategi kampanye moderasi beragama adalah menampilkan Islam sebagai agama yang humanis, mengubah paradigma dari qabilah menjadi ummah, dan merevitalisasi Islam kaffah. Selain itu, untuk mendapatkan strategi e-dakwah yang efektif dalam kampanye moderasi beragama, pegiat dakwah harus memahami target audiens, mampu membuat konten yang menarik, berkolaborasi dengan influencer, memanfaatkan teknologi terkini, dan membangun komunitas online. Singkatnya, penting untuk terus beradaptasi dengan perkembangan teknologi dan mencari cara baru untuk menyampaikan pesan dakwah yang relevan dan bermanfaat di era digital ini.

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Introduction

In the current era of digital disruption, information and communication technology has changed many aspects of human life, including religion. The internet and social media have enabled fast and widespread access to information, as well as have provided opportunities to convey religious messages effectively and efficiently. However, on the other hand, this technological development also brings new challenges in maintaining religious moderation amidst the complexity of information circulating.

Religious moderation, which is meant in this context, is to bring society into a moderate understanding, not to be extreme in religion, and also not to deify free-thinking reason without limits. Religious moderation is discussed, pronounced, embodied, and echoed as a framing for managing the lives of multicultural Indonesian society. The need for a moderate religious narrative is not only a personal or institutional need, but also in general for world citizens, especially amid developments in information technology in the face of global capitalism and accelerated politics in the so-called digital era. In digital space controlled by electronic speed, human existence experiences a fundamental change from a body that moves in space, to a body that stays in place and is only able to absorb any information that passes through electronic simulations.

The campaign for religious moderation refers to an approach to religion that emphasizes balance, tolerance, and respect for differences. In a society that is increasingly digitally connected, it is important to promote the values of moderation in religion to prevent radicalization, extremism, or religious-based conflict. The religious moderation campaign aims to create a better understanding of religion, educate the public about the diversity of beliefs, and invite them to dialogue and interact positively without sacrificing the religious principles they believe in.

An open campaign for religious moderation must be a movement that is implemented synergistically and massively on social media. (Wibowo, 2019) Research regarding religious moderation campaigns has been carried out, for example, the Ministry of Religion

is also campaigning for religious moderation via social media. For example, via *Facebook*, *Instagram*, *Tiktok*, *Whatsapp Group*, *YouTube channel*, and *Twitter*. Hamdi et al.'s research (2021) for example, stating that there is still a vacuum in promoting religious moderation in digital media even though the presence of digital media is very strategic in targeting media users who are dominated by the millennial group. So far, the use of digital media has not only been dominated by dangerous content such as hoaxes, hate speech and radical ideas, but has also been used as a means of spreading conservative teachings, as is done by Salafi groups.

Heidi Campbell stated that the impact of the digital era on people's religious practices, among which the most pronounced are the fading of affiliation with religious institutions, the shift in religious authority, the strengthening of individualism, and the change from pluralism to tribalism. (Campbell, 2010) The need for a moderate religious narrative is not only a personal or institutional need, but also in general for world citizens, especially in the midst of developments in information technology in the face of global capitalism and accelerated politics in the so-called digital era. Meanwhile, religious narratives and studies are competitive arenas that have great potential to be produced by certain groups in order to disseminate religious ideas, notions, and symbols to the public. Religious studies have become a wet arena that is easy to manipulate and narrate according to purely subjective desires (Hefni, 2020).

The use of information technology in da'wah activities gave rise to the concept of *e-da'wah*. *E-da'wah* is simply defined as the implementation of da'wah with the help of information technology, especially the Internet. *E-da'wah* is one of the uses of information technology as an active-creative response that arises from awareness of the positive side of information technology towards existing developments.

The use of information and communication technology in the form of media as a means of da'wah has grown and cannot be stopped. Therefore, *da'wah* activists must be able to pay close attention to developments in *e-da'wah* to create virtual preachers who are able to

spread Islam according to developments and the needs of the times. This is because Islam is a teaching that is always appropriate to the conditions of time and place.(Usman, 2016)

On the other hand, the development of *e-da'wah* must also be accompanied by the online media literacy skills of the preachers. Media literacy is important as an effort to strengthen *e-da'wah* in a disruptive era so that *da'wah* activities remain in accordance with Islamic law and norms. The principles of delivering *da'wah* material online must be a concern for virtual preachers (online media preachers). This is so that *e-da'wah* can achieve the desired goal, namely changing *mad'u* (audience) to be better cognitively, affectively, and behaviorally.

Research on *e-da'wah* has been carried out with a focus on *e-da'wah* in virtual Islamic boarding schools. The result is that *e-da'wah* through virtual Islamic boarding schools is very innovative so that many users visit or become members of virtual Islamic boarding schools. Apart from that, virtual Islamic boarding schools are agents of religious information services that are open to all members of society.(Rifa'i, 2009)

Other research was conducted on the theme of *e-da'wah* as an alternative medium for *da'wah*. The research results show that *e-da'wah* has several benefits, for example *da'wah* has a wider and longer reach, *e-da'wah* is also able to present the true face of Islam, and develop the image of Islam. Furthermore, research on *da'wah* through new media has also been carried out on the topic of new media and its effects on *da'wah*. The research results show that the proliferation of Islamic proclamations in new media has an impact on *da'wah*, especially in the aspect of acceptance of Islamic understanding related to faith, worship and morals among internet users. In line with these three studies, this research seeks to explore further about strengthening *e-da'wah* in a disruptive era.

The digital space then becomes an arena for contestation and competition. At this point, digital spaces are used by certain groups to foster conflict and revive identity politics. The digital space now tends to be dominated by religious values that lead to exclusivity. Not only that, religious teachings are conflicted with state policies. This

condition is very worrying because it can shift religious authority and foster the rejuvenation of the *ulama*. How could it not be, religious authority is no longer held by authoritative and credible *ulama*. Therefore, the campaign to strengthen the message of religious moderation in digital spaces such as blogs, websites and various social media channels (YouTube, WhatsApp, Facebook, Instagram and Twitter), is an effort that is absolutely necessary. (Khumaedi & Fatimah, 2019) To respond to this, this article examines *e-da'wah* strategies in religious moderation campaigns in the era of digital disruption, aiming to outline the concept of religious moderation, religious topics in Indonesian digital spaces, forms of religious moderation campaigns in digital spaces, and strategies for religious moderation campaigns in digital spaces.

Conceptualizing Religious Moderation

In general, religious moderation refers to the promotion of harmony in the presentation of religious views by a particular person or organization in terms of beliefs, morality, and character. Consequently, religious moderation has a balanced understanding of religious teachings, and this balanced attitude continues to be demonstrated in upholding the principles of religious teachings by recognizing the existence of other parties. The action suits religious moderation means showing a tolerant attitude, being tolerant of differences of opinion, and not using violence to impose one's will on others.

The concept of religious moderation in Islam is known as *Islam wasathiyyah*. *Wasathiyyah* concept (Ash-Salibi, 2001; Faris & Ahmad, 1979). *Al-mutawassith* and *al-mu'tadil* are two meanings of the Arabic term *wusuth*. Another meaning of the word *al-wasath* is *al-mutawassith al-mutakhashimain* (intermediary between two people in dispute). *Wasathiyyah* (middle way) in Islamic thought has been defined as

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"tolerance", "balance", "justice", and "*iqtishad*", all of which can be found in the Islamic concepts of *tawassuth* and *tasamuh*.

According to Yusuf Al Qardhawi, *wasathiyyah* is similar to *al-tawazun*, namely trying to maintain a balance between two opposing sides/edges so that one does not dominate and eliminate the other. Giving each party/parties a fair and proportionate share without overdoing it, whether by too much or too little, is the best way to foster a balanced mentality. *Wasathiyyah* in Islam is an attitude that shows a fair attitude, so that the quality of the evidence is acceptable. This is part of the detailed definition of religious moderation.(Al-Qardhawi, 1999)

The Islamic idea of *wasathiyyah* has a number of principles: *First*, *tawassuth* (taking the middle path). *Tawassuth* is an attitude that falls somewhere in the middle of two extremes, neither too right nor too left. With this in mind, it is very important that Muslims and non-Muslims alike live peacefully together in society, in accordance with the ideals of brotherhood and tolerance (*tasamuh*) (Thoha, 2005). *Second*, *tawazun* (balance). All areas of life are included in *tawazun*, which firmly states that one can distinguish between *inhiraf* (deviation) and *ikhhtilaf* (differences). Giving something from someone's rights without adding or reducing it is another definition of the word *tawazun*, because of the individual's capacity to balance his life.

Third, *i'tidal* (straight and firm). *I'tidal* is a grammatical term for "straight and firm", meaning that everything is placed in its proper position and that rights and responsibilities are carried out and fulfilled properly. The term "fair" refers to ensuring that everyone's rights and responsibilities are respected. Obligations should not be used as an excuse to limit human rights.(Maarif, 2017) *Fourth*, *tasamuh* (tolerance). Etymologically, *tasamuh* means to tolerate or accept something openly. Meanwhile, the word *tasamuh* refers to a tolerant attitude towards diversity. This *tasamuh* is a person's attitude or character that allows them to tolerate various points of view, even if they do not always agree with them. Human rights and the order of social life are closely related to the concept of tolerance, which allows tolerance for differences in views and thoughts of each person.

Fifth, musawah (egalitarian). Musawah means treating everyone equally and with respect, because we all come from the same Creator. Gender, color, and ethnicity do not matter when it comes to human value and dignity. There is no difference between men and women today; it's the same for both. Equality in Islam is the fruit of justice, and every Muslim must be aware of this basic principle of Islamic sharia law. Equality is based on the fundamental unity of humanity. *Sixth, shura* (deliberation). Explaining, stating, or proposing and taking something is the meaning of the term Shura. It is a kind of debate, discussion, or mutual explanation and bargaining, where people share their thoughts and ideas.

If we look for indicators of moderate religion, we will find it when the understanding of religion is in accordance with its acceptance of values, culture and the state. This theological worldview does not conflict with the Unitary State of the Republic of Indonesia which upholds peaceful coexistence between Indonesian people of all religions, as well as with adherents of other religions.

In detail, the indicators for religious moderation: *first*, national commitment. There are several key indicators to look for when trying to determine how deeply a person or group of people is committed to embracing Pancasila as the country's guiding philosophy, and these include their religious viewpoints and expressions. Enforcing a state system with a system of khilafah, Islamic daulah, and imamate which is contrary to the principles of the Indonesian nation state is certainly not justified because it is not in accordance with the national commitments mutually agreed upon by the Indonesian government and the fighters and founders of the Indonesian nation.(Tebba & Nur, 2004)

Second, tolerance. Tolerance is the willingness to give others the freedom to think, speak, and have a different point of view from our own, without interfering with their rights.(Mietzner & Muhtadi, 2020) Tolerance is supported by a willingness to be open-minded. Tolerance also includes an attitude of acceptance, respect for other people's differences, and good understanding towards other people.(Powell & Clarke, 2013)

Third, anti-radicalism and violence. As a consequence of a religious viewpoint that tends to one pole, extremism and violence in the name of religion develop (Rahman, n.d.). Basically, religious beliefs, especially Islam, promote human values. Islam is present on this earth as a blessing for all mankind (*rahmatan lil'alam*). Nonetheless, it cannot be denied that a conservative theological worldview continues to lead to additional phenomena that move away from the apostolic mission. This has led to the perception among non-Muslims that the public face of Islam is fearful or even frightening. The image of Islam in public discourse is increasingly hostile, radical and violent.

Fourth, be accommodating to local culture. It is very rare for long disputes to occur when religion and culture unite. Religion and culture have an ambiguous relationship. Talking about religion, especially Islam, and local customs, contradictions often occur today. However, through fiqh theological differences can be reconciled with local customs in Islam. *Ulama's ijtihad* produces fiqh which has the potential to become a "tool" to relieve tension. Islamic teachings and local customs can be reconciled by using various *fiqh* and *ushul fiqh* concepts, such as *al-'adah muhakkamah* (good traditions can be used as a source of law). The fiqh norms above are the basis for recognizing a variety of traditional matters and Islamic teachings, which on the one hand are not given a textual legal basis and customary matters on the other hand. (Zulaiha, 2017)

Methodology

This research used a qualitative method with a descriptive library research approach. The author used literary sources that correlate with the research problem. The sources used are journals, ebooks, websites, and other relevant sources. In this regard, the researchers used critical analysis of data sources that are utilized as reference material in the research. This is useful for optimal analysis and interpretation.

E-Dakwah: Strategy for Religious Moderation Campaigns

Results and Discussion

The emergence of social media has had a significant impact on the development of communication culture and public interaction in public spaces. Interactions between people are no longer connected in real terms, but are also connected virtually (artificially) through digital technology. Real society is people's lives that are sensory and directly connected through face-to-face social interaction. Meanwhile, virtual society is social life that cannot be captured directly by the senses, but can be felt and witnessed as a reality mediated by digital technology (Piliang, 2011).

The construction of cyberspace also creates interconnected digital community interactions in cyberspace very quickly. The term cyberspace was first introduced in a novel written by Venor in 1981. Then in 1984 the word cyberspace was adapted by Gibson in his novel "Neuromancer". Gibson further defines the word cyberspace as a collection of graph-by-graph representation data that can only be accessed via a computer device (Nasrullah, 2012). Furthermore, cyberspace becomes a free space for people to build an artificial life (virtual life), thereby presenting a new face to society's life, becoming an information and digital society (Nasrullah, 2012, 2014). This information society is characterized by high use of media for information in various aspects, including social, educational and business (Nasrullah, 2014).

The digital space is considered capable of being an appropriate medium for campaigning for religious moderation. Campaigns are a form of verbal and nonverbal communication. This means that messages can be conveyed in various forms, such as; posters, banners, billboards, speeches and discussion advertisements (Venus, 2009). Generally, the term campaign is more focused on aspects of

political communication, and often appears before general elections. But there are important concepts from campaigns that can be used in various aspects of communication.

As explained by Venus regarding important elements that can support religious moderation campaigns in the digital space, which include: 1. The Intended Effect. Before determining the supporting elements of a campaign, the desired effect must be clear, so that the achievements are detailed and significant. 2. Competing Communication. It is necessary to estimate potential disruptions to the course of the campaign, so that the campaign can be carried out effectively. 3. The Communication Objective. It is necessary to set long-term goals so that the campaign is targeted and measurable. 4. Target Population and The Receiving Group Target, refers to all groups served in the designed program. The target population is general with various characteristics. 5. The Channel. The communication channels used must be related to the message and the daily life of the recipient group. A channel that is intimate and touches the recipient group interpersonally. 6. The Message. Campaigns must present messages that are educational, informative and influence target behavior.(Venus, 2009)

Moderateism is also closely related to justice, especially its tendency to find a middle point of extremity; a common ground that guarantees harmony and equilibrium in society.(Halimatusa'diyah, 2020) Therefore, the process of campaigning for religious moderation in the digital space can be carried out by anyone, whether individuals or online communities. Internet and social media users should participate and become agents who are ready to campaign for religious moderation in the digital space, such as plastic waste campaigns, stunting campaigns, and so on.

Counternarratives through Religious Moderation in the Digital World

The function of information technology in accelerating the folding of space and time is very important. The development of easily accessible cyberspace has created a contradictory situation. On the one

hand, individuals are very enthusiastic about renewing and expressing their Islamic identity; on the other hand, different digital spaces are characterized by religious narratives that are not objective, and often include extremist beliefs that are hostile to other groups. This is what is called the current cycle of Islamization which is driven by the need for information on religious knowledge. Someone who is devout is now defined as having an increasing likelihood of reading Islamic, practical and pragmatic religious literature on social media. Moreover, it is exhibited together with other religious symbols to other people through the same media, social media. Therefore, mainstreaming religious moderation in the digital realm is driven by these issues.

The mainstreaming of religious moderation throughout Indonesia through the digital space aims to elevate something that was previously on the fringes, known only to a handful of people and groups and even less significant, to the center of attention of the general public, consumed and implemented. This is done through the use of digital space which has various functions, uses, capabilities and potential. The digital realm of information technology is used to mainstream religious moderation as a digital narrative, namely a religious message that is packaged correctly and methodically in certain materials and then distributed via digital information technology. In this way, the digital realm of information technology becomes a vehicle for strengthening life in order to develop identity and a sense of purpose. As a result, information technology can become a counter-narrative to religious narratives that claim a monopoly on truth. Heidegger (1971) noted that technology has the potential to open up, expand, and influence a person's habits and views, while also causing fear, dissatisfaction, and conflict.

The socialization of religious moderation through the digital realm has the potential to reach a wider population, especially millennials. The battle for digital space is crucial for religious narratives to gain a mainstream foothold on social media. Without a balance of moderate religious narratives based on the principle of tolerance, digital space will give birth to narratives of hatred and freedom. It is precisely this freedom that in today's conditions gives rise to conflict and

intolerant views. Islamic Religious Universities as peace laboratories can utilize digital space to communicate religious moderation material in response to the rapid flow of information in the social media environment.

The utilization effort referred to here is the counter-narrative that is needed to create a meaningful religious framework in accordance with the essence of religious teachings, namely being moderate, tolerant and loving towards one another. This can be achieved through the loud hum of sound in the digital world. The social media environment must become a battleground that must be captured and subdued through religious narratives based on religious moderation. Instead of letting it be taken over by intolerant and extreme groups.

Da'wah activists utilize various materials to promote their message of religious moderation including videos on YouTube, Facebook fan sites, Twitter, Instagram, memes, and press releases regarding studies and research on religion and peace. For example, the use of memes which can be used as campaigns and cultural information units. According to Mihaly Csikszentmihalyi (1993), humans construct memes deliberately for certain reasons. Once a meme is created, readers can take action and change their awareness about a particular issue. When the message of religious moderation goes viral in the form of memes or audio visuals with certain content and messages, it will train everyone's minds to think moderately in all actions and behavior that were previously unthinkable.

E-Dakwah: An Effective Strategy in the Religious Moderation Campaign in the Era of Digital Disruption

In the era of increasingly advanced digital technology, the use of social media and online platforms has become an inseparable part of everyday life. This phenomenon also has an impact on da'wah efforts and religious moderation campaigns. There are effective e-da'wah strategies in religious moderation campaigns in the era of digital disruption.

Understanding Target Audience:

It is important to understand the target audience profile in religious propagation and moderation campaigns. By understanding the characteristics and needs of the audience, we can develop appropriate and relevant strategies. For example, if our target audience is young people who are active on social media, then focus on using online platforms that are popular among them.

Engaging Content:

In e-da'wah campaigns, interesting and relevant content is very important. Create content that is informative, inspiring, and can arouse audience emotions. Short videos, infographics and inspiring stories can be effective tools for conveying messages of religious moderation. Make sure the content created can be easily accessed and shared via various online platforms.

Collaboration with Influencers:

In the era of digital disruption, social media influencers have a huge influence on their audiences. Collaboration with reputable influencers who have large followings can help increase the visibility of religious moderation campaigns. Choose influencers who have a good understanding of these issues, so that the message conveyed can be more authentic and acceptable to the audience.

Using Latest Technology:

It cannot be denied that technology continues to develop rapidly. Utilizing the latest technology such as augmented reality (AR), virtual reality (VR), and live streaming can provide a more interactive and engaging experience for audiences. For example, using VR technology to take audiences to visit holy places or using AR to convey preaching messages through facial filters.

Building an Online Community:

Building active and participating online communities is an effective strategy in religious moderation campaigns. Create a

discussion group or online forum where the audience can share experiences, ask questions, and discuss related issues. Through this online community, we can build closer relationships with our audience and continue to expand our network of preaching influence.

Conclusion

Based on the problem that is the focus of the study in this article, conceptually religious moderation is a middle attitude, neither secular nor religious. In the form of religious moderation messages can be delivered in the form of posters, banners, billboards, speeches and discussion advertisements. Meanwhile, the *e-da'wah* strategy campaigns for religious moderation by presenting Islam as a humanist religion, changing the paradigm from qabilah to ummah, revitalizing Islamic *kaffah*.

In the era of digital disruption, *e-da'wah* strategies have become very important in religious moderation campaigns. By understanding the target audience, creating interesting content, collaborating with influencers, utilizing the latest technology, and building online communities, da'wah activists can reach a wider audience and convey the message of religious moderation effectively. It is important to continue to adapt to technological developments and look for new ways to convey relevant and useful *da'wah* messages in this digital era.

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