

## DA'WAH MANAGEMENT ON RELIGIOUS MODERATION BY THE INDONESIAN ULEMA COUNCIL IN DELI SERDANG REGENCY

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### ABSTRACT

The purpose of this study is to find out the da'wah planning carried out by the MUI Deli Serdang Regency on religious moderation. A descriptive qualitative methodology is used in this study. Data collection techniques are carried out through in-depth interviews, observations, and documentation. The results of the study show that the management of MUI da'wah is carried out through the stages of planning da'wah programs, organizing dai and materials, mapping the level of understanding of the community and religious leaders on the concept of religious moderation, implementing activities such as Ramadan safari and faith development in minority areas, and evaluation through follow-up visits to the assisted areas. MUI also innovates by using social media and radio to expand the reach of da'wah.

**Keywords:** Da'wah Management; MUI; Religious Moderation; Tolerance

### INTRODUCTION

The term moderation comes from Latin *moderatio*, which means a middle attitude, which is to avoid excessive attitudes or shortcomings. While in English, it is known as the term *moderation*, which is often interpreted as balance, standard, core, or neutral attitude (Achmad, 2022). In Arabic the term al-Wasath has the meaning of being the best and perfect. In the hadith it is also explained that the best thing is the one in the middle position (Bustomi & Zuhairi, 2021). More than that, religious moderation also reflects equality in the eyes of the law, affection for others, and efforts to maintain social harmony (M Abrar. Faza Dawud, 2022). QS. Al-Baqarah (2) verse 143.

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ۝ ١٤٣﴾

Likewise, We have made you (Muslims) the middle people so that you may be witnesses of human beings and that the Messenger (Muhammad) may be a witness of you. We have not established the Qibla (Jerusalem) to which you have been (formerly) Qibla except that We may know (in fact) who follows the Messenger and who turns back. Indeed, it is very heavy, except for those who have been instructed by Allah. Allah will not waste your faith. Indeed, Allah is Merciful and Merciful to mankind.

QS Al-Baqarah verse 143 emphasizes that Muslims are designated as ummatan wasathan, a moderate, just, and middle-class ummah, with the aim of being able to be witnesses to human behavior and maintain balance in carrying out religious teachings. In the context of da'wah management, this verse provides a theological basis that da'wah must be managed with the principle of moderation: prioritizing a tolerant, fair, non-extreme, and able to embrace diversity. Therefore, the values in this verse are an important foothold for the Indonesian Ulema Council (MUI) in Deli Serdang Regency in its efforts to design a da'wah strategy that not only conveys the teachings of

Islam, but also builds social harmony in the midst of a pluralistic society (Ferdino et al., 2024).

The Minister of Religion in 2019, Lukman Hakim Saifuddin, explained three main reasons for the need for religious moderation. One of them is that religion exists as a form of respect for human beings as noble creatures created by God, including protecting their right to live. Therefore, every religion carries a message of peace and salvation (Zaini, 2022). Religious moderation is an attitude that reflects acceptance of others by respecting and appreciating differences, without claiming the belief that the religion adhered to is the essential and main truth, and not imposing views or will through acts of violence. The concept of moderation in religion has an important role in forming a tolerant attitude and creating harmony, which ultimately strengthens the life of the nation and the state (Ismah, 2021). Religious moderation is defined as an approach that takes a middle stance in carrying out religious teachings, where religious teachings are carried out in a balanced manner and are not at an extreme or excessive point. With a moderate attitude, a person is able to practice his religion without overstepping fanaticism. For Muslims,

Moderation in religion is an absolute thing and has been part of Islamic values since the time of the Prophet PBUH. One of the tangible forms of this moderation is seen in the Prophet's commitment to peace and justice, as reflected in the Charter of Medina. Although the concept of "nationality" was not known at that time, the charter shows the seriousness of the Prophet and his companions in applying the principles of justice and equality for all ethnic and religious minorities in Medina. This charter is also the basis for maintaining the stability of Medina from internal and external threats. The Prophet also consistently emphasized the importance of unity and love for the homeland to the people of Medina. In her daily life, her ability to build peaceful relationships with followers of other religions makes her an example in upholding the values of tolerance and respect for diversity (Samsudin et al., 2023).

In the religious realm, moderation can be interpreted as a firm attitude in taking the middle path, upholding justice, and avoiding extreme attitudes in carrying out religious teachings. Religious moderation needs to be understood as an effort to balance commitment to the religious teachings that are adhered to (exclusive) and respect for the beliefs and worship of other religions (inclusive). This balance is important to prevent the emergence of extreme attitudes, excessive fanaticism, and radical religious actions (Musyarrofah & Zulhannan, 2023).

Religious Moderation can be seen from various perspectives, but the essence of this concept is to respect diversity. This concept emphasizes the importance of practicing religious teachings without falling into extreme, intolerant, or fanatical attitudes. Moderation also emphasizes the importance of building harmonious and respectful interfaith communication. The main value in this concept is to maintain a balance and a moderate position in religious life (Khairiyah et al., 2024). Strengthening religious moderation is intended to strengthen tolerance and build community resilience in responding to diversity of beliefs in the midst of social life (Rika Widianita, 2023). This concept is part of the archipelago's culture that runs in harmony, without negating the role of religion or local wisdom (*local wisdom*). Religious moderation does not create conflict, but rather seeks solutions with a tolerant attitude (Damiarto et al., 2023).

The Indonesian Ulema Council plays a role in realizing harmony, especially in building relations between religious communities. One of the principles developed based on *The Qur'an* is an attitude of tolerance (Lubis sakban, 2023). The diversity of society in Deli Serdang Regency, both in

religious, cultural, and ethnic aspects, requires an inclusive and moderate da'wah approach. As a religious institution, MUI is responsible for managing da'wah that is able to instill religious understanding in a balanced manner, without extreme tendencies in one direction. Good da'wah management will determine the effectiveness of the message of religious moderation conveyed to the community. As a religious institution, MUI also collaborates with various parties. One of its main partners in this effort is the Forum for Religious Harmony (FKUB), which acts as a means of communication between religious communities to maintain social stability and prevent potential religious-based conflicts.

Several previous studies have highlighted the role of the Indonesian Ulema Council (MUI) in encouraging religious moderation. Kurniawan and Haikal (2024) as UINSU students and lecturers in their study on MUI da'wah management in Deli Serdang Regency revealed that collaboration between MUI and local community leaders is the main key in grounding the values of religious moderation. In addition, Alfari and Indra (2024) as students and lecturers of UINSU in their research on the Da'wah and Community Development Commission of MUI Langkat Regency found that the implementation of structured planning and mobilization functions is able to strengthen the faith and increase awareness of tolerance in the community. Therefore, it is important to examine how MUI Deli Serdang manages its da'wah, both from the aspects of planning, implementation, and evaluation, as well as how strategies are applied in overcoming existing challenges. Thus, the purpose of this study is to examine how the da'wah management carried out by MUI in implementing religious moderation in Deli Serdang Regency.

Linguistically, the term management comes from English with meanings related to management, leadership, and governance. This term refers to the coordinating process carried out by individuals or groups in an effort to achieve a predetermined goal. In more depth, the management concept also emphasizes the importance of continuous attention to various aspects of the surrounding environment (Imanuddin Muhammad Rakhmawati Ita et al., 2021). Management is a form of ability or effort of individuals and groups in designing, organizing, and harmonizing various activities in a structured manner to achieve goals that have been designed in an appropriate way and with the right results (Darim, 2020).

The term da'wah is etymologically derived from Arabic *A Month and a Month*, which contains the meaning of inviting, inviting, or inviting. In practice, da'wah refers to efforts to invite towards goodness done by Allah SWT, the Prophets and Messengers, as well as believers who practice these values. Da'wah is a legacy left by the Prophet PBUH to his companions, which then continues to be passed down from generation to generation until it reaches us as Muslims today. Although the current da'wah method has changed with the times, its substance and purpose remain the same, which is to invite people to believe in Allah SWT. Da'wah activities are an obligation for every Muslim, but their implementation is not limited to visits to houses or mosques only. In this modern era, the social media that we have can also be used as an effective means to convey da'wah messages (M. Loksa Nuril Waton, 2023).

Da'wah management, also known as Islamic da'wah, is a process that involves various elements in a structured and continuous manner combining theoretical approaches and practical applications in an effort to convey Islamic teachings efficiently and on target (Susanto, 2025). The da'wah management carried out by the MUI of Deli Serdang Regency shows the application of da'wah

management functions, namely takhthit (planning), thanzim (organization), taujih (direction), and riqabah (supervision and evaluation). MUI not only carries out da'wah activities directly, but also conducts cross-agency cooperation, compiles contextual materials, utilizes social media, and implements evaluations to ensure the success of da'wah. With this approach, MUI is able to encourage religious moderation in a more systematic and sustainable manner in the midst of the multicultural community of Deli Serdang Regency. In line with this background, this study is directed to examine in depth how da'wah management carried out by MUI in implementing religious moderation in Deli Serdang Regency. In addition, this study is expected to make a theoretical contribution in enriching scientific treasures, especially in the field of da'wah management. Scientific management of contemporary da'wah management, as well as practically as a reference for religious institutions in developing da'wah strategies that are inclusive, adaptive, and relevant to the needs of modern society.

## METHODS

This research was conducted with a qualitative approach through a case study method to examine the da'wah management applied by MUI in an effort to strengthen the values of religious moderation in Deli Serdang Regency. The main data was obtained through in-depth interviews with Mr. Kyai Amir Panatagama (Chairman of MUI), and Mr. Afwan Helmi (Head of the MUI Da'wah Division) to understand the policies, implementation, and challenges of da'wah moderation. Interviews are a method of data collection that involves direct interaction between the interviewer and the source. This process is carried out through face-to-face communication to obtain information relevant to the research (Rizky Fadilla & Ayu Wulandari, 2023). In addition, this research uses direct observation of da'wah activities as well as document analysis related to MUI policies and activity reports. Observation is a method in the data collection process that is taken through direct observation. direct research subject. This technique aims to record events and behaviors naturally, without engineering, over a specific period, so that accurate and in-depth data is obtained (Saleh, 2017).

Documents act as a complement to observation and interview methods (Dr. Umar Sidiq, M.Ag Dr. Moh. Miftachul Choiri, 2019). The collected data was analyzed by applying the Miles and Huberman model, which includes the stages of data reduction, data presentation, and the process of drawing conclusions, with the validity of the results tested through source triangulation to ensure the accuracy of the findings (Thalib, 2022). Through this method, the research is expected to provide a comprehensive overview of the role of MUI in strengthening religious moderation.

## RESULT AND DISCUSSION

### Indonesian Ulema Council (MUI) Deli Serdang Regency

MUI exists as a means of coordinating scholars, scholars, and Islamic leaders to guide and foster the ummah in carrying out Islamic teachings in Indonesia. The Indonesian Ulema Council was established on 17 Rajab 1395 Hijri, which coincided with July 26, 1975 AD. The Indonesian Ulema Council (MUI) has a fatwa as its main product. In the book *Fatwa Study Getting to Know MUI Closer* written by Hanif Lutfi, it is explained that according to Yusuf al-Qaradawi, etymologically a fatwa is an explanation of religious law related to a problem in response to questions asked by mustafti, either

individually or in groups, regardless of whether the identity is known or not. Therefore, a fatwa can be understood as a decree that contains the mufti's answer regarding sharia law for the party who submits the request. Over time, the MUI not only plays a passive role by waiting for fatwa requests, but also actively observes various problems of the ummah, both related to the application of faith in people's lives, as well as in the fields of education, economy, culture, and various other social aspects (Mukher, 2021).

## MUI Da'wah Management on Religious Moderation

Da'wah management is a da'wah activity based on management principles, which includes the core components in this process are planning, organizing, mobilizing, controlling, and evaluating. The essence of da'wah management lies in the systematic and coordinated regulation of da'wah activities, starting from the planning stage before implementation to the evaluation stage after da'wah activities are completed (Ahmad Suja'i, 2022).

### 1. Takhthith/Planning

Planning is an important stage in determining the strategic steps that will be used to carry out a project optimally. In the context of da'wah, planning functions as a process that is systematically arranged to formulate the best method in achieving the goals of da'wah that have been set. Every activity, no matter how good and large, needs to begin with careful planning so that the results achieved can be optimal. This is important in da'wah, because the essence of da'wah is to encourage change, lift previously bad conditions for the better, turn injustice into justice, and liberate those who are oppressed towards a free life (Imanuddin Muhammad Rakhamawati Ita et al., 2021).

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ صَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾  
١٢٥

Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a better way. Indeed, your Lord is the One who knows best who strays from His path, and He knows best who is guided.

QS. An-Nahl verse 125 emphasizes the importance of strategy in da'wah through three approaches: wisdom, good advice, and polite debate. This variety of methods hints at the need for careful and contextual planning (takhthith), according to the character of the audience. The phrase "the way of your Lord" indicates that da'wah must be directed to a clear and measurable goal. Thus, this verse contains the basic principle that effective da'wah must be strategically designed, starting from setting goals, selecting methods, to evaluating results.

In da'wah management, the function of takhthith or planning is a very important initial stage. MUI Deli Serdang Regency has demonstrated the application of this function through the preparation of da'wah strategies that are tailored to the conditions of the community. Based on the results of an interview with Kyai Amir Panatagama, this plan is based on the goal of maintaining the stability of harmony between religious communities, preventing the development of extreme and radical religious beliefs, and building public awareness of the importance of carrying out religious teachings in a proportionate and tolerant manner.

The first step taken by the MUI is to map the level of understanding of the public and religious



leaders regarding the concept of religious moderation. This mapping is the basis for developing a coaching program that is in accordance with the needs of the field. One form of follow-up to the mapping results is the implementation of training and certification to scholars and community leaders. This effort aims to ensure that religious leaders have an adequate understanding and are able to convey moderate values in da'wah activities and other religious activities.

In addition, MUI collaborates with various government agencies, especially the Ministry of Religion, in developing educational materials that are relevant to the values of moderation. The material is used as a reference in educational and training activities that are held in a structured manner. Not only that, MUI also optimizes the role of the taklim council as a means of disseminating religious understanding that is cool, inclusive, and in accordance with the spirit of nationality. (Source: Kyai Amir Pranatagama, Wednesday, February 05, 2025, MUI Office of Deli Serdang Regency, Jl. Mawar, Tj. Garbus Satu, Lubuk Pakam District).

## 2. *Thanzim/Organizing* (Da'wah Organization)

Organizing is a comprehensive process that includes the grouping of various tasks, responsibilities, authorities, and other elements in a cooperative system, all of which are geared toward achieving pre-defined goals (So, & Hapizin, 2022). In the implementation of leadership, the MUI of Deli Serdang Regency implements organization by adjusting to the membership structure that has been set previously. Both the chairman and the members are actively and collaboratively involved in carrying out da'wah activities. Based on an interview with the Head of the MUI Deli Serdang Regency, Kyai Amir Panatagama, he also played a direct role in da'wah activities. He said that the organizing process is carried out based on the existing structure, so that each member understands their roles and responsibilities clearly.

In an effort to realize religious moderation in a structured manner, the Indonesian Ulema Council (MUI) of Deli Serdang Regency has taken concrete institutional steps through the involvement of teams or bodies that have special tasks in the field. Organizationally, MUI not only functions as a fatwa or da'wah institution, but also becomes a strategic partner of the government in maintaining religious harmony and monitoring religious dynamics in society.

One form of implementation of institutional structures that is relevant to strengthening religious moderation is the MUI's involvement in the PAKEM Team (Supervision of Beliefs and Religions in Society). This team was formed under the coordination of the Prosecutor's Office and the District Court, with the main task of monitoring the streams of belief that develop in the community, in order to prevent deviations from the faith and potential social conflicts. MUI Deli Serdang Regency is an active part of this team and makes corrective and preventive religious contributions according to the perspective of moderation.

MUI Deli Serdang does not run the da'wah program alone, but builds cooperation with various parties such as BAZNAS Deli Serdang Regency, FKUB (Forum for Religious Harmony), and MUI North Sumatra Province. This organization also includes the involvement of the dai in delivering da'wah materials in accordance with the characteristics and needs of the community. A da'i has the main responsibility in designing an organizational structure that allows da'wah activities to run effectively and efficiently in order to achieve the organization's vision. In this organization, there are two important elements, namely Organizational Design and Organizational Structure. In an Islamic perspective, organization or Al-Tanzhim is not just about forming an institutional structure, but

rather how each task is carried out with order, systematic, and a spirit of togetherness (Manurung, 2024). This principle is also reinforced in the Qur'an. Ali Imran:104 mentioned the importance of unity and order in fighting in the way of Allah.

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ ١٠٤﴾

There should be among you a group of people who call for goodness, enjoin (do) what is righteous, and prevent from doing evil. They are the lucky ones. QS. Ali 'Imran verse 104 hints at the importance of forming an organized da'wah group. This verse emphasizes that da'wah should be carried out collectively by communities that have a special responsibility in calling for goodness and preventing evil. This shows the need for the structure and division of tasks in da'wah activities so that the goals of da'wah can be achieved effectively and sustainably.

### 3. *Tawjih/Actuating* (Mobilization or Implementation of Da'wah)

The function of mobilization in da'wah occupies a very strategic position in the management of da'wah, because it is the core of the implementation process (Pulungan et al., 2023). Actuating or mobilization is an important element in directing all da'wah resources, both human and non-human resources, so that they can function optimally in order to achieve the goals of da'wah that have been designed previously (Thematic, 2024).

The function of tawjih or mobilization is carried out by MUI Deli Serdang by giving direct direction to the khatib and dai so that in conveying da'wah it does not contain elements of provocation or hatred, but emphasizes the importance of unity and mutual respect between religious communities. MUI also emphasized that the delivery method is highly dependent on the dai approach itself, but direction is still given in the form of a material framework and the main values that must be maintained.

Through this briefing, the MUI ensures that the dai do not deviate from the principle of moderation. In addition, MUI utilizes various modern communication channels such as social media (Facebook, Instagram, TikTok), radio broadcasts, and other digital platforms as part of the strategy of directing da'wah content to make it more accessible and accepted by the wider community, especially the younger generation.

MUI also runs a coaching program for community groups living in remote areas, especially in mountainous areas such as Sibolangit, STM Hulu, and STM Hilir Districts. This coaching aims to arouse the religious awareness of the community, including increasing their participation in religious activities such as training bilal corpses, khatib, imams, and strengthening moderate religious traditions. Through this activity, MUI seeks to present a humanist approach and build closeness with communities that have been less touched by formal da'wah

In addition, MUI also carries out the Ramadan Safari program, which is an annual routine activity during the holy month of Ramadan. In this activity, MUI formed a team that visited various mosques in the Deli Serdang area to give religious lectures. The messages conveyed are not only limited to aspects of worship rituals, but also contain the values of unity of the people, tolerance, and the importance of upholding togetherness in diversity.

Outside the month of Ramadan, MUI Deli Serdang continues its role in spreading religious

moderation through giving directions to khatib and mosque preachers. The directive aims to make the sermons delivered to the community more emphasis on the importance of the unity of the people and respect for differences in beliefs. In this case, MUI not only carries out the function of the ulama, but also directs the public religious narrative so that it remains conducive and inclusive.

Directions are also carried out informally, such as through internal forums, discussions, and recommendations to mosque administrators. In its direction, MUI specifically emphasized that da'wah must be a means of fostering the ummah, not judging, and strengthening the religious commitment of Muslims without fostering intolerance towards adherents of other religions. In other words, the tawjih function by MUI Deli Serdang is a central process in directing the implementation of da'wah so that it remains within the corridor of Islamic values rahmatan lil 'alamin.

#### 4. *Riqabah/Controlling* (Da'wah Control and Evaluation)

Control or supervision is one of the important functions in management that aims to monitor and control the course of the entire managerial process, from planning, organizing, implementing, to control itself. This action is carried out to ensure that each stage in management runs effectively and in accordance with the goals that have been set (Darmayenti & Kustiawan, 2023).

In the function of riqabah, the MUI of Deli Serdang Regency shows concern for the sustainability and success of da'wah through a supervision system that although not completely systematic, is still carried out with a high spirit of responsibility. Based on an interview with Afwan Helmi, MUI evaluated the effectiveness of the da'wah that had been given. The evaluation was carried out by sending representatives from the MUI back to areas that had been targeted by da'wah, both officially and unofficially. The main purpose of this evaluation is to find out whether the da'wah material delivered has had an impact on positive changes in society, especially in terms of strengthening faith and increasing religious spirit. (Source: Afwan Helmi, Wednesday, February 05, 2025, MUI Office of Deli Serdang Regency).

The Indonesian Ulema Council of Deli Serdang Regency carries out the function of controlling da'wah through its involvement in the PAKEM (Community Trust Stream Monitoring) Team, which is a forum for monitoring the stream of beliefs so that they do not conflict with national values and moderate religious teachings. The role of the MUI in it is to provide recommendations and religious considerations in the evaluation process of supervised groups. In addition, evaluation of the effectiveness of da'wah is also carried out through direct coaching in Muslim minority areas, such as in Sibolangit, STM Hulu, and STM Hilir. There, MUI observed the development of community participation in religious activities, such as bilal mayit training and capacity building of imams and khatib. The results of the evaluation are used to determine the sustainability of the program and adjust the da'wah approach to be more targeted and contextual.

MUI also observes the extent to which the imams and khatib who have been fostered carry out their roles and responsibilities well. This evaluation includes observation of the community's religious activities, activeness in participating in mosque activities, and the steadfastness of the people in practicing the values of religious tolerance. In fact, in some cases, the MUI has seen significant changes, such as increased participation of the people in mosque activities and the awareness of the people in maintaining religious harmony. In addition, the evaluation was also carried out in coordination with BAZNAS and the MUI of North Sumatra Province. This collaboration is a concrete form of synergy between institutions in order to maintain the continuity of moderation



da'wah. Evaluation of the use of social media and information technology is also carried out as part of the da'wah modernization strategy. MUI monitors da'wah content disseminated through Facebook, Instagram, TikTok, and radio to ensure that the messages conveyed continue to prioritize the principle of moderation and do not contain elements of provocation.

In the implementation of its da'wah, the Indonesian Ulema Council (MUI) of Deli Serdang Regency faces a number of challenges that affect the effectiveness of efforts to encourage religious moderation. The main obstacle that arises is that there are still dai who do not fully understand the concept of religious moderation. Some dai still interpret moderation wrongly, even considering it as a form of compromise on the faith, thus hindering the effectiveness of an inclusive and tolerant da'wah message. In addition, the limitation of human resources, both in terms of quantity and quality of dai who understand the principle of moderation, is an obstacle in the implementation of the program. Another obstacle encountered is the limitation in the mastery of digital technology by some dai, especially in the optimization of social media as a means of modern da'wah. In addition, geographical factors, such as the difficulty of access to minority areas, also hinder the implementation of sustainable coaching. To overcome these obstacles, MUI Deli Serdang has taken steps such as organizing dai training, expanding cooperation with related institutions, and developing digital media-based da'wah strategies that are more adaptive to the times.

## CONCLUSION

The Indonesian Ulema Council (MUI) of Deli Serdang Regency regulates its da'wah by prioritizing the values of religious moderation through an approach to fostering faith and strengthening tolerance between people. Da'wah management on religious moderation by the Indonesian Ulema Council (MUI) of Deli Serdang Regency is carried out through the implementation of the main elements of da'wah management which include planning and organizing, implementation, as well as control and evaluation. The planning of the da'wah program is focused on strengthening the faith and the formation of moderate religious attitudes in the community, by adjusting the needs of the field without making minorities the main pressure point.

Institutionally, MUI Deli Serdang is also actively involved in official forums such as the PAKEM Team (Supervision of Community Trust Streams), which serves as a means of monitoring potential deviations from religious understanding. In addition, MUI conducts direct guidance to areas that require a touch of da'wah, such as in mountainous areas, with activities such as bilal mayit training, khatib, and strengthening the capacity of local dai.

The implementation of da'wah is supported by the use of social media and radio broadcasts, as well as directions to the dai to convey religious messages with a polite and non-provocative approach. The evaluation was carried out through visits and observations on the development of the assisted community. The main obstacle faced is the lack of understanding of some dai and the community about the concept of religious moderation, which is often misinterpreted as a superficial creed. With this structured and strategic approach, the MUI of Deli Serdang Regency plays an important role in strengthening the values of religious moderation and maintaining harmony in a pluralistic society.

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