

## **Digital Da'wah Strategies of Religious Counselors in Disseminating Religious Moderation Values: A Study on RRI PRO 1 Broadcasts**

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**Abstrac:** The growing penetration of digital media and public radio into Indonesian society presents a strategic challenge that religious counselors must actively address. This study examines the digital da'wah strategies employed by religious counselors to disseminate religious moderation values through RRI PRO 1 broadcasts. Adopting a descriptive qualitative approach and case study design, data were gathered through participant observation, in-depth interviews, and documentation of religious broadcast programs on RRI PRO 1. The findings indicate that religious counselors implement three principal strategies: (1) constructing inclusive and contextually sensitive da'wah messages tailored to the social realities of the audience. (2) employing interactive, dialogue-based broadcast formats that actively invite listener participation. (3) reinforcing wasathiyah (middle-path) narratives that foreground the values of tawazun, tasamuh, and i'tidal. All three strategies demonstrated effectiveness in cultivating moderate, tolerant, and anti-extremist religious understanding among listeners. This research contributes to the development of an adaptive digital da'wah model capable of responding to shifting media landscapes, while underscoring the strategic role of public broadcasting institutions in advancing inter-religious harmony in Indonesia.

**Keywords:** Digital Da'wah, Religious Moderation, Religious Counselors, RRI PRO 1, Wasathiyah

**Abstrak:** Meningkatnya penetrasi media digital dan radio publik dalam kehidupan masyarakat Indonesia menjadi isu strategis yang perlu direspons

oleh para penyuluh agama. Penelitian ini bertujuan menganalisis strategi dakwah digital yang diterapkan penyuluh agama dalam menyebarkan nilai-nilai moderasi beragama melalui siaran RRI PRO 1. Dengan menggunakan pendekatan kualitatif deskriptif dan metode studi kasus, data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi terhadap program siaran keagamaan di RRI PRO 1. Hasil penelitian menunjukkan bahwa penyuluh agama menerapkan tiga strategi utama, yaitu: (1) konstruksi pesan dakwah yang inklusif dan kontekstual sesuai kondisi sosial masyarakat (2) pemanfaatan format siaran interaktif berbasis dialog yang mendorong partisipasi pendengar (3) penguatan narasi wasathiyah (jalan tengah) yang menekankan nilai tawazun, tasamuh, dan i'tidal. Ketiga strategi tersebut terbukti efektif dalam membentuk pemahaman keagamaan yang moderat, toleran, dan anti-ekstremis di kalangan pendengar. Penelitian ini memberikan kontribusi pada pengembangan model dakwah digital yang adaptif terhadap perubahan media, sekaligus memperkuat peran strategis lembaga penyiaran publik dalam pembangunan kerukunan umat beragama di Indonesia

Kata Kunci: Dakwah Digital, Moderasi Beragama, Penyuluh Agama, RRI PRO 1, Wasathiyah

## INTRODUCTION

Rapid advances in communication and information technology have fundamentally transformed the ways in which people interact, access information, and engage in religious life. Amid this relentless tide of digitalization, religious institutions and da'wah agents are compelled to undertake strategic adaptation so that Islamic messages remain relevant and accessible to an increasingly diverse public.<sup>1</sup>

Within the context of Indonesia the nation with the largest Muslim population in the world this phenomenon carries heightened urgency given the persistent challenges of extremism and intolerance that continue to surface in public spaces, including the digital domain.<sup>2</sup>

Religious moderation, formally adopted as state policy by the Indonesian Ministry of Religious Affairs since 2019, demands concrete realization across multiple dimensions of public life, including the practice of da'wah.<sup>3</sup> Religious moderation is

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<sup>1</sup> Siti Nuri Nurhaidah et al., "Metode Dakwah Islam Sebagai Objek Islam Historis," *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 4, no. 1 (2024): 36–44.

<sup>2</sup> Nasrullah Nasrullah, "Dakwah Digital Dan Tantangan Moderasi Beragama Di Era Disrupsi," *Jurnal Dakwah Dan Komunikasi*, 8, no. 1 (2023): 45–62.

<sup>3</sup> Husaini Husaini and Athoillah Islamy, "Harmonization of Religion and State: Mainstreaming the Values of Religious Moderation In Indonesian Da'wah Orientation," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 7, no. 1 (2022): 51–73.

not merely a slogan; it constitutes an epistemological and practical framework that foregrounds balance, justice, and respect for diversity within the constitutional framework of the Unitary State of the Republic of Indonesia.<sup>4</sup> Within this framework, religious counselors operating under the Ministry of Religious Affairs occupy a strategic position as the frontline agents responsible for disseminating moderation values throughout society.<sup>5</sup>

Radio Republik Indonesia (RRI), as a national public broadcasting institution, remains one of the most relevant and effective media for the dissemination of da'wah messages. Despite the proliferation of new digital platforms, radio particularly RRI PRO 1, which targets the general public continues to command a significant listener base, especially in regions where internet access remains limited.<sup>6</sup> Religious broadcasts on RRI PRO 1 thus constitute a strategic channel through which religious counselors can systematically and programmatically disseminate messages of religious moderation.

The central problem motivating this research is the gap between the considerable potential of public radio as a da'wah medium and the suboptimal strategies that religious counselors currently employ in utilizing it. Among the identifiable challenges are: first, the limited digital competence and media literacy of some religious counselors in designing broadcast content that is both engaging and communicative; second, the absence of standardized frameworks for constructing moderation-based da'wah messages suitable for radio broadcasts; and third, the scarcity of scholarly studies that specifically map the digital da'wah strategies of religious counselors within public broadcasting contexts.

Relevant prior research includes the work of Muzakki and Ahmad Fauzan (2022), who examined the construction of moderation-based da'wah messages in broadcast media. Their study demonstrated that inclusive and locally adaptive message construction constitutes a key determinant of da'wah effectiveness in public

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<sup>4</sup> Tim Penyusun Kementerian Agama RI, "Moderasi Beragama," *Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI* 14 (2019).

<sup>5</sup> Moh. Toriqul Chaer dan Siti Maryam, "Dakwah Multikultural Dan Peran Penyuluh Agama Dalam Membangun Kerukunan Umat," *Jurnal Ilmu Agama*, 22, no. 2 (2020): 201–220.

<sup>6</sup> Achmad Zaini, "Radio Sebagai Medium Dakwah: Kajian Atas Siaran Keagamaan RRI," *Jurnal Ilmu Dakwah*, 42, no. 1 (2022): 77–95.

broadcasting.<sup>7</sup> Wahyuddin Halim (2021) subsequently analyzed the negotiation of religious moderation in contemporary Indonesian media, concluding that broadcast media possesses substantial capacity for shaping public opinion regarding moderate Islam.<sup>8</sup> Meanwhile, Ahmad Atabik (2019) examined da'wah strategies in the digital era, highlighting the opportunities and challenges confronted by da'wah practitioners as they seek to leverage digital platforms and electronic media.<sup>9</sup>

A review of the foregoing studies reveals three significant research gaps is the lack of studies that specifically analyze the da'wah strategies of religious counselors as officially designated state da'wah agents within the public radio broadcasting medium, the scarcity of research that integrates communication strategy analysis, message construction, and religious moderation values within a single, comprehensive analytical framework and the absence of any study that situates RRI PRO 1 as its primary research locus with a focus on moderation-based da'wah programming. These gaps constitute the academic justification and originary contribution of the present study.

Grounded in this background and research gap analysis, the present study pursues three objectives to analyze the digital da'wah strategies employed by religious counselors in RRI PRO 1 broadcasts, to identify the construction of religious moderation messages delivered by religious counselors through the radio medium and to assess the effectiveness of these strategies in shaping moderate religious understanding among listeners. The study yields benefits on two dimensions: theoretical, through the development of a moderation-based digital da'wah conceptual model, and practical, through policy recommendations for the Ministry of Religious Affairs and RRI to strengthen moderation-based da'wah programming via public broadcasting media.

This research is expected to fill a lacuna in the scholarly literature on da'wah and Islamic communication, while making a tangible contribution to the strengthening

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<sup>7</sup> Muzakki Muzakki dan Ahmad Fauzan, "Konstruksi Pesan Dakwah Berbasis Moderasi Di Media Penyiaran Publik," *Jurnal Komunikasi Dan Penyiaran Islam*, 5, no. 1 (2022): 1–18.

<sup>8</sup> Wahyuddin Halim, "Negotiating Religious Moderation in Contemporary Indonesian Media," *Al-Jami'ah: Journal of Islamic Studies*, 59, no. 2 (2021): 389–418.

<sup>9</sup> Ahmad Atabik, "Strategi Dakwah Di Era Digital: Peluang Dan Tantangan," *Jurnal Ilmu Dakwah*, 39, no. 2 (2019): 169–188.

of religious moderation programs in Indonesia through the optimization of public broadcasting institutions as strategic partners of religious counselors.

## RESEARCH METHODOLOGY

This study employs a qualitative approach with a case study design, deemed most appropriate for an in-depth exploration of the digital da'wah strategies of religious counselors within the RRI PRO 1 broadcast context. The qualitative approach was selected because this research seeks to understand a socio-religious phenomenon within its natural setting, rather than to measure causal relationships through statistical means.<sup>10</sup>

The research data derive from two sources. Primary data were obtained directly from informants comprising: three functional religious counselors who regularly contribute to religious broadcast programs on RRI PRO 1, two producers and program directors of RRI PRO 1's religious programming, and five active listeners selected through purposive sampling. Secondary data were drawn from broadcast program documents, recorded broadcast archives, RRI PRO 1 editorial policies, and Ministry of Religious Affairs documents on religious moderation.

Data collection employed three principal methods is participant observation of the production and broadcast process of religious programming over a three-month period, in-depth interviews guided by a semi-structured interview protocol and documentary analysis of broadcast scripts, program recordings, and editorial policies. Data analysis followed the Miles, Huberman, and Saldaña interactive model, proceeding through the stages of data condensation, data display, and conclusion drawing and verification.<sup>11</sup> Data validity was ensured through source and method triangulation, as well as member checking with informants. The research was conducted at the RRI PRO 1 office and the local Ministry of Religious Affairs office during the period from January to March 2024.

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<sup>10</sup> Moh. Roqib, "Ilmu Dakwah: Pengembangan Dakwah Sebagai Ilmu Perspektif Epistemologi," *Yogyakarta: LKiS*, 2019, 88–100.

<sup>11</sup> Akmalun Najmi and Ismail Ismail, "Eksplorasi Makna Hidup Anak Gen Z Di Era Digital," *Abdurrauf Journal of Education and Islamic Studies* 2, no. 1 (2025): 25–35.

## RESULTS AND DISCUSSION

### A. Inclusive and Contextual Da'wah Message Construction in RRI PRO 1 Broadcasts

Da'wah message construction constitutes a fundamental element in the success of religious communication, particularly within the radio medium an exclusively auditory format that lacks visual cues. In the context of RRI PRO 1 broadcasts, religious counselors serving as resource persons for religious programs demonstrate a consistent pattern of constructing da'wah messages oriented toward inclusivity and contextual relevance. Field findings reveal that these counselors consciously and deliberately design messages that draw not only from normative religious texts but also integrate prevailing social realities, cultural dynamics, and the concrete challenges encountered by their listening audience.<sup>12</sup>

Theoretically, the concept of inclusivity in da'wah messaging is closely linked to the principle of wasathiyah articulated by Al-Qaradawi, namely Islam's ability to strike a balance between two extremes between rigid textualism and unrestrained liberalism.<sup>13</sup> In practice, religious counselors at RRI PRO 1 operationalize this principle through several concrete strategies. First, they select broadcast topics that speak directly to current community concerns such as inter-religious harmony during particular seasons, responsible social media conduct, and religious responses to environmental and economic issues. This approach reflects the counselors' awareness that effective da'wah must depart from the lived realities of the audience, not from the abstract assumptions of the preacher.<sup>14</sup>

Second, the use of communicative, plain, and inclusive language marks the da'wah messages delivered through these broadcasts. Religious counselors consistently avoid technical religious terminology that may alienate lay listeners, opting instead for vocabulary that is familiar and readily understood by audiences of diverse ages and educational backgrounds. This aligns with the effective

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<sup>12</sup> Aep Kusnawan and Aep Sy Firdaus, "Manajemen Pelatihan Dakwah," *Jakarta: Rineka Cipta*, 2019.

<sup>13</sup> Yusuf Al-Qaradawi, "Fiqh Al-Wasathiyah Al-Islamiyah Wa at-Taqdid (Ma' Alim Wa Manarat)," *Cairo: Dar Al-Shurouq* 103 (2010).

<sup>14</sup> Ahmad Irfan et al., "Optimizing Cyber Media as an Islamic Education and Da'wah Tool: A Case Study of Majelis Ulama Indonesia (MUI) DKI Jakarta," *Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2026): 42–50.

communication principles articulated by Nasrullah, who posits that successful digital messages are those capable of bridging the cognitive gap between sender and receiver.<sup>15</sup> In the radio broadcast context, this ability becomes all the more critical given the absence of visual elements that might otherwise support message clarification.

Third, the integration of local narratives and cultural wisdom into da'wah message construction emerges as a distinctive feature of RRI PRO 1 broadcasts. Religious counselors skillfully incorporate proverbs, folk stories, and indigenous wisdom of the Madurese and Javanese communities as illustrations and reinforcements of their theological arguments. This strategy of da'wah inculturation that is, integrating the universal values of Islam with local cultural contexts has demonstrably enhanced message reception and relevance for listeners.<sup>16</sup> A senior religious counselor interviewed for this study noted that this approach is far more effective than dry, text-bound sermons, because listeners feel that Islam speaks directly to their everyday lives rather than presenting itself as an alien doctrine.

From a discourse analysis perspective, this inclusive message construction projects an image of Islam as approachable, responsive, and solution-oriented in the face of contemporary challenges. This directly contributes to the reinforcement of the religious moderation narrative that constitutes the core mission of RRI PRO 1's religious broadcast programming. These findings align with the conclusions of Fahrurrozi, who affirms that an effective wasathiyah da'wah pattern must present Islam as a source of solutions, not as a generator of conflict and division.<sup>17</sup> Accordingly, inclusive and contextual message construction is not merely a matter of communication technique, but represents the manifestation of a mature and responsible religious disposition on the part of religious counselors.

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<sup>15</sup> Rulli Nasrullah, "Peer Riview Etnografi Virtual Riset Komunikasi Budaya Socioteknologi Di Internet," *Bandung: Simbiosis Rekatama Media*, 2017.

<sup>16</sup> Muhammad Hanif et al., "Integrated Dakwah Model: How Mosques, Pesantrens, and Campuses Become Islamic Preaching Centers in Bogor," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 01 (2023): 85–102.

<sup>17</sup> Fahrurrozi, "Pola Dakwah Wasathiyah Dalam Menangkal Radikalisme Agama," *Jurnal Bimas Islam*, 14, no. 1 (2021): 55–80.

Further analysis of broadcast scripts and recordings demonstrates that religious counselors consistently avoid narratives that could trigger religious polarization. They refrain from negatively naming specific religious groups or schools of thought, never denounce others as apostates, and consistently make room for differences of opinion within the framework of Islamic brotherhood (*ukhuwah Islamiyah*).<sup>18</sup> This approach reflects a deep internalization of religious moderation principles, which has become an institutional commitment for them as state functionaries in the religious sphere.

### **B. Interactive Dialogue-Based Broadcast Format as a Vehicle for Listener Participation**

Broadcast format constitutes the second dimension yielding significant findings in this research. In contrast to the monological lecture-style programs prevalent in many religious radio broadcasts, religious counselors at RRI PRO 1 have adopted an interactive, dialogue-based format that substantively reconfigures the relationship between broadcaster and listener. This format no longer positions listeners as passive recipients of religious messages; rather, it transforms them into active subjects who participate in the very production of religious meaning.<sup>19</sup>

Operationally, this interactive format is realized through several mechanisms. First, live Q&A segments allow listeners to pose religious questions in real time via telephone, text message, or RRI PRO 1's official social media channels. This mechanism generates a considerably more dynamic and responsive exchange than one-directional lecturing. Religious counselors respond to listener questions with a contextual, non-judgmental approach, consistently privileging dialogue over doctrinal monologue. These findings reinforce Nasrullah's argument that the interactive characteristics of digital media must be adopted as a new paradigm for da'wah, not merely treated as a supplementary feature.<sup>20</sup>

Second, the use of social media as an extension of the broadcast space represents a notable innovation. RRI PRO 1 has integrated Instagram, YouTube,

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<sup>18</sup> Moh Wardi et al., "Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 241–54.

<sup>19</sup> Muhamad Ali Ramdhani dan Ahmad Fauzi, "Peran Media Sosial Dalam Penyebaran Pesan Moderasi Beragama," *Jurnal Komunikasi Islam*, 13, no. 2 (2023): 112–130.

<sup>20</sup> Nasrullah, "Dakwah Digital Dan Tantangan Moderasi Beragama Di Era Disrupsi."

and Twitter/X as complementary channels that extend both the reach and longevity of its broadcasts. Religious counselors appearing on the radio program simultaneously interact with audiences on these platforms through comment sections, direct messages, and live streaming. This multiplatform strategy transforms radio broadcasting inherently a one-directional medium into a multidirectional communication ecosystem. Da'wah activity thus extends beyond the duration of the radio broadcast itself, continuing in digital spaces accessible to listeners at any time and from any location.

Third, the involvement of community figures and cross-perspective resource persons in dialogic religious programming constitutes a distinctive strength. Several broadcast episodes have featured non-Muslim leaders, academics, and social practitioners as guests to discuss national issues from a plurality of perspectives. This approach embodies the spirit of diversity and inclusiveness that lies at the core of religious moderation. From a communication theory perspective, the format reflects the dialogic communication model developed to foster mutual understanding across differences of identity.<sup>21</sup> In the context of Indonesia's pluralism, the capacity to facilitate cross-group dialogue represents a da'wah competency that is urgently needed yet frequently neglected.

Interview data from active listeners confirm the effectiveness of this interactive format. The majority of listeners reported that the dialogue format made them feel valued and heard, rather than simply subjected to doctrinal instruction. One listener, a 45-year-old market trader, revealed that she greatly appreciated the opportunity to directly pose religious questions to the counsellor questions she had long kept to herself for want of an appropriate forum in which to raise them. Such responses indicate that the interactive format succeeds in building intimacy and trust between religious counselors and their listener community, both of which are essential preconditions for effective persuasive communication.

From a da'wah management perspective, the success of this interactive format is also inseparable from the institutional capacity of RRI PRO 1, which provides adequate technological infrastructure, human resources, and content curation.

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<sup>21</sup> Noorhaidi Hasan, "Religion and Politics in the Middle East and Southeast Asia," *Al-Jami'ah* 58, no. 1 (2020): 1–30.

Religious counselors do not work in isolation; they operate within a structured media production ecosystem in which producers and editors play a vital role in ensuring the quality, consistency, and conformity of content with religious moderation standards.<sup>22</sup> The synergy between religious counselors as da'wah content creators and media professionals as production partners constitutes the key to the success of the interactive broadcast format on RRI PRO 1.

Further analysis reveals that the interactive format also functions as a counter-narrative mechanism against extremist content circulating on social media. By providing a space for open, honest, argument-based dialogue, RRI PRO 1 broadcasts offer a religious discourse alternative that is far healthier and more constructive than content produced by intolerant groups. This affirms the strategic role of public broadcasting institutions as a bulwark for moderation values amid the uncontrolled ocean of digital content.

### **C. Reinforcement of Wasathiyah Narratives: Implementing the Values of Tawazun, Tasamuh, and I'tidal**

The third and most substantive finding of this research is the identification of wasathiyah narrative reinforcement patterns as the unifying thread of all RRI PRO 1 religious broadcast programs. Wasathiyah which in the Islamic scholarly tradition signifies moderation, balance, and the middle path is a theological concept long recognized within Islamic discourse, yet one that has acquired renewed relevance in the contemporary Indonesian socio-political context, characterized as it is by intensifying religious polarization.<sup>23</sup>

The first value of the wasathiyah triad identified in these broadcasts is tawazun, that is, balance and proportionality in approaching religious and social questions. In broadcast practice, tawazun is realized through the presentation of multiple perspectives on controversial issues without adopting an extreme position on either side. When addressing such topics as the relationship between religion and the state, Islamic law within the national legal system, or Muslim relations with non-Muslim minorities, religious counselors consistently advance balanced

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<sup>22</sup> Maryam, "Dakwah Multikultural Dan Peran Penyuluh Agama Dalam Membangun Kerukunan Umat."

<sup>23</sup> Fahrurrozi, "Pola Dakwah Wasathiyah Dalam Menangkal Radikalisme Agama."

arguments, acknowledge the complexity of the issues, and avoid oversimplifications that could mislead listeners.<sup>24</sup> The tawazun approach carries particular importance in the media context because media institutions possess a structural tendency to simplify and dramatize complex issues in order to capture audience attention.

The second value is tasamuh, namely tolerance and open-mindedness toward difference, encompassing both internal doctrinal disagreements within Islam and differences between Islam and other religions and belief systems. In RRI PRO 1 broadcasts, tasamuh is embodied through narratives that consistently emphasize that diversity is sunnatullah the will of God to be wisely embraced rather than treated as a threat. Religious counselors regularly cite Quranic verses and hadiths supporting the value of tolerance, and provide historical examples of how Muslims during the peak of Islamic civilization coexisted peacefully with communities of different faiths and cultures.<sup>25</sup>

Analysis of broadcast recordings demonstrates that the tasamuh narrative is not conveyed apologetically or defensively, but rather with conviction and pride as a core value of Islamic teaching.<sup>26</sup> Religious counselors frame tolerance not as a concession reluctantly granted under external pressure, but as an authentic expression of mature faith and a profound understanding of Islam's mission as rahmatan lil 'alamin (a mercy for all creation). Such framing is psychologically far more effective in instilling the value of tolerance in listeners than narratives that position tolerance as an obligation imposed from outside the Muslim community.<sup>27</sup>

The third value is i'tidal, that is, an upright, just, and consistent adherence to principles of truth even under pressure from multiple directions. I'tidal in the RRI PRO 1 broadcast context manifests through the intellectual courage of religious counselors to articulate positions that correct religious misunderstandings circulating in society, even when those positions may be unpopular in certain

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<sup>24</sup> Syamsul Arifin, "Moderasi Beragama Sebagai Virtusitas Dan Komitmen Kebangsaan," *Kalam: Jurnal Studi Agama Dan Pemikiran Islam* 14, no. 1 (2020): 1–22.

<sup>25</sup> Maryam, "Dakwah Multikultural Dan Peran Penyuluh Agama Dalam Membangun Kerukunan Umat."

<sup>26</sup> Moh Wardi et al., "Digital Transformation of Islamic Boarding School Financial System; Formulation, Implementation and Evaluation," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 4 (2024): 461–82.

<sup>27</sup> Maryam, "Dakwah Multikultural Dan Peran Penyuluh Agama Dalam Membangun Kerukunan Umat."

quarters. For instance, when social tendencies toward the denunciation of Muslims belonging to different schools of jurisprudence or religious traditions emerge, counselors respond with firmness and well-reasoned arguments grounded in authoritative textual evidence.<sup>28</sup> Such intellectual courage constitutes a concrete manifestation of *i'tidal* as a *wasathiyah* value.

The integration of these three *wasathiyah* values into broadcast narratives is neither spontaneous nor unplanned; it is the product of a systematic communication design process. Interviews with religious counselors reveal that they regularly participate in Ministry of Religious Affairs training and orientation sessions on religious moderation, which they subsequently internalize and translate into communicative and grounded broadcast language. The process of translating abstract theological values into concrete and relevant media narratives represents the key competency that distinguishes effective from ineffective religious counselors in the radio broadcast context.

From the perspective of media agenda-setting theory, the reinforcement of *wasathiyah* narratives through RRI PRO 1 broadcasts carries long-term implications for shaping the public agenda on religious discourse. Public broadcasting institutions that consistently promote moderation values will gradually help construct the social norms that define what constitutes acceptable, normal, and ideal religious practice within society.<sup>29</sup> This normalization of moderate discourse ultimately represents the most effective bulwark against the penetration of extremist and intolerant narratives that seek to capture the religious imagination of the public.

This study also finds that the effectiveness of *wasathiyah* narrative reinforcement is directly proportional to the consistency and continuity of programming.<sup>30</sup> Broadcasts conducted on a regular, scheduled basis with well-curated thematic content are capable of cultivating a moderate religious habitus among loyal listeners. This stands in fundamental contrast to incidental lectures

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<sup>28</sup> Maryam.

<sup>29</sup> Arifin, "Moderasi Beragama Sebagai Virtusitas Dan Komitmen Kebangsaan."

<sup>30</sup> Wardi et al., "Digital Transformation of Islamic Boarding School Financial System; Formulation, Implementation and Evaluation."

which, however high in quality, do not produce the cumulative impact achievable through structured and sustained broadcast programming.

A comprehensive analysis of these three sets of findings indicates that the digital da'wah strategies of religious counselors at RRI PRO 1 constitute a relatively comprehensive model that may serve as a reference point for the development of moderation-based da'wah programs on other public broadcasting media. This model integrates three dimensions of excellence: content (inclusive and wasathiyah-based messages), format (interactive and multiplatform), and da'wah character (competent, courageous, and principled counselors).<sup>31</sup> All three dimensions of excellence work synergistically to create meaningful and sustained da'wah impact for the RRI PRO 1 listener community.

## CONCLUSION

This study concludes that the digital da'wah strategies of religious counselors in RRI PRO 1 broadcasts encompass three intertwined elements: inclusive and contextual message construction, interactive dialogue-based broadcast formats, and the reinforcement of wasathiyah narratives integrating the values of tawazun, tasamuh, and i'tidal. These three strategies do not operate as discrete entities; they function as mutually reinforcing components within a purposefully designed da'wah communication system oriented toward the goal of religious moderation. The findings affirm that public radio, though frequently perceived as a conventional medium eclipsed by newer digital platforms, retains significant relevance and capacity as a vehicle for moderation-based da'wah in the contemporary era.

The implications of this study operate on two dimensions. Theoretically, the research offers an integrative model connecting da'wah communication theory, the wasathiyah concept, and broadcast media practice, which may enrich the scholarly corpus of da'wah and Islamic communication studies. Practically, the research recommends that the Ministry of Religious Affairs strengthen the media literacy

capacity and public communication competence of religious counselors, and that RRI develop a greater range of interactive, inclusive, moderation-based religious programs capable of reaching broader segments of society. Strategic collaboration between state religious institutions and public broadcasting media is indispensable in the effort to construct a healthy, peaceful, and productive religious ecosystem conducive to Indonesia's national progress.

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