



Mosque Jurisprudence-Based Moderation Da‘wah for Conflict Mitigation: a Case Study in Mojokerto Indonesia

Miftakhur Ridlo¹[✉], Abdullah Khanif², Hadi Ismail³

^{1, 2, 3}Universitas Uluwiyah, Mojokerto, Indonesia

Email : ridlo@lecturer.uluwiyah.ac.id¹[✉, khanif@lecturer.uluwiyah.ac.id](mailto:khanif@lecturer.uluwiyah.ac.id)²

ismail@lecturer.uluwiyah.ac.id³

Received: 08 December 2025

Revised : 24 December 2025

Accepted: 27 January 2026

Published: 01 April 2026

To cite this article: Ridlo, M., Khanif, A., & Ismail, H. (2026). Mosque jurisprudence-based moderation da‘wah for conflict mitigation: A case study in Mojokerto Indonesia. *Wasilatuna: Jurnal Komunikasi dan Penyiaran Islam*, 9(1), 19–37.

ABSTRACT

This study examines mosque-based religious moderation da‘wah grounded in *fiqh al-masjid* as a model for mitigating socio religious conflict at the grassroots level in Mojokerto Regency, Indonesia. Employing a qualitative case study approach, data were collected through in depth interviews, observations, and document analysis involving mosque administrators (*takmir*), religious leaders, officials of the Indonesian Mosque Council (DMI), and representatives of the Ministry of Religious Affairs. The findings reveal that religious moderation is operationalized through interconnected dimensions, including humanity (*insaniyah*), public benefit (*maslahah*), justice ('*adliyyah*), balance (*mubādalah*), constitutional compliance (*dusturiyah*), national commitment (*mu‘āhadah wataniyah*), tolerance (*tasāmuḥ*), anti violence, and respect for local tradition ('*urfīyah*). These dimensions are manifested in sermon narratives, participatory mosque governance, inclusive spatial arrangements, humanitarian and economic empowerment programs, and culturally sensitive practices. Analytically, the study demonstrates that moderation da‘wah becomes effective when ethical principles are institutionalized through clear policies, sermon guidelines, and conflict resolution mechanisms rather than remaining at the level of normative discourse. The study contributes theoretically by integrating religious moderation, mosque jurisprudence, and conflict studies into a coherent analytical framework, and practically by offering a model that can be adopted by mosque institutions and policymakers to strengthen social cohesion, prevent radicalism, and promote peaceful coexistence in plural societies.

Keywords : Conflict mitigation, *Fiqh al-masjid*, Mosque-based da‘wah, Religious moderation, Social cohesion.

INTRODUCTION

The importance of religious moderation in Indonesia arises from its heterogeneous social, political, and religious conditions, making it a crucial issue for maintaining harmony and tolerance among religious communities (Zamroni et al., 2025). Religious moderation (*wasatiyyah*) emphasizes justice, balance, and tolerance as core values that must be internalized through education and social institutions (Helmy et al., 2021). The purpose of religious moderation is to counter narratives of extremism and radicalism (Dodego & Witro, 2020), through various means, including educational curricula, student activities, and campus culture (Nasir & Rijal, 2021). However, moderate Islamic discourse is also urgently needed at the grassroots level (Zaluchu et al., 2025), particularly given that some actors within Islamic organizations remain involved in acts of intolerance (Arifianto, 2017).

Beyond countering extremism, religious moderation aims to maintain social cohesion and strengthen Pancasila-based democracy, while Indonesia’s legal framework continues to

provide space for religious freedom and conflict management (Pradhan & Haris, 2021). Religious moderation at the organizational level has been shown to directly affect democratic quality and the protection of minorities. In the educational sphere, moderation is cultivated in Islamic schools through the integration of *aqidah*, *ibadah*, and *akhlaq* (Muqowim et al., 2022). Furthermore, the challenges of Islamic education in the digital era necessitate the development of moderate da‘wah content capable of responding to rapid information flows and ideological contestation (Hanif et al., 2025). Importantly, religious moderation is not a “compromise of creed,” but a proportional and contextualized understanding of religious texts (Suharto et al., 2023).

From the perspective of Islamic Communication and Broadcasting (KPI), religious moderation is inseparable from da‘wah as a strategic communication process. Da‘wah operates not only as the transmission of religious teachings, but also as a persuasive communicative practice that shapes public opinion, frames social realities, and influences grassroots attitudes toward difference and conflict. In this sense, da‘wah narratives function as instruments of social communication that can either foster tolerance or intensify polarization, depending on how messages are framed, disseminated, and legitimized within religious spaces.

The mosque represents a central locus of this communicative process, as it is the primary institution from which Islamic education systems emerge and learning processes are developed in democratic, open, and knowledge oriented ways (Demirkoparan, 2024) (Imamuddin, 1984). This role is reinforced by the development of library based mosques that expand access to religious and global knowledge (Laugu, 2007). Mosque based education significantly shapes the spiritual identity and social capacities of Muslim youth, while simultaneously requiring mosques to adapt to the realities of modern multicultural societies (Al-Refai, 2020), religiously framed sports education (Banerjee et al., 2017), and cultural da‘wah as part of public education and heritage preservation (Kurd, 2018).

Strengthening religious moderation da‘wah in mosques therefore becomes a strategic approach to preventing the spread of radical ideologies through pulpits and religious gatherings (Ibda & Khaq, 2019). Campus mosques, in particular, play a critical role in deradicalization by reinforcing moderate Islamic ideology and regulating external religious activities, thereby functioning as bastions of tolerance (Hidayatulloh & Nurhidayati, 2020). At the same time, mosques may also serve as media for the dissemination of radical ideologies through sermons, banners, and religious activities, indicating their vulnerability when mosque governance and preacher selection are poorly managed (Sunaryo, n.d.) (Weda & Ihsan, 2020).

Comparative studies highlight the complex position of mosques as public communication spaces. In Denmark, Muslim community alliances have criticized policies that frame mosques as objects of surveillance (Kühle & Lindekilde, 2012). In the United Kingdom, mosques operate as highly strategic public spaces accommodating conservative and anti-liberal views, though these do not always result in physical violence (Shavit & Spengler, 2021). In Morocco, state efforts to standardize Friday sermons to reduce extremist rhetoric have generated debates concerning preaching freedom and religious authority (Errihani, 2011). Similarly, in Germany, state-managed sermon models aim to promote moderate Islam but have been criticized for being overly political and top down (Carol & Hofheinz, 2022). These dynamics illustrate that mosque governance and communication practices significantly shape congregational perceptions, including comfort and trust related to mosque facilities and management (Haraty & Utaberta, 2019).

In Indonesia, institutional initiatives such as the Eco Mosque program initiated by the Indonesian Ulema Council (MUI) and the Indonesian Mosque Council (DMI) reflect efforts to integrate sharia values with *idarah*, *imarah*, and *ri‘ayah* to promote sustainability and social responsibility (Hidayat et al., 2018a). The discourse on Good Mosque Governance has also gained prominence, emphasizing accountability, transparency, and professionalism as key

determinants of mosque effectiveness (Pahlevi et al., 2025). Internationally, mosques have been described as invisible schools performing intensive educational, social, and cultural functions (Yar, 2022). Playing roles in disaster governance (Cheema et al., 2014), and contributing to sustainable development through waqf-based social finance (Misbah et al., 2022) (Hamidi et al., 2025).

Conflict resolution and peacebuilding require inclusive interreligious dialogue involving policymakers, practitioners, and academics to prevent conflict, mediate disputes, and reconstruct peace (Driessen, 2025). Religious discrimination manifests in restrictions on minority religious practices, institutions, and propagation activities, often resulting in violence by both majority and minority groups (Saiya et al., 2024). Local wisdom has emerged as an alternative conflict resolution approach by fostering multi-ethnic integration and post conflict resilience (“Local Wisdom and Strengthening Social Integration in Multiethnic Society Post-Aceh Conflict,” 2022). Islamic teachings strongly emphasize peace through deliberation (*musyawarah*), dialogue, mediation, compromise, and justice, as exemplified by the Prophet’s conflict resolution strategies and the Medina Charter (Suprianto, 2022) (*Anres, +Article_20*, n.d.).

Despite this extensive body of research, a significant gap remains. Studies on religious moderation, socio religious conflict, mosques, and fiqh have largely developed in isolation, with no systematic effort to design a model of religious moderation da‘wah grounded in mosque jurisprudence (*fiqh al masjid*) for conflict mitigation. This fragmentation is evident in the paradox of high harmony indices alongside persistent intolerance and radicalism (Subchi et al., 2022). Including within Islamic higher education environments (Bravo & Stewart, 2023) focusing on campus policies (Burhanuddin & Ilmi, 2022). Addressing this gap, the present study demonstrates novelty by integrating religious moderation, *fiqh al masjid*, and conflict studies; by combining textual, empirical, and evaluative methods (Syafaq et al., 2025), and by formulating a practical da‘wah model applicable in both physical and digital mosque spaces for stakeholders such as *takmir*, the Ministry of Religious Affairs, MUI, and DMI.

RESEARCH METHODS

A qualitative method with a case study approach was employed in this study (Baxter & Jack, 2015) because it enables an in depth exploration of complex social and religious phenomena within their real life contexts (Rashid et al., 2019), particularly socio religious conflicts occurring in mosque spaces (Gammelgaard, 2017). This methodological choice is consistent with previous studies that examined mosque based conflicts and religious moderation, such as Akbar’s research on the Qibla conflict in Sejiram Village (Akbar & Asman, 2020), Farida and Silvita’s study on religious moderation practices in two mosques in Bekasi (Farida & Silvita, 2021), Suprapto’s analysis of religious leadership in communal conflict resolution in Lombok (Suprapto, 2015), and Michael et al.’s work on places of worship as spaces for acculturation and interfaith harmony (Michael et al., 2023). Referring to these studies, the present research focuses on religious moderation da‘wah based on *fiqh al masjid* as a model for mitigating socio-religious conflicts within mosque institutions.

Mojokerto Regency was deliberately selected as the research site based on its sociological urgency and analytical relevance. The region is characterized by a high degree of intra Islamic diversity, marked by the coexistence of multiple Islamic organizations, variations in ritual practices, and contestations over mosque governance and religious authority. These conditions have historically produced latent and episodic conflicts at the mosque level, while simultaneously fostering locally grounded conflict resolution practices involving mosque administrators, religious leaders, and formal religious institutions. This combination of heterogeneity and an established record of conflict management distinguishes Mojokerto from

other regions in East Java and provides a strong scientific rationale for its selection as a case study location.

The study focused on mosque administrators (*takmir*) and mosque management actors in Mojokerto Regency. Informants were selected using purposive sampling, a technique commonly employed in qualitative research to obtain rich and relevant data from participants with direct experience of the phenomenon under study. The inclusion criteria for informant selection were: (1) active involvement in mosque governance or da‘wah activities, (2) experience in addressing or managing socio religious tensions at the mosque level, and (3) institutional affiliation with organizations related to mosque management and religious moderation. Based on these criteria, the informants consisted of mosque administrators, preachers, officials of the Indonesian Mosque Council (DMI) of Mojokerto Regency, and representatives of the Ministry of Religious Affairs. In total, (12) informants participated in this study, ensuring transparency and adequacy of data sources.

Data were collected from both written and oral sources. Written data included national and international scholarly articles, classical and contemporary *fiqh* texts, archival materials, and official documents related to religious moderation and mosque jurisprudence. Oral data were obtained through in-depth semi-structured interviews with the selected informants. The data collection process began with field observations, interviews, and document analysis. When gaps or inconsistencies were identified during preliminary analysis, the researcher returned to the field to obtain additional information. All collected data were then verified, organized, classified, and refined to ensure consistency with the research objectives.

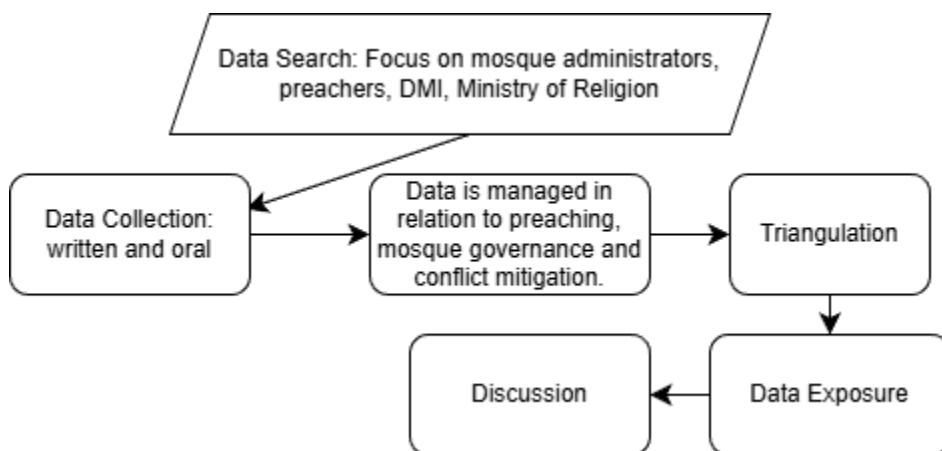


Figure 1. Illustration of research methodology

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification (Figure 1). Interview recordings were transcribed verbatim, while observational and visual data such as field notes and images were systematically documented. The data were then coded and categorized to identify recurring patterns related to da‘wah narratives, mosque governance practices, and conflict mitigation strategies. Through iterative analysis, these categories were synthesized into thematic indicators of religious moderation da‘wah based on *fiqh al masjid*, enabling the transformation of raw qualitative data into analytically grounded findings relevant to the research questions.

This study adhered to international research ethics standards as outlined by the Committee on Publication Ethics (COPE). Prior to data collection, all informants were informed about the objectives of the study, the voluntary nature of their participation, and their right to withdraw at any time. Informed consent was obtained from each participant before interviews and observations were conducted. To protect confidentiality, informant identities

were anonymized using pseudonyms, and any identifying information was removed from transcripts and research reports.

To ensure data trustworthiness and validity, several strategies were employed. In addition to methodological triangulation across interviews, observations, and documents, member checking was conducted by sharing interview summaries and preliminary interpretations with selected informants. This process allowed informants to confirm the accuracy of the data and to clarify or correct the researcher’s interpretations. The feedback obtained through member checking was incorporated into the final analysis, thereby enhancing the credibility, confirmability, and dependability of the research findings.

RESULTS AND DISCUSSION

1. Mosques Upholding Religious Moderation in Mojokerto Regency

At-Tauhid Mosque in Wonokusumo, located in Mojosari District of Mojokerto Regency, demonstrates concrete practices of religious moderation da‘wah implemented through daily religious and social activities. Empirically, the mosque applies an inclusive and tolerant approach that positions moderation not merely as discourse but as an operational principle guiding mosque governance and da‘wah practices. These findings indicate that At-Tauhid Mosque functions as a grassroots actor in strengthening interreligious harmony and cultivating a peaceful, respectful social environment. The following subsections present empirical findings on how *fiqh al masjid* based religious moderation da‘wah is practiced in this mosque.

a. The implementation of religious moderation in religious activities

Field findings show that religious study sessions at At-Tauhid Mosque consistently emphasize values of tolerance and peace through weekly religious lectures (*kajian* or *pengajian*). The mosque regularly invites moderate scholars, academics, and religious practitioners who are recognized for promoting religious moderation. Friday sermons and religious lectures are carefully curated to stress peace and social harmony, while mosque administrators (*takmir*) explicitly prohibit the discussion of radicalism-related narratives. This empirical pattern reflects the operationalization of moderation principles within the core ritual domain of the mosque.

b. Interfaith Dialogue and Cooperation

Empirical observations reveal that interfaith social service activities are implemented through humanitarian initiatives such as assistance for the poor, refugees, and disaster victims. These activities involve communities from diverse religious and ethnic backgrounds. This finding illustrates that moderation da‘wah is not confined to verbal preaching but extends into cooperative social action that reinforces intergroup trust and reduces social distance.

c. Education and Capacity Building for Mosque Administrators

The data indicate that capacity building programs for mosque administrators are regularly conducted at At-Tauhid Mosque. These programs focus on moderation oriented mosque management, conflict sensitivity, and strategies for addressing religious diversity. The trainings are organized by the Indonesian Mosque Council (DMI) of Mojokerto Regency in collaboration with the Mojosari Subdistrict Office of Religious Affairs (KUA). This practice aligns empirically with the institutional dimension of the proposed *fiqh al masjid* based moderation model.

d. Social Programs

Empirical findings show that social assistance programs at At-Tauhid Mosque are distributed inclusively to all community members regardless of religion or social background. These include food aid, educational support, and basic necessities. Analytically, this

demonstrates how moderation da‘wah is translated into distributive justice and social solidarity, reinforcing the mosque’s public function.

e. The Role in Reducing Radicalism and Extremism

The findings further indicate that youth activities at the mosque emphasize leadership training grounded in moderation principles, interfaith dialogue, and social engagement. The mosque collaborates with the Indonesian Mosque Council (DMI) and the Interfaith Harmony Forum (FKUB) to monitor activities that may deviate from moderation principles. This empirical evidence supports the role of mosques as preventive institutions against radicalism rather than merely reactive ones.

2. The Mosque as a Center for Religious Moderation Education within the Community

Empirically, state involvement in strengthening mosque based moderation is reflected in policies issued by the Directorate General of Islamic Community Guidance (Ditjen Bimas Islam), which launched three main mosque programs: Guidance, Services, and Empowerment. One key regulatory framework is the Decree of the Director General of Islamic Community Guidance No. 802 of 2014, which outlines three core mosque management functions: *idarah*, *imarah*, and *ri‘ayah*. These findings show that moderation is institutionally embedded through governance standards addressing leadership regeneration, gender inclusivity, deliberative traditions (*musyawarah*), the elimination of sectarianism, hate speech, political propaganda, and violent extremism, as well as the provision of inclusive, healthy, and accessible mosque facilities.

Further empirical evidence is found in regulations governing mosque loudspeaker use, beginning with the 1978 Instruction of the Director General of Islamic Community Guidance and reinforced by the Circular Letter of the Minister of Religious Affairs No. 5 of 2022. These policies regulate religious sound practices such as *adhan*, sermons, and mass preaching to ensure public order and social harmony. Analytically, these regulations demonstrate how state policy frames mosque-based da‘wah as a form of public communication oriented toward *maslahah* and peaceful coexistence.

3. Religious Moderation Da‘wah from the Perspective of Mosque Context

a. Humanity (Insaniyah)

The insaniyah (humanity) dimension of *fiqh al masjid* based religious moderation *da‘wah* is best understood as a deliberate effort to reposition the mosque especially the pulpit (*mimbar*) and its broader ecosystem as a moral communicative space that protects human dignity, sustains life, and empowers communities in inclusive ways. The findings indicate that At-Tauhid Mosque treats the pulpit not merely as a venue for ritual instruction, but as a strategic locus for shaping ethical consciousness and social responsibility among congregants. In practice, preachers and *khatibs* explicitly direct da‘wah messages toward *rahmah* (compassion), social justice, non violence, and the rejection of hate speech, thereby preventing the mosque from becoming a channel of dehumanization and instead positioning it as a safeguard against radicalism and intolerance (Farida & Silvita, 2021). His emphasis matters because intolerance and radicalism often grow through discursive mechanisms stigmatization, delegitimization, and moral exclusion so a pulpit that consistently frames human beings as bearers of equal dignity functions as a preventive communication infrastructure.

Empirically, this humanistic orientation is not confined to sermon rhetoric but is translated into tangible programs that meet real social needs. The data show that At-Tauhid operationalizes insaniyah through humanitarian service and empowerment initiatives, including strengthening the economic capacity of poor congregants, providing non formal education, facilitating access to basic healthcare, and ensuring rapid disaster response (Afriyanti, 2024). These practices demonstrate that the mosque’s da‘wah is not symbolic but performative: it communicates Islamic compassion through measurable social interventions. In

a moderation framework, such actions serve two simultaneous functions. First, they reduce structural vulnerabilities poverty, educational exclusion, health insecurity that often become risk factors for social tension. Second, they generate trust and social solidarity across community boundaries, making it harder for divisive narratives to gain legitimacy.

This insaniyah pillar is further reinforced through governance arrangements, which the findings identify as a crucial mechanism connecting values to institutional practice. Humanistic moderation da‘wah at At-Tauhid is supported by transparent and participatory mosque management that prioritizes vulnerable groups and poverty alleviation (Yuli Indah Sari & Bin Mislan Cokrohadisumarto, 2024). In other words, the mosque’s commitment to human dignity is embedded in how decisions are made, resources are allocated, and programs are designed. Transparency and participation are significant not only for accountability but also for conflict mitigation: inclusive governance reduces perceptions of exclusion, favoritism, and domination common triggers of mosque-based disputes. When congregants perceive that the mosque is managed fairly and attentively, the pulpit’s moderation message gains credibility because it is consistent with lived institutional practice.

Importantly, the findings also extend insaniyah beyond social welfare into ecological responsibility. Environmental initiatives such as Eco Mosque programs operationalize insaniyah by linking ecological sustainability to human survival (Hidayat et al., 2018b). This linkage is not merely an “additional program,” but a coherent extension of the humanistic principle: protecting life requires protecting the environmental conditions that sustain life. Thus, water and energy conservation, waste management, and greening initiatives become part of mosque-based da‘wah that safeguards human dignity across time supporting present communities while preventing future harm. In a moderation context, ecological da‘wah can also function as a unifying agenda because it emphasizes shared public goods rather than sectarian boundaries, strengthening collective responsibility and reducing symbolic polarization.

Taken together, the At-Tauhid findings show that insaniyah operates as an integrated system: (1) pulpit narratives that delegitimize hate and affirm dignity (Farida & Silvita, 2021), (2) empirical service programs that embody compassion and empowerment (Afriyanti, 2024), (3) participatory governance that protects vulnerable groups through fair management (Yuli Indah Sari & Bin Mislan Cokrohadisumarto, 2024), and (4) ecological initiatives that expand human protection into sustainability (Hidayat et al., 2018b). This integrated configuration directly corresponds to the humanitarian pillar of the proposed moderation model, because it demonstrates how moderation da‘wah becomes a concrete protocol: it shapes discourse, structures governance, guides programmatic action, and anchors the mosque as a protective institution against dehumanization, radicalism, and social fragmentation.

4. Public Benefit (*Maslalah*)

The maslahah (public benefit) dimension of mosque based religious moderation da‘wah is firmly grounded in both Islamic legal theory and contemporary governance discourse. Studies on Islamic moderation in Indonesia consistently position *al-‘ammah* (public interest) as a central pillar, emphasizing the safeguarding of collective benefit, the prevention of social harm (*dar’ al-mafāsid*), and the capacity of religious institutions to adapt to changing socio-economic contexts (Mulyana, 2023). Within this framework, maslahah does not merely function as a normative ideal, but as a guiding principle that directs mosques to engage actively with concrete social problems such as poverty, inequality, and economic vulnerability. By orienting da‘wah toward tangible benefits, moderation is translated from abstract values into lived social practices.

Empirically, the findings from Mojokerto demonstrate that mosques enact maslahah through programmatic decisions that directly affect community welfare. Mosques develop productive zakat schemes, organize small business training, and establish congregational

cooperatives that aim to strengthen household economies and reduce structural inequality (Mustofa & Khotib, 2023). These initiatives are not incidental activities but are the result of deliberate decision making processes within mosque governance, where priorities are set based on observed community needs. For example, zakat distribution is increasingly shifted from short-term charity to productive assistance, enabling beneficiaries to develop sustainable livelihoods. This empirical orientation shows how maslahah operates as a practical criterion guiding resource allocation and program design at the mosque level.

From an Islamic legal perspective, these practices are closely aligned with *maqāṣid al-sharī‘ah*, which prioritize the protection of religion, life, intellect, progeny, and wealth (Azwar & Rinaldi, 2024). In the Mojokerto context, economic empowerment programs protect *nafs* (life) and *māl* (wealth) by reducing vulnerability to poverty-induced conflict, while educational and training initiatives contribute to the protection of *‘aql* (intellect). This alignment indicates that mosque based moderation da‘wah does not operate outside the normative structure of Islamic law, but rather embodies its higher objectives in contextually relevant ways. Maslahah thus functions as a bridge between classical legal theory and contemporary social realities.

Analytically, this aligns with mosque performance models encompassing prosperity, people, planet, and prophetic values (Hamidi et al., 2025). Mosques are not evaluated solely on ritual intensity, but on their capacity to generate socio-economic benefits, foster social justice, and embody ethical leadership inspired by prophetic teachings. In practice, this means that decisions about mosque programs are increasingly assessed based on their social impact whether they reduce inequality, strengthen solidarity, and prevent latent social tensions. Such performance-oriented thinking reflects a shift from ritual-centric management toward impact-oriented governance, reinforcing the mosque’s role as a public institution.

Environmental initiatives further extend maslahah into the ecological domain, strengthening the empirical grounding of moderation da‘wah. In Mojokerto, eco friendly mosque practices such as energy efficiency, water conservation, waste management, and greening programs are implemented as part of broader community awareness efforts. These initiatives operationalize maslahah by linking environmental sustainability with long term human welfare, positioning mosques as agents of sustainable development rather than mere symbols of personal piety (As-Salafiyah et al., 2024). Ecological maslahah also functions as a unifying agenda that transcends sectarian differences, as environmental protection is experienced as a shared public good.

Taken together, the Mojokerto case demonstrates that maslahah in mosque based religious moderation da‘wah is neither purely theoretical nor symbolic. It is enacted through concrete programs, governance decisions, and performance orientations that prioritize public benefit and harm prevention. By grounding *maqāṣid al-sharī‘ah* in everyday mosque practices economic empowerment, social welfare, and environmental stewardship mosques in Mojokerto exemplify how religious moderation can function as a practical governance framework. This empirical anchoring strengthens the analytical claim that maslahah is a decisive pillar of moderation, ensuring that da‘wah remains socially relevant, conflict-sensitive, and responsive to the evolving needs of the community.

5. Justice ('adliyyah)

The justice ('adliyyah) dimension of mosque based religious moderation da‘wah is empirically reflected in how fairness is translated into access, space, and governance rather than remaining a purely moral claim. The findings reveal that justice at the mosque level is articulated through commitments to equitable access to religious services, inclusive spatial arrangements, and non-discriminatory management practices. Moderation da‘wah explicitly rejects favoritism toward particular groups and distances itself from extremist tendencies by emphasizing proportional fairness for all congregants, regardless of gender, age, physical ability, or socio-economic status (Helmy et al., 2021). In this sense, justice functions as an

operational principle that shapes both discourse from the pulpit and everyday institutional practices.

Empirically, however, the Mojokerto case demonstrates that justice is not implemented without tension or limitation. Field observations identify concrete spatial inequalities, particularly related to limited accessibility for women, children, the elderly, and persons with disabilities (Gün, 2025). These inequalities manifest in forms such as narrow prayer areas for women, insufficient ramps or handrails for elderly and disabled congregants, and a lack of child friendly facilities. Importantly, the findings show that these issues were explicitly identified and acknowledged by mosque administrators rather than ignored or normalized. This acknowledgement is a critical empirical point, as it indicates that justice oriented moderation da‘wah has moved beyond denial and entered a reflective phase of institutional self assessment.

Analytically, these observed inequalities are interpreted through the lens of inclusive architectural principles that prioritize equity, diversity, and accessibility as core components of spatial justice (M. Syafi’ie & Kamil Alfi Arifin, 2025). In the case mosque, justice is therefore understood not only as equal theological status but as equal embodied experience of worship. While some spatial injustices remain structurally unresolved due to financial and architectural constraints, the data indicate that mosque management has begun incremental corrective measures, such as reallocating space usage during peak activities, improving signage and circulation, and incorporating accessibility considerations into renovation planning. This demonstrates that justice is being treated as a processual goal rather than an abstract ideal.

From the communicative perspective, the pulpit plays a crucial role in reinforcing this justice framework. Preachers and *khatibs* are guided to avoid exclusionary narratives, delegitimization of other groups, or theological justification of inequality. Instead, sermons emphasize justice as an Islamic obligation grounded in moderation principles, human dignity, and social responsibility (Karimullah et al., 2023). This discursive practice is significant because it shapes congregational expectations and legitimizes institutional change. When justice is consistently framed as a religious value, spatial reforms however gradual gain moral authority and community support.

Taken together, the findings clarify that justice in the Mojokerto mosque context is both identified and partially addressed, rather than remaining a purely normative aspiration. The contribution of this section lies in showing how moderation da‘wah functions as a catalyst for recognizing spatial injustice, initiating corrective discourse, and guiding incremental institutional reform. By linking pulpit narratives, governance awareness, and emerging spatial practices, the mosque demonstrates how ‘*adliyyah* can operate as a lived principle one that confronts existing inequalities while progressively moving toward more inclusive and just mosque spaces.

6. Balance (*Mubādalah*)

The *mubādalah* (balance or reciprocity) dimension is theoretically central to moderation da‘wah because it reframes mosque life from hierarchical gender relations toward reciprocal responsibilities, mutual protection, and shared participation. Empirical data indicate that moderation da‘wah emphasizes reciprocity and mutual respect among congregants and between genders, and this aligns with the *mubādalah* perspective that relationships should be constructed as reciprocal rather than one directional or dominance-based (Katsir et al., n.d.). In contemporary Indonesia, gender justice has also become a key theme within religious moderation discourse, indicating that balance is increasingly viewed as essential for preventing discriminatory interpretations and social tensions rooted in unequal power relations (Zamroni et al., 2025). Conceptually, this makes *mubādalah* highly relevant for mosque based moderation because mosques are not only worship spaces but also governance arenas where religious authority, access, and participation are negotiated daily.

However, the reviewer’s point is methodologically important: the subsection gains strength when *mubādalah* is shown not only as a discursive ethic (what is preached) but as an operational practice (what is organized, governed, and experienced). To make *mubādalah* empirically visible, the analysis needs to demonstrate how reciprocity is translated into concrete governance mechanisms and programming arrangements. In a mosque context, *mubādalah* can be operationalized through at least four measurable domains: (1) decision making participation, (2) program design and leadership distribution, (3) service accessibility and facility arrangements, and (4) conflict-handling norms in gender sensitive issues. Each of these domains provides observable evidence that reciprocal relations are being practiced rather than merely advocated.

First, governance operationalization can be demonstrated when mosque management adopts participatory decision making structures that include meaningful representation of women and youth in deliberation forums (*musyawarah*). Even when formal leadership remains male dominated, *mubādalah* becomes empirically evident if women’s committees or female coordinators hold recognized authority over specific portfolios such as education, social welfare, family programs, or community services and their recommendations shape mosque policies. The key is not symbolic inclusion, but reciprocal authority: women are not merely audiences of da‘wah but co producers of mosque programs and moral direction. This provides a concrete marker that hierarchy is being replaced by mutual role-sharing, consistent with *mubādalah*’s emphasis on reciprocity (Katsir et al., n.d.).

Second, *mubādalah* can be observed in programming practices when the mosque designs activities that explicitly cultivate reciprocal gender roles such as family education programs that distribute caregiving, religious learning responsibilities, and community service participation across both men and women. For example, leadership training, educational workshops, or community initiatives become *mubādalah* oriented when they involve mixed participation and acknowledge reciprocal responsibilities rather than assigning religious and social tasks along rigid gender lines. This is particularly relevant because gender justice has become a salient theme in Indonesia’s moderation agenda (Zamroni et al., 2025), meaning mosque programming is an appropriate locus for translating national discourse into micro-level practice.

Third, the reviewer’s concern connects directly with the analytical point in your text: *mubādalah* must be embodied materially through mosque spatial design, not only communicated rhetorically. Analytically, balance requires spatial arrangements that do not encode gender hierarchy through inferior access, limited visibility, poor ventilation, or unsafe circulation for women and children. Instead, reciprocal relations are materially experienced when women’s prayer spaces are adequate in size and comfort, access routes are safe and dignified, facilities support family participation (e.g., child-friendly areas), and design reflects diverse needs rather than treating them as peripheral (Subagya et al., 2025). In this sense, spatial justice becomes a tangible indicator of *mubādalah*: equal dignity must be reflected in equal spatial experience.

Fourth, *mubādalah* is strengthened empirically when it appears in norms and procedures for handling gender-sensitive issues such as harassment prevention, respectful interaction, or disputes involving gendered expectations. When mosque administrators establish clear guidelines emphasizing mutual respect, shared accountability, and non domination, *mubādalah* becomes not only an ethical claim but a governance protocol that reduces vulnerability and strengthens trust. This contributes directly to the moderation objective of preventing social harm, because gender related exclusion or marginalization can become a source of silent tension that later escalates into conflict.

In sum, the concept of *mubādalah* is not merely an abstract addition to moderation da‘wah; it becomes analytically powerful when anchored in concrete mosque practices

governance participation, program leadership distribution, equitable facilities, and gender-sensitive procedures. Strengthening the subsection therefore requires explicitly showing whether and how reciprocity is operationalized within mosque governance and programming, thereby moving *mubādalah* from what is said to what is institutionally done. This shift would deepen the contribution by demonstrating that balance is not only preached but practiced, consistent with the argument that justice and moderation must be materially and socially experienced (Subagya et al., 2025) while remaining aligned with Indonesia’s contemporary moderation priorities (Zamroni et al., 2025).

7. Constitutional Compliance (*Dusturiyah*)

The *dusturiyah* (constitutional compliance) dimension in mosque based religious moderation da‘wah is convincingly positioned as a distinctly Indonesian articulation of moderation, where religious life is expected to operate in harmony with Pancasila, the 1945 Constitution, and the constitutional integrity of the Unitary State of the Republic of Indonesia (NKRI). The findings show that mosque-based da‘wah reinforces these commitments by framing national ideology and constitutional order not as external constraints, but as legitimate civic frameworks within which Islamic teachings can be expressed responsibly. In this approach, national commitment is treated as a core indicator of moderation alongside tolerance and non-violence (Mutmainah et al., n.d.).

Consequently, mosques function not only as sites of ritual worship but as public moral institutions that cultivate civic responsibility, strengthen democratic culture, and promote adherence to the rule of law (Amril Maryolo & Ahmad Rais, 2024). This constitutional orientation is further reinforced through da‘wah narratives that reject transnational ideologies perceived as contradicting NKRI and the nation’s democratic consensus (Murod et al., 2022).

8. National Commitment (*Muahadah Wathaniyah*)

Empirical evidence suggests that mosques play an active role in strengthening national unity through civic rituals, sermons, and commemorations (Djakfar et al., 2025). Dialogical da‘wah, interreligious coordination, and hate speech regulation further reinforce tolerance (Ilyasa et al., 2024). Analytically, Islamic citizenship discourse and traditional religious practices strengthen nationalism and religious moderation through culturally rooted da‘wah (Makhasin & Sugiarto, 2020) (Sahri, 2024) (Setinawati et al., 2025).

Analytically, positioning constitutional adherence as part of moderation serves at least three important functions. First, it provides an ethical boundary for religious preaching by discouraging discourses that legitimize violence, exclusion, or anti state rebellion under religious justification. Second, it supports social cohesion in a plural society by affirming that religious freedom and civic equality can coexist within constitutional corridors. Third, it strengthens democratic culture by encouraging mosque communities to view citizenship, legal order, and national unity as part of their moral-religious obligations rather than merely political matters. In this sense, *dusturiyah* functions as a preventive mechanism: it reduces the likelihood that mosques become arenas for ideological polarization that threatens public order and intergroup coexistence.

At the same time, the reviewer’s suggestion is important : the discussion becomes more robust when it acknowledges potential tensions between state regulation and religious autonomy. In practice, constitutional compliance in mosques can be interpreted in two different ways. On one side, it can be seen as a constructive alignment between Islamic teachings and civic ethics, where constitutional values are embraced because they safeguard public benefit (*maslahah*) and prevent social harm. On the other side, it can raise concerns about the boundaries of state involvement in religious life especially when regulations are perceived as controlling sermon content, shaping religious authority, or narrowing legitimate diversity within Islamic discourse. This tension is not simply theoretical; it reflects an ongoing negotiation in

democratic societies about how far governance should intervene in religious spaces while still protecting freedom of religion.

A brief critical reflection therefore strengthens the subsection by demonstrating that dusturiyah is most effective when framed not as state domination of religion, but as a negotiated public ethic grounded in mutual responsibilities: the state protects religious freedom and public order, while religious institutions cultivate peaceful citizenship and avoid incitement. When constitutional compliance is pursued through participatory governance, transparency, and community based deliberation rather than through coercive enforcement it is more likely to be accepted as legitimate and consistent with moderation principles. Conversely, overly rigid or top down interventions risk producing resistance, mistrust, or perceptions that religious autonomy is being undermined, which could paradoxically fuel grievance based narratives.

In this way, the dusturiyah dimension remains a persuasive indicator of moderation, but its scholarly contribution is strengthened by recognizing the dual imperative: mosques must remain autonomous moral communities while also functioning as responsible public institutions within a constitutional democracy. By acknowledging and managing this tension, mosque-based moderation da‘wah can maintain religious authenticity, protect civic unity, and avoid politicized polarization thus reinforcing the moderation framework as both normatively grounded and socially realistic (Mutmainah et al., n.d.; Amril Maryolo & Ahmad Rais, 2024; Murod et al., 2022).

9. Tolerance(*Tasamuhiyah*)

The *tasamuh* (tolerance) dimension of mosque-based moderation da‘wah is empirically manifested through practices that cultivate openness, restraint from violence, and recognition of plural rights within everyday religious life (Muhajarah & Soebahar, 2024) (Fadhil, 2024). In the Mojokerto context, tolerance is not articulated merely as an abstract moral appeal but is embedded in routine mosque practices that directly regulate interaction between religious communities. One concrete example is the regulation of *adhan* volume and public religious announcements, which has been shown to reduce complaints, prevent symbolic domination of shared spaces, and foster a sense of mutual respect among diverse community members (Khadijah & Siregar, n.d.). These practices demonstrate how *tasamuh* operates at the micro level of daily coexistence, shaping how religious expression is negotiated within a plural social environment.

To strengthen the causal claim between tolerance practices and broader civic or national attitudes, it is important to specify how such routines influence congregational perceptions. Empirically, the regulation of sound, timing, and public visibility of religious rituals functions as a form of civic discipline learned through religious participation. Congregants internalize the idea that religious freedom is exercised responsibly within shared public space, which gradually shapes attitudes toward coexistence, restraint, and respect for others' rights. In this sense, mosque-based *tasamuh* does not only prevent immediate friction but also socializes congregants into a form of everyday citizenship where rights are balanced with obligations to the wider community. This mechanism helps explain how tolerance practices can contribute to social cohesion without relying on coercive enforcement.

From a citizenship studies perspective, these findings resonate with theories that view citizenship not only as a legal status but as a set of learned practices and dispositions formed through everyday institutions. Mosques, as recurring sites of collective gathering, function as arenas of “civic learning,” where norms of restraint, respect, and plural recognition are repeatedly enacted. When congregants experience that moderation-oriented practices such as sound regulation or respectful public conduct are religiously endorsed, tolerance becomes morally legitimate rather than externally imposed. This aligns with civic republican and communitarian approaches to citizenship, which emphasize participation, mutual recognition, and responsibility within shared public life.

At the same time, the reviewer’s caution about generalization is important. Tolerance practices vary significantly across mosque contexts depending on leadership orientation, congregational composition, and local social history. Not all mosques regulate *adhan* volume or public rituals in the same way, and not all congregations interpret such regulation as a sign of moderation. In some settings, these practices may still be contested or perceived as concessions rather than shared ethical commitments. Acknowledging this variation strengthens the analysis by clarifying that tasamuh is not a uniform outcome of mosque-based da‘wah, but a context dependent process shaped by negotiation between religious authority, community expectations, and local norms.

Taken together, the Mojokerto findings suggest that tasamuh contributes to moderation da‘wah most effectively when it is institutionalized through routine practices that visibly balance religious expression with public sensitivity. By shaping congregational habits of restraint, openness, and plural recognition, mosques act as informal schools of citizenship where tolerance is learned through practice rather than rhetoric alone. Integrating this empirical insight with citizenship theory deepens the analytical contribution, showing that mosque based tasamuh operates not only as a theological virtue but also as a formative mechanism of civic coexistence in a plural nation.

10. Anti - violence

The anti violence dimension positions nonviolence not as a passive middle stance, but as the most concrete test of religious moderation when mosques face tension, disagreement, or potential escalation. The data indicate that moderation da‘wah is most clearly demonstrated in critical moments when communities must choose whether to respond through hostility or through peaceful and dialogical mechanisms. This framing is consistent with Islamic ethical traditions of peacebuilding, where Abu-Nimer emphasizes the Prophet’s preference for deliberation (*musyawarah*), mediation, and peace agreements as primary instruments of conflict resolution (Abu-Nimer, 2000). It also aligns with the view that violence in Islam is permitted only within strict limits defensive, proportional, and as a last resort while the default moral norm prioritizes peaceful alternatives as long as they remain available (Abdulaev, 2023). Together, these sources provide a strong normative foundation for treating anti-violence as a central pillar of moderation.

To strengthen the connection to mosque level practices, anti violence needs to be shown not only as an ethical claim but as an institutionalized governance protocol that shapes how mosques manage speech, behavior, and conflict escalation. In mosque contexts, anti violence principles become operational when translated into explicit policies, sermon guidelines, and disciplinary mechanisms that prevent harm before it emerges. For instance, an anti violence orientation is institutionalized when mosque administrators adopt rules prohibiting hate speech, *takfir* rhetoric, incitement, or demeaning narratives targeting particular groups, and when these rules are enforced through sermon vetting or preacher selection. This directly reflects the idea that moderation is tested in tense moments: if conflict is fueled by inflammatory discourse, preventing violence begins with controlling discursive escalation and promoting dialogical alternatives.

At the level of sermon governance, mosques can institutionalize anti-violence by issuing khutbah and lecture guidelines that emphasize peaceful themes such as compassion (*rahmah*), justice, reconciliation (*islah*), and civic responsibility while avoiding language that normalizes hostility or legitimizes violence. Such guidelines function as preventive communication tools: they shape the “moral atmosphere” of the congregation and reduce the likelihood that grievances are reframed into moral outrage. This is consistent with Abu Nimer’s emphasis on dialogue and mediation as preferred Islamic pathways (Abu-Nimer, 2000). In practical terms, the mosque’s anti violence stance becomes visible when leaders explicitly instruct preachers to

avoid provocation and instead model conflict-de-escalation language especially during politically sensitive periods or moments of communal tension.

Anti-violence is also institutionalized through disciplinary and conflict-handling mechanisms within mosque management. This includes establishing procedures for responding to disputes: initiating deliberation (*musyawarah*), appointing mediators, documenting complaints, and creating step-by-step escalation pathways that prioritize nonviolent resolution. The presence of such mechanisms signals that the mosque is not relying solely on moral appeals but is building an institutional infrastructure for peace. It also aligns with the ethical principle that violence is a last resort and should be avoided when peaceful alternatives are available (Abdulaev, 2023). In other words, mosque governance becomes the practical extension of Islamic nonviolence ethics.

Finally, anti-violence principles can be strengthened through inclusive safeguarding policies that reduce everyday risks of harm and exclusion such as ensuring the mosque is child friendly, youth friendly, elderly friendly, and disability inclusive. While these are often framed as inclusivity measures, they also function as anti violence commitments because exclusion and humiliation can become precursors to social aggression and resentment. By creating a safe, dignified environment for vulnerable groups, the mosque reduces social harm and reinforces a culture of care and restraint. In this sense, anti violence is not limited to preventing physical conflict; it also includes preventing symbolic violence verbal abuse, stigmatization, and dehumanization which frequently precede more explicit forms of hostility.

In sum, this subsection’s normative foundation is strong, but its analytical contribution becomes clearer when anti violence is presented as an institutional system: (1) policies that prohibit incitement and hate speech, (2) sermon guidelines that normalize peaceful and dialogical framing, and (3) disciplinary or conflict resolution mechanisms that prioritize *musyawarah* and mediation. These institutional forms directly operationalize the ethical tradition of Islamic nonviolence and show how mosque-based moderation da‘wah becomes actionable in moments of tension rather than remaining a purely doctrinal aspiration.

11. Respect for Tradition (*Urfiyah*)

The ‘*urfiyah* (respect for tradition or local wisdom) dimension emphasizes that mosque based religious moderation da‘wah can reduce socio religious conflict by accommodating local rituals and cultural expressions rather than confronting them through rigid purification narratives. Empirical findings show that mosques that recognize local religious rituals and culturally rooted expressions such as communal gatherings, local commemorations, and customary religious practices tend to reduce tension through cultural inclusivity, because communities feel respected and represented within the religious space (Helmawati et al., 2024). In this sense, mosques do not operate merely as ritual venues but as cultural nodes where religious practice is intertwined with local economic life, social interaction, and community identity (Sunata et al., n.d.) (Abdullah Eben Saleh, 1998). This integrative role is important for conflict mitigation because many mosque-based disputes are not purely theological; they often involve competing claims over identity, authority, and legitimacy within a shared public religious space (see Table 1 for an overview).

At the same time, the reviewer’s point about theoretical precision is crucial: a robust discussion must clarify the boundary criteria that distinguish acceptable ‘*urf* (custom) from practices considered incompatible with sharia. Without these criteria, the argument risks appearing to endorse all traditions uncritically, which can weaken both Islamic jurisprudential rigor and analytical clarity. In classical Islamic legal thought, ‘*urf* is not automatically valid; it

is conditionally recognized when it supports benefit (*maslahah*), prevents harm, and does not contradict definitive religious injunctions. Therefore, the ‘urfiyah dimension should be framed as selective accommodation: local wisdom is embraced when it strengthens communal harmony and aligns with the ethical objectives of Islamic teaching, but it is not accepted when it violates core sharia principles.

Table 1. Conceptualization Mosque Jurisprudence-Based Moderation Da‘wah for Conflict Mitigation

No.	Fiqh al-Masjid Based Religious Moderation Da‘wah	Indicators
1	Humanity (<i>Insaniyah</i>)	Mosques implement concrete humanitarian and empowerment programs, including strengthening the economic capacity of poor congregants, providing non-formal education, offering basic healthcare services, and ensuring rapid disaster response, with the goal of achieving sustainable development.
2	Public Benefit (<i>Maslahah</i>)	Mosques run programs such as productive zakat, small business training, and congregational cooperatives to reduce social inequality and strengthen community economic self reliance.
3	Justice (<i>‘Adliyyah</i>)	Mosques provide equal access, services, and spaces for all congregants men and women, young and old, persons with and without disabilities, as well as both affluent and economically disadvantaged groups.
4	Balance (<i>Mubadalah</i>)	Mosque governance and da‘wah practices are non gender biased and promote reciprocal and balanced relations among congregants.
5	Constitutional Compliance (<i>Dusturiyah</i>)	Mosques function as da‘wah spaces that strengthen democratic culture and adherence to the rule of law, with Pancasila and the Constitution serving as legitimate frameworks for expressing Islamic teachings while rejecting transnational ideologies that contradict the Unitary State of the Republic of Indonesia (NKRI).
6	National Commitment (<i>Mu‘ahadah Wathaniyah</i>)	Mosques serve as venues for commemorating national holidays and state observances, reinforcing national unity and civic responsibility.
7	Tolerance (<i>Tasamuhiyah</i>)	Mosques function as practical spaces for fostering interreligious harmony and peaceful coexistence.
8	Anti-Violence	Mosques are designed and managed as child-friendly, elderly friendly, disability inclusive, and youth friendly spaces that promote non-violence.

9	Respect for Tradition ('Urfiyah)	Mosques serve as spaces for religious expression grounded in local wisdom and culturally rooted Islamic practices.
---	----------------------------------	--------------------------------------------------------------------------------------------------------------------

A clearer operational boundary can be formulated through three practical criteria that are compatible with mosque governance and moderation aims. First, '*urf* is acceptable when it does not conflict with foundational Islamic beliefs and mandatory acts of worship. This means local rituals may be accommodated when they function as cultural vehicles for remembrance, solidarity, or communal prayer, but they cannot be legitimized if they introduce beliefs or devotional acts that contradict Islamic monotheism or replace obligatory worship. Second, '*urf* is acceptable when it does not produce harm socially, morally, or materially. Practices that trigger hostility, stigmatize groups, or generate coercion and discrimination would fail this criterion because they undermine moderation and violate the principle of preventing harm. Third, '*urf* is acceptable when it strengthens public order and social cohesion, functioning as a culturally meaningful pathway for peaceful religiosity rather than a tool for exclusion or domination. These criteria maintain the balance between cultural inclusivity and jurisprudential responsibility.

Using these criteria, the mosque's role as a cultural node can be interpreted more precisely. When mosques accommodate local rituals, they are not merely tolerating difference, but strategically cultivating a shared symbolic space where various community groups can participate without feeling delegitimized. This reduces conflict because many tensions arise when one group frames its religious style as the only legitimate Islam, while others are treated as deviant. Cultural inclusivity mitigates this by allowing local expressions to coexist under a unifying ethical umbrella. At the same time, by explicitly articulating sharia aligned boundaries, mosque leaders can prevent accommodation from sliding into relativism, ensuring that moderation does not become indistinguishable from doctrinal compromise.

Therefore, the '*urfiyah* dimension strengthens moderation and conflict mitigation in two simultaneous ways. Empirically, it reduces friction by respecting local identity and sustaining social integration (Helmawati et al., 2024). Analytically, it positions the mosque as a mediator of religion and culture, integrating ritual life with social and economic interaction (Sunata et al., n.d.; Abdullah Eben Saleh, 1998). Yet, for theoretical precision, '*urfiyah' must be framed as bounded inclusivity: local wisdom is embraced when it aligns with the ethical aims of sharia and the objectives of moderation, but it is rejected or reformulated when it contradicts core religious principles or generates social harm. This explicit boundary strengthens the scholarly robustness of the argument while preserving the empirical insight that culturally sensitive mosque governance can function as an effective mechanism of conflict prevention*

CONCLUSION

This study demonstrates that mosque-based religious moderation da‘wah grounded in *fiqh al-masjid* can function as an effective framework for mitigating socio religious conflict at the grassroots level. By positioning the mosque not only as a ritual space but also as a communicative, social, and governance institution, moderation is translated into concrete practices rather than remaining a normative slogan. The empirical findings from Mojokerto Regency show that moderation operates through multiple dimensions, including humanity

(*insaniyah*), public benefit (*maslahah*), justice (*‘adliyyah*), balance (*mubādalah*), constitutional compliance (*dusturiyah*), national commitment (*mu‘āhadah waṭaniyah*), tolerance (*tasāmuḥ*), anti violence, and respect for local tradition (*‘urfiyah*). These dimensions collectively shape mosque governance, da‘wah narratives, spatial arrangements, and community programs. As a result, mosques emerge as proactive agents of peacebuilding rather than passive arenas where conflict merely unfolds.

At the analytical level, this study contributes to the literature by integrating religious moderation, mosque jurisprudence, and conflict studies into a single, coherent model. It shows that moderation da‘wah becomes most effective when ethical principles are institutionalized through sermon guidelines, participatory governance, inclusive spatial design, and programmatic decision-making. The findings also highlight that moderation is not a static condition but a process that involves identifying existing inequalities, negotiating tensions between religious autonomy and constitutional order, and responding adaptively to social change. By grounding moderation in *maqāṣid al-shari‘ah* and contemporary governance discourse, the study bridges classical Islamic legal thought with modern challenges of pluralism and democracy. This integration strengthens the theoretical precision of mosque-based moderation while maintaining empirical relevance.

Practically, the study offers a model that can be adopted by mosque administrators (*takmir*), religious councils, and policymakers to strengthen social cohesion and prevent conflict escalation. The Mojokerto case illustrates that moderation da‘wah is most sustainable when it delivers tangible public benefits, respects cultural contexts within sharia boundaries, and prioritizes non violence and dialogue. It also underscores the importance of clear institutional mechanisms such as policies, training, and participatory management to ensure that moderation is consistently practiced. While the findings are context specific, the analytical framework is transferable to other regions with similar socio-religious dynamics. Ultimately, this study affirms that mosques, when guided by *fiqh al-masjid* based moderation, can serve as strategic infrastructures for peace, justice, and inclusive citizenship in a plural society.

CRediT Authorship Contribution Statement

- a. Miftakhur Ridlo : Conceptualization, Methodology, Formal Analysis, Investigation, Writing – Original Draft, and Project Administration.
- b. Abdullah Khanif : Validation, Data Curation, Writing – Review & Editing.
- c. Hadi Ismail : Resources, Visualization, and Writing Review & Editing.

Declaration of Artificial Intelligence and AI-Assisted Technologies in the Writing Process

During the preparation of this work, the author used [ChatGPT] for [grammar checking and reference formatting]. After using this tool/service, the author reviewed and edited the content as necessary and takes full responsibility for the integrity, accuracy, and originality of the final published version.

Conflict of Interest Statement

The authors declare that they have no competing financial interests or known personal relationships that could have appeared to influence the work reported in this paper.

Acknowledgements

The author would like to express sincere gratitude to the Management Board of the Indonesian Mosque Council (Dewan Masjid Indonesia) of Mojokerto Regency, mosque *takmir*

(administrators) in Mojokerto Regency, the Ministry of Religious Affairs of Mojokerto Regency, and Universitas Uluwiyah Mojokerto for their support in providing information services, data, documentation, and other forms of assistance that contributed to the completion of this research.

Funding Statement

This research is an extension of a previous study funded by the *Litapdimas* program of the Ministry of Religious Affairs of the Republic of Indonesia.

Ethical Approval Statement

The authors affirm that this research complies with established research ethics standards. No personally identifiable information of participants was used. Where ethical approval is required, the relevant institution and approval number should be specified.

BIBLIOGRAPHY

Abdulaev, S. (2023). Islamic Pacifism: An Ethico-Theological Examination of Peace and Nonviolence in Islam. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 13(1), 59–79. <https://doi.org/10.15642/teosofi.2023.13.1.59-79>

Abdullah Eben Saleh, M. (1998). The Impact of Islamic and Customary Laws on Urban form Development in Southwestern Saudi Arabia. *Habitat International*, 22(4), 537–556. [https://doi.org/10.1016/S0197-3975\(98\)00015-0](https://doi.org/10.1016/S0197-3975(98)00015-0)

Abu-Nimer, M. (2000). A Framework for Nonviolence and Peacebuilding in Islam. *Journal of Law and Religion*, 15(1/2), 217. <https://doi.org/10.2307/1051519>

Afriyanti, R. (2024). Mosques-Based Community Empowerment in Developing Sustainable. In I. P. P. Salmon, A. Ardianto, Y. M. Akbar, & H. Habiburrahman (Eds.), *Proceedings of the 6th Open Society Conference (OSC 2024)* (Vol. 894, pp. 153–163). Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-340-5_14

Akbar, R., & Asman, A. (2020). Social Conflict Due To The Controversy Of Mosque’s Qibla Direction In Sejiram Village, Sambas Regency. *Jurnal Ilmiah Al-Syir’ah*, 18(1), 1. <https://doi.org/10.30984/jis.v18i1.926>

Al-Refai, N. (2020). The Impact of a Mosque-Based Islamic Education to Young British Muslim Professionals. *International Journal of Learning, Teaching and Educational Research*, 19(9), 220–237. <https://doi.org/10.26803/ijlter.19.9.12>

Amril Maryolo & Ahmad Rais. (2024). Pancasila, Konstitusi, Dan Moderasi Beragama: Trisula Sakti Kerukunan Ummat. *Referensi Islamika: Jurnal Studi Islam*, 2(2), 96–107. <https://doi.org/10.61220/ri.v2i2.009>

Arifianto, A. R. (2017). Practicing What It Preaches? Understanding the Contradictions between Pluralist Theology and Religious Intolerance within Indonesia’s Nahdlatul Ulama. *Al-Jami’ah: Journal of Islamic Studies*, 55(2), 241–264. <https://doi.org/10.14421/ajis.2017.552.241-264>

As-Salafiyah, A., Uula, M. M., & Taufiq, M. (2024). Mosque and Environmental Issues: A Research Path Analysis. *Journal of Islamic Economics Literatures*, 5(1). <https://doi.org/10.58968/jiel.v5i1.541>

Azwar, Z., & Rinaldi, F. A. (2024). Consistency of the Indonesian Ulama Council in Using *Istiṣlāh* as a Method for Legal *Istinbath*. *Al-Istinbath: Jurnal Hukum Islam*, 9(1), 1. <https://doi.org/10.29240/jhi.v9i1.7680>

Banerjee, A. T., Landry, M., Zawi, M., Childerhose, D., Stephens, N., Shafique, A., & Price, J. (2017). A Pilot Examination of a Mosque-Based Physical Activity Intervention for South Asian Muslim Women in Ontario, Canada. *Journal of Immigrant and Minority Health*, 19(2), 349–357. <https://doi.org/10.1007/s10903-016-0393-3>

Baxter, P., & Jack, S. (2015). Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2008.1573>

Bravo, N., & Stewart, J. (2023). *The Modern Experience of the Religious*. BRILL. <https://doi.org/10.1163/9789004544604>

Burhanuddin, N., & Ilmi, D. (2022). Typologies Of Religious Moderation In Indonesian Higher Education Institutions. *Journal Of Indonesian Islam*, 16(2), 455. <https://doi.org/10.15642/JIIS.2022.16.2.455-479>

Carol, S., & Hofheinz, L. (2022). A Content Analysis of the Friday Sermons of the Turkish-Islamic Union for Religious Affairs in Germany (DİTİB). *Politics and Religion*, 15(4), 649–672. <https://doi.org/10.1017/S1755048321000353>

Cheema, A. R., Scheyvens, R., Glavovic, B., & Imran, M. (2014). Unnoticed but important: Revealing the hidden contribution of community-based religious institution of the mosque in disasters. *Natural Hazards*, 71(3), 2207–2229. <https://doi.org/10.1007/s11069-013-1008-0>

Demirkoparan, B. (2024). Mosque Pedagogy in Belgium. *Religions*, 16(1), 6. <https://doi.org/10.3390/rel16010006>

Djakfar, F. A., Rofi'i, M., & Hamid, Moh. A. (2025). Moderate Islam and its Implementation among Indonesian Migrant Workers: A Case Study of Surau Syaichona Moh. Cholil Kuala Lumpur, Malaysia. *International Journal of Islamic Thought and Humanities*, 4(2), 269–281. <https://doi.org/10.54298/ijith.v4i2.533>

Dodego, S. Hi. A., & Witro, D. (2020). The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia. *Dialog*, 43(2), 199–208. <https://doi.org/10.47655/dialog.v43i2.375>

Driessen, M. D. (2025). Interreligious Dialogue, Conflict Resolution and Peacebuilding: A Review. *Religions*, 16(2), 150. <https://doi.org/10.3390/rel16020150>

Errihani, M. (2011). Managing religious discourse in the mosque: The end of extremist rhetoric during the Friday sermon. *The Journal of North African Studies*, 16(3), 381–394. <https://doi.org/10.1080/13629387.2010.515411>

[ESENSIA+5826]+Unpacking+Soft+Radicalism+among+Indonesian+State+Islamic+University+Students. (n.d.).

Fadhil, H. M. (2024). Rethinking Islamization in Southeast Asia: Historical Dynamics, Distinction and Existence of Muslim. *Journal of Modern Islamic Studies and Civilization*, 2(02), 158–172. <https://doi.org/10.59653/jmisc.v2i02.612>

Farida, A., & Silvita, M. (2021). Religious Moderation in Indonesian Mosques: A Study of Two Mosques in the Bekasi City. *Proceedings of the 3rd International Symposium on Religious Life, ISRL 2020, 2-5 November 2020, Bogor, Indonesia*. Proceedings of the 3rd International Symposium on Religious Life, ISRL 2020, 2-5 November 2020, Bogor, Indonesia, Bogor, Indonesia. <https://doi.org/10.4108/eai.2-11-2020.2305044>

Gammelgaard, B. (2017). Editorial: The qualitative case study. *The International Journal of Logistics Management*, 28(4), 910–913. <https://doi.org/10.1108/IJLM-09-2017-0231>

Gün, A. (2025). Mosque for All, Socio-Spatial Inclusion in Mosque Architecture: The Case of Türkiye. *Journal of Islamic Architecture*, 8(3), 643–660. <https://doi.org/10.18860/jia.v8i3.27138>

Hakim, L., Meria, A., & Suryadinata, S. (2023). Religious Moderation in Indonesian Context. *Al-Albab*, 12(1), 95–112. <https://doi.org/10.24260/albab.v12i1.2619>

Hamidi, M. L., Setiawan, G., & Asutay, M. (2025). The quest for sustainable mosques: A paradigm shift with the quadruple bottom line framework. *Sustainable Futures*, 9, 100588. <https://doi.org/10.1016/j.sfr.2025.100588>

Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration Of Religious Moderation In Islamic Education: Challenges And Opportunities In The Digital Era. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(01), 49–66. <https://doi.org/10.30868/ei.v14i01.7767>

Haraty, H. J. S., & Utaberta, N. (2019). *Cleanliness Inspection Of The Ablution Spaces Of The Federal Territory Mosque*.

Helmawati, H., Marzuki, M., Hartati, R. S., & Huda, M. (2024). Islamic Religious Education and Religious Moderation at University. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 111–124. <https://doi.org/10.32729/edukasi.v22i1.1689>

Helmy, M. I., Jumadil Kubro, A. D., & Ali, M. (2021). The understanding of Islamic Moderation (wasatiyyah al-Islam) and the hadiths on inter-religious relations in the Javanese pesantrens. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 377–401. <https://doi.org/10.18326/ijims.v11i2.351-376>

Hidayat, E. R., Danuri, H., & Purwanto, Y. (2018b). Ecomasjid: The First Milestone Of Sustainable Mosque In Indonesia. *Journal of Islamic Architecture*, 5(1), 20. <https://doi.org/10.18860/jia.v5i1.4709>

Hidayatulloh, M. S., & Nurhidayati, F. (2020). Deradikalisisasi Agama Melalui Kegiatan Keagamaan di Masjid Kampus Ulul Azmi UNAIR Surabaya. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 13(2), 305–328. <https://doi.org/10.18326/infsl3.v13i2.305-328>

Ibda, H., & Khaq, Z. (2019). The Strategy Of Preventing Radicalism Through Reinforcement Of The Mosque Ta‘mir Management Based On Aswaja Annahdliyah. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 17(2), 245. <https://doi.org/10.18592/khazanah.v17i2.3130>

Ilyasa, F. F., Fakhruddin, A., Faqihuddin, A., Ramdan, M. R. M., & Muflih, A. (2024). The role of the mosque as a medium of da‘wah in building religious tolerance in the community: An analysis of Kampung Toleransi. *Islamic Communication Journal*, 9(2), 267–286. <https://doi.org/10.21580/icj.2024.9.2.22620>

Imamuddin, S. M. (1984). Mosque As A Centre Of Education In The Early Middle Ages. *Islamic Studies*, 23(3), 159–170.

Karimullah, S. S., Faizin, M., & Islami, A. (2023). *Internalization Of Islamic Moderation Values In Building A Civilization Of Love And Tolerance*. 9(1).

Katsir, I., Askar, R. A., & Ghofur, A. (n.d.). *Mubadalah dan Hadis Gender: Studi Pemikiran Faqihuddin Abdul Qadir*.

Khadijah, S., & Siregar, H. S. (n.d.). The Implications Of Religious Moderation In Loudspeakers In Houses Of Worship A Case Study At The Amal Sholeh Mosque, Jl. Kesehatan, Gg. Cinta Kasih, Kec. Medan Denai. *Journal of Humanities and Social Studies*, 09(02).

Kühle, L., & Lindekilde, L. (2012). Radicalisation and the Limits of Tolerance: A Danish Case-Study. *Journal of Ethnic and Migration Studies*, 38(10), 1607–1623. <https://doi.org/10.1080/1369183X.2012.681475>

Kurd, N. (2018). The mosque as heritage site: The Al-Rashid at Fort Edmonton Park and the politics of location. *Journal of Canadian Studies*, 52(1), 176–192.

Laugu, N. (2007). The Roles of Mosque Libraries through History. *Al-Jami‘ah: Journal of Islamic Studies*, 45(1), 91–118. <https://doi.org/10.14421/ajis.2007.451.91-118>

Local wisdom and strengthening social integration in multiethnic society post-aceh conflict. (2022). *Kasetsart Journal of Social Sciences*, 43(3). <https://doi.org/10.34044/j.kjss.2022.43.3.06>

Lussier, D. N. (2019). Mosques, Churches, and Civic Skill Opportunities in Indonesia. *Journal for the Scientific Study of Religion*, 58(2), 415–438. <https://doi.org/10.1111/jssr.12589>

M. Syafi’ie & Kamil Alfi Arifin. (2025). Spatial Arrangement of Disability Inclusive Mosques on Islamic Universities in Yogyakarta, Indonesia. *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya*, 10(1), 286–306. <https://doi.org/10.25217/jf.v10i1.6173>

Mahmashony, S. (n.d.). *The understanding and implementation of Religious Moderation and national insight by Islamic student movements*.

Makhasin, L., & Sugiarto, B. (2020). *Contending Views and Power Struggle within Islam: The Clash of Religious Discourse and Citizenship in Contemporary Indonesia*.

Michael, A., Husein, F., & Masruri, S. (2023). Acculturation of Mosque and Church in Indonesia: Case Studies from Toraja. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 19(1). <https://doi.org/10.18196/afkaruna.v19i1.16850>

Mietzner, M., Associate Professor at the Department of Political and Social Change, Coral Bell School of Asia Pacific Affairs, Australian National University, Canberra., Muhtadi, B., & Senior Lecturer at the Faculty of Social and Political Sciences, Syarif Hidayatullah State Islamic University, Jakarta, Executive Director of the Indonesian Political Indicator (Indikator Politik Indonesia) and Director of Public Affairs at the Indonesian Survey Institute (Lembaga Survei Indonesia, LSI). (2020). The Myth of Pluralism: Nahdlatul Ulama and the Politics of Religious Tolerance in Indonesia. *Contemporary Southeast Asia*, 42(1), 58–84. <https://doi.org/10.1355/cs42-1c>

Misbah, H., Johari, F., Mat Nor, F., Haron, H., Shahwan, S., & Shafii, Z. (2022). Sustainable Development, Regional Planning, and Information Management as an Evolving Theme in Waqf Research: A Bibliometric Analysis. *Sustainability*, 14(21), 14126. <https://doi.org/10.3390/su142114126>

Muhajarah, K., & Soebahar, Moh. E. (2024). Fiqh of tolerance and religious moderation: A study towards Indonesia, Malaysia, and Thailand. *Cogent Arts & Humanities*, 11(1), 2303817. <https://doi.org/10.1080/23311983.2024.2303817>

Mulyana, R. (2023). Religious moderation in Islamic religious education textbook and implementation in Indonesia. *HTS Teologiese Studies / Theological Studies*, 79(1). <https://doi.org/10.4102/hts.v79i1.8592>

Muqowim, M., Sibawaihi, S., & Alsulami, N. D. (2022). Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of Islām Wasatiyyah. *Jurnal Pendidikan Agama Islam*, 19(2), 207–222. <https://doi.org/10.14421/jpai.2022.192-03>

Murod, M., Sulastri, E., Gunanto, D., Sahrasad, H., & Mulky, M. A. (2022). Islam and the state: Indonesian mosque administrators’ perceptions of Pancasila, Islamic sharia and transnational ideology. *HTS Teologiese Studies / Theological Studies*, 78(4). <https://doi.org/10.4102/hts.v78i4.7382>

Mustofa, M., & Khotib, K. (2023). Mosque-Based Community Empowerment Model Through Productive Zakat Distribution BAZNAS East Java Province. *Management of Zakat and Waqf Journal (MAZAWA)*, 4(2), 222–235. <https://doi.org/10.15642/mzw.2023.4.2.222-235>

Mutmainah, R., Asrori, M., & Mujab, M. (n.d.). *Authority, Texts And Educational Models: Tracking Religious Moderation In The Traditional Islamic Education Of Pesantren*.

Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>

Padela, A. I., Malik, S., Din, H., Hall, S., & Quinn, M. (2019). Changing Mammography-Related Beliefs Among American Muslim Women: Findings from a Religiously-Tailored Mosque-Based Intervention. *Journal of Immigrant and Minority Health*, 21(6), 1325–1333. <https://doi.org/10.1007/s10903-018-00851-9>

Pahlevi, R. W., Warsono, S., & Setiyono, B. (2025). Conceptual paper on the relationship between mosque performance, financial management, and governance in Daerah Istimewa Yogyakarta, Indonesia. *Cogent Business & Management*, 12(1), 2435599. <https://doi.org/10.1080/23311975.2024.2435599>

Pradhan, D., & Haris, H. (2021). Religious tolerance in multifaith democracies: A comparative legal study of Indonesia and India. *Legality : Jurnal Ilmiah Hukum*, 29(1), 46–62. <https://doi.org/10.22219/ljih.v29i1.14694>

Rashid, Y., Rashid, A., Warraich, M. A., Sabir, S. S., & Waseem, A. (2019). Case Study Method: A Step-by-Step Guide for Business Researchers. *International Journal of Qualitative Methods*, 18, 1609406919862424. <https://doi.org/10.1177/1609406919862424>

Sahri. (2024). The role of Tharīqat in strengthening nationalism in Indonesia. *Cogent Social Sciences*, 10(1), 2347010. <https://doi.org/10.1080/23311886.2024.2347010>

Saiya, N., Manchanda, S., & Wadidi, R. (2024). Faith-based discrimination and violent religious hostilities: A global analysis. *Journal of Conflict Resolution*, 68(6), 1109–1138.

Setinawati, Jeniva, I., Tanyid, M., & Merilyn. (2025). The framework of religious moderation: A socio-theological study on the role of religion and culture from Indonesia’s perspective. *Social Sciences & Humanities Open*, 11, 101271. <https://doi.org/10.1016/j.ssaho.2024.101271>

Shavit, U., & Spengler, F. (2021). How Radical is Birmingham’s Salafi Mosque? *Democracy and Security*, 17(1), 80–107. <https://doi.org/10.1080/17419166.2020.1848557>

Subagya, Moch. R., Aristawati, Y., & Sholihah, A. B. (2025). The Relevance of Inclusive and Universal Design Principles with Islamic Architecture Principles. *Journal of Architectural Research and Design Studies*, 9(1). <https://doi.org/10.20885/jars.vol9.iss1.art8>

Subchi, I., Zulkifli, Z., Latifa, R., & Sa’diyah, S. (2022). Religious Moderation in Indonesian Muslims. *Religions*, 13(5), 451. <https://doi.org/10.3390/rel13050451>

Suharto, A., Sadili, R., Maulana, A. M. R., & Mustikasari, I. P. (2023). Positioning The Meaning Of Wasatiyyah In Religious Moderation. *Sangkép: Jurnal Kajian Sosial Keagamaan*, 6(2), 114–130. <https://doi.org/10.20414/sangkep.v6i2.7931>

Sunaryo, A. (n.d.). *Masjid Dan Ideologisasi Radikalisme Islam: Menyoal Peran Masjid Sebagai Media Transformasi Ideologi*.

Sunata, I., Samad, D., & Fahmi, K. (n.d.). *Reconstruction Of Cultural Jurisprudence To Strengthen The Constitutional Guarantee Of Local Culture In Indonesia*.

Suprapto, S. (2015). Religious Leaders And Peace Building: The Role of Tuan Guru and Pedanda in Conflict Resolution in Lombok – Indonesia. *Al-Jami’ah: Journal of Islamic Studies*, 53(1), 225. <https://doi.org/10.14421/ajis.2015.531.225-250>

Suprianto, B. (2022). Religious Conflict and Islamic Strategies of Peacebuilding in Indonesia. *ADDIN*, 16(1), 55. <https://doi.org/10.21043/addin.v16i1.12877>

Syafaq, H., Musyafaah, N. L., Candra, M., & Hasyim, Muh. F. (2025). Mosque Ta’mir Policy on the Worship at the Mosques During the COVID-19 Pandemic: Maqasid Al-Shari’ah Perspective. *Sinergi International Journal of Islamic Studies*, 3(1), 1–17. <https://doi.org/10.61194/ijis.v3i1.415>

Weda, S., & Ihsan, A. (2020). *Religious Radicalism Prevention Efforts Based On Campus Mosque At Higher Education In Makassar Indonesia*.

Yar, H. (2022). An Invisible School: Social-Cultural Work of the Mosque Organizations. *Religions*, 14(1), 62. <https://doi.org/10.3390/rel14010062>

Yuli Indah Sari, & Bin Mislan Cokrohadisumarto, W. (2024). Mosque-Based Integrated Community Empowerment Model. *Islamic Social Finance*, 4(1). <https://doi.org/10.58968/isf.v4i1.372>

Zaluchu, S. E., Widodo, P., & Kriswanto, A. (2025). Conceptual reconstruction of religious moderation in the Indonesian context based on previous research: Bibliometric analysis. *Social Sciences & Humanities Open*, 11, 101552. <https://doi.org/10.1016/j.ssaoh.2025.101552>

Zamroni, E., Handayani, P. G., Gudnanto, Lestari, I., Azis, A. R., & Kumara, A. R. (2025). Mapping Religious Moderation and Its Impact on Islamic Education in Indonesia: A Bibliometric Approach. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(1), 55–81. <https://doi.org/10.31538/munaddhomah.v6i1.1487>

Author Biography

Miftakhur Ridlo, S.Hum., M.Fil.I., is an academic from Sidoarjo Regency, Indonesia. He has been a permanent lecturer at Universitas Uluwiyah Mojokerto since 2015. He holds the functional academic rank of Lecturer (Lektor/III-d) and, since 2023, has also served as the Dean of the Faculty of Sharia. His academic expertise lies in the field of Philosophy of Religion, with a particular focus on religious moderation, contemporary Islamic thought, and the dynamics of religion in socio-communal contexts. In addition to teaching activities, he is actively involved in research and scholarly publications at both national and international levels. Correspondence email: ridlo@lecturer.uluwiyah.ac.id. ORCID iD: 0009-0002-0128-6517.