

## Islamic Journalists in Socializing the Values of Religious Moderation

**M. Yoserizal Saragih**

Faculty of Social Sciences, Universitas Islam Negeri Sumatera Utara, Indonesia  
[yosesaragih77@gmail.com](mailto:yosesaragih77@gmail.com)

### Abstract

*This paper discusses Islamic journalism in disseminating the values of religious moderation. The purpose of this paper is to increase knowledge and increase understanding of the importance of religious moderation values in maintaining national unity and integrity. This paper is a descriptive analysis that aims to describe, describe, inventory, and analyze the conditions being investigated in a systematic, factual and accurate manner, then from the results of the analysis a conclusion can be drawn. The results of the analysis of the discussion show that Islamic journalism is a profession in the field of conveying or disseminating information to listeners, viewers or readers that contains Islamic values. Islamic journalism is also known as a journalist who contains good values based on the Qur'an and hadith. Meanwhile, religious moderation; perspective in acting, responding, respecting, appreciating various differences in religious diversity, differences in race, ethnicity, culture, customs, and also ethics in order to maintain the unity of the religious community and maintain the unity of a peaceful and prosperous nation. In disseminating the values of Islamic journalism, Islamic journalism applies the principles of justice, balance, kindness, wisdom, istiqamah, and tolerance. By carrying out their functions as muaddib (educators), musaddid (information straighteners), mujaddid (reformers), muwahid (unifiers), and fighters (mujahid). Islamic journalism realizes the values of religious moderation by spreading Islamic teachings such as aqidah, worship, morals (exemplary), sharia, and muamalah.*

### Keywords

Islamic journalism; religious moderation values; socializing



## I. Introduction

Religious moderation is familiar to our ears, to apply the values of religious moderation, it is inseparable from the role of Islamic journalists. As we know that Islamic journalism is a professional field in presenting information on events or events that exist in everyday life, using Islamic publishing facilities (Wahyudin, 2016). In this case, Islamic journalism has an important role as an agent of religious moderation. Currently, journalism can socialize and apply content containing the values of religious moderation in a media, for the public to create a harmonious, peaceful, and harmonious life.

Because in religious moderation there are four important indicators that should be applied including the existence of a strong national commitment, a tolerant attitude towards others, having the principle of rejecting acts of violence both physically and indirectly and respecting the traditions and local culture of a very diverse community. The importance of religious moderation in this regard, because religious moderation is a conception that can

build tolerance and harmony and strengthen national unity and integrity. Where the Indonesian people have various people with different religious, social and cultural backgrounds.

Therefore, to improve the quality of journalism, it cannot be separated from the application of the values of religious moderation itself. Because in this field of journalism there are various kinds of culture, religion, ethnicity and language. Moderation referred to in this case is a middle way that teaches principles that are fair and balanced (Sila, 2021). As a journalist in the media, it is appropriate to carry out reporting that does not only corner minority groups. However, a journalist, especially Islamic journalism, must be able to cover all the facts and see various fair points of view, so that people do not only judge the bad side of a group. Because every religious thought begins with formulating a new thought. So, in formulating religious moderation, one should start by trying to get closer to the pattern of thought of *sasyaddud* and *tashul* that can be applied in the field of journalism itself. Likewise, broadcast media must be well designed in order to encourage a friendly image of Islam to fellow Muslims and non-Muslims alike. Therefore, journalism is not affected by movements about the economy, education, politics only. However, Islamic journalism can also carry out its role in accordance with the principles of justice, balance, tolerance, diversity and exemplary values..So that the application of the principle of religious moderation can reduce the problems that are currently being faced by the Indonesian people.

## II. Review of Literature

### 2.1 Understanding Islamic Journalism

Literally journalism or journalistic is journalism or writing. The root word is journal or journal which means report or note, or jour in French which means day. The origin of the ancient Greek is *du jour* which means day, namely today's events that are reported in printed sheets (Yudha, 2021). In addition, journalism or journalism comes from the word journal which means diaries or notes about daily events. Journal comes from the Latin *diurnalis* which means people who do the work of recording (Kusumaningrat, 2006).

According to the Indonesian Encyclopedia, journalism is a professional field that seeks to present information about events and everyday life. According to F. Fraser Bond, journalism is all forms that make news and reviews about news reach the observer group. Meanwhile, according to Roland E. Wolsley, journalism is an activity of collecting, writing, interpreting, processing, and disseminating general information, observers' opinions, and general entertainment in a systematic and reliable way to be published in newspapers, magazines and broadcasting on broadcasting stations such as radio, TV, newspapers and others (Kusumaningrat, 2006).

Meanwhile, Islamic journalism is journalism that carries the vision and mission of Islamic symbols. Islamic journalism is identical with *da'wah bil qalam* (*da'wah bil kitabah*, *da'wah bit tadwin*) namely *da'wah* in writing, such as through writing in the print mass media and books, so in general this journalism is identical with print media, newspapers, tabloids, magazines, bulletins and others. However, with the development of Islamic journalistic media, it cannot be separated from the print media. However, also electronic media (tv and radio) as well as cyber media such as cybermedia, online media, and internet media) (Kasman, 2004).

In addition, Islamic journalism is also defined as the process of reporting or reporting on various matters that are loaded with content and socialization of Islamic values. Islamic journalism is also included in the type of crusade journalism, namely journalism that fights for certain values, namely Islamic values. Islamic journalism is also included in the type of

crusade journalism, namely journalism that fights for certain values, namely Islamic values. Islamic journalism carries out the mission of amar ma'ruf nahi munkar. The internet opens a public space for citizen participation, whether professional or amateur in information dissemination. Information is no longer exclusive to journalists and the media (Saragih, 2020). In law and mass media studies, morals and ethics are linked to the obligations of journalists, such as; implementation of journalistic code of ethics in every journalistic activity, subject to legal institutions and regulations to carry out with good etiquette as the provisions in the law which are a set of principles and rules that have generally been accepted and approved by the community (Saragih, 2021). Islamic journalism is also included in the Nabawi journalist category, because it carries out the mission of prophetic treatises and upholds the monotheism of Islamic symbols (Kasman, 2004).

Based on the explanation above, it can be concluded that Islamic journalism is the process of covering or reporting events that contain a message of goodness in the form of an invitation to the way of Allah swt. Where every news, article, opinion, or feature that contains a direct and indirect call, implied or mentioned, to believe, do good and be devoted to Allah SWT. So we can say that Islamic journalism is journalism that broadcasts good values based on the Qur'an and hadith.

## **2.2 Functions of Islamic Journalism**

Historically, journalism is a product of western culture, but when viewed in terms of its role, it is different from the role of journalism from eastern culture or developing countries. Therefore, when viewed from an Islamic perspective, Islamic journalism is not only a journalist who is Muslim and committed to the teachings of his religion, but also Muslim scholars, ulemas, missionaries who are quite working in the mass media and have at least five functions in carrying out their role as Islamic journalism (Anas, 2006). .

## **2.3 Values of Religious Moderation**

Taylor in Imran Manan states that value is a moral that is part of culture, that is, about standards of good or bad, right or wrong, which is bigger than value. Every culture and religious teachings, the position of values is very important. So that value is something that is valuable and useful for humans in relation to expectations or goals, beliefs, and other things that are spiritual as guidelines for human behavior. Basically someone always uses values as a process or center of awareness in every action. Because in human social activities, both individuals and groups are always guided by a value system that applies in society (Herimanto, 2011).

## **III. Research Methods**

This study is an analytical study. In this study, the author acts as a facilitator who participates in giving critical meaning to the reality constructed by the subject being studied. This study is also included in library research (library study). This study deals with Islamic journalism in disseminating the values of religious moderation. This study is also subjective-constructivist in which reality is the result of the construction of individual social actors, so that reality is understood in various ways and is influenced by experience, context, and time. Through this study, the author examines, examines, and analyzes everything that is discussed in this study to reach a conclusion (Kriyantono, 2010).

## IV. Discussion

### 4.1 Islamic Journalism in Religious Moderation

Islamic journalism is known as the process of reporting or reporting on various matters with Islamic values (Romli, 2000). According to Abdul Muis journalism is referred to as conveying or disseminating information to listeners, viewers or readers about Allah's commands and prohibitions contained in the Qur'an and hadith (Muis, 2001). Meanwhile, according to Dedy Jamaluddin Malik said that Islamic journalism is the process of covering, processing, and disseminating various events concerning the Islamic ummah and Islamic teachings to the public. Islamic journalism is also crusade journalism, namely journalism that fights for certain values, namely Islamic values. Where this Islamic journalism carries out the mission of amar ma'ruf nahi munkar as stated in the QS. Ali-Imran verse 104.

Religious moderation in Islamic journalism is a middle way in the midst of religious diversity. The form of Islamic moderation in the field of Islamic journalism is seen in the harmonious relationship between Islam and local wisdom or local value. This local wisdom, which is the cultural heritage of the Archipelago, is therefore able to be juxtaposed in parallel between the Islamic spirit and cultural wisdom and do not indicate each other. Thus, the existence of moderate Islamic journalism will carry the concept of Islam that is rahmatan lil'alamin, in this journalism Islam is conveyed with a friendly, humanitarian, and tolerant face. In Islamic journalism, which always chooses the middle way by avoiding an excessive attitude in religion and not caring, an attitude that builds the paradigm of social relations with the principle of dialogue between theological texts and their context, respecting and as strong as possible voicing the messages and values of revelation as well as the texts of the texts. of scholars in Islamic civilization, as well as developing a positive and constructive and dynamic and balanced religious attitude in order to create an ideal society with the most important ideals, namely, the welfare of the Islamic community that upholds tolerance, then gives the minority and the majority space adequate and fair public relations with the spirit of ukhawah Islamiyah, ukhawahwathaniyah, ukhawah basyariah, which is the strengthening of public brotherhood, national brotherhood and respect for human rights.

The moderation referred to in this study is wasathiyah which has a fairly broad scope, which includes culture and character or commonly referred to as al wasathiyah, tsaqafah wa suluk, something that can develop but still maintain its originality or commonly referred to as al wasathiah, tathawwaur wa tsabat, which serves to improve the ummah or aliyat islah a ummah, as steps towards the glory of the ummah or khuthuwat al ummah li al qimmah, as a way out for the universe from the confines of darkness or mukharij al 'alam min al hishar, as a starting point the spread of Muslims to all corners of the earth or commonly known as munthalaq al ummah nahwa al 'alamiyyah, as a vaccine from prolonged hostilities or dawa al mufaceah, as a balm for contemporary challenges or also called basm at tahaddiyat al mu'ashirah, and wasathiyah as a burden of sharia at once then for those who consistently carry the burden or al wasathiyah taklif wa tasrif. Thus wasathiyyah is the spirit of life with which all aspects of life are erected and as the center of all virtues or known as the meaning of ra'us al fadha'il (Faiqah, 2018).

### 4.2 The Principles of Religious Moderation in Islamic Journalism

In the field of Islamic journalism in a process of covering, processing, and disseminating various information from an event with Islamic values and complying with journalistic norms and rules sourced from the Qur'an and hadith. In addition, Islamic journalism must also apply the principles in religious moderation such as justice, balance, kindness, wisdom, istiqamah and tolerance. Thus a journalist must familiarize and set an



example in applying attitudes to the principle of religious moderation to the public or audience so that the values of religious moderation are embedded in the community. The description of the principles of religious moderation that must exist in the field of Islamic journalism itself is as follows:

(Hadi, 2019) First justice: Islamic journalism must be able to respond to a case in accordance with the conditions of its objectivity in order to achieve the ability to be fair, a journalist is required to have good ability to understand an object, so that by being fair, they can realize their rights and obligations proportionally. Starting from being fair in disseminating information to being fair in acting in their professional field, they do not offend a group or provoke them. Like the information below:



**Figure 1.** Information which is not Offend a Group or Provoke

Source: Republika.co.id

Based on this information, if you look closely, this emphasizes the values of moderation itself. From the information discussed about morality, in the study of religious moderation, this moral includes behavior, temperament or character and habits. Moral is the behavior of a person who is driven by a basic desire to do an action. Behavior that is inherent in a person that can trigger good deeds without considering the mind first.

Based on the results of the author's search that the information contains values of religious moderation because in the information there is a value of justice and does not corner each other. In addition, the information also conveys educational values to the public so that in society they prioritize the moral values themselves. Then the information shows the ability of Islamic journalism in responding to a case in accordance with the conditions of its objectivity. So that the information can be realized in a proportional manner.

Third kind: This principle of goodness is very important in the field of Islamic journalism because kindness is part of the principle of religious moderation that can give birth and produce goodness for the benefit of humans so that it does not cause divisions between fellow human beings. We can see this principle in the rublika.co.id information above that teaching morals from an early age is an innovation for the good of the nation's generation. Based on this post, we can know that the values of goodness that can be found in it can be used as motivation for parents in educating their children which will produce

goodness for the benefit so that it does not cause divisions between fellow humans. This principle is only found in the values of religious moderation that should be applied in the field of Islamic journalism.

The four wisdom: This principle of religious moderation contains wisdom that can reduce and avoid wrong and evil, and can bring good and benefit to the ummah. And avoid damage. With this religious moderation, it teaches us to take care of each other and respect each other, thus instilling an attitude of compassion, this is what can maintain the unity of the nation and state. We can find this principle in the information on [Republika.co.id](http://Republika.co.id) that by inculcating moral values in children, we can reduce crime by filling in the values of compassion and mutual respect for one another, so as to maintain unity and unity in the life of a nation.

Fifth Istiqomah: the principle of istiqomah or consistency in everyday life in children by consistently uniting Allah through wishes, words, deeds and intentions, which is called sincerity, ensuring the implementation of charity in accordance with sharia to avoid heresy, the spirit of charity and doing good to obey Allah according to ability, consistently within the limits set by sharia and not tempted by lust. Therefore, with the application of consistent principles in Islamic journalism, such as in the information in [Republika.co.id](http://Republika.co.id). Persistence in instilling moral values itself will give birth to a habit that is not easily swayed by lust alone, so that with the existence of good morals in accordance with existing sharia will avoid heresy.

Sixth tolerance; the principle of tolerance is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves. While social care is an attitude and action that always wants to help other people and people in need. Tolerance includes tolerance for contemporary life or the relevance of the times, tolerance for differences in ethnicity, culture, race, customs, and religion. An Islamic journalist must be able to keep up with the times so that what we convey to the public does not exclude ethnicity, race, culture, customs, and religion.

#### **4.3 Islamic Journalism in Applying the Values of Religious Moderation**

In applying the principles of religious moderation values above, in the field of Islamic journalism, it cannot be separated from the implementation strategy starting from planning, implementing, evaluating. The application of religious moderation values in the principles of justice in the field of Islamic journalism can be seen in the information posted above that by providing good information such as this is a form of application of the values of religious moderation in the field of journalism, and also provides examples of positive attitudes. Not only that, Islamic journalism is also a method of spreading goodness based on the Qur'an and Hadith which is used as education for the community. The cultivation of the values of religious moderation must be shown in all activities of life. In the application of the values of religious moderation, a strategy is needed to be more effective in carrying it out. Then, a journalist must also be able to understand the characteristics of each information or literacy as well as the facts that will be socialized or distributed so that the values of moderation can be embedded and attached to the audience or society itself.

The application of the values of religious moderation in the field of Islamic journalism can be realized or disseminated using media such as mass media or print media, with the aim that it is easier for the public to get information. So, as a journalist, he must be able to provide information in accordance with the principle of honesty and not contain provocation or criminalization. Journalists who are known as providers of information, education, reformers and also as entertainment must be able to apply these values in religious moderation.

Because as we know that in the dissemination of public information carried out by journalism, not all are Muslim, not only for one ethnic group and culture. However, covering the entire territory of Indonesia, therefore, a journalist is important to instill the values of religious moderation, especially in the field of Islamic journalism, by providing information posts either directly or indirectly to the public about this concept of religious moderation that can be understood and applied in life.

Instilling the principle of moderate values in the field of Islamic journalistic press through writings in the mass media, a preacher, scholar, or Muslim ummah in general, according to their field of expertise or knowledge mastered can also carry out their duties via the journalistic activity itself. Apart from that, we can also carry out the role of Islamic journalism as educators (muaddib), straighteners of information (musaddid), reformers (mujaddid), unifiers (muwahid) and fighters, defenders and enforcers of religion and the Islamic ummah, also known as mujahid (Romli, 2003).

Based on this, the process that must be carried out by a journalist in carrying out his role does not escape the planning that must be prepared by an Islamic journalist in instilling these moderate values. In addition, in compiling information to be published in instilling moderate Islamic values, the initial steps are such as compiling tools or media, then the press inserts moderate values in each information, from the implementation stage to the next evaluation. Then the journalists also apply these values in every information coverage that will be disseminated.

#### **4.4 Islamic Journalism in Disseminating the Values of Religious Moderation**

Religious moderation is a moderate perspective in religion, namely understanding and practicing religious teachings without being extreme, either extreme to the right which is called a very rigid understanding of religion or a very liberal understanding of religion which is called extreme to the left. The term religious moderation has recently been echoed in Indonesia. However, the idea and spirit of moderation have been embedded and grown for a long time in the life of Indonesian society until now.

Islamic journalism in this case, has an important role in disseminating the values of religious moderation in order to maintain and care for the unity and integrity of the nation. The role of Islamic journalism in question is, among others, developing various information in the moderate field that contains Islamic messages and the spirit of religious moderation. Because what moderate Islam is saying here is attitude and behavior that takes a middle path, then acts fairly, and is balanced, then controls differences, and is oriented towards peace (Romli, 2003).

Islamic journalism which has a big role in disseminating these moderate values, journalism plays an important role as a controller of information and education media that can increase the understanding, appreciation, and practice of moderate Islamic teachings. The existence of Islamic journalism in realizing the values of religious moderation is currently progressing due to the development of information technology such as through the internet with various social media platforms which now make it easier for journalistic journalists to socialize these values. So that the public or the public can easily obtain information without the boundaries of space and time. In this situation, Islamic journalists such as ulama, intellectuals, and advocates of religious moderation take advantage of today's media. So as to produce moderate Islam, with the presence of moderate religious values in the media which produces religious principles that contain soothing Islamic teachings, as well as teachings that educate in goodness. Therefore, Islamic Journalism in disseminating the values of religious moderation cannot be separated from the content of the message or the form of material conveyed to the audience itself. The main message of the values of religious moderation

conveyed by an Islamic journalist is such as about aqidah, worship, morals, sharia, and muamalah (Saleh, 2008).

As Islamic journalism functions as a muaddib (educator) who provides knowledge and can shape one's attitudes, personality, and skills in practicing these moderate values through existing media. In addition, journalism is also known as an effort to strengthen faith and devotion to Allah SWT in accordance with the religion adopted by everyone so that they respect each other in harmonious relations between religious communities in society. Because Islamic journalism can direct human nature towards humans in accordance with the norms of Islamic teachings.

Therefore, Islamic Journalism in disseminating the values of religious moderation cannot be separated from the content of the message or the form of material conveyed to the audience itself. The main message of the values of religious moderation conveyed by an Islamic journalist is about aqidah, worship, morality, sharia, and muamalah (Saleh, 2008).

### a. Creed

Akidah is a definite belief without any doubt in the basics of Islamic teachings contained in the Qur'an and hadith. Akidah is also a belief as sure as sure in Allah Almighty and the attributes of His perfection. So, it can be said that aqidah is a belief and following the teachings conveyed by the Prophet as a good role model through morals (Chalik, 2014). Thus, faith must be continuously instilled in a Muslim so that every Muslim is always based on the right faith so that every human being is always based on the right faith. We can see this in the media information below:



**Figure 2. Media Information**

Source: Republika.co.id

Based on what is in the Republika.co.id media, this is a form of realization of the values of religious moderation in the Islamic press. The values contained in the news media with the principle of values regarding beliefs or beliefs. This is a form of Islamic journalism socialization itself through the current mass media, by containing messages glorifying God, conveying messages about the faith of existing Islamic philosophers, making it an educational value for Muslims. Therefore, moderate values will be realized easily.

### b. Worship

Worship is everything that is loved by Allah SWT, both in words and deeds. In addition, worship is also referred to as the attitude of a servant which at first only exists in the heart, manifested in the form of words and deeds as well as a reflection of obedience to Allah SWT. Therefore, education with the nuances of worship should be published as much as



possible, and this is also inseparable from the role of Islamic journalists themselves. We can see this in the media information below:



Ilustrasi berbuka puasa (sumber: iStock)

**Figure 3. Media Information**

Source: liputan6.com

Based on the message, the virtue and intention of fasting ayyamul bidh is included in the principles of worship with moderate values. Ayyumul bidh fasting or also known as white fasting is a fast that is carried out in the middle of every month of the Hijriyah month. The virtue of fasting carrying out this ayyamul bidh fast is that it will get a reward in the form of the same reward as fasting during before.

Therefore, what is in the media is a form of realization of the values of religious moderation in the field of Islamic press. The values contained in the news media, including about worship which contains messages of kindness, which make it an educational value for Muslims. So that with this Islamic journalism the values of religious moderation will be realized as widely as possible.

### c. Morals

Morals are one way to save and strengthen the Islamic creed of the ummah, morals must be equipped with adequate education. Morals will reflect the values of religious moderation inherent in a person's individual. This is inseparable from the role of an Islamic journalist in realizing or socializing these values in the form of providing the right example, then respecting each other. We can see this in the media information below:



Bacalah Doa Ini Agar si Kecil Tumbuh Jadi Anak Saleh (ilustrasi/iStockphoto)

**Figure 4. Media Information**

Source:liputan6.com

Based on what is in the content of the message, it is a form of realization of the moderate values of Islamic journalists. The values contained in the news media contain values about the importance of morality in our lives and make it an educational value for humanity.

#### **d. Sharia**

Sharia or sharia is a way of life for Muslims, or the provisions of Allah and the provisions of His Messenger, both in the form of prohibitions and orders that cover all aspects of human life in this world (Nurhayati, 2018). In addition, sharia is also referred to as a basic legal norm that has become a decree of Allah that must be followed for Muslims based on the Qur'an and hadith. Thus, in the author's opinion, in realizing the values of religious moderation, this cannot be separated from the application of sharia which must be planted or socialized to the public, and this cannot be separated from the role of Islamic journalists. The forms of socialization of Islamic journalism can be seen in the following picture:



**Figure 5. Media Information**

Source:liputan6.com

Based on what is in the content of the message is one form of realization of the moderate values of Islamic journalists in the field of sharia. Because sharia is one of the things that is very urgent in the application of moderate values in the life of the ummah. With messages in the field of sharia, this can be used as a means of upholding the values of religious moderation, through the role of Islamic journalism itself, as well as making it an educational value for the community in practicing moderate values.

#### **e. Muamalah**

Muamalah are the rules or laws of Allah to regulate humans with worldly affairs in social interactions. Where these rules must be obeyed in every human relationship with humans in relation to obtaining and developing property. If it is associated with Islamic journalists in religious moderation, muamalah is very urgent in the application of moderate values in social interactions. Because in this muamalah do not know ethnicity, culture, religion and others. However, muamalah can also be used as a means of upholding the values

of religious moderation, through the role of Islamic journalism. We can see this in the image below:



**Figure 6. Media Information**  
Source:liputan6.com

Based on what is in the content of the message, it is one form of realization of the values of religious moderation carried out by Islamic journalists. The values contained in the message contain the value of usury in muamalah, this is part of socializing the values of religious moderation through the theme of usury, as well as the law of usury in Islam. The messages contained in the news media contain messages of kindness, which make it an educational value for Muslims. So that with the role of Islamic journalism, the values of religious moderation will be realized as widely as possible in the field of journalism.

## V. Conclusion

Islamic journalism is a profession in the field of conveying or disseminating information to listeners, viewers or readers that contains Islamic values. Islamic journalism is also known as a journalist who contains good values based on the Qur'an and hadith. Meanwhile, religious moderation is a perspective in acting, responding, respecting, respecting various differences in religious diversity, differences in race, ethnicity, culture, customs, and also ethics in order to maintain the unity of religious communities and maintain the unity of a peaceful and prosperous nation. In socializing the values of religious moderation, Islamic journalism applies the principles of religious moderation values in carrying out its functions as educators (muaddib), information straighteners (musaddid), reformers (mujaddid), unifying (muwahid) and fighters, defenders and enforcers of religion and the Islamic ummah who are also known as mujahids. The principles of religious moderation applied by Islamic journalism in disseminating these moderate values are; justice, balance, goodness, wisdom, istiqamah and tolerance. By providing examples and habituation in behaving through media such as mass media and print media with the content of messages about aqidah, worship, morality, sharia, and muamalah.

## References

- Abdul Chalik. 2014. Pengantar Studi Islam, Surabaya: Kopertais IV Pers.  
Abdul Madir Massoweang. 2021. Moderasi Beragama Dalam Lektur Keagamaan Islam di Kawasan Timur Indonesia, Jakarta: LIPI Press.

- Abdul Muis. 2001. *Komunikasi Islami*, Bandung: PT Remaja Rosdakarya.
- Afifuddin Muhajir. 2018. *Membangun Nalar Islam Moderta Kajian Metodologi*, Surabaya: Tawirul Afkar.
- Ahmad Anas. 2006. *Paradigma Dakwah Kontemporer, Aplikasi Teoritis dan Praktis Dakwah Sebagai Solusi Problematika Kekinian*, Semarang: Pustaka Rizki Putra.
- Ahmad Najib Burhani. 2016. *Muhammadiyah Berkemajuan*, Bandung: Mizab.
- Ali Muammad Ash-Shallabi. 2020. *Wasathiyah Dalam Al-Qur'an Nilai-Nilai Moderasi Islam dalam Akidah, Syariat, dan Akhlak*, Jakarta: Pustaka Al-Kautsar.
- Asep Syamsul M. Romli. 2003. *Jurnalistik Dakwah: Visi & Misi Dakwah Bil Qalam*, Bandung: PT Remaja Rosdakarya.
- Asep Syamsul Muhammad Romli. 2000. *Jurnalistik Praktis Untuk Pemula*, Bandung: Rajawali Rosdakarya.
- Ayu Rifka, <https://hot.liputan6.com/read/4678470/qiyas-adalah-penetapan-suatu-hukum-dalam-islam-pahami-definisi-dan-jenisnya#:~:text=Liputan6.com%2C%20Jakarta%20Qiyas%20adalah,perkara%20terdahulu%20sehingga%20dihukumi%20sama>, diakses pada: 5 Desember 2021.
- Azyumardi, Azra. 2020. *Moderasi Beragama Islam Di Indonesia Dari Ajaran, Ibadah, Hingga Perilaku*, and Jakarta: Kencana.
- Dedy Jamaluddin Malik. 1984. *Peranan Pers Islam di Era Informasi*, Jakarta: Pustaka Panjimas.
- Fahrurrozi & M. Thohri. 2019. *Media dan Dakwah Moderasi: Meacak Peran Strategi Dalam Menyebarkan Faham Moderasi di Situs Nahdlatu Wathan On Line Situs Kalangan Netizen Muslim Santri*, Jurnal: Vol, 17, No. 1.
- Sumadiria, H. (2000). *Jurnalistik Indonesia, Menulis Berita dan Feature, Panduan Praktis Jurnalistik Profesional*, Bandung: PT. Remaja Rosdakarya.
- Hasan Saleh. 2008. *Kajian Fiqih Nabawi & Fiqih Kontemporer*, Jakarta: PT Raja Grafindo Persada.
- Herimanto. 2011. *Ilmu Sosial dan Budaya Dasar*, Jakarta: Bumi Aksara.
- <https://hot.liputan6.com/read/4720126/macam-macam-akhlak-dalam-islam-beserta-pengertian-dan-manfaatnya>, diakses pada: 5 Desember 2021.
- <https://m.republika.co.id/berita/q7o5n0366/lima-tingkat-keimanan-menurut-syekh-nawawi-albanten>, diakses pada: 9 Desember 2021.
- <https://www.kemenkopmk.go.id/millennial-berperan-penting-sebagai-agen-moderasi-beragama>, diakses pada: 12 November 2021.
- <https://www.republika.co.id/berita/r2pm1b414/penting-ayah-harus-ajarkan-akhlak-sejak-anak-usia-dini>, diakses pada: 5 Desember 2021.
- Kasman. 2004. *Jurmanlisme Universal: Menulusuri Prinsip-Prinsip Dakwah Bil Qalam dalam Alqur'an*, Bandung: Teraju.
- Khairan Muhammad Arif. 2020. *Islam Moderasi: Tela'ah Komprehensif Pemikiran Wasathiyah Islam Perspektif Aqur'an dan Sunnah Menuju Islam Rahmatan Li al-Alamin*, Jakarta: Pustaka Ikadi.
- Khoirul Mudawinun Nisa. 2018. *Integritas Nilai-Nilai Moderasi Pada Anak Usia Dini Berbasis Living Value Education (LVE)*, Surabaya: Jurnal.
- Kriyantono, Rachmat. 2010. *Teknik Praktis Riset Komunikasi*, Jakarta: Kencana Prenada Media Group.
- Kusumaningrat, et.al. 2006. *Jurnaistik Teori dan Praktek*, Bandung: PT. Remaja Rosdakarya Offset.
- Ludiya Tasya, <https://hot.liputan6.com/read/4549795/5-macam-macam-riba-dalam-islam-lengkap-penjelasan-hukum-dan-contohnya>, diakses pada: 5 Desember 2021.

- Saifuddin, L.H. 2019. Moderasi Beragama, Jakarta: Badan Litbang dan Diklat Kementerian RI.
- Saragih, M.Y., and Harahap, A.I. (2020). The Challenges of Print Media Journalism in the Digital Era. Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3, (1): 540-548.
- Saragih, M.Y. (2021). Law, Journalistic Profession and Mass Media Ethics. Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 4 (2): 2532-2540.
- Sila, M.A. (2021). Perspektif Moderasi Beragama di Perguruan Tinggi Keagamaan Islam, <http://rdk.fidkom.uinjkt.ac.id/index.php/2020/07/06/pentingnya-peran-media-dan-moderasi-beragama/> diakses pada: 12 November 2021.
- M. Fahri, Zainuri. 2019. Moderasi Beragama Di Indonesia, Jakarta: Intizar.
- Nasaruddin Umar. 2019. Islam Nusantara Jalan Panjang Moderasi Beragama di Indonesia, Jakarta: PT Elex Media Komputindo.
- Nurhayati. 2018. Memahami Konsep Syariah, Fiqih, Hukum dan Ushul Fiqih, Jurnal: Vol. 2 No. 2
- Nurul Faiqah & Toni Pransiska. 2018. Radikalisme Islam VS Moderasi Islam Upaya Membangun Wajah Islam Yang Damai, Jurnal: Ilmiah KeIslaman, Vol. 17 No. 1.
- Rizka Maulan, <https://www.takafulumum.co.id.pdf>, diakses pada: 5 Desember 2021.
- Wahyudin. 2016. Pengantar Jurnalistik Olahraga, Makasar: Unuversita Negeri Makasar.
- Yudha, (2021). Konsep Jurnalistik dan Sejarah Perkembangan Jurnalistik, <http://pencatbenus.blogspot.com/2012/02/konsep-jurnalistik-dan-sejarah.html>, diakses pada: 12 November 2021.