



## Communication model of mosque youth lifestyle in religious life

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### ABSTRACT

*The youth community of Muhammadiyah mosques, Nahdatul Ulama (NU), Tabligh and the Indonesian Islamic Da'wah Institute (LDII) have differences in carrying out worship and lifestyle behaviors. This research has three main objectives: first, to describe the religious practices of the four mosque youth communities; second, to examine the lifestyle through the perspective of Islamic identity communication; and third, to formulate a model of lifestyle communication in the context of different religions between these communities. The approach of this research is qualitative with a phenomenological framework. The informants involved came from four mosque youth groups that were the object of the study. The results of the study show, first, that the differences in religious lifestyles among the four Muslim youth communities triggered friction between groups. Second, there are variations in lifestyles, ways of dressing or fashion, consumption patterns, and communication patterns have the potential for conflict leading to conflict. Third, this study succeeded in identifying two types of communication models: formal communication that focuses on harmonizing religious understanding, such as the interpretation of teachings, the implementation of worship, and the principle of inviting goodness to avoid evil, and informal communication that forms the Islamic identity of youth through social interaction, da'wah content, language style, peer influence, and elements of humor. This research contributes to opening new spaces for socio-religious studies that are more contextual and responsive to the social realities of contemporary Muslims.*

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## INTRODUCTION

Incompatibilities in religious social dynamics are generally caused by obstacles in establishing communication behaviors, especially the inability to interpret messages in harmony with the patterns of social interaction (El Rahma & Nasiri, 2024). Through the process of interaction and communication, religious communities form a variety of religious behaviors and lifestyle responses that form exclusive attitudes in the life of the community (Moewashi Idharoel Haq, 2024; Ali et al., 2025) This condition helps construct a subjective understanding of truth and error in the

mosque youth community (Maddock & Frumkin, 2024; De Carlo et al., 2023). In general, individuals and groups tend to assess the worship behaviour and lifestyle of others as part of the process of conveying social messages that have public appeal (Collins et al., 2024). Behavior and worship lifestyle through interaction and communication. An individual conveys a message to others as a form of affirmation of self-identity. Other groups interpret the message as a sign that they are involved in the process of action during the community's social life (Laeheem, 2025; Ancheta, 2025).

Social construction in religious communities is formed because of the desire of Islamic groups to recognise existence through religious expression (Isafitri & Abdullah, 2025). Despite referring to the same source of spiritual teaching, religious interpretation and practice differences result in diversity in worship behaviour and lifestyle (Putri & Muslim, 2023). These differences arise through interactions and communication that take place in daily life. Still, these differences can trigger tensions, especially among the four mosque youth communities with different religious approaches. The difference occurs because each element of the community has an understanding of religion. Religious communities have different perspectives that everyone ultimately interprets. Interpretation becomes multi-interpretation of the individual, because understanding is built through interaction. The internalization process, as a form of interpreted understanding, continues in the process of objectification, behavior that is believed to be right becomes values and norms, and ends in the process of externalization. If it is not done, something is wrong or institutionalized personally (Pramono et al., 2024).

The interaction process with different religious communities has the right to express their opinions through communication constructed according to the interpreted rationality. Statements or understandings follow objective reality, consistent values, norms, and honesty (Christensen, 2023). Objective opinions through honesty become ethical communicative actions; however, the potential for differences of opinion results in potential conflicts. Differences in social behavior between religious communities are motivated by differences of opinion that are interpreted differently among religious communities. The worship behavior and lifestyle of mosque teenagers with a polite existence and Islamic religiosity are a correct presumption. Consider individuals or groups as a stigma for adolescents, as seen in their worship behavior and lifestyle. The rituals of worship and the clothes worn become characteristic and provide symbols and meanings of what is believed to be true. Truth through interpretation according to the path of knowledge or sanad from the teacher or ustadz (Maidartati et al., 2022). The communication model of worship behavior and lifestyle through the clothes worn becomes a potential conflict.

The interpretation and implementation of Islamic teachings in society reflect the interaction pattern between Muslim groups in various sectors of life, such as politics, culture, and economics (Priyowidodo et al., 2024). This includes the perception of the Islamic community and the patterns of communication and collaboration built to achieve common interests. The pattern of understanding of Islam between organizations can be classified into two main approaches: inclusive and exclusive. (Njoku, 2025; Siregar et al., 2024). The inclusive approach highlights the urgency of building cooperation and synergy between Muslim communities to realize collective goals. In contrast, the exclusive approach emphasizes limiting relationships and interactions with other Islamic groups (Sadat et al., 2025). Behavior between Islamic communities can also vary depending on the context. In urgent or threatening situations, Islamic organizations can cooperate more closely with other organizations (Abdullah et al., 2024). However, in more stable or less urgent situations, Islamic communities may compete with or ignore other Islamic organizations (Sholikhah & Muvid, 2022; Hennida et al., 2024).

The differences between the four mosque youth communities include the Muhammadiyah Muslim community, who wear blue shirts and cingkrang pants, the NU youth community, who wear sarongs and collared shirts, the tabligh community, who wear robes, and the LDII community, who wear black clothes and cingkrang pants. The difference in lifestyle and dress shows how different communities interact through communication models. Potential conflicts occur due to the construction of the thought that the clothes worn are best for prayer and are considered religious teachings.

Differences between mosque youth communities affect perspectives regarding diversity of religious understanding and practice (Balakrishnan et al., 2024). In analyzing the dynamics among mosque youth communities, it is essential to identify the extent to which conflicts arise. However, this approach can be a strategy in mitigating and resolving problems that arise and developing an effective communication model between communities (Taufikin et al. 2025). Based on a study on social interpretations of societal differences, these findings show results not fully aligned with previous research. Social construction results from a dialectical process between objective and subjective dimensions, which is formed through the externalization of individuals in conveying knowledge and meaning. The interpretations that emerge from the externalization process are adopted and internalized by society as part of social reality. (Fakhrurozi et al., 2025). The social interpretation of reality takes place in a society with an objective perspective, where awareness is formed through direct observation of events that occur. On the contrary, differences in views in society are interpreted as the result of subjective interpretations (Eko et al., 2024).

Externalisation is the process of individual adjustment to the social and cultural environment, which humans construct to be objects through social interaction in an intersubjective world that has undergone an institutionalization process, to Tohari (2023), Social construction can explain how Islamic values, lifestyles, and identities are formed, internalized, and maintained through social interaction within the scope of certain groups. In internalization, individuals create their identity through involvement in the institution or social organization under their auspices. Meanwhile, externalization is related to the adjustment of individuals to social roles carried out in the context of social life (Chuah et al., 2025). The community functions as a collective space to organize various activities, including discussing and exchanging ideas to identify and solve emerging social problems. Social interpretation in society occurs through externalization and internalization mechanisms (Vikdahl et al., 2024). Social construction theory views society as the result of individual activities that reflect efforts toward freedom and creative expression. In this context, externalization is the process of an individual's adaptation to their social environment (Srinivasan & Dahl, 2024).

Even though social reality in society also includes the process of internalization and objectification as an integral part that complements each other. The three dialectical moments of externalization, objectification, and internalization often lack overall attention in scholarly studies (Fadila, 2025). Differences in interpretation reflect differences in attitudes among community groups that have the potential to cause disagreement. This kind of phenomenon can be minimized through a deeper understanding of interactions between groups that have differences (Charoenthansakul & Natee, 2024). The differences based on the concept of *khilafiyah* reflect variations in religious views, attitudes, and understandings.

The majority of Muslims in Indonesia have long experienced segmentation into various religious organisations, such as Muhammadiyah, Nahdlatul Ulama (NU), Jamaah Tabligh, and the Indonesian Islamic Da'wah Institute (LDII), each of which forms its pattern of understanding and delivery of Islamic teachings (Ramadhan et al., 2024). As Indonesia's two most prominent Islamic organizations, Nahdlatul Ulama and Muhammadiyah have a fascinating history of religious development to trace (Yusup et al., 2024). Along the way, the two face various challenges, including forms of dissociation and competition that often spark tension. This condition arises due to differences in religious views that are not based on strong principles (Latif & Hafid, 2021; Anjani & Kosasih, 2024). The research focuses on the communication model between Muslim communities on differences in worship behavior and lifestyle to minimize potential conflicts between Muslim communities. The previous research used as a reference was a study from the Malaysian Journal of Communication, which stated that the difference between the Muslim community is due to the communication process carried out between the communicator and the receiver, as they have differences in interpreting correct knowledge (Hidayat et al., 2024; Ar, 2024).

Actual knowledge is interpreted differently through the existence of the Muslim community of Muhammadiyah, Nahdlatul Ulama (NU), Jamaah Tabligh, and LDII, which show their respective existence in da'wah activities. The novelty in this study lies in the analysis of the communication model formed from the differences between the four mosque youth communities, which have a

diversity of understandings related to worship practices, aspects of muamalah, religious lifestyle, and the potential for conflicts.

A study of four communities, namely Muhammadiyah, Nahdlatul Ulama (NU), Jamaah Tabligh, and LDII, shows that there are differences in interpretations in understanding aspects of worship, muamalah, and religious lifestyle, which have the potential to cause conflict. Nevertheless, efforts to resolve differences in interpretation and social understanding between mosque youth can be carried out through the formation of communication models or intercommunity forums that are oriented towards integration and tolerance, so that differences do not develop into sources of conflict. The four Muslim youth communities associated with the mosque Muhammadiyah, NU, Tabligh, and LDII demonstrate diverse interpretations regarding religious practices and lifestyle choices. The location of this study illustrates a study conducted in the Genuk District, Semarang City, Central Java, which found that mosque teenagers from four Muslim communities of Muhammadiyah, Nahdlatul Ulama (NU), Jamaah Tabligh, and Inab Dakwah Islam Indonesia (LDII) have different understandings of worship behavior and religious lifestyles. These differences not only reflect individual choices but are also the result of the social construction processes within their respective communities.

This research presents a novelty by compiling a communication model of differences in worship behavior and lifestyle of four mosque youth communities: Muhammadiyah, Nahdlatul Ulama (NU), Jamaah Tabligh, and Indonesian Islamic Da'wah Institute (LDII). So far, the study of religion tends to focus on the parent figure or organization, not on the dynamics of adolescents living in changing social realities. This research offers an in-depth cross-community approach by combining two important dimensions of worship behavior and religious lifestyle as symbolic expressions of adolescent Islamic identity. The novelty was found to be a formal and informal communication model to filter the four mosque youth communities so that no debate leads to conflicting behavior, due to differences in social interpretations. The Formal communication model directs tafsir behavior in worship, leading to the equalization of tafsir. The informal communication model leads to lifestyle behaviors that are externalized in life behaviors in the form of caution regarding different lifestyle behaviors.



Figure 1. Research Location of Genuk Semarang four Muslim communities of youth mosques NU, Muhammadiyah, Tabligh and LDII Mosque.

In the context of religious communities, such as the Muslim community of mosque teenagers, social construction can explain how Islamic worship values, lifestyles, and identities are formed, internalized, and maintained through social interaction within the scope of certain groups (Tohari & Farabi, 2023). Religious understanding is not solely born from texts or doctrines, but is shaped and constructed by the community's social, linguistic, and cultural practices. When a belief or habit is institutionalised in institutions such as mosques, pesantren, or taklim assemblies, it becomes a reality considered objective and used as a reference by the next generation. It is not just a

difference in teachings. This opens space to understand the dynamics of intra-religious diversity in a more contextual and sociological way.

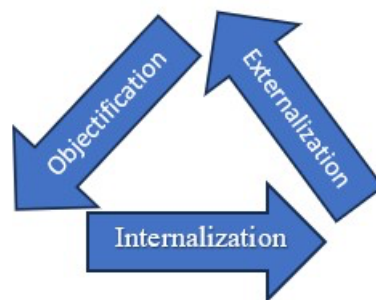


Figure 2. Social Construction Process

The process of social construction has the dialectical concepts of externalization, objectification, and internalization. Social reality is a social construction created by individuals; this process is the determinant of the social world, which is constructed based on will (Taufiq, 2025). The individual is not a victim of social facts as a machine of production or reproduction to create the social world.

In communicative action, all parties are positioned equally, free from domination, and open to rational arguments (Christensen, 2023). According to Habermas, healthy communication must uphold the deliberative principle, namely open and participatory dialogue, where everyone has an equal opportunity to express their opinions. Three claims of truth that must be fulfilled in the communication process to be called an ethical and rational communicative action, namely, truth, whether a statement follows objective reality. Normative truthfulness refers to the conformity of statements with social norms and values that apply in society (Abidin, 2022). Truthfulness is the extent to which the speaker is honest and consistent with their intentions and feelings. If these claims can be publicly accounted for through equal discussion, then the communication is categorized as ethical and consensus-building.

## RESEARCH METHOD

This study applies a qualitative method with a phenomenological approach, which was chosen to explore the understanding and analysis of communication models in depth. A qualitative approach is used to explore areas of study that have not been extensively studied. At the same time, phenomenology focuses on the core depiction of consciousness and perception, leaving aside assumptions not sourced from direct experience. The research location is in Bangetayu Village, Genuk District, Semarang City. The subject obtains the truth about the problem in the complete sense by describing the phenomenon objectively. The research study used *the purposive sampling method* from four mosque youth communities. The researcher consciously selected the participants or research places based on specific criteria relevant to the study objectives. This technique does not aim to produce statistical generalizations but to gain a deep understanding of the problem or topic being studied.

The criteria for selecting informants from the background of the Islamic community ensure that the informants are relevant to the research and can provide insightful data on the phenomenon of communication models between the four different mosque youth communities. Informants In this study, eight people were referred, including mosque teenagers and parents who were used as teachers or students. Four youth communities and four ustads were selected from the mosque youth community.



Table 1. Profile of research informants.

Informants code	Initial	Organisasi	age
(X1)	AQ	Muhammadiyah	14 years
(X2)	MLS	NU	14 years
(X3)	KV	Muhammadiyah	15 years
(X4)	SH	NU	16 years
(X5)	MS	Tabligh	16 years
(X6)	SM	LDII	15 years
(X7)	RH	Tabligh	16 years
(X8)	RB	LDII	15 years

In this study, the approach used is qualitative, with a phenomenological study. Data was collected through in-depth interviews, documentation, and hands-on observation in the field. To obtain data on the communication model of the four mosque youth communities, in-depth interviews were conducted with informants from each community and an analysis of documentation of their activities. The data analysis process follows the interactive model of Miles and Huberman, which includes four essential stages: data collection, data reduction, data presentation, and conclusion drawing or verification.

Data reduction is done by summarizing and sorting out essential data, highlighting themes, meanings, and communication patterns that emerge from community interactions, so that the data becomes sharper, more directed, and relevant to the focus of the research. After that, the presentation of data is carried out in the form of thematic narratives, tables, or direct quotes to clarify the relationships between categories and describe the typical communication models of each community. Conclusions are drawn gradually and are temporary, then verified repeatedly by comparing existing data, reflecting, and confirming the meaning to key informants. To ensure the validity of the data, the source and method triangulation technique is used, namely by comparing the results of interviews, observations, and documentation collected from the field. In a phenomenological approach, the researcher seeks to capture the subjective meaning of informants' experiences related to communication, identity, and religious differences that they experience, by suspending personal prejudices (bracketing) to be able to understand social reality as experienced directly by the mosque teenagers.

## RESULT AND DISCUSSION

### Religious Life of Four Mosque Youth Communities

Religious life shows a variety of forms of expression in Islam that reflect the ideological dimension of the da'wah method and the pattern of the development of the ummah in the social environment. In today's digital era, the role of youth rooted in the identity of religious communities shows a collective spirit as part of an active congregation. Adolescents' involvement in religious activities confirms that mosques function not only as a space of worship but also as a symbolic arena in forming religious habitus (Hamzanwadi et al., 2025). Variations in worship practices are seen, for example, in the pronunciation of basmalah in a gentle (*sir*) or loud (*jahr*) manner and in the application of the qunut prayer in prayer.

Table 2. The types of religious life of the four communities.

Mosque Youth Community	Religious Life
Muhammadiyah	Prayer with Basmala <i>sir</i>
NU	Prayer with Basmala <i>jahr</i>
Tabligh	Flexible
LDII	Follow the lead

Muhammadiyah Muslim youth perform the obligatory prayer by reciting the basmalah *sir*, which is recited slowly or not harshly, as explained by the Y3 informant:

*"If you pray, if Muhammadiyah bismillah, sir. Muhammadiyah does not shake hands directly after prayer, and Muhammadiyah does not do dhikr together. Dhikr is not all pilgrims together and is afraid of disturbing people when they are still praying" (Informant Interview Y3, October 11, 2023).*

In the results of the interview above, Y3 said that in carrying out the obligatory prayer, reading the *basmalah* in the same way was also expressed by Y1:

*"The recitation of basmalah sir or liri and in performing worship in the mosque where you live at the time of the dawn prayer in congregation does not use the qunut prayer during the congregational dawn prayer in the mosque" (Informant Interview Y1, October 11, 2023).*

In implementing worship at the mosque in the neighborhood where he lives, HR participated in the dawn prayer in congregation without carrying out the Qunut prayer. The practice of worship is carried out because the mosque where he lives uses Qunut in dawn prayers. Meanwhile, in the Muhammadiyah community, including human resources, qunut prayers are not practiced. When participating in congregational prayers at the mosque where he lives, HR does not raise his hands as is common during qunut but still follows the imam until it is finished. In contrast to the worship practice embraced by Muhammadiyah worshippers, mosque youth from the Nahdlatul Ulama (NU) community in the implementation of prayer are obliged to recite Surah Al-Fatihah by reciting *Bismillahirrahmanirrahim* in a loud voice, especially when reading short surahs. However, when *Bismillahirrahmanirrahim* is recited after Al-Fatihah, the pronunciation is done quietly. Loud pronunciation is considered appropriate because the sentence is part of the verse. This is as explained by the KLS informant in an interview:

*"Yes, mas becomes the letter of Al-Fatihah, and a short letter is read by Bismillahirrahmanirrahim. in jahr (Hard), this happens because it is not from the teachings of NU, but the culture of the community can be called a certain person" (Y2 Informant Interview October 10, 2023).*

In the results of the interview above, MLS said that the reading of *Bismillahirrahmanirrahim* and the letter of Al-Fatihah is not read aloud or *Jahr* is not from the teachings of NU because there are people who make it mandatory to read aloud or *Jahr*. The same thing was conveyed by Y4, when the recitation prayer must be *Jahr* or loud because of the Mahzab.

*"Because NU Jahr uses Imam Shafi'i's mahzab using basmalah in Jahr (Y4 Informant Interview October 10, 2023).*

In contrast to the Muhammadiyah and NU communities, there is a difference in the understanding of interpretation when carrying out prayers; the use of basmalah recitation is *gentle and* harsh because the worship behavior of tabligh congregations is carried out according to the worship behavior of local people or places of worship because the da'wah method used by tabligh congregations goes out of the village where they worship to villages, cities, regions and even abroad to preach (*khuruj fi sabilillah*). The method is the direction of the headquarters, namely a place for deliberations used to gather and discuss the activities of Tabligh pilgrims. The behavior of the obligatory prayer of Tabligh congregations is carried out according to the area where they are visited. Worship activities at the NU mosque will be carried out following the rules or mahzab of the local mosque. This mandatory worship activity will continue to be adapted to the local mosque visited. The Muhammadiyah Mosque is also a place for tabligh worshippers who follow the mosque's or local people's rules.

However, the Tabligh congregation has no problem with the mahzab because mosques from NU and Muhammadiyah often accept it. As Y5 puts it:

*"Because the da'wah of tabligh congregations often comes out khuruj fi sabilillah, the use of basmalah in prayer following the imam can be sir or jahr, even though it is mahzab Hanafi, because the tabligh congregation is headquartered in India (Y5 Informant Interview October 11, 2024).*

The statement expressed by Y5 has similarities in carrying out prayer behavior in using basmalah as stated:

*"The use of basmalah in prayer services is followed at the headquarters in a sir or gentle manner, but when it is out of da'wah khuruj fi sabilillah, we follow the local imam" (Y7 Informant Interview, October 11, 2023).*

Statements Y5 and Y7 show that the Tabligh Congregation has flexibility in the practice of prayer, especially in reciting the basmalah, depending on the conditions and place where they perform the prayers. Although they tend to follow the Hanafi, who recite the basmalah in sirr (soft), during da'wah (*khuruj fi sabilillah*), they adapt to the local imam, both those who recite the basmalah in jahr (loud), as in the Shafi'i madhhab, which is common among the NU, and in sirr as in the Hanafi and Maliki madhhab. This reflects the attitude of *tasamuh* (tolerance of madhhab) in the Tabligh Congregation, which prioritizes unity and the practice of da'wah acceptable to all groups of Muslims. In contrast to the three Muslim communities of mosque youth above the LDII community in implementing the Fardu Prayer, the word *Usholi* is not used. This is because, based on ST, this is an understanding, not a difference, and is a form of pleasure when doing worship. Hadith has a basis for not meaning when praying, for example, using *qunut*, if not a sin. Just as the intention of the LDII sunnah prayer does not use *Usholi*, this is also a behavior of community worship for the pleasure of using *Usholi* or not, each of them has a basis, as stated by Y8:

*"Islam is an easy Muslim belief, but it should not be used as a form of problem. If the prayer does not face the qibla and does not read the letter of AL-Fatihah, it becomes a problem in worship for Muslims and the LDII Community" (Informant Interview Y8, October 11, 2024).*

Of the four mosque youth communities Muhammadiyah, NU, Tabligh, and LDII have different interpretations in understanding religious behavior in the implementation of obligatory prayers with the use of basmalah recitation in sir (quiet) and jahr (loud). Differences in interpretation result in inconsistencies that result in conflicts due to the social construct built that each community has a correct view constructed through externalization, objectification and internalization. There are differences in the implementation of prayer and the use of *qunut* prayer among the four mosque youth communities. Muhammadiyah does not use *qunut* dawn, because there is no valid hadith. In the official document of the decision of the Muhammadiyah Tarjih Council which was ratified at the National Congress in Yogyakarta in 2000, Y3 stated:

*"In the Tarjih Council, the Qunut Fajr is seen as not being carried out continuously by the Prophet. Therefore, we do not practice it." (Y3 interview October 11, 2023).*

NU's steadfastness in carrying out this *qunut* is also supported by the spirit of maintaining the tradition of *salaf* scholars as stated by Y2:

*"We still maintain the practice of Qunut Fajr because it is part of the Shafi'iyah tradition. This is part of the treasure of fiqh, not bid'ah qunut, not just a practice of worship, but part of a scientific heritage that must be preserved" (Y2 interview on October 10, 2023).*

The Tabligh congregation, which refers a lot to the Indian Pakistani scholarly tradition and the Hanafi sect, also does not practice the *Qunut* prayer in the Fajr prayer. In the Hanafi madhhab, *qunut* is only performed in the *witr* prayer, not Fajr. However, tabligh worshippers have a unique use of *Qunut* following local mosques because of the da'wah method. Despite having clear fiqh guidelines, the Tabligh Jamaah emphasizes the importance of strengthening faith and charity rather than debating the differences of branches. As Y5 outlines:

*"The important thing is to be solemn in prayer. Whether it is qunut or not, it is not something that needs to be debated because it follows a local mosque" (Y5 interview October 11, 2023).*

The Indonesian Islamic Da'wah Institute (LDII) also does not practice the *qunut* prayer in the Fajr prayer. LDII has its own law-making system through internal ulema deliberations. The approach



tends to be literal and adheres to valid postulates, while avoiding blind taklid to certain madhhab. In the official documentation of the results of Ijtima' Ulama LDII, it is stated by Y6:

*"We do not recite the Fajr qunut because there is no strong evidence from the Prophet for it regularly. This is the result of the ijihad of the deliberation of our scholars."* (Y6 interview, October 10, 2023).

Table 3. The Use of Qunut in Four Mosque Youth Communities

Organisasi	Qunut Subuh	The Basis of Fiqh	Characteristics of the Approach
NU	Yes	Mazhab Shafi'i	Tradisional, mazhabiyah
Muhammadiyah	No	Tarjih hadits shahih	Modernis, rasional
Tabligh	No	Mazhab Hanafi	Apolitis, amaliyah
LDII	No	Ijtihad deliberation	Literalis, independen

Concepts related to interfaith community life explain the problems and research results. The variety of religious expressions plays an important role in determining the communication patterns applied to deal with differences. (Charoenthansakul & Natee, 2024). The diversity of religious communities results from differences in the interpretation of Islamic teachings by each group. This phenomenon is reflected in the four main Islamic communities in Indonesia, namely Nahdlatul Ulama (NU), Muhammadiyah, Jamaah Tabligh, and the Indonesian Islamic Da'wah Institute (LDII) (Mashuri et al., 2024). The Lifestyle of Four Mosque Youth Communities in Communicating Religious Identity. Identity in a religious community has a strategic role in strengthening internal solidarity, preserving teaching values, and shaping a pattern of relationships with society in general. However, challenges such as exclusivity and identity friction can occur in the broader social sphere if not anticipated through an open and tolerant approach. The field findings show that the process of symbolic internalization in the Muhammadiyah society is reflected through a distinctive dress style. Variations in clothing reflect the different perspectives and identity constructions between Muslim communities. In the Semarang City area, for example, Muhammadiyah residents wear pants as part of their religious identity when worshipping. Meanwhile, the Nahdlatul Ulama (NU) community tends to choose sarongs as a symbol of religious identity in worship practices. In contrast to the Tabligh Jamaah, which is synonymous with the use of robes, LDII chooses pants to represent their religious clothing. Variations in dress between Muslim communities elicit a response from the community, which then interprets these differences as a symbol of each group's distinctive identity. However, as outlined by Y2:

*"The NU community does not emphasize using sarongs, but indeed the majority of worshippers wear sarongs when praying, even when they are not praying in daily activities wearing sarongs"* (Y2 Informant Interview X2, October 11, 2023).

The difference in the way of dressing as an identity is also shown by the majority of the Muhammadiyah community when praying in congregation, wearing trousers, and maintaining neatness, as stated by Y3:

*"In an emergency, wear a t-shirt, but it's better to wear a cocoa shirt more politely because this difference results in a conflict of understanding by the grassroots"* (Y3 interview on October 10, 2023).

Differences in dress styles are also seen in the Tabligh and LDII communities. Tabligh congregations generally wear robes when performing obligatory worship because they are understood to reflect the practice carried out by the Prophet Muhammad PBUH. This practice is based on a socio-religious construction that places the use of robes as a form of imitating the sunnah of the Prophet in the implementation of worship by Y5:

*"Men wearing robes that women are full qurdah kalua does not mean they have not arrived there. In tabligh, people who wear short t-shirts are disgraceful (lack of morals with Allah except for emergencies). Worship clothes are not always robes"* (Y5 interview on October 11, 2023).

The difference in the LDII community also lies in the identity of dressing in trousers during prayer, which is a symbol in the community as described by Y6:

*"When I prayed, I was joked by the Village Head, if you wear pants, it means you want to go to a social gathering, 'wear a sarong if you go to this mosque, it's the opposite, sir,' he said. In addition, wear neat clothes and don't have any writing on the back of the shirt." (Y6 interview on October 10, 2023).*

The differences in the Muslim youth community and the differences in lifestyle in dressing result in potential conflicts. Potential conflicts occur due to misunderstandings between mosque youth communities. Every community has the proper perspective. Truth is motivated by social construction, namely externalization, objectification, and internalization. However, formal and informal communication models can solve problems between the four communities. The four mosque youth communities have different eating procedures, and the Muhammadiyah community has modern and practical principles of progress. It does not emphasize large meals such as Thanksgiving because it avoids practices that have no basis in Islam, as stated by Y3:

*"We were taught to live simply and not to exaggerate, eating must also be healthy. So if there is a tahlilan event that scatters food, we usually don't participate." (Y3 interview on October 10, 2023).*

In contrast to the NU Community, which emphasizes local traditional culture in the procedure of eating together on the floor or eating after the recitation, as stated by Y2:

*"In Islamic boarding schools, we used to eat together, one tray of rame-rame, it was a form of barokah and togetherness. Sometimes the side dishes are simple, but they taste delicious." (Y2 Interview on October 11, 2023).*

In contrast to the Muhammadiyah and NU communities, the Tabligh community has a way of eating: using one tray in a group, forming a circle or halaqoh, and always praying before and after meals. Food is also purchased from the contribution money of the congregation who come out of *Khuruj* da'wah, as stated by Y5:

*"Eating according to the sunnah of the Prophet, what is always taught to eat in the way of the Prophet, eating in congregation with one tray is sunnah. Eat while sitting, use the first three fingers when eating, and do not overdo it. Even leftover food must be licked" (Y5 Interview on October 11, 2023).*

In contrast to the three mosque youth communities, the LDII community has an orderly and structured eating procedure with manners to strengthen morals and cleanliness, as stated by Y6:

*"It is forbidden to eat while standing, wash hands, read prayers, and not be redundant. It has all been a coaching material since childhood in the study" (Y6 Interview on October 9, 2023).*

Table 4. Eating styles of the four mosque youth communities.

Mosque Youth Community	Eating Style
Muhammadiyah	Practical, hygienic, non-ritual
NU	Traditional, collective, barakahs
Tabligh	Sunnah of the Prophet, congregational, moderate
LDII	Disciplined, neat, hygienic

The Muhammadiyah community has a rational, scientific, and textual understanding of progress in the event of differences, tabayyun clarification, and clarification as stated by Y3:

*"If someone asks about tahlilan, we answer with evidence. If it can be accepted, thank God. Otherwise, there is no need to force it. But we still give an academic explanation." ( Y3 Interview on October 10, 2023).*

In contrast to the NU community, which has a cultural dialogue with Islamic ukhuwah or brotherhood, as stated by Y2:

*"We cannot impose opinions. If it's a different qunut, that's okay. We just respect it. NU doesn't like loud debates, prefers coffee while discussing." (Y2 interview on October 11, 2024).*

In contrast to Muhammadiyah and NU, the tabligh congregation avoids debate and unites with other communities, because charity is more important than debate, as stated by Y5:

*"Taught not to debate. If someone is sarcastic or has a different view, just smile. Let charity do the talking" (Y5 Interview on October 10, 2024).*

In contrast to Muhammadiyah, NU, and Tabligh, the LDII community resolved the debate internally with mediation focused on strengthening the congregation and teacher guidance as stated by Y6:

*"If there is a difference with the outside, we do not immediately debate. We will discuss it in the study. Everything has an explanation from the teacher, so don't talk carelessly" (Y6 Interview on October 9, 2024).*

### **Communication Model of Four Mosque Youth Communities**

The potential for conflict arises in response to sensitive understanding differences among Indonesian Muslims. Nahdlatul Ulama (NU) and Muhammadiyah, the oldest Islamic organizations in Indonesia, have different historical backgrounds and perspectives in responding to religious and political issues. Although the two have a common goal in spreading Islamic teachings, these differences of opinion are often a source of tension among the mosque youth community. Meanwhile, Jamaah Tabligh and LDII are da'wah groups relatively newer to the public. The Tabligh congregation emphasizes delivering da'wah directly to the ummah, while LDII combines Islamic teachings with a modern science-based approach in its coaching activities. Islamic groups that are considered new, such as Jamaah Tabligh and LDII, are often poorly understood by the public, thus potentially causing conflicts with established groups such as NU and Muhammadiyah. Differences in the interpretation of religious teachings and practices are the main source of tension, both related to political, social, and Islamic understandings

The four Muslim communities are organizations that believe their knowledge is based on the teachings conveyed by teachers or ustadz. Social reality is understood as a social construct formed by individuals through interaction. Individuals are the determinants of the social world, and they construct it based on their will. Individuals are not victims of social facts as production machines to construct the social world. Through the process of dialectic of externalization, objectification, and internalization, social reality is constructed because of human thought. Individuals, as the shapers of society, on the other hand, society forms individuals. Objectively, reality is outside of man, and subjective reality is within man. The two concepts are combined in a dialectical relationship. Externalization refers to individual self-adjustment to the social and cultural environment due to human construction. In this case, when an Islamic youth organization obtains knowledge that is considered valid through ustadz or trusted figures, the adjustment process becomes the first step in the formation of knowledge that is considered correct by individuals towards the organization.

The next stage is objectification, which is a form of social interaction in the intersubjective realm that has undergone an institutionalization process. Individual subjectivity towards Islamic youth organizations, religious institutions, and knowledge that is considered authentic is used as a reference in living a religious life. However, the process does not stop at the institutional level. Internalization occurs when an individual begins to form a self-identity within the institutional structure or social organization under which he or she belongs. Individuals are declared to have internalized teachings that are believed to be true when differences in levels of religiosity arise. This process can then give rise to differences in social interpretations between Muslim youth communities, which has the potential to lead to conflict. Tensions between Muslim communities do not always have a negative impact; It can actually be a means to deepen understanding and foster tolerance between groups. However, the development of dialogue and collaboration between groups is still needed in order to create a harmonious and peaceful life for the Indonesian people. Through the development of a communication model among the four Muslim youth communities, tolerance and integration can be built in da'wah activities and social constructions that reflect religious diversity. Thus, the peaceful and inclusive course of da'wah can be realized.

Efforts to equalize interpretation among the four mosque youth communities are carried out to reduce the potential for tension that can develop into conflict. Differences in religious practice, especially related to the implementation of worship, often cause disputes, such as in the pronunciation of basmalah *sir* (slowly) and *jahr* (loudly) in the obligatory prayer. In a sensitive formal context, it is important to avoid the tendency of fanaticism or to make the practice in a particular community the sole standard, especially for religious leaders who act as role models in each mosque's youth community. Formal communication models in the context of worship procedures have an important role in reducing potential tensions between mosque youth from diverse Islamic community backgrounds. This formal communication refers to the implementation of religious activities that are carried out openly, systematically, and following the rules that have been mutually agreed upon in the mosque environment. Examples include the implementation of congregational prayers, sermons, book studies, and tadarus Al-Qur'an, all of which follow the instructions of the imam or mosque administrator. By placing formal communication as a reference, each congregation is expected to be able to appreciate the applicable collective worship procedures, so that potential conflicts due to differences in religious understanding can be minimized.

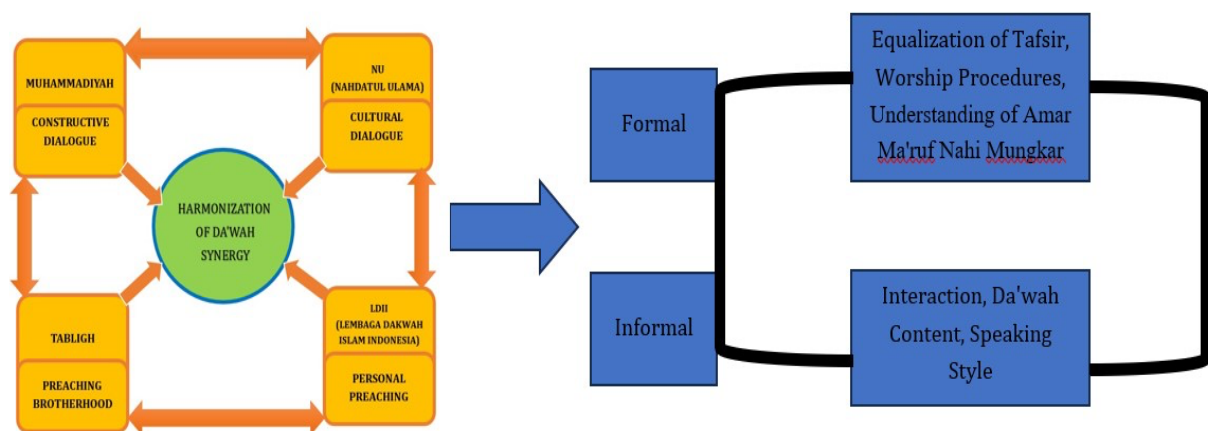


Diagram 4 above is a communication model between the four Muslim communities.

The concept of *amar ma'ruf nahi mungkar* as the core of the Islamic da'wah mission is not only normative, but also has practical implications in shaping communication patterns and social relations, including among mosque youth. In this context, *amar ma'ruf nahi mungkar* can be understood as an ethical foundation for the construction of a constructive communication model, where the delivery of goodness and the prevention of evil are carried out wisely, dialogically, and avoiding confrontation.

The diversity of the Muslim community in Indonesia reflects fundamental differences in religious communication models, which are rooted in social constructions of worship behavior and lifestyle. These differences do not solely create conflicts but also create complex social interaction dynamics. Through a phenomenological approach and social construction in the style of Peter L. Berger, it was found that each community – Muhammadiyah, NU, Jamaah Tabligh, and LDII constructs their religious understanding through the processes of externalization (creation of religious meaning), objectification (institutionalization of meaning), and internalization (appreciation of meaning in community members). However, the novelty in this study lies in the identification of four typical communication models between communities, namely: rational dialogue (Muhammadiyah), cultural dialogue (NU), ukhuwah da'wah (LDII), and personal da'wah (Tabligh). These four models, although different in approach, can be formulated into a single framework of the "Synergistic Communication Model" which functions as a communication bridge in building harmony between religious communities.

The novelty of this theory has not been discussed specifically in previous studies. Previous research by Harjana (2025) emphasizes more on ideological aspects and horizontal conflicts between Islamic groups without exploring the internal communication model used in defusing differences. Bahri (2023) examines the diversity of only two Islamic communities but is limited to brotherhood, not

communication patterns. Meanwhile, Saumantri (2023) and Sulaiman (2025) emphasize the importance of dialogue between religious communities, but do not explore intra-community dialogue within the framework of intra-Islamic diversity. Thus, this new theory makes an important contribution to enriching the study of communication across Islamic communities empirically and conceptually, especially in the pluralistic Indonesian context.

The main contribution of these findings is to expand the theoretical approach in the study of religion-based social communication, by adding a dimension to the religious community-based communication model. If previously social studies tended to see religious differences as potential conflicts or identity segregation, this theory offers a new perspective that the diversity of communication models is the entrance to social harmonization, when managed through a synergistic approach. The Da'wah Synergy Harmonization Forum, which emerged from the interaction of the four communities, became a social laboratory that showed that differences in da'wah and communication methodologies are not always separate, but can be concocted into a collective strength in building social cohesion, cross-group service, and contribution to an inclusive religious public space.

### CONCLUSION

The results of this study show that differences in social interpretations of worship practices and religious lifestyles among the youth of the four youth communities of the Muhammadiyah mosque, NU, Jamaah Tabligh, and LDII mosques have the potential to cause social friction if not managed with open communication and mutual understanding. Interpretations of religious behavior are the result of different social constructions, so it is natural for each community to have non-uniform interpretations and practices. However, when these differences are not understood as natural diversity, psychological and social disorders can arise, such as feeling disturbed, excluded, and stigmatized against other groups, both in terms of how to worship and how to dress. In the context of mosque youth, this is seen in the form of symbolic tension, lifestyle ridicule, and symbolic exclusivism.

These findings have important implications in the study of cross-community communication and religious-based character education. Differences in religious interpretations should not be a trigger for conflict, but rather a basis for strengthening tolerance through synergistic communication. The formal and informal communication model used among these communities, both through joint forums, cross-organizational discussions, and daily social interactions, has been proven to be a bridge in reducing potential conflicts and building harmony between youth across religious organizations. Therefore, the development of collaborative communication spaces, such as the Synergy Mosque Youth Forum, is highly recommended as a means of good, inclusive, and educational interaction.



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