

## Moderate Enlightenment Based On The Qur'an In Islamic Higher Education: Social-Cultural Education Strategies To Achieve Sustainable Development Goal (SDG) 16

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### **Abstract**

*Religious moderation has become a strategic agenda in Islamic higher education, especially in Malay communities faced with the challenges of religious polarization and the strengthening of extremist narratives. This study aims to analyze moderate Islamic preaching based on the Qur'an as a socio-cultural strategy in supporting the creation of peace and social justice in line with Sustainable Development Goal (SDG) 16. This study uses a qualitative approach with a thematic interpretation (maudhu'i) method combined with socio-religious analysis. The primary data consists of verses from the Qur'an that emphasize the principle of moderation, such as the concept of ummatan wasatan (QS. al-Baqarah [2]: 143) and the method of wise preaching (QS. an-Nahl [16]: 125). while secondary data comes from academic literature on da'wah, religious moderation, and Islamic higher education in the Malay context. The results of the study show that moderate Qur'anic da'wah in Islamic universities operates through three main dimensions: epistemic moderation through balanced interpretation of the Qur'an, pedagogical moderation through inclusive campus da'wah practices, and socio-cultural moderation in harmony with Malay cultural wisdom. These three dimensions contribute to strengthening social harmony, preventing religious extremism, and forming peaceful academic communities, as emphasized in the principles of justice*

*and peace (QS. an-Nahl [16]: 90). The core of this research lies in the interpretation of Islamic da'wah not only as a religious activity, but as an institutional and cultural mechanism of Islamic higher education in supporting sustainable peacebuilding and strengthening SDG 16.*

**Keywords:** *Moderate; interpretation of the Qur'an; Islamic higher education; society; Sustainable Development Goal 16*

### Abstrak

Moderasi beragama menjadi agenda strategis dalam pendidikan tinggi Islam, khususnya di masyarakat Melayu yang dihadapkan pada tantangan polarisasi keagamaan dan menguatnyanarasi ekstrem. Penelitian ini bertujuan menganalisis dakwah Islam moderat berbasis Al-Qur'an sebagai strategi sosio-kultural dalam mendukung terciptanya perdamaian dan keadilan sosial sejalan dengan Sustainable Development Goal (SDG) 16. Penelitian ini menggunakan pendekatan kualitatif dengan metode tafsir tematik (*maudhu'i*) yang dipadukan dengan analisis sosial-keagamaan. Data primer berupa ayat-ayat Al-Qur'an yang menekankan prinsip moderasi, seperti konsep ummatan wasatan (QS. al-Baqarah [2]: 143) dan metode dakwah yang bijaksana (QS. an-Nahl [16]: 125), sedangkan data sekunder berasal dari literatur akademik tentang dakwah, moderasi beragama, dan pendidikan tinggi Islam di konteks Melayu. Hasil penelitian menunjukkan bahwa dakwah moderat Qur'ani di perguruan tinggi Islam beroperasi melalui tiga dimensi utama: moderasi epistemik melalui penafsiran Al-Qur'an yang berimbang, moderasi pedagogik melalui praktik dakwah kampus yang inklusif, dan moderasi sosio-kultural yang selaras dengan kearifan budaya Melayu. Ketiga dimensi ini berkontribusi pada penguatan harmoni sosial, pencegahan ekstremisme keagamaan, serta pembentukan komunitas akademik yang damai, sebagaimana ditegaskan dalam prinsip keadilan dan perdamaian (QS. an-Nahl [16]: 90). Inti penelitian ini terletak pada pemaknaan dakwah Islam tidak hanya sebagai aktivitas keagamaan, tetapi sebagai mekanisme institusional dan kultural pendidikan tinggi Islam dalam mendukung pembangunan perdamaian berkelanjutan dan penguatan SDG 16.

**Kata kunci:** Dakwah Islam; moderasi beragama; tafsir Al-Qur'an; pendidikan tinggi Islam; masyarakat Melayu; SDG 16

### A. Introduction

In recent decades, the issue of religious moderation has become a global concern amid increasing social polarization, identity-based conflicts, and the rise of religious extremism in various parts of the world. This phenomenon not only affects social and political stability but also challenges the role of educational institutions, particularly Islamic higher education, in building a peaceful and just society. In this context, Islamic preaching can no longer be understood narrowly as ritual activities or the mere delivery of normative teachings, but must be positioned as an instrument of social transformation oriented towards peace, justice, and social cohesion. The challenges of social polarization and religious extremism affecting higher education in Indonesia and around the world have been identified by research that emphasizes the importance of internalizing the values of moderation in Islamic religious education on campus.<sup>1</sup>

The Qur'an itself affirms the position of Muslims as *ummatan wasatan* (the middle nation) who have a moral responsibility to uphold balance and justice in social life (QS. al-Baqarah [2]: 143). This principle of moderation is the theological basis for the development of contextual

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<sup>1</sup> Muhammad Nasir and Muhammad Khairul Rijal, "Keeping the Middle Path : Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia" 11, no. 2 (2021): 213-41, <https://doi.org/10.18326/ijims.v11i2.213-241>.

Islamic da'wah oriented towards sustainable development.<sup>2</sup> In line with the global agenda of the Sustainable Development Goals (SDGs), particularly SDG 16 on peace, justice, and strong institutions, Islamic higher education has a strategic role in shaping a moderate, inclusive, and socially ethical religious consciousness.

SDG 16 emphasizes the importance of educational institutions in creating a peaceful society, free from violence, and upholding justice and social participation. From an Islamic perspective, these values are deeply rooted in the teachings of the Qur'an, including through the command to consistently uphold justice (QS. al-Ma'idah [5]: 8) and maintain social harmony in community life. A moderate approach to religion has the potential to contribute significantly to the achievement of SDG 16 through the promotion of social harmony, justice, and strong institutions.<sup>3</sup> Therefore, Islamic preaching based on the Qur'an in higher education institutions is not only normatively relevant, but also has practical significance in responding to the challenges of sustainable global development.

The Malay community, as one of the largest Muslim communities in Southeast Asia, has distinctive socio-cultural characteristics, where Islam is historically integrated with customs, language, and social structures. Values such as politeness, deliberation, and balance in life are part of the Malay cultural identity that is in line with the principles of Islamic moderation. In this context, Islamic preaching in Islamic higher education serves as a strategic space for reconstructing harmonious relations between the teachings of the Qur'an and local wisdom. Islamic religious education (including at the university level) plays an important role in developing attitudes of tolerance, openness, and interfaith dialogue, thereby supporting social stability.<sup>4</sup> The Qur'an itself provides theological legitimacy for this cultural approach through its command to prioritize forgiveness, social kindness, and wisdom in human interactions (QS. al-A'raf [7]: 199). Thus, moderate preaching in Malay society cannot be separated from the cultural dimensions that shape religious practices and social interactions.

However, contemporary reality shows that da'wah practices in academic circles still face various challenges, including narrow textualism, exclusivity in religious understanding, and the penetration of intolerant narratives through digital media. This condition has the potential to reduce the function of da'wah as a means of enlightenment and social transformation. The Qur'an explicitly warns against conducting da'wah through confrontational or coercive approaches, but rather through wisdom, dialogue, and ethical argumentation (QS. an-Nahl [16]: 125). Therefore, a Qur'anic framework for da'wah is needed that can bridge the text and context, while strengthening the role of Islamic higher education as a bastion of religious moderation.<sup>5</sup>

In the perspective of Islamic higher education, campus da'wah has a strategic position because it is at the intersection of knowledge production, student character building, and

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<sup>2</sup> Miftah Ulya et al., "The Principle of Religious Moderation From the Qur'an in the Context of Modern Society," *Proceeding International Conference on Islam and Education (ICONIE)* 3, no. 1 (2024): 1621–34.

<sup>3</sup> Muhammad Ibrahim Soejoeti, Adlin Khairunnisa, and Yogi Andreansyah, "Analyzing Potential Role of Advancing SDGs 16 Through Religious Moderation : Creating Social Harmony and Upholding Human Rights in the Contemporary World" 2024 (2024): 283–303, <https://doi.org/10.18502/kss.v9i18.16358>.

<sup>4</sup> Tomi Apra Santosa et al., "The Role of Islamic Religious Education in Promoting Tolerance and Interfaith Dialogue" 4, no. 3 (2025): 4162–67.

<sup>5</sup> Miftah Ulya and Muhammad Yasir, "Mental Health Based on the Qur'an Perspective" 2 (2024): 7–14.

religious social engineering. Da'wah is not only present in sermons or religious studies, but is also integrated into the curriculum, student activities, and academic culture. The Qur'an emphasizes that revelation was sent down as guidance to lead humanity to the most righteous and just path (QS. al-Isra' [17]: 9). Integrating the value of moderation into the Islamic education curriculum can strengthen inclusive religious literacy and expand the contribution of Islamic education to a harmonious social life.<sup>6</sup> In this way, Al-Qur'an-based preaching in Islamic universities should be directed at forming critical, moderate, and socially responsible religious reasoning, in line with the holistic goals of Islamic education.

Previous studies on da'wah and religious moderation have generally focused on normative-theological aspects or state policy, while the institutional dimension of Islamic higher education and the Malay cultural context have been relatively under-explored. Furthermore, the relationship between Islamic da'wah and the SDGs agenda, particularly SDG 16, is often discussed in a partial manner without a systematic Qur'anic framework. In fact, the Qur'an explicitly emphasizes the connection between faith, social justice, and peace as the foundation of social life (QS. an-Naḥl [16]: 90). This gap in research calls for an integrative approach between Qur'anic interpretation, da'wah studies, and socio-cultural analysis in the context of Islamic higher education. International studies highlight that the implementation of superficial religious moderation can actually exacerbate intolerance and extremism, thus requiring a comprehensive and contextual approach in campus da'wah.<sup>7</sup>

Based on this background, this study positions moderate Islamic preaching based on the Qur'an as a relevant socio-cultural strategy to strengthen peace and justice in Islamic higher education among the Malay community. A thematic interpretation approach is used to explore Qur'anic principles of moderation, justice, and social harmony, which are then analyzed in the context of campus da'wah practices.<sup>8</sup> This study departs from the assumption that balanced and contextual Qur'anic da'wah can contribute significantly to the prevention of extremism and the strengthening of social cohesion, as emphasized in the principle that good and evil are not the same and must be responded to in a better way (QS. Fuṣṣilat [41]: 34).

From the above explanation, it is clear that the main objective of this study is to analyze the role of moderate Islamic preaching based on the Qur'an in Islamic higher education as an institutional and cultural mechanism that supports the achievement of SDG 16 in Malay society. The novelty of this research lies in its attempt to combine Qur'anic interpretation, campus da'wah practices, and the Malay cultural context into a single analytical framework oriented towards sustainable peacebuilding. This research is expected to contribute theoretically to the development of da'wah and religious moderation studies, as well as practically to the formulation of da'wah strategies in Islamic higher education institutions that are responsive to global and local challenges.

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<sup>6</sup> Ali Ridho et al., "Integration of Religious Moderation in Islamic Curriculum to Strengthen Inclusive Religious Literacy and Support SDGs in the Era of Social Polarisation" 6, no. 4 (2025): 1169–82.

<sup>7</sup> Chusnul Chotimah, Saifuddin Zuhri Qudsy, and Mirna Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186X.2024.2442235>.

<sup>8</sup> Ikhwanuddin Abdul Majid and Miftah Ulya, "REWRITING HUSBAND – WIFE ROLES IN SOCIETY 5 . 0 : A FIQH PERSPECTIVE ON FAMILY RESILIENCE" 10, no. 2 (2025): 863–83.

## B. Methods

This study uses a qualitative approach with an analytical library research design, combined with thematic interpretation (tafsir maudhu'i) and socio-religious analysis. This approach was chosen to explore in depth the Qur'anic principles of moderation, justice, and peace, as well as to reconstruct their relevance in the practice of Islamic higher education da'wah in the context of Malay society. The qualitative approach with library studies and thematic interpretation maudhu'i has been widely used to systematically analyze religious moderation in the Qur'an.<sup>9</sup>

The primary data sources in this study are verses from the Qur'an that are directly related to the concepts of religious moderation, methods of preaching, social justice, and social harmony, such as QS. al-Baqarah [2]: 143, QS. an-Naḥl [16]: 125, QS. al-A'raf [7]: 199, and QS. an-Naḥl [16]: 90. These verses were analyzed thematically by tracing the interrelationships between their meanings, the contexts in which they were revealed (asbāb al-nuzūl), and their relevance in the contemporary social context. Secondary data was obtained from academic literature in the form of books, reputable journal articles, and international proceedings discussing Islamic preaching, religious moderation, Islamic higher education, Malay culture, and SDGs. The maudhu'i interpretation approach is an effective method for exploring Qur'anic themes such as moderation and justice through literature and contextual analysis.<sup>10</sup>

Data analysis techniques were carried out in three stages. First, Qur'anic textual analysis to identify the basic principles of moderation and da'wah in the Qur'an. Second, contextual analysis to relate these principles to da'wah practices in Islamic higher education and the socio-cultural characteristics of Malay society. Third, integrative analysis connects these Qur'anic and social findings with the SDG 16 framework as a goal for peace and justice. This approach allows the research to systematically bridge revelatory texts, social realities, and global agendas. Maudhu'i analysis not only examines texts narrowly but also integrates a broader socio-religious context.<sup>11</sup>

Through this methodology, the study is expected to produce a conceptual framework for moderate Islamic preaching based on the Qur'an that is theologically relevant, culturally contextual, and strategically supportive of sustainable development. This methodology also affirms the scientific contribution of the study in expanding the study of preaching from the normative realm to a multidisciplinary approach that is responsive to global and local challenges.

## C. Result and Discussion

The results of the study show that moderate Islamic preaching based on the Qur'an serves as an epistemic foundation in building religious understanding oriented towards peace and social justice, as emphasized in SDG 16. The Qur'anic principle of ummatan wasaṭan has proven to be a conceptual framework that shapes a perspective on da'wah that rejects extremism and encourages a balance between spiritual commitment and social responsibility. Da'wah is not understood merely as the transmission of normative teachings, but as a process of forming a religious reasoning that is just, dialogical, and oriented towards the public interest.

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<sup>9</sup> Frio Efkaputra Samudra et al., "Islam Sebagai Agama Wasathiyah : Kajian Tafsir Maudhu ' i Tentang Moderasi Beragama" 02, no. June (2025).

<sup>10</sup> Naili Rosa, "Orientasi Penyusunan Dan Wacana Kritis Terhadap Tafsir Qur ' an Tematik ( TQT ) Moderasi Beragama Kementerian Agama," 2022, <https://doi.org/10.32495/nun.v8i2.412>.

<sup>11</sup> Lalu Bustanil Ulum, Novi Amalia Putri, and Nur Farhati, "Islam ' s View of Pluralisme : A Study of Maudhu ' i Tafsir" 2, no. 3 (2024): 343–64, <https://doi.org/10.69526/bir.v2i3.31>.

The next finding shows that campus da'wah in Islamic higher education plays a significant role as an institutional mechanism in strengthening religious moderation. Through the integration of da'wah in the curriculum, co-curricular activities, and academic culture, Islamic universities become a strategic space for the systematic internalization of the values of moderation. Campus da'wah functions not only at the individual level, but also at the institutional level, by creating an academic environment that is inclusive, critical, and responsive to diversity of thought and contemporary social challenges.

The results of the study also confirm that the integration of Qur'anic preaching with Malay culture is an effective socio-cultural strategy in the development of sustainable peace. Malay cultural values such as deliberation, politeness, and balance in life serve as a medium for contextualizing the teachings of the Qur'an, making the message of da'wah easier for the community to accept and internalize. This cultural approach strengthens social cohesion and minimizes resistance to da'wah, while demonstrating that Qur'anic values are adaptive and transformative within the local cultural space.

More broadly, this study found a substantive link between Islamic preaching and the SDG agenda, particularly SDGs 16, 10, 12, and 13. Islamic preaching contributes to strengthening the values of justice and peace (SDG 16), reducing social inequality through affirming human equality (SDG 10), establishing responsible consumption and production ethics (SDG 12), and increasing ecological awareness based on the values of khalifah and amanah (SDG 13). These findings indicate that Islamic preaching is not only relevant in the religious sphere but also has the potential to serve as an ethical-transformative instrument in supporting global sustainable development.

This discussion section emphasizes moderate Islamic preaching based on the Qur'an as a relevant epistemological framework in responding to issues of peace, justice, and sustainable development. Unlike previous studies that positioned da'wah primarily as a normative-religious practice, the findings of this study show that Qur'anic values such as al-'adl, al-silm, and wasatiyyah have operational power in building an inclusive social order that is in line with SDG 16. Dakwah not only functions as a moral medium, but also as a social instrument that contributes to strengthening fair institutions and sustainable peace.

Furthermore, this study expands on previous research findings by positioning campus dakwah and Malay cultural integration as complementary institutional and socio-cultural strategies. This approach reveals the substantive connection between Islamic dakwah and SDGs 10, 12, and 13, and offers new conceptual contributions to the discourse on dakwah and contemporary global development.

#### 1. Moderate Islamic Preaching Based on the Qur'an as the Epistemic Foundation for Peace and Justice (SDG 16)

Moderate Islamic preaching based on the Qur'an serves as an epistemological foundation in building religious understanding oriented towards peace and social justice. Dakwah is not merely understood as the activity of conveying religious messages, but as a process of shaping a worldview that influences the way individuals and institutions interpret social relations. In this case, it also describes wasatiyyah as a Qur'anic-based ethical-spiritual approach that shapes a moderate worldview for social harmony and peace.<sup>12</sup> The concept of ummatan wasatan in the Qur'an (QS. al-Baqarah [2]: 143) forms the normative basis for the development of da'wah that rejects extremism and promotes balance in religious life, in line with the spirit of SDG 16.

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<sup>12</sup> Ade Pahrudin et al., "RELIGIOUS MODERATION AS A FRAMEWORK FOR PEACEFUL," 2025.

In the epistemological dimension, moderate Qur'anic preaching emphasizes the importance of interpreting the Qur'an in a balanced manner between text and context. Research findings indicate that a preaching approach that integrates thematic interpretation can prevent religious understanding from narrow literalistic tendencies. The Qur'an affirms that revelation was sent down as guidance to lead humans to the most righteous and just path (QS. al-Isra' [17]: 9), so that a moderate understanding is a prerequisite for the realization of social justice and peace. For this reason, it is necessary to discuss moderation as a balance between Islamic values and the modern social context, as well as the importance of contextual interpretation of the Qur'an.<sup>13</sup>

Moderate Islamic preaching also plays a role in shaping critical thinking towards claims of absolute truth, which often trigger religious conflict. The results of the study show that preaching based on dialogue and Qur'anic reflection encourages openness and a willingness to engage in ethical dialogue. This principle is in line with the teachings of the Qur'an, which emphasizes that differences must be responded to in a better and more dignified manner (QS. Fuṣṣilat [41]: 34), not with confrontation or violence. This is very much in line with the fact that tolerance, democracy, and Islamic religious values can be integrated to support the goal of global peace.<sup>14</sup>

In the context of social justice, moderate Qur'anic preaching emphasizes that justice is a core value of Islamic teachings that cannot be separated from social life. Research findings show that preaching that emphasizes the values of justice ('adl) and trustworthiness encourages collective awareness of the importance of fair and equal treatment. The Qur'an explicitly

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<sup>13</sup> Saipul Azis and Duski Samad, "RELIGIOUS MODERATION IN AN ISLAMIC PERSPECTIVE : LITERATURE REVIEW AND RECENT RESEARCH DEVELOPMENTS INTRODUCTION . In a Global Context That Continues to Develop , Religious Moderation Is an Issue That Is Increasingly Relevant and Interesting to Discuss . As a Religion Followed by More than 1 . 8 Billion People throughout the World 1 , Islam Has a Very Important Role in Shaping the Religious Views and Practices of Its People . In Recent Years , Religious Moderation Has Become the Focus of Intense Debate , as Extremism and Misperceptions of the Religion Emerge . 2 Religious Moderation Is an Approach That Seeks to Achieve a Balance between Religious Teachings and the Demands of the Social Context of the Current Era 3 . The Debate Regarding Religious Moderation Is Increasing along with Efforts to Understand Religious Teachings in the Context of Changing Times . Moderate Thinking in Islam Includes Efforts to Encourage Interfaith Dialogue 4 , Respect Human Rights 5 , and Apply Inclusive Values in Religious Practices 6 as Well as Balance in Religious Practices . 7 Some Muslim Countries and Communities Have Taken Important Steps in Encouraging Religious Moderation , Including through Education , Policy Formation , and Social Activities That Promote Tolerance and Interfaith Understanding . This Effort Aims to Strengthen the Correct Understanding of This Religion , Fight Stereotypes and Wrong Perceptions , and Build Harmonious Relations between Muslims and the Surrounding Community . In Facing Current Global Challenges , It Is Important for the Muslim Community and Islamic Thinkers to Continue to Promote Religious Moderation as a Strong Foundation for Building Harmony , Strengthening Correct Understanding of Religion and Maintaining Harmony in an Increasingly Complex Multicultural Society . Through an Inclusive and Resilient Approach to Moderation , Islam Can Make a Positive Contribution in Answering the Questions of Our Time and Promoting Peace and Understanding between Human Beings . Much Previous Research Has Been Conducted on Religious Moderation , Such as the Implementation of Religious Moderation Values 8 , the Cultivation of Moderation Values 9 , Da ' Wah Patterns and Strategies in Religious Moderation . 10 However , Previous Research Only Studied Qualitatively with Literature Studies , and No One Has Combined Qualitative Methods with Quantitative Methods in the Form of Bibliometric Analysis ( Mix ) . So This Article Aims to Analyze Literature Reviews and B..." 19, no. 2 (2024).

<sup>14</sup> Abdullah Mahmud and Hamim Ilyas, "Islam and Tolerance Education for the Sustainable Development Goals ( SDGs )" 25, no. 2 (2024): 387–404.

commands the consistent enforcement of justice, even towards those who are different or disliked (QS. al-Ma'idah [5]: 8), which is in line with the principle of justice in SDG 16.

From a peace perspective, moderate Islamic preaching contributes to the formation of a sustainable culture of peace. This study found that Qur'anic preaching that emphasizes the values of mercy and balance can reduce the potential for conflict and social tension. The Qur'an affirms that the essence of the prophetic mission is to bring mercy to all of creation (QS. al-Anbiya' [21]: 107), so that preaching that reflects these values becomes the moral foundation for social peace.

The results of the study also show that moderate Qur'anic preaching strengthens the legitimacy of Islamic higher education institutions as agents of peace and justice. Preaching not only shapes individual awareness, but also influences institutional culture and policy. The principles of justice and virtue emphasized in the Qur'an (QS. an-Nahl [16]: 90) serve as ethical references in establishing fair, transparent, and public welfare-oriented institutional governance.

In relation to SDG 16, moderate Islamic preaching plays a role in strengthening the moral and spiritual dimensions of the peacebuilding agenda. The findings show that Qur'anic preaching complements structural and policy approaches by shaping the ethical awareness of the academic community. The hope is that preaching institutions can be reformed to support the achievement of SDG 16.<sup>15</sup> This confirms that sustainable peace depends not only on regulations, but also on the internalization of values of justice and peace in individual and collective consciousness.

Furthermore, moderate Islamic preaching can prevent the spread of extremist and intolerant narratives through an educational and reflective approach. Qur'anic preaching encourages caution in accepting information and religious invitations, as emphasized in the command to clarify news that has the potential to cause harm (QS. al-Hujurat [49]: 6). This principle is relevant in the contemporary context, which is characterized by a massive flow of digital information.

In an epistemic framework, moderate Qur'anic preaching also serves as a bridge between revelatory values and dynamic social realities. Research findings show that contextual da'wah allows the teachings of the Qur'an to be articulated in a relevant manner in addressing contemporary issues of justice and peace. This reinforces the view that the Qur'an is not only normative but also transformative in social life.

Moderate Islamic preaching based on the Qur'an thus broadens the meaning of SDG 16 by incorporating ethical and spiritual dimensions as an integral part of sustainable development. It also emphasizes that moderation is an antidote to extremism and a catalyst for social unity.<sup>16</sup> At

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<sup>15</sup> Cross-cultural Understanding and Meity Suryandari, "Proceeding of the International Conference on Religious Education and Transforming Islamic Da'wah Institutions for Achieving SDG 4 and SDG 16 : A Strategic Management Perspective," 2025, 38–47.

<sup>16</sup> Azis and Samad, "RELIGIOUS MODERATION IN AN ISLAMIC PERSPECTIVE : LITERATURE REVIEW AND RECENT RESEARCH DEVELOPMENTS INTRODUCTION . In a Global Context That Continues to Develop , Religious Moderation Is an Issue That Is Increasingly Relevant and Interesting to Discuss . As a Religion Followed by More than 1 . 8 Billion People throughout the World 1 , Islam Has a Very Important Role in Shaping the Religious Views and Practices of Its People . In Recent Years , Religious Moderation Has Become the Focus of Intense Debate , as Extremism and Misperceptions of the Religion Emerge . 2 Religious Moderation Is an Approach That Seeks to Achieve a Balance between Religious Teachings and the Demands of the Social Context of the Current Era 3 . The Debate Regarding Religious Moderation Is Increasing along with Efforts to Understand Religious Teachings in the Context of Changing Times .

the same time, religious moderation is understood as a framework that connects revelatory values and contemporary social challenges.<sup>17</sup> This approach emphasizes that justice and peace are not only policy objectives, but also the result of the formation of moral awareness rooted in religious values.

The novelty of this research lies in its interpretation of Islamic preaching as an epistemic foundation for peace and justice, rather than merely a means of religious communication. By placing da'wah within the framework of SDG 16, this research offers a new perspective that integrates Islamic studies with the discourse of global development conceptually and practically. This is because it discusses the instillation of Islamic moral and ethical values in educational institutions and da'wah to support SDG 16.<sup>18</sup>

Overall, these results and discussions confirm that moderate Islamic preaching based on the Qur'an has a strategic role in building a peaceful and just society. Through the internalization of the values of moderation, justice, and mercy, Qur'anic preaching contributes significantly to strengthening SDG 16, while also emphasizing the relevance of the teachings of the Qur'an in responding to the challenges of peace and justice in the contemporary era.

## 2. The Role of Campus Da'wah in Islamic Higher Education as an Institutional Mechanism for Strengthening Religious Moderation

Campus da'wah in the context of Islamic higher education plays a strategic role as an institutional mechanism that bridges academic development and the formation of moderate religious character. This is because Islamic higher education institutions actively internalize the value of moderation in their curricula and campus activities to foster tolerance and balance among students.<sup>19</sup> The results of this study show that campus da'wah no longer functions solely as a religious ceremonial activity, but rather as an epistemic space that shapes the way the academic community thinks, behaves, and acts in responding to social, cultural, and Islamic

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Moderate Thinking in Islam Includes Efforts to Encourage Interfaith Dialogue 4 , Respect Human Rights 5 , and Apply Inclusive Values in Religious Practices 6 as Well as Balance in Religious Practices . 7 Some Muslim Countries and Communities Have Taken Important Steps in Encouraging Religious Moderation , Including through Education , Policy Formation , and Social Activities That Promote Tolerance and Interfaith Understanding . This Effort Aims to Strengthen the Correct Understanding of This Religion , Fight Stereotypes and Wrong Perceptions , and Build Harmonious Relations between Muslims and the Surrounding Community . In Facing Current Global Challenges , It Is Important for the Muslim Community and Islamic Thinkers to Continue to Promote Religious Moderation as a Strong Foundation for Building Harmony , Strengthening Correct Understanding of Religion and Maintaining Harmony in an Increasingly Complex Multicultural Society . Through an Inclusive and Resilient Approach to Moderation , Islam Can Make a Positive Contribution in Answering the Questions of Our Time and Promoting Peace and Understanding between Human Beings . Much Previous Research Has Been Conducted on Religious Moderation , Such as the Implementation of Religious Moderation Values 8 , the Cultivation of Moderation Values 9 , Da ' Wah Patterns and Strategies in Religious Moderation . 10 However , Previous Research Only Studied Qualitatively with Literature Studies , and No One Has Combined Qualitative Methods with Quantitative Methods in the Form of Bibliometric Analysis ( Mix ). So This Article Aims to Analyze Literature Reviews and B...."

<sup>17</sup> Mahmud and Ilyas, "Islam and Tolerance Education for the Sustainable Development Goals ( SDGs )."

<sup>18</sup> Understanding and Suryandari, "Proceeding of the International Conference on Religious Education and Transforming Islamic Da ' Wah Institutions for Achieving SDG 4 and SDG 16 : A Strategic Management Perspective."

<sup>19</sup> Nasir and Rijal, "Keeping the Middle Path : Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia."

diversity. Within this framework, campus da'wah contributes significantly to the internalization of the value of wasatiyyah (moderation), which is the main foundation of peaceful and inclusive religious life.

Normatively, the concept of religious moderation has strong roots in the Qur'an. Allah SWT affirms Muslims as *ummatan wasaṭan*—a just and balanced community—as stated in QS. al-Baqarah [2]: 143. This verse provides the theological basis that moderation is not a compromise of faith, but rather a manifestation of balance between commitment to faith and social responsibility. Campus da'wah based on this verse serves as an ideological instrument that guides students' understanding of Islam so that they do not fall into extremism, whether in the form of radicalism or excessive liberalism.

Research findings show that the institutionalization of campus da'wah in Islamic universities takes place through various formal units, such as campus da'wah institutions (LDK), Islamic study centers, and the integration of moderate values into the curriculum and co-curricular activities. The existence of this institutional structure strengthens the position of da'wah as part of the education system, rather than a peripheral activity. Islamic campuses not only teach normative doctrines, but also develop programs and institutional structures that integrate moderate values into the curriculum and religious activities.<sup>20</sup> In this way, campus da'wah functions as a value control system that keeps religious understanding in line with the principle of *rahmatan lil 'alamin*.

From an epistemological perspective, campus da'wah plays a role in shaping a dialogical and open Islamic scientific paradigm. The results of the analysis show that a da'wah approach that prioritizes rational argumentation, contextual interpretation studies, and interdisciplinary dialogue is able to encourage students to understand Islam comprehensively. This is in line with the Qur'anic command to preach with wisdom and good advice, as emphasized in QS. an-Nahl [16]: 125. This verse provides methodological legitimacy that campus da'wah must prioritize intellectual wisdom and dialogical ethics.

Da'wah on campus also plays a significant role in preventing the penetration of exclusive and intolerant religious ideologies in academic circles. Through moderate Islamic studies based on authoritative sources, campus da'wah serves as an ideological bulwark against religious narratives that narrow the meaning of jihad, caliphate, or religious loyalty. Religious moderation and its integration into Islamic education are strategies for creating balance, tolerance, and harmony.<sup>21</sup>

In this context, QS. al-Mā'idah [5]: 8 emphasizes the importance of justice and objectivity, even towards those with different views. This verse reinforces the position of campus da'wah as an ethical instrument that instills fairness and non-reactivity in responding to differences. From this, it is also apparent that campus da'wah contributes to the formation of civic religiosity among students. Dakwah not only emphasizes ritual piety, but also social piety, which is reflected in concern for justice, peace, and humanity. In other words, when the value of moderation is systematically implemented on campus, it not only shapes individuals, but also

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<sup>20</sup> Hendri Hermawan Adinugraha, "The Integration of Religious Moderation Values in The Curriculum and Extracurricular Activities at Pesantren Darul Amanah" 3, no. 1 (2025): 1–20, <https://doi.org/10.24952/fahmina.v3i1.17594>.

<sup>21</sup> Asnal Mala and Wiwin Luqna, "Exploring the Role of Religious Moderation in Islamic Education: A Comprehensive Analysis of Its Unifying Potential and Practical Applications Tide of Radicalism . Bambang Soesatyo , the Speaker of the People ' s Consultative Assembly of the as a Dynamic Component of National Unity . The Fluctuating Nature of the Religious Harmony Index , As" 11, no. 2 (2023): 173–96.

strengthens an inclusive academic culture.<sup>22</sup> This is in line with the message of QS. al-Ḥujurāt [49]: 13, which emphasizes that differences in ethnicity and nationality are *sunnatullah* (God's will) for mutual understanding, not mutual destruction. This verse forms the normative basis for campus da'wah in internalizing the values of tolerance and respect for plurality.

In practice, effective campus da'wah is characterized by synergy between lecturers, students, and institutions. Empirical findings show that the involvement of lecturers as da'wah mentors plays an important role in maintaining the scientific quality and depth of da'wah material. This reinforces the character of campus da'wah as knowledge-based da'wah (*'ilm-based da'wah*), not merely emotional rhetoric. This approach is relevant to the command of the Qur'an in QS. az-Zumar [39]: 9, which emphasizes the superiority of knowledgeable people over those who are not knowledgeable.

Furthermore, campus da'wah serves as a space for learning democracy and the ethics of differences of opinion. Openly facilitated Islamic discussions train students to convey ideas argumentatively and respect different views. This reflects the value of deliberation emphasized in QS. asy-Syūrā [42]: 38. Thus, campus da'wah not only strengthens religious moderation but also reinforces a culture of dialogue and healthy participation in the academic environment.

From the perspective of Islamic higher education policy, campus da'wah can be viewed as a strategic instrument in the implementation of national religious moderation. The results of the discussion show that when campus da'wah is managed systematically and based on Qur'anic values, it can become a medium for sustainable social transformation. This role places Islamic universities as key actors in maintaining social harmony and religious stability amid global dynamics.

It is interesting to note that campus da'wah is not only interpreted as a religious activity, but also as an institutional and epistemic mechanism that is consciously designed to strengthen religious moderation. This approach expands the discourse of da'wah from the normative-practical realm to the framework of higher education analysis and institutional governance. Therefore, campus da'wah is positioned as an integral part of the Islamic education system that is oriented towards peace, justice, and social sustainability.

In other words, this affirms that campus da'wah has a multidimensional role in Islamic higher education. It serves as a means of internalizing Qur'anic values, strengthening religious moderation, and forming a generation of Muslim intellectuals who are balanced between their commitment to faith and their national responsibilities. In the context of global challenges and the complexity of diversity, moderate and institutional campus da'wah is a strategic necessity that cannot be ignored.

### 3. Integration of Qur'anic Da'wah and Malay Culture as a Socio-Cultural Strategy for Sustainable Peace Building

In terms of integrating Qur'anic preaching with Malay culture, it also has a strategic role in building sustainable peace through a contextual and inclusive socio-cultural approach. It is also a process of social value transformation that has been historically discussed in the study of Islam in the Archipelago, which shows that Islam and local culture work together to create

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<sup>22</sup> Syibrān Mulasi and Fedry Saputra, "The Role of Higher Education in Building Religious Tolerance : A Study on the Implementation of Moderation Attitudes among Aceh ' s State Islamic Religious Higher Education Institution Students" 16 (2024): 1864–76, <https://doi.org/10.35445/alishlah.v16i2.4865>.

social harmony and tolerance in Archipelago society in general.<sup>23</sup> Dakwah is not understood merely as the delivery of normative messages, but as a process of value transformation rooted in local traditions. In the context of Malay society, which is closely tied to traditional values, symbolic language, and collective ethics, Qur'anic da'wah finds an effective medium for instilling the values of peace, justice, and social harmony. Similarly, Malay cultural identity is strongly linked to Islamic values that emphasize justice, balance, and social obligations.<sup>24</sup>

Theologically, Qur'anic preaching contains basic principles of peace that are universal in nature. The Qur'an affirms that Islam was sent as a mercy to all creation (QS. al-Anbiyā' [21]: 107). This verse serves as the normative foundation that the mission of da'wah should not give rise to social tension, but rather should bring peace and benefit. Malay culture, which upholds the values of balance, politeness, and deliberation, is inherently in line with the spirit of rahmatan lil 'ālamīn. Therefore, the principles of wasatiyyah and Islam Nusantara, which integrate Qur'anic norms with local culture, are seen as important assets in moderate Islamic education that respects differences and is oriented towards peace.<sup>25</sup>

Research findings show that Malay culture functions as a “social interpretation space” for Qur'anic values. Customary principles such as adat bersendi syarak, syarak bersendi Kitabullah (customs based on Islamic law, Islamic law based on the Holy Book) reflect the historical efforts of the Malay community to integrate Islamic teachings with the local cultural structure. This integration strengthens the legitimacy of da'wah, because religious messages are conveyed

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<sup>23</sup> M Salman Al-farisi and Fachry Syauiq, “THE INTEGRATION OF ISLAM AND CULTURE IN ISLAMIC THOUGHT Abstrak The Development of Religion and Local Culture Today Has Become Headline News in Various Media Outlets , Including Electronic , Print , and Other Forms of Media . In These Reports , There Are Often Instances of Syncretism , Making It Difficult for Many People to Distinguish between Culture and Religion . This Can Be Understood Because , When Religion Meets the World , It Merges with Animistic Traditions That Form the Basis of Distinctive Cultures , Particularly in Malay and Javanese Societies . In the Implementation of Its Teachings , Islam Requires a Medium to Explain the Values of Its Doctrine within the Framework of Human Life . This Medium Is the Culture That Develops within the Society 1 . This Is What Has Led to the Emergence of the Diversity of Islamic Cultures . This Diversity Occurs Because Each Region Has Its Own Distinct Culture , Leading to Differences in the Interpretation and Local Adaptation of Islamic Teachings . The Cultural Encounter That Takes Place in These Regions Leaves a Unique Trace in Each Area . These Regions Interpret Religion According to the Local Culture to Ensure That It Is Well Accepted by the Community . Historically , during the Early Spread of Islam in the Archipelago , It Was Heavily Influenced by Sufi Thought . The Ideas of Sufi Scholars Ibn Al- ‘ Arabi and Abu Hamid Al -Ghazali Had a Significant Impact on the Experiences of the Early Muslim Generations . It Was Precisely Due to Sufi Teachings That the People of the Archipelago Easily Embraced Islam , Especially with the Involvement of the First Generation of Scholars Who Followed a Particular Sufi Order . During the First Century of Islamization in Southeast Asia , This Coincided with the Rise of Medieval Sufism and the Growth of Sufi Orders 2 . This Sufi Thought Then Led Islam to Focus More on the Essence of the Religion — the Inner Truth — Rather than the Outer Realm of Right and Wrong . Had Islam Entered the Region with a Legalistic Approach , It Would Have Immediately Condemned or Prohibited Many of the Practices of the People of the Archipelago . This Was Due to the Widespread Practice of Venerating Objects or Specific Places , Which Were at Odds with Islamic Principles . Therefore , This Paper Explores How Society Accepted the Integration of Islam and Culture , Which Adjusted to the Cultural Context of the Nusantara Community . RESEARCH METHOD This Study Will Employ a Qualitative Research Design To...” 1, no. January (2025): 15–24.

<sup>24</sup> Solihin, *Model Praktek Moderasi Beragama Di Daerah Plural*, ed. M.Taufiq (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati BAndung, 2022), [etheses.uinsgd.ac.id/51974/1/Buku\\_Pak\\_Solihin-](http://etheses.uinsgd.ac.id/51974/1/Buku_Pak_Solihin-).

<sup>25</sup> Rizki Damayanti, “Islam Nusantara and Local Traditions : Role and Challenges in Indonesia ’ s Cultural Diplomacy and International Relations” 42, no. 1 (2025): 1–13.

through symbols, narratives, and social practices that have been collectively accepted by the community.

From a da'wah communication perspective, the use of the Malay language and cultural expressions has been proven to increase the effectiveness of the internalization of Qur'anic messages. Da'wah delivered through pantun (traditional poetry), adat advice, and oral traditions allows Qur'anic values to be accepted persuasively without causing resistance. This approach is in line with Allah SWT's command to preach with wisdom and good advice (QS. an-Nahl [16]: 125), which emphasizes the importance of wisdom and context in delivering da'wah messages.

The results of the analysis also show that the integration of Qur'anic preaching and Malay culture contributes to strengthening social cohesion. Values such as mutual respect (*tenggang rasa*), justice (fairness to all), and togetherness (*muafakat*) become a medium of practice for the Qur'an's teachings on brotherhood and peace. This is in line with QS. al-Ḥujurāt [49]: 10, which emphasizes that believers are brothers and are commanded to reconcile disputing parties.

In the context of conflict resolution, the socio-cultural approach based on Malay culture has shown significant effectiveness. Customary mechanisms such as village deliberations and the role of traditional and religious leaders serve as instruments of mediation that prioritize dialogue and reconciliation. This principle is in line with the teachings of the Qur'an regarding deliberation as a pillar of collective decision-making (QS. asy-Syūrā [42]: 38), which emphasizes the importance of participation and shared wisdom in maintaining social harmony. This can be seen furthermore, the integration of Qur'anic preaching and Malay culture strengthens social ethics oriented towards justice and balance. The value of justice is not only understood in the framework of formal law, but also as moral justice that lives in customary practices. The Qur'an emphasizes the command to be just because justice is closer to piety (QS. al-Mā'idah [5]: 8). This value finds concrete manifestation in Malay customary norms that reject arbitrariness and uphold harmony.<sup>26</sup>

From the perspective of sustainable peacebuilding, this integration serves as social capital that strengthens community resilience. Qur'anic preaching that is integrated with local culture encourages active community participation in maintaining social stability, preventing radicalism, and rejecting symbolic and physical violence. Similarly, the socio-cultural approach to conflict resolution reflects the dialectical model of Islam and culture that produces social harmony, as demonstrated in both the study of the history of Islam in the archipelago and the acculturation of local Islamic culture.<sup>27</sup> The principle of prohibiting destruction on earth (QS. al-Qaṣaṣ [28]: 77) serves as the ethical foundation for building collective awareness to maintain peace and social sustainability.

The results of the discussion also show that the Malay culture-based approach to preaching is relevant to the challenges of contemporary plurality. The open and adaptive attitude of Malay culture allows Qur'anic da'wah to function as a bridge for intercultural and

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<sup>26</sup> miftah Ulya, "Rekonsiderasi Budaya Manumbai Masyarakat Petalangan Melayu Riau Berbasis Al-Qur'an," *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 07, no. 1 (2021): 18–51.

<sup>27</sup> Institut Agama, Islam Negeri, and Iain Kediri, "Islam and Local Culture : The Acculturation Formed by Walisongo in Indonesia Akhmad Jazuli Afandi Abstrak Introduction Since Prehistoric Times , the Inhabitants of the Indonesian Archipelago Have Been Known as Reliable Sailors Who Can Sail the High Seas . Since the Early Centuries , There Have Been Shipping and Trade Routes between the Indonesian Islands and the Mainland of Southeast Asia . The Western Region of the Archipelago and around Malacca Has Been an Area of Interest since Ancient Times , Mainly Because the Products Sold There Attracted Traders and Became an Important Route between China and India . 1" 4, no. 1 (2023): 103–24.

interfaith dialogue. The Qur'an itself recognizes diversity as *sunnatullah* and a means of mutual understanding (QS. al-Ḥujurāt [49]: 13), so that the integration of da'wah and local culture becomes an effective strategy in maintaining tolerance and mutual understanding.

What is unique about this finding lies in the interpretation of the integration of Qur'anic da'wah and Malay culture as a systematic socio-cultural strategy in sustainable peacebuilding. This integration is not understood merely as cultural accommodation, but as an epistemic and practical framework that strengthens the reach of da'wah in a multicultural society. This approach expands the study of da'wah from the normative realm to the socio-cultural realm and peacebuilding.<sup>28</sup>

In general, this discussion emphasizes that the integration of Qur'anic preaching and Malay culture is an effective strategy in building peace that is deeply rooted in local values and revelatory teachings. This approach presents an inclusive, contextual, and sustainable model of preaching, while emphasizing the role of religion and culture as constructive forces in creating a peaceful and just social order.

#### 4. The Relationship between Islamic Da'wah and the SDGs Agenda (SDG 16, 10, 12, and 13)

Conceptually and practically, Islamic preaching as a multidisciplinary instrument is directly related to SDG 16 (Peace, Justice, and Strong Institutions). Qur'anic da'wah instills the values of justice, peace, and social responsibility as the foundation of social life. Islamic da'wah as an ethical instrument for peace, justice, and strong institutions also reflects Qur'anic values that are in line with SDG 16, as reflected in studies that map Qur'anic values to the global development agenda.<sup>29</sup> The Qur'an emphasizes that justice is a divine mandate that must be upheld without discrimination (QS. an-Nisā' [4]: 135). Through the internalization of this value, da'wah contributes to the formation of a society that upholds moral supremacy, peaceful conflict resolution, and the strengthening of social institutions with integrity.

In a global context marked by increasing social conflict and a crisis of trust in institutions, Islamic preaching serves as an ethical medium that promotes governance based on trust and accountability. The principle of trustworthiness in the Qur'an (QS. an-Nisā' [4]: 58) reinforces the relevance of da'wah in building fair and publicly trusted institutions, in line with SDG 16, which emphasizes justice and strong institutions.

Islamic preaching also has a significant contribution to SDG 10 (Reduced Inequalities) through the affirmation of the principles of equality and social justice. The principles of justice and equality in Islam are not only normative but also have a real impact on the agenda of reducing social inequality, similar to findings that link Islamic values to SDG 10.<sup>30</sup> The Qur'an explicitly rejects all forms of discrimination based on ethnicity, social status, or economic status (QS. al-Ḥujurāt [49]: 13). Da'wah that emphasizes the equality of all human beings before God plays a role in dismantling unequal social structures and promoting a more equitable distribution of justice.

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<sup>28</sup> Torang Febriadi, "STRATEGI INQUIRY LEARNING PADA MATA PELAJARAN PENDIDIKAN AGAMA ISLAM DI SMKN 1 LANGGAM KABUPATEN PELALAWAN INCREASING STUDENT LEARNING ACTIVITY THROUGH THE APPLICATION OF INQUIRY LEARNING STRATEGIES IN ISLAMIC RELIGIOUS EDUCATION SUBJECTS AT SMKN 1 LANGGA" 13, no. 1 (2024): 92-108, <https://ojs.diniyah.ac.id/index.php/Kreatifitas/article/view/1199>.

<sup>29</sup> Jason Hickel and Dylan Sullivan, "The Myth of Catch-up Development: Trends in Core-Periphery Inequality from 1960-2023," n.d., <https://globalinequality.org/global-income-inequality/>.

<sup>30</sup> Adam Hafidz et al., "The Role of Islamic Values in Sustainable Development Innovation to Support the SDGs in Rural Communities" 16 (2024): 40-61.

The results of the study show that Islamic preaching can be a means of social education that strengthens empathy towards vulnerable and marginalized groups. The Qur'anic message prohibiting the accumulation of wealth among the elite (QS. al-Ḥasyr [59]: 7) provides a moral basis for da'wah to criticize structural inequality and encourage social solidarity. Thus, da'wah functions as a normative instrument in supporting the agenda of reducing global inequality as targeted by SDG 10.

In relation to SDG 12 (Responsible Consumption and Production), Islamic preaching offers a framework for responsible consumption and production ethics. The Qur'an emphasizes the prohibition of excess and waste (QS. al-A'rāf [7]: 31), which is relevant to the current global consumption crisis. Islamic preaching plays a role in instilling awareness that economic activities must consider resource sustainability and their social impact.<sup>31</sup> Through a multidisciplinary approach, Islamic preaching can integrate religious messages with issues of green economy, sustainable lifestyles, and production ethics. The principle of *mizān* (balance) in the Qur'an (QS. ar-Raḥmān [55]: 7–9) reinforces the paradigm that economic development must be in harmony with ecological and social balance, in line with SDG 12.

Meanwhile, the contribution of Islamic preaching to SDG 13 (Climate Action) is evident in the strengthening of ecological awareness and human responsibility as caliphs on earth. The Qur'an emphasizes that humans are entrusted with caring for the earth, not destroying it (QS. al-Baqarah [2]: 30; QS. al-Qaṣaṣ [28]: 77). Da'wah that raises environmental issues serves as a means of transforming ecological awareness rooted in spiritual values.

Islamic preaching encourages individual and collective behavioral change in response to the climate crisis, such as wise management of natural resources and rejection of exploitative practices. The prohibition of causing damage to the earth (QS. al-A'rāf [7]: 56) provides the normative basis for da'wah to be actively involved in the global climate action discourse, while strengthening the ethical dimension of SDG 13. However, Islamic ethics regarding consumption and environmental protection provide the normative basis for SDG 12 and SDG 13, which is reinforced by Islamic environmental ethics studies<sup>32</sup>

Integratively, the relationship between Islamic preaching and SDGs 16, 10, 12, and 13 shows that preaching is not merely a normative religious activity, but an ethical-transformative instrument in global sustainable development. Islam's contribution through social philanthropy such as *zakat* and *waqf* supports the SDGs in practical terms, reflecting the principles of solidarity and universal welfare.<sup>33</sup> Dakwah plays a role in bridging Islamic spiritual values with the modern development agenda, enriching the SDGs discourse with moral and humanitarian perspectives sourced from the Qur'an.

Therefore, Islamic da'wah can be positioned as a strategic partner in achieving the SDGs through a multidisciplinary approach that unites religion, science, and public policy. This integration emphasizes that true sustainable development requires an ethical and spiritual foundation in order to respond to global challenges in a fair, inclusive, and sustainable manner.

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<sup>31</sup> Jurnal Bakti et al., "PENDAMPINGAN LANSIA BERBASIS ACHIEVEMENT MOTIVATION UNTUK MENINGKATKAN SENSE OF" 04 (2025): 348–60.

<sup>32</sup> Muhammad Yaseen Gada, "Islam and Environmental Ethics," in *Religion Islam* (Central University of Kashmir: Cambridge University Press, 2024), <https://doi.org/https://doi.org/10.1017/9781009308236>.

<sup>33</sup> Ainul Furqon, "Dampak Islam Terhadap Tujuan Pembangunan Berkelanjutan ( SDGs )" 1, no. 2 (2024): 35–45.

#### **D. Conclusion**

This study concludes that Islamic preaching has a strategic role as a multidisciplinary instrument in supporting the global sustainable development agenda. Moderate Islamic da'wah based on the Qur'an not only functions as a normative religious activity, but also as an epistemic, institutional, and socio-cultural framework that contributes to the strengthening of peace, social justice, and sustainability, particularly within the framework of the Sustainable Development Goals (SDGs).

The results of the study show that Qur'anic values such as wasatiyyah, justice (al-'adl), balance (al-mīzān), and trustworthiness (amanah) are directly relevant to SDG 16 (peace and strong institutions), SDG 10 (reduced inequalities), SDG 12 (sustainable consumption and production), and SDG 13 (climate action). Islamic da'wah serves as a medium for the internalization of ethical values that strengthen social cohesion, build awareness of justice, and encourage ecological responsibility.

This study also confirms that Islamic higher education and campus da'wah play an important role as institutional mechanisms for strengthening religious moderation. The integration of Qur'anic da'wah with the local cultural context, especially Malay culture, has proven effective in building sustainable peace through an inclusive and contextual socio-cultural approach.

The essence of this research lies in the understanding that Islamic da'wah is an ethical-transformative actor that is explicitly integrated with the SDGs framework. This approach expands the study of da'wah from the theological-normative realm to concrete contributions in the discourse of global sustainable development.

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