

Religious Moderation Virtual Activities on Millenials during the COVID-19 Pandemic

Siti Munawati¹, Nur Halimah²

¹ Universitas Islam Syekh Yusuf Tangerang Banten, Indonesia; st.munawati@unis.ac.id

² Universitas Islam Syekh Yusuf Tangerang Banten, Indonesia; nurhalimah@unis.ac.id

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ABSTRACT

Of mosques in the capital cities of several Millennial religious moderation in mosque-based development is the perspective of the millennial generation, in implementing and practicing religious teachings. Millennials are so enthusiastic about technology and media platforms in the form of gadgets and smartphones to obtain information through communication. And it is unavoidable from news with media platforms that have elements of radicalism, extremism is so easy to inform and become a subject of discussion between whether the news is true or not. So we need a counter that brings fresh air like the millennial community. This study uses a qualitative methodological approach, namely the research method used to examine the condition of natural objects. With a descriptive qualitative approach, which shows that religion is interpreted as human existence so as not to cause turmoil. The delivery of religion in activities through taklim recitations, online media, and ways to give encouragement to face and neutralize insulting news. Based on the purpose of writing, this type of research is a research conducted using descriptive research through field research in the form of documentation, interviews and observations with case studies regarding the method of religious activity programs through virtual activities with an approach model to find out how religion is understood and practiced by the millennial generation and how virtual religious activities are carried out in the millennial era. Likewise with Indonesia as a plural and multicultural country, conflicts with religious backgrounds are very triggering and have the potential to occur in Indonesia. So the need for religious moderation as a solution and can be an important key to creating a religious life that is harmonious, harmonious, peaceful, and emphasizes balance, both in personal, family, community and life as a whole. By optimally utilizing communication and information technology as an alternative to shifting patterns of religious activity, it is, therefore, necessary to recognize the importance of understanding the digital world so that it is increasingly recognized globally. The Istiqlal Mosque empowers people for the millennial generation not only in

Indonesia, but also becomes a pioneer in religious activities for millennial Muslim moderation in the world. The Istiqlal Mosque will also be the center of a network

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Corresponding Author:

Siti Munawati

Universitas Islam Syekh Yusuf Tangerang Banten, Indonesia; st.munawati@unis.ac.id

1. INTRODUCTION

The Istiqlal Mosque Management Agency (BPMI) is a body that carries out the operational tasks of the Istiqlal Mosque Management Agency, which was formed in the implementation of the management and implementation of the Istiqlal Mosque. The management of the Istiqlal mosque which is a state mosque that must be professional and in accordance with Presidential Regulation Number 64 of 2019 concerning the management of the Istiqlal Mosque which is a refinement of Presidential Decree Number 38 of 1994, the management of the Istiqlal Mosque aims to realize this mosque as a center for worship activities and muamalah activities. So that the Istiqlal mosque is not only a center for Mahdhah worship, but also as a place for empowering the people.

Mosques are part of civilization building a national character that cannot be separated from change, namely moderation, which must be understood as a shared commitment to maintain the balance in the environment that can have a major impact on society. Religion is entering the sphere of political life, economy, education, industry, globalization, pandemics, the environment, and so on. This is part of the law of nature that human existence is growing, with the development of the times including increasingly advanced technology in new innovations, the number of activities, so that more and more people need the inner peace that can be obtained from religion. (Khotimah Husnul, 2020). Thus religion will never die, on the contrary, it becomes a major role in life. The current millennial generation, is indeed the era of the millennial generation, born in the early 1980-2000. Not only in Indonesia, this has gone global, it has even become a worldwide generation

Generation Y is also referred to as a personal generation who is technologically literate, a smart generation, a generation that has two choices of roles, namely: as a driving force for the nation or being a burden on the state (Lilik Purwandi Hasanuddin Ali, 2017). It means that the behaviour of millennial generation spends 18 hours every day with IT and uses social media as a source of information from an event without filtering the truth. Mobile devices turned out to be a weak point for this generation towards security in cyberspace because the millennial generation is a productive age that positively impacts accelerating economic, social, and political development and vice versa.

In this millennial era, humans are required to be able to follow the changes that occur where these changes can be in the form of social order, economic conditions, lifestyle, technology and so on. This generation generally uses modernization, so children born in this generation are more current than previous generations (Edwin Santoso, 2017). In accordance with the words of Allah SWT:

إِنَّمَا يَعْزُمُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

Meaning: Verily, Allah's Mosque prosper only those who believe in Allah and the day, and (continue) to pray, pay zakat and do not fear (of anything) except Allah. So hopefully they are among those who are guided. (At-Taubah/9:18)

Every activity that empowers people who are the subject of development by prioritizing their potential and resources leads to equitable and just development. And there is a development approach that considers creative initiatives as the main source of development by paying attention to welfare, material, and spiritual as the goals to be achieved by the development process (Muhammad Syafar, 2015). Likewise with the mosque-based development process, there is empowerment as an activity that places the process without denying the results as the basis for the implementation of development and cannot be separated from the role of mentoring in a target group, namely millennials.

Religious moderation can be used as the best solution to overcome the current crisis. So that there are no more people who feel the most right, then easily blame, blaspheme, and berate because of different beliefs. As the millennial generation very beautiful. Because, every religion teaches the goodness and peace of human life. Islam teaches compassion for all nature, which as *rahmatil lil alamin*. Religious moderation can be understood as a perspective, attitude and behavior that always takes a position in the middle, always acts pretty and is not extreme in religion. Istiqlal mosque virtual activities are da'wah activities that have taken place in accordance with the direction and function of the mosque management to carry out the activities. Mosque management is the key to creating a complete mosque management, in addition to paying attention to the unity and brotherhood of the people so as to create social character development as a spirit to build togetherness.

The implementation of the Virtual National Webinar activity has already started and the formation of the Jakarta Istiqlal Mosque Science Study Council, under the name of the Istiqlal Youth Taklim Council, which was led by the education and training division, carried out virtually, amid the Covid-19. The description of the perspective of Islamic education create a social environment that supports the implementation of the idea of forming Islamic millennial Muslim personality according to the teachings of Islamic Education.

To understand the impact of different learning on learning outcomes in cyberspace, there is an analytical visualization method developed so that it can be recorded in cyberspace as learning occurs, and this method was adopted based on social network analysis. (Chia-Ling Kao and Ping Li Indy YT Hsiao, Yu-Ju Lan, 2017). So that the Istiqlal Mosque has a role in uniting to unite the Indonesian nation by participating in broadcasting religious moderation for togetherness. Research on Mosque-Based Community Empowerment (Study at Jami' Al-Ittihad Mosque, Cibinong Village-Gunung Sindur, Bogor) was conducted by Annisa Malika Zihra from UIN Banten. found that Community Empowerment carried out by the Jami' Al-Ittihad Mosque can be felt by the surrounding community through social and educational-based programs with mosque management carried out by DKM (Majelis Prosperity of the Mosque) or mosque administrators, (Annisa Malika Zihra, 2020).

The characteristics of digital literacy do not only refer to the skills to operate and use various information technology and communication technology devices (hardware and software platforms), but also in the process of "reading" and "understanding" reading and understanding the contents of technological devices and the process of "creating". " and "write" become new knowledge. Indeed, advances in information technology and the internet today have produced a very abundant source of digital information. Social networking media is inseparable from technological developments (Anis Nur Lailiyah and Moch. Arif Affandi, 2020). The existence of media and social networks is closely related to the existence of gadgets whose implementation can be done directly with zoom meetings or through live streaming of the Istiqlal TV mosque youtube channel. This virtual activity carried out at the Istiqlal Mosque for the millennial generation contains various multimedia components as an ideal medium for delivering material digitally by utilizing digital promotions.

This study sees that the Istiqlal Mosque wants to be transformed into a mecca of moderate Islam in the future, therefore it is necessary to realize the importance of understanding the digital world so that it is increasingly known globally as an icon of religious tourism, a house with a lot of diversity, a love movement for mosques, a positive millennial hangout place. , as well as campaigns carried out by millennials through electronic media to promote activities at the Istiqlal Mosque to be more productive.

To clarify this research, the researcher limits the Religious Moderation Virtual Activity to the Millennial Generation during the COVID-19 Pandemic. And also in education and learning gained, among others, teaches to be able to increase their intellectual capacity and have adequate thinking tools to carry out their role in society and culture that needs to be considered about the virtual world, which contains various multimedia components, as an ideal medium for conveying information. Regarding information on the development of the "New Istiqlal", study materials and messages were delivered digitally. This research is generally to understand and know the changes in the era of one generation to participate in empowering the people in the mosque environment, when the existence of the mosque in the midst of the people is not only seen from its physical form, but the mosque must be seen as a social institution that functions to build the quality of society, aspects of moral, spiritual and quality of life.

The millennial generation has a deep curiosity and interest in studying religion more deeply, so a conventional and non-conventional da'wah approach is needed. The Istiqlal Mosque continues to oversee so that the function of the mosque as a center of worship and coaching as well as empowering people who are able to spread moderate Islamic messages. And the mosque into a house of change towards a better quality of spiritual, moral and social life, and continue to maintain the unity and integrity of this country together.

2. METHODS

Based on the purpose of writing, this type of research is field research, using an adequate conceptual descriptive qualitative approach to history, topics, subjects, and specific targets (Kerstin Stenius, Klaus Mäkelä, Michal Miovs, and Roman Gabrhelik, 2020). Field research in the form of documentation, interviews and observations, instrument data that the author did by direct observation to the Istiqlal Mosque, then interviewed the daily administrators of the Istiqlal Mosque under the leadership of the high priest, by making question instruments to the head of the field of training and education, social and community empowerment, and the field of worship. The interview instrument used was open and thorough with questions and answers and following interview guidelines according to the author's research. The results of the author's qualitative research are inductive, so that the source of the document data can be seen from the historical profile of the establishment of the Istiqlal Mosque through literature studies, and photographs. Sources of written data are primary and secondary data sources and the authors analyze the results of observations, interviews and documentation. With a case study of the da'wah program method with virtual activities with the approach model used to run the program during this Covid-19 pandemic. So that virtual da'wah activities for the millennial generation run and function to fill the void that is felt internally and publicly at the Istiqlal mosque in accessing religious knowledge so that in the digital era the millennial generation is very easy to ask questions virtually, both on the website and on social media platforms. Istiqlal Mosque's address is on Jl. Taman Wijaya Kusuma, Ps. Baru, Sawah Besar District, Central Jakarta City, Special Capital Region of Jakarta 10710.

Data analysis was carried out from the beginning of data collection, by selecting data, reducing and clarifying the data that had been collected. This method is used to describe the data obtained through an in-depth analysis process and then accommodated in coherent language or in narrative form. Data analysis was carried out inductively, starting from the field or empirical facts by going into the field, studying phenomena in the field (MB Milez and Huberman, AM, 2020). After the data is collected and recapitulated, then to interpret the data, it is analyzed by qualitative analysis. Data obtained from observations and interviews conducted directly so that clear conclusions are obtained with the pattern of development in realizing the attitude of the millennial generation towards changes that are better and more beneficial.

3. FINDINGS AND DISCUSSION

Istiqlal Mosque can be friendlier with millennials and the world of social media towards a new era, "New Istiqlal". The mosque is not only a place of worship, but is converted into a place for the empowerment of the people and the symbols of the Istiqlal mosque as a symbol of tolerance and moderation of the people. There is an effective campaign through electronic media to promote activities at mosques, as well as providing facilities for various communities to carry out virtual religious activities at the Istiqlal Mosque so that there are Millennial Mosque Ambassadors during the COVID-19 Pandemic. Where the millennial generation, if they deepen their religious understanding, they will be able to be more moderate and tolerant, so da'wah for the millennial generation by contributing to everyday life by instilling religious values. And religious ideas that are extremism and radicalism that tend to accommodate violence can be handled.

Millennials have the potential to increase the quality and the role of mosques, not only as places of worship but also as centers of civilization, by building the interest of millennials to diligently come to mosques, so it is necessary to design programs with new approaches not only as places of worship but as positive hangouts. Open and not rigid so that millennials are attracted, and mosques can be a productive and effective source of economy. National Webinar organized by the field of community empowerment of the Istiqlal Mosque management body with the high priest which was packaged with the Millennial Talk theme, regarding the role and participation of youth in mosque-based development by presenting millennial representatives from the capital's artist circle, Oki Setiana Dewi and Baim Wong who were also the speakers. According to them, there should be an ideal collaboration between parents and youth so that preaching to the younger generation must be in a millennial way and with an out of the book approach.

The goal is to symbolize the Istiqlal Mosque as a symbol of tolerance and moderation of the people so as to encourage millennials to want to come in droves to enliven the Istiqlal mosque, including artists and celebrities. According to the head of the social and community empowerment division, the Istiqlal Mosque management body said that the purpose of this national webinar was to invite Indonesian youths to jointly hold activities at the mosque. Building a mosque culture is appropriate and important, because Muslims and mosques are inseparable parts. The millennial generation is a digitally literate generation so that during the Covid-19 pandemic, campaigns can effectively use electronic media to promote virtual activities organized by the Istiqlal Mosque.



Figure. 1. National Webinar Event.

The Istiqlal Mosque has a big role in shaping the character and welfare of the millennial generation whose work must be made aware of the importance of worship, the importance of religion, the importance of morals and thinking about the future so that they have the spirit of optimism and do not give up on circumstances. The Istiqlal Mosque can be a magnet and attractor for the millennial generation to prosper. The millennial generation is indeed close to technology, so they often use platforms with gadgets and smartphones to get information and communication. So that the issue of the spread of radicalism must be addressed wisely, especially by spreading symbols of radicalism against Islam which are basically undesirable (Marian Burchardt, 2020). Millennials can contribute to everyday

life by instilling religious values. So that religious understandings that are extremism and radicalism that tend to accommodate violence can be handled.

And the Istiqlal Mosque during the Covid-19 Pandemic is not only a place of worship but can be more productive in producing works and can attract millennials to visit and become the home of bright ideas born from there. Mosques can be a place for community education to guide and direct them to behave well and can uphold religious values as well. And this shows that significant social change requires coordinated new planning to update conditions (Jennifer Mack, 2020).



Figure 2. Istiqlal Youth Taklim Assembly Istiqlal Youth.

Moderation in Millennial Religious Religious Mosque-Based Development

The vision of the youth taklim assembly of the Istiqlal mosque is to encourage millennial religious moderation in mosque-based development. In Taklim, the youth of the Istiqlal mosque applies the values of religious moderation for the millennial generation in the digital era during the Covid-19 pandemic which aims to form a generation that is moderate and not easily influenced by unclear virtual world content. And religion should be a way of life and a fair middle ground solution in dealing with the problems of millennial life, because religion if it is carried out is balanced between the affairs of the world and the hereafter, reason and heart, ratio and norms, idealism and facts, individual and public. This is in accordance with the purpose of religion being revealed to this world as a way of life, religion was revealed to earth to answer various world problems, both on a micro and macro scale, family (private) and state (public).

The pandemic changed the current pattern of da'wah which used to be done face-to-face and in congregation, now not anymore, the government issued a policy not to have direct contact with someone to prevent the outbreak of this corona virus. Covid-19 encourages the urgency of preachers to immediately take steps to start entering the digital era, optimally utilizing communication and information technology as an alternative to shifting da'wah patterns. This da'wah shift aims to provide the development of religious awareness with a learning system that builds the right system for educational organizations that require efficient management of millennial generation resources.



Figure 3. Youth Taklim.

This is certainly a challenge for the da'i who are just starting to practice their religion virtually. However, on the one hand, this is a great opportunity in expanding the reach of pilgrims throughout Indonesia. Virtual da'wah is da'wah activities carried out through digital media or information technology media in the form of television, radio, internet, and others.

According to the Head of the Training and Education Section of the Management Agency Istiqlal Mosque is currently the use of information and communication technology to be an option, preachers including youth taklim of the Istiqlal mosque as a routine agenda which is usually done face-to-face and then transferred virtually via YouTube and Instagram live broadcasts to an average of 1000-3000 viewers at once. Of course a large amount compared to when done offline / face to face.

This can be seen from the current millennial character who really likes the presence of light content such as memes, quotes, videos or vlogs where the content has beautiful visual value so that it is easily accepted by millennials today, including mass media so that they are easily accepted. Then, the delivery method must enter the psychology of the millennial generation. This generation uses technology to complete tasks in new and creative ways, their need for alternative methods to complete tasks presents challenges when using traditional measures to determine productivity.



Figure 4. Assembly Istiqlal Youth Taklim Assembly.

Research conducted by Annisa Malika Zihra can be felt by the surrounding community from the mosque activity programs offered. And according to Anis Nur Lailiyah and Moch. Arif Affandi in his research that millennials are skilled in operating and using various information and communication technology devices so that advances in information technology and the internet today have produced a very abundant source of digital information from the study of religious sciences from content that exists in cyberspace.

The results of the research conducted by the authors from observations, interviews and documentation produced findings. Regarding the interview that the author conducted with Zulkifli from the millennial generation that new millennials who want to take part in the Istiqlal mosque activity, can socialize the content of religious moderation among the community in order to create a harmonious, peaceful and harmonious life, the indicators are strong national commitment, tolerant attitude towards people. others, have the principle of rejecting acts of violence both physically and verbally and respecting the very diverse local traditions and culture of the Indonesian people. By incorporating the content of religious moderation in activities at mosques, especially the Istiqlal mosque as the mecca of mosques in Indonesia, it can develop multicultural and multireligious insights among the community (bottom-up approach), intensive dialogue between religious communities based on community (community-based approach). based), and involving the whole community to organize cross-cultural and religious socio-economic activities, especially among the millennial generation. The Istiqlal Mosque is transformed into a mecca of moderate Islam in the future, therefore it is necessary to realize the importance of understanding the digital world so that it is increasingly known globally in

utilizing online media and social media as a means of da'wah as an icon of religious tourism, and millennials must love the Istiqlal Mosque more.

And Husen Zarkasih's interview from a virtual congregation during the Covid-19 pandemic from parents, that religious moderation can shape changes in human values and spread the common good from the point of view or attitudes and practices of the millennial generation who practice religious teachings which essentially contain human values and spread kindness. together. Therefore, religious moderation is needed for millennials so that their religious views and attitudes are moderate, not excessive, not overreaching and not extreme.

The results of the documentation framed from interviews with the heads of education and training, social and community empowerment, and worship of the Istiqlal Mosque administrators make Islamic moderation, in an embodied understanding of Islam, very essential. Islamic teachings that not only emphasize good relations with Allah SWT but also no less important are good relations with all mankind. Not only to brothers and sisters in the faith but also to brothers of different religions. The existence of mosque-based virtual religious moderation activities for millennials during the Covid-19 pandemic has a positive goal for the millennial generation, namely bringing harmony in life as fellow children of the nation. The character of religious moderation requires openness, acceptance, and cooperation from each group, and between different generations. As well as being a characteristic of a pluralistic Indonesian society, which basically values of moderation have long been embedded in Indonesian society. And finally, the Indonesian millennial generation, will be instilled with a moral attitude that has a polite attitude, likes harmony, respects each other, respects, and is willing to accept differences.

4. CONCLUSION

Istiqlal Mosque as a "house of change" for Muslims towards a better quality of spiritual, moral and social life. In delivering da'wah through taklim recitations, social media during the Covid-19 pandemic, and psychological approaches to counteract hate speech and also being able to select and sort news that comes from social media or the real world by examining the truth. Building the character of the millennial generation to be honest, respecting the opinions of others, being orderly, obeying the rules, upholding the value of tolerance, and being humble. as for how to instill religious moderation in the millennial generation in the digital era by properly utilizing social media in spreading the values of religious moderation, involving the millennial generation in concrete positive activities in society, conducting dialogue with the millennial generation, both in the home, school and place environment. worship by maximizing family functions as the key to positive character renewal. So the deeper the religious understanding of a millennial, the more moderate and tolerant they are. The author's suggestion is that there are other studies related to millennial activities during the Covid-19 pandemic that bring renewal and empowerment of the millennial generation through da'wah which is not only the task of da'wah interpreters or da'i but the duty of every Muslim is to preach and invite people to religious ways. correct. Preaching is not only in lectures and writings, but also conducting da'wah research to find out up-to-date da'wah strategies. Then, religious studies in Indonesia must also link and match with what is happening in society so that they can find out and meet the needs of the millennial generation.

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