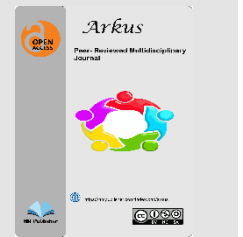




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### Communication on Mainstreaming of Religious Moderation in Gunung Kidul and Kebumen Regencies

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#### ABSTRACT

A high number of cases of religious intolerance accompanied by violence has occurred in the last 5 years, causing disharmony in inter-religious relations and disrupting community interaction in religious life. This phenomenon has prompted the Ministry of Religion to set policies and take concrete steps in applying the concept of religious moderation in order to prevent the spread of cases of intolerance. The same thing was also done in the Provinces of the Daerah Istimewa Yogyakarta and Central Java. This study is one of the efforts to find out how communication patterns are in the mainstreaming of religious moderation in both provinces, which is represented by Gunung Kidul Regency and Kebumen Regency. This research uses a qualitative approach. Data was collected through documentation techniques and direct observation in the field, accompanied by interviews and focus discussion groups for officials. Ministry religion, religious leaders, and Islamic religious educators in both locations are the spearhead in promoting moderation in various ways. The research results show that the Office Ministry Religion DIY Province and Kebumen Regency, Central Java, have implemented religious moderation policies through three forms: socialization, institutionalization, and activity evaluation. Furthermore, this study found that the communication patterns developed in the mainstreaming of religious moderation were relatively the same, namely centered on formal leaders and religious leaders in society.

#### 1. Introduction

The basic principles of communication in the Qur'an should ideally be implemented consistently through any media, especially social media, and then human relations will experience peace and peace, not division and violence, Douglas et al. In line with what has been required by the Prophet Muhammad SAW about the principles of communication of da'wah nubuwwa as quoted by Jalaluddin Rahmat: A good Muslim is if other Muslims feel at ease from their words (qaul) and deeds.<sup>1</sup> Because it is important to build communication with Islamic principles that have a spirit of peace, friendliness, and safety.<sup>2</sup>

But the reality shows that there are still many communicators in preaching who do not consider the principles of persuasive Qur'anic communication, especially related to not considering universal values, such as the value of humanization (amr ma'ruf), liberation (nahi munkar) and transcendence (tu'minuna billah).<sup>3</sup> Some da'i as a communicator, often ignore the principles of humanization, liberation, and transcendence by Muhiddin. Abandonment of the principles of humanism (qaulan maisura), for example, with condescension audience, humiliating, making fun of, and certainly not humanizing humans. Abandonment of the principle of

liberation (qaulan layyina), for example, by carrying out one-sided indoctrination, that one is right and the other is wrong. Ignoring this principle can lead to an attitude of exclusivism (closed). Abandonment of the principle of transcendence (qaulan 'azima), for example, by ignoring the aspects of spiritual or Sufistic in preaching, which in the end can ignore ethical aspects in preaching by Muhiddin.

Several YouTube shows or posts on social media can be used as an example, for example, a YouTube video showing a preacher or ustadz witnessed by mad'u or his congregation in his lecture demeaning one of the contestants' election president 2019, humiliating, making fun of, and certainly not humanizing humans. In addition, there is a narrative that is built showing the neglect of the principle of liberation (qaulan layyina), namely by carrying out one-sided indoctrination that one is right and the other is wrong. This indicates that there is a gap or the ideal distance between Islamic communication that preachers or ustadz should practice and the reality of da'wah in society so that the position of moderation in Religion is far from its practice. Da'wah, with harsh words, is provocative and able to lead viewers or listeners to be affected by hate speech as a form of intolerance, unlike dislike of other people, and this is far from the value of moderation in religion.<sup>4</sup>

Looking at the past few years, cases of religious intolerance using violence have occurred in Indonesia. For example, the case of intolerance in Solo Raya. Sociologically, Solo Raya is known as a "short axis" because it has long roots of conflict from time to time. In fact, the cycle occurs every two decades.<sup>5</sup> In 2011, the Wahid Institute also had 92 cases of violence in the name of Religion, an increase of 18.0% from 2010 which was only 62 cases. Research Denny JA & Institute Survey Indonesia (LSI) Community in 2012 also concluded that there was a significant increase in people's sense of discomfort when living side by side with people of different religious backgrounds, from 6.9% in 2005 to 15.1%. Ironically, the use of violence as a way to uphold principles against people of different religions has also increased. There 24% of

the public agreed and justified the use of violence in upholding religious principles. This figure increased from 2005, which was just under 10%.<sup>6-10</sup>

The Komnas HAM commissioner stated that in the attack case, the group was the attacker, and the person being attacked neighbors and childhood playmates. Attacks by neighbors and childhood playmates can be an indicator of reduced tolerance in Yogyakarta. "Intolerance in Yogya has reached its limit, so it must really become the concern of the local government and law enforcement officials," said Siti in Black Canyon Coffee, Babarsari, Sleman, Friday, May 30<sup>th</sup>, 2014. Cases of religious intolerance in the Province of the Daerah Istimewa Yogyakarta for the last 5 years, among others, are known from the article "Intolerance in Yogyakarta has increased in the Last 5 years, as reported by Setara", <https://tirto.id/emig>. That's why it's interesting to do a further study of the communication pattern of mainstreaming religious moderation in the Daerah Istimewa Yogyakarta and Central Java. Gunung Kidul, DIY, and Kebumen, Central Java, were the targets of research because they were once known as short-axis areas showing high intolerance and endangering inter-religious harmony.<sup>11-15</sup>

## **2. Methods**

The design of this study is descriptive, using qualitative research methods. This study aimed to assess how the application of Islamic communication in religious moderation in Sleman Regency, Daerah Istimewa Yogyakarta Province, and Magelang Regency, Central Java Province. This will be explored in depth and will be explained comprehensively. The subjects of this study were RI Ministry of Religion officials in Gunung Kidul Regency Daerah Istimewa Yogyakarta Province and Kebumen Regency Province Central Java and religious leaders in Gunung Kidul Regency, Daerah Istimewa Yogyakarta Province, and Kebumen Regency, Central Java Province who have different religious backgrounds. The object of this research is the communication pattern of mainstreaming religious moderation in Gunung Kidul

Regency, Daerah Istimewa Yogyakarta Province, and Kebumen Regency Province Central Java.

The data analysis process is done through five steps: a. compare data from observations with data from interviews; b. comparing what people say in public with what they say in private; c. comparing what people say about the research situation with what they say all the time; d. compare a person's situation and point of view in terms of educational background, economic status, and status in society; and e. comparison between the interview results and the content of a related document.

### **3. Results and Discussion**

There are several challenges in mainstreaming religious moderation in Gunung Kidul Regency Daerah Istimewa Yogyakarta Province and Kebumen Regency Province Central Java. Referring to what was conveyed by the Official Ministry Religion of Gunung Kidul Regency, Kebumen Regency, and religious instructors who are scattered in remote areas of the two districts. According to the Chief Ministry Religion of Gunung Kidul Regency, Drs. Sya'ban Nuroni, there are several challenges that are currently being faced to achieve religious moderation. Among them is an extreme perspective, attitude, or behavior. The second challenge is the claim of truth, and the next challenge is to contrast Religion with the state. Sa'ban said that harmony is an ideal or condition that is equally desired by many parties, and harmony is the goal of the government's priority program, namely religious moderation. "Religious moderation has now become the mainstream, not only carried out by the Ministry of Religion, but all ministries must provide religious moderation material or values to all employees. The hope is to create harmony," he said.

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provide religious moderation material or values to all employees. The hope is to create harmony," he said.

According to Sya'ban Nuroni and Drs. H. Khamid, M.Pd. I, and most of the religious instructors, both in Gunung Kidul Regency and in Kebumen Regency, Communication Patterns in Mainstreaming Religious Moderation are very important even though half of them are mandatorily socialized and implemented. The communication patterns built in the two districts are already good and need to be improved further. Official communicators and institutions that communicate religious moderation in preventing conservatism, intolerance, radicalism, extremism, and terrorism are the Ministry of Religion and several educational institutions.

More Islamic religious counselors in Gunung Kidul and Kebumen specifically explain related how communication patterns of mainstreaming religious moderation in Gunung Kidul Regency Province DIY and Kebumen Regency Province Central Java, namely by realizing national harmony to avoid divisions due to existing differences, and the communicator in the above implementation is the Office Ministry Kebumen Regency Religion, Kebumen Regency Government and Educational and Religious Institutions in the Community. There are also those who convey communication patterns in the implementation of religious moderation by means of interviews and communication pattern approaches with the need for an official team from the government to socialize religious moderation in Gunung Kidul and Kebumen so that it is easier to enter agencies, mass organizations, and the community in general through the village government.<sup>16-20</sup>

In an effort to increase insight into religious moderation, the Ministry of Religion of Gunung Kidul Regency and Kebumen Regency held the implementation of religious moderation, starting from socialization of the religious moderation program to implementation in the form of outreach activities, religious moderation villages, and other implementations of religious moderation. In practice, when giving socialization, the invitation invited the

participants who attended to understand the attitude of religious moderation. Because this attitude has become a powerful formula for responding in the midst of rampant intolerance, and excessive fanaticism can destroy religious harmony. Religious moderation is not an attempt to moderate our understanding and experience of religion.<sup>21-25</sup>

Related to indicators in religious moderation, namely national commitment, tolerance, anti-violence, and accommodation of local culture. In terms of national commitment, both Sya'ban and Hamid said that everyone has to protect and love the motherland. Next is in terms of tolerance, explained that Islamic religious instructors must have an important role as agents of religious moderation to disseminate the values of religious moderation to students by integrating the content of religious moderation in outreach to the people in Gunung Kidul and Kebumen. They also conveyed the third indicator of religious moderation, namely, anti-violence. According to both of them, there is no single religion that teaches violence. Therefore he advised that if there is an incident that brings up religious issues, don't act quickly and share the truth. The last indicator of religious moderation is accommodative to local culture, and he explained that the diversity of ethnic, cultural, and language Indonesians feature characteristics that are not owned by other nations. Therefore, this difference should not be the reason we are divided. Uphold the customs where we are so it doesn't happen to misunderstand between we are with other people.<sup>26-30</sup>

The leaders of the ministries of Religion in the two regencies always ask that the Islamic Religion instructors really focus on strengthening religious moderation. The Islamic religious instructors educate the public not only to practice Islamic teachings but how to have a strong faith and moderate behavior. And to become a pioneer of religious moderation, Islamic religious instructors must be able to give birth to agents of religious moderation in society who have different religious views, *wasathiyah* (in the middle, not leaning left or right).<sup>31-38</sup>

#### 4. Conclusion

Communication patterns for mainstreaming religious moderation in Gunung Kidul Regency, Daerah Istimewa Yogyakarta Province, and Kebumen Regency Province Central Java. The communication pattern that has been built is good and needs to be improved again. More Islamic religious counselors in Gunung Kidul and Kebumen specific explain related how communication patterns of mainstreaming religious moderation in Gunung Kidul Province DIY and Kebumen Regency Province Central Java, namely by realizing national harmony to avoid divisions due to existing differences, and the communicator in the implementation mentioned above is the Office Ministry Kebumen Regency Religion, Kebumen Regency government and educational and religious Institutions in the community.

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