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Prevention of Intolerance Through Implementation of Islamic Communication in Religious Moderation

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ARTICLE INFO

A B S T R A C T

The cases of violence due to religious intolerance occurred in Indonesia. The problem of intolerance disturbs the nationhood and state. It should be handled as early as possible to prevent it from developing into radicalism, extremism, and terrorism. The article discusses the issue of intolerance in Indonesia, particularly in Yogyakarta, and emphasizes the need for the government and society to use Pancasila as a guideline to prevent intolerance. It advocates implementing Islamic communication in religious moderation as a step to counter intolerance. The integration between communication science and Islam is highlighted, focusing on principles of communication and da'wah in the Qur'an. The article cites verses from the Qur'an and quotes various scholars and experts to support its argument. This study used a qualitative descriptive method based on interviews, observations, and documentation results. This study was conducted to see how the prevention of intolerance through the application of Islamic communication as a basis for developing religious moderation in the Office of the Ministry of Religion of Sleman Regency works. The research results shows that the nine principles of Islamic communication are optimized to maintain religious moderation. The research also found that Islamic communication based on the principles of the Qur'an can be an effective tool to promote religious moderation and prevent intolerance in Indonesia. The integration of communication science and Islamic values is seen as essential in achieving harmony and peaceful coexistence among diverse communities.

INTRODUCTION

The problem of intolerance often occurs in areas in Indonesia, including Yogyakarta. The government must pay attention to this matter because incidents of intolerance are prone to occur. Ideally, society and the government should use Pancasila as a guideline to prevent problems of intolerance, to further strengthen the sense of love for unity, and realize the importance of culture and belief in building harmony in Indonesia (Rusdi, 2021).

It is necessary to implement Islamic communication in religious moderation as one of the steps to prevent intolerance. The implementation is necessary for the Sleman Regency of Yogyakarta through the office of the Ministry of Religion of the Sleman Regency. Mainly because Islamic da'wah will be more meaningful when delivered with the principles of Islamic communication based on the nine *qaulan* in the Qur'an, which prioritizes dakwah bi al hikmah, (Dailami, 2019) mau'izah al hasanah and wajadilhum bi al lati hiya ahsan (Kemenag, 2022). The Qur'an Surah An Nahl: 125 explains:

$$ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ $$

"Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. indeed, your Lord knows most who has strayed from His way, and He is most knowledgeable of who is (rightly) guided."

The verse calls for the da'wah of Islam to a gentle, friendly, and full of wisdom, so that the four indicators of religious moderation, namely national commitment, tolerance, anti-violence, and acceptance of local wisdom, can be implemented at all levels of society.

Islamic communication is closely related to the basic principles of communication (persuasive and linguistic) of Islamic da'wah in the Qur'an, which ideally is carried out consistently through any media, especially social media. Therefore, human relations will experience tranquility and peace, not division and violence (Douglas & Waksler, 2002) as has often happened. This is in line with the conditions conveyed by the Prophet Muhammad (PBUH) in explaining the principles of nubuwwah da'wah communication in one of his sayings, as quoted by Jalaluddin Rahmat: "A good Muslim is when other Muslims feel at ease by his words (qaul) and deeds" (Rakhmat, 1994).

The integration of interconnection between communication science and Islam into Islamic communication is a communication built on Islamic principles that have a spirit of peace, friendliness, and safety (Hefni, 2014). Islamic communication is essential because it relates to Islamic da'wah. Da'wah is a communication practice, but not all communication practices mean da'wah (Syahputra, 2007). The integration between the Qur'an and linguistic communication as the primary source of inspiration for communication science is a holy book that contains considerable studies of communication, information givers, information recipients, information materials, and various methods and ways of communicating (Rohman, 2007). The principles of linguistic communication in

the Qur'an are often found in the form of verbalization, such as the terms kalam (parole), qaul (speech), lisan (langue), wahyu, lughah, and others.

The national history revealed that the values of tolerance in diversity have been embedded before the independence era of Indonesia. At the time of the Majapahit kingdom, around the 14th century, Mpu Tantular wrote the Sutasoma Book, which contained the dictum of Bhinneka Tunggal Ika, which became concrete evidence. Mpu Tantular is a follower of Tantrayana Buddhism. He experienced the security and tranquility of life even though the Majapahit kingdom was in a Hindu atmosphere at that time (Maarif, 2011) Developing such tolerance requires ethical, professional, and humanistic communication.

Riyanto, in his article entitled "Komunikasi Verbalistik Qur'anik: Perspektif Tafsir Tematik", explains the principles of verbal or linguistic communication in the Qur'an through a thematic interpretation approach. He explains the correlation between the principles of linguistic communication, the persuasive communication of the Qur'an, and the Science of Da'wah (Riyanto, 2009).

On the other hand, the Qur'an has also displayed the principles of da'wah in its verses which aim to *amar ma'ruf* (humanization) dan *nahi munkar* (liberation). Thus, there is a connection between the principles (science) of communication [persuasive and linguistics (Islam)] and the principles (science) of da'wah. The principles of da'wah communication (persuasive and linguistic) in the Qur'an have taught us the Qur'anic communicative principles in the da'wah method. Those principles should (das Sein) be applied. But in fact (das sollen), there are still many *da'i* (communicators) who preach without considering the principles of persuasive

communication and Qur'anic linguistic communication as suggested by the Qur'an. Especially by not considering universal values such as the value of humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*) in the Prophetic Social Sciences (Kuntowijoyo, 2007).

Humans are social creatures that are always connected with the participation of others. Humans relate to their environment according to their nature and needs. Many social communication facts about communication models that have positive and negative values have been explained in the Qur'an. A verse in the Qur'an reads, *yaa ayyuhan-nas*, which means to get to know each other regardless of gender, ethnicity, race, language, culture, and ideology (Riyanto, 2011).

As communicators, some da'i preach by disregarding the principles of humanization, liberation, and transcendence (Muhiddin, 2002). Disregard the principle of humanism (*qaulan maisura*), for example, by demeaning the audience, insulting, making fun of, and certainly not humanizing humans. Disregard the principle of liberation (*qaulan layyina*), for example, by doing a one-sided doctrine that emphasizes one is right and the others are wrong. Ignoring this principle can lead to an attitude of exclusivism (closed). Disregard the principle of transcendence (*qaulan 'azima*), for example, by ignoring the spiritual or Sufistic aspects in preaching, which in the end, ignores the ethical aspects of da'wah (Muhiddin, 2002).

On social media, one of the da'i preaches in front of his *mad'u* or congregation by insulting and ridiculing one of the 2019 presidential election contestants. These actions are not humanizing humans (Ulama Pembohong Yang Hobi Mencaci Maki, 2019*)*. In

addition, the narrative used shows a disregard for the principle of liberation (*qaulan layyina*). This condition indicates a gap or ideal distance between Islamic communication that should be practiced by *da'i* and the reality of da'wah in society. Moderation in religion is far from its practice.

Darlis, in his article entitled "Mengusung Moderasi Islam dalam Masyarakat Multikultural", explains that the term Islamic moderation is not very familiar in the discourse of classical Islamic religious thought. But the essence of the term moderation itself is the embodiment of the universal teachings of Islam (Dawing, 2017) and has clear roots in the Qur'an and Sunnah. In the English dictionary, the word moderate has the meaning: 1) not extreme; 2) of or having (political) opinions that are not extreme; 3) keeping or kept within excessive limits. In Arabic, the word can be found in Arabic terms such as *al-wasat or tawassut* (moderation), *tasamuh* (tolerance), *al-qisth* (justice), *al-tawazun* (fairness), and *al-itidal* (harmony).

Referring to the explanation above, Darlis, Rauf, and al-Qaradawi describe that moderate are people who are always able to uphold the principles of justice and balance in every step and word amid a pluralistic society to create peace and tolerance without any acts of anarchism and exclusivism. In contrast to this view, Muchlis M. Hanafi interprets moderation *(al-wasat)* as a way of thinking, interacting, and behaving in a *tawâzun* (balance) manner in responding to two situations, thus forming an attitude that follows Islamic principles and community traditions, namely balance in faith, worship, and morals.Da'wah through the internet as a form of new media is a communication process that increases interactivity and connectivity between humans. One form of new media that has become a phenomenon in

Indonesia is social media which has a very significant increasing number of users. Data from the Association of Indonesian Internet Network Users (APJII) as of January 2016 states that there are 79 million social media users in Indonesia, such as Facebook (FB), Instagram (IG), Line, Telegram, dan Whatsapp (WA) (Musyafak & Ulama'i, 2020).

In reality, there are Islamic da'wah communicators *(da'i)* who preach on social media in un-Islamic ways and even ignore the principles of humanization, liberation, and transcendence. This can be seen on several social media sites where some individual preachers express negative emotions by increasing the intensity of hate speech and spreading hoaxes. Performing da'wah with harsh and provocative words can make audiences affected by hate speech and form intolerant and hateful attitudes towards other communities. This is certainly far from the value of moderation in religion (Musyafak & Ulama'i, 2020).

Looking back in recent years, cases of violence due to religious intolerance have occurred in Indonesia, for example, the case of intolerance in Solo Raya. Sociologically, Solo Raya is known as the short fuse because it has long roots of conflict from time to time, the conflict cycle occurs every two decades (Musyafak & Nisa, 2020).

There is a group in Solo Raya that is known as the base of a hard-line Islamic organization with radical intolerance. They use a violent approach in dealing with socio-religious problems in Solo Raya, such as when they see a violation of Islamic religious rules in the community. including cases of violence due to differences in religious beliefs by Front Pembela Islam (FPI) and Laskar Umat Islam Surakarta (LUIS) against activists of Insan Emas NGO in June 2007. FPI and LUIS forcibly disbanded

interfaith seminars and dialogues held by the Insan Emas NGO, using physical violence and intimidation because they considered the Insan Emas NGO had propagated pluralism which was prohibited by the Indonesian Ulema Council (MUI). A similar incident occurred in 2009 when the two Islamic organizations forcibly disbanded the event of *Pendidikan Perdamaian berbasis Islam* book review organized by the Center for Cultural Studies and Social Change, Universitas Muhammadiyah Surakarta (Musyafak & Nisa, 2020).

Table 1. Refusal to have neighbors of different religions

Survey	2005	2012	Percent of Increase
People who refuses to have neighbors of different religions	8.2%	15.1%	6.9%

Source: Denny JA Foundation and LSI Community tahun, 2012.

After the incidents in Solo Raya in 2006 and 2009, the Wahid Institute recorded 92 cases of violence committed in the name of religion in 2011. This number increased 18.0% from 2010 with only 62 cases. Research by Denny JA Foundation and Indonesian Survey Institute (LSI) Community in 2012 regarding the increasing population which is uncomfortable with the diversity found that there was a significant increase in people's sense of discomfort when living side by side with people of different religious backgrounds. The survey spots an increase of 8.2 % from 6.9% in 2005 to 15.1% in 2012 in the survey. Ironically, the use of violence to enforce principles against people of different religions is also increasing. In

2012, 24% of the community agreed and justified the use of violence in upholding religious principles, this number increased from less than 10% in 2005.

Table 2. Attitudes of Using Violence to Uphold Religious Principles

Survey	2005	2012	Percent of Increase
Using violence as a way to uphold religious principles	9,8%	24%	14,2%
Not using violence as a way to uphold religious principles	79%	59,3%	-19,7%
Don't know/no answer	11%	16,7%	5,5%

Source: Denny JA Foundation and LSI Community tahun, 2012.

The Commissioner of the National Commission on Human Rights (Komnas HAM), Siti Noor Laela, stated that in such cases of violence, the group of attackers and those who were attacked were neighbors and childhood friends. These actions could be an indicator of reduced tolerance in Yogyakarta. "Intolerance in Yogyakarta is already at the threshold. The local government and law officers must pay attention to it," said Siti on Friday, May 30, 2014, at Black Canyon Coffee, Babarsari, Sleman.

Report on Religious Intolerance in the Special Region of Yogyakarta for the last 5 years from 2014 to 2019 entitled "Intoleransi di Yogyakarta Meningkat 5 Tahun Terakhir, Kata Setara" (read more in the article "Intoleransi di Yogyakarta Meningkat 5 Tahun Terakhir, Kata Setara" at

https://tirto.id/emig) stated that the results of the research by the Setara Institute, an NGO that focuses on advocating for democracy, political freedom, and human rights, concluded that the Special Region of Yogyakarta (DIY) ranks in the top 10 provinces with the highest number of cases of intolerance of freedom of religion/belief in Indonesia, as stated by the Research Director of the Setara Institute, Halili, "DIY ranks sixth with 37 cases." (Sambudi, 2019).

The research was conducted by the Setara Institute using a mixed method of qualitative and quantitative that combines desk study and field study. Data collection through focus group discussions of researchers or peer discussions; and in-depth interviews with various state authorities, figures, minorities, and groups of violence victims. Based on documents analysis and media reports, the nine provinces with the highest cases of violations of freedom of religion/belief in the last five years of President Joko Widodo's administration are as follows:

Table 3. Nine provinces with cases of violations of freedom of religion/ belief

No	Province	Number of violation cases
1	West Java	162
2	DKI Jakarta	113
3	East Java	98
4	Central java	66
5	Aceh	65
6	Yogyakarta Special Region	37
7	Banten	36
8	North Sumatera	28
9	South Sulawesi	27
	Total cases	632

Source : https://tirto.id/emig

Regarding religious moderation, Mohd Shukri Hanafi, in his article entitled "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of its Implementation in Malaysia", tabulates the *mufassir* in the context of the meaning of the term *ummatan washata.* He quotes Al-Tabari; Ibn Kathir; Qurthubi; Al-Razy Al-Nafasy; Al-Zamakhsyari; Al-Mahally and Al-Suyuthi; Qutb; Hijazi; and Al-Zuhaily. Those *mufassirin* interpret the term *washata* as the chosen, the best, the fair, the most humble, and being fair. Al-Razy gives a longer meaning. According to him, there are four basic meanings of the term wasata. First, fair means not taking sides between the two warring parties. Second, the best. Third, the most humble and respectful. Fourth, not being extreme in religious matters. Al-Zuhayli interprets the term *washata* as being fair, obedient to the teachings of Islam, and not being extreme to their end in religious and worldly affairs.

Prevention of intolerance through Islamic communication as the basis for religious moderation has been carried out at the Office of the Ministry of Religious Affairs of Sleman Regency, as stated by the Head of the Office, Drs. H. Sa'ban Nuroni in religious moderation counseling to Islamic religious counselors at the Office of Religious Affairs (KUA) in Sleman Regency. He conveyed Islamic communication based on the nine basic principles of Islamic communication, namely *qaulan azima*, (*qaulan baligha*), *qaulan karima, qaulan layyina, qaulan maisura, qaulan marufa, qaulan sadida, qaulan saqila*, *qaulan ahsana*, which are associated with religious moderation.

METHODOLOGY

This research is descriptive research with qualitative research methods. According to Sugiyono, qualitative

research methods are used to examine the natural conditions of objects where the researcher is the key instrument. The data collection technique is conducted through triangulation (combined), the data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization (Sugiyono, 2009). The Researchers use this method to get an idea of how to prevent intolerance through applying Islamic communication in religious moderation at the Office of the Ministry of Religious Affairs of Sleman Regency.

The research subject is someone or something that will be explored for information (Idrus, 2009). This study uses a purposive sampling technique to determine the research subject. The technique is considered the most appropriate for the research theme because the researchers have specific considerations in determining the research informants (Sugiyono, 2009). The subject of this research is the official of the Office of the Ministry of Religious Affairs of Sleman Regency. The criteria for research informants are Structural Officials in the Office of the Ministry of Religious Affairs of Sleman Regency.

The object of this research is to prevent intolerance through applying Islamic communication in religious moderation in Sleman Regency. Data collection techniques include primary data and secondary data. The primary data is obtained through interviews and observation. The secondary data is complementary data obtained through the documentation (Sugiyono, 2009). The object of this research is the prevention of intolerance through the application of Islamic communication in religious moderation in Sleman Regency.

Data collection techniques include primary data and secondary data. The primary data is obtained through interviews and observation. The

secondary data is complementary data obtained through the documentation (Moleong, 2018).

In this research, the data collection method is as follows: Interview, an activity carried out by researchers on the research object using face-to-face communication with the parties concerned. The interview method is a question and answer process by two or more people. It is a direct contact between the information seeker and the information source. Data obtained from interviews were collected, summarized, and analyzed, which then described the research results.

The researchers observed the implementation of the programs in the Office of the Ministry of Religion of Sleman Regency, such as Islamic Religion counseling, seminars, workshops, and other programs related to the implementation of religious moderation.

Data were collected from various written information relevant to the research topic, such as photos, letters, news reports, and other related files.

RESULTS AND DISCUSSIONS

Prevention of intolerance through the application of Islamic communication as a basis for religious moderation, in the context of communication science, as conveyed by Carey that communication is an activity of sharing, participating, and having the same belief in specific values(Carey, 2008), which is integrated and interconnected with Islamic values. Convergence adherents emphasize that the communication process is not centered on the transfer of information but rather emphasizes the dimensions of shared culture. Adherents of convergence emphasize that the communication process is not centered on the transfer of information but emphasizes the dimensions of shared culture. Therefore,

the communication pattern between participants in a communication process becomes very important.

Referring to Katz et.al. (2004), the relationship between participants describes the pattern of communication and interaction between participants. The pattern is formed as an implication of the bond of communication relationship (who gives information to whom), formal bond (who reports to whom), affective bond (who trusts whom), and closeness bond (Katz et al., 2004).

Humans are social creatures. They are always connected with the participation of others. Humans relate to their environment according to their nature and needs. Many social communication facts about communication models that have positive and negative values have been explained in the Qur'an. A verse in the Qur'an reads, yaa ayyuhan-nas, which means to get to know each other regardless of gender, ethnicity, race, language, culture, and ideology. (Riyanto & Mahfud, 2012).

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۚ

"O humankind! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may get to know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware". (Q.S. al-Hujurat 49:13).

The Office of the Ministry of Religion of Sleman Regency implements integration. Interconnected communication into Islamic communication as a basis for moderation by using nine basic principles of Islamic communication, namely qaulan azima, qaulan baligha, qaulan karima, qaulan layyina, qaulan maisura, qaulan marufa), qaulan sadida, qaulan saqila, qaulan ahsana, which are associated with religious moderation.

In the nine basic principles of Islamic communication as the basis for religious moderation in preventing intolerance at the Ministry of Religious Affairs of Sleman Regency office, only a few principles have been actualized, namely Qaulan baligha on religious moderation. According to the Head of the Office of the Ministry of Religious Affairs of Sleman Regency, Drs. H. Sa'ban Nuroni, A moderate, will try to integrate and interconnect qaulan baligha in religious moderation. He can move to the left using his wits but not stay there in a powerful way and swing to the right guided by the text while he keeps understanding the context.

We can formulate measures, limits, and indicators as many as possible to determine whether a particular religious view, attitude, and behavior are moderate or extreme. The indicators of religious moderation include four elements (Saifuddin, 2019), namely national commitment, tolerance, non-violence, and accommodating to local culture. national commitment, tolerance, non-violence, and accommodating to local culture. These indicators can be used to identify how strong the people's practice of religious moderation is in Indonesia and how much vulnerability they have. This religious moderation can be conveyed well to the people of Sleman if it follows the Islamic view that communication is an oral matter that is not only about morals between fellow humans but beyond. The words that come from a person's mouth reflect his faith. Regarding the verbal behavior, the Prophet Muhammad (PBUH) reminded his people by saying, "Whoever believes in Allah and the Last Day, let him speak

good words or remain silent." (Interview with Sya'ban Nuroni). It proves that religious moderation is not merely a program of the Ministry of Religious Affairs, but its implementation also needs to be maximized.

Regarding the prevention of intolerance, Sa'ban Nuroni said, "It is not just an idea. The religious moderation movement already exists. Mr. Mahfud knows religious moderation has existed since 2014, but it was socialized and appropriately developed in 2018. We immediately conduct socialization. At least the public could know the term religious moderation. Regarding the notion of religious moderation, we try to explore it from experts and references. We once invited Yayan Suryana, Lecturer of UIN Sunan Kalijaga Yogyakarta to explain religious moderation to Islamic religious counselors at the Office of Religious Affairs (KUA) of Sleman Regency in early 2018. We have a more concrete picture of religious moderation by 2019. In 2020, we had religious moderation agents participating in the first batch of religious moderation training at the Office of the Ministry of Religious Affairs of Sleman Regency."

The interview shows that the Office of the Ministry of Religious Affairs of Sleman Regency has carried out socialization of religious moderation using the principle of Islamic Communication qaulan baligha. The term balig itself comes from the term balaga. Linguists interpret it as the arrival of something to something else. It can also be interpreted as adequate (al-kifayah). Words that are balig are words that penetrate and imprint on the soul. According to al-Isfahani, such words contain three main elements: using the appropriate language in line with the objectives to be conveyed and words containing the truth. Furthermore, in the context of the speaker and the interlocutor, the term balig means that the speaker intentionally conveys something correctly so that the interlocutor can accept it.

أُوْلَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا

"They are the ones whom Allah knows as to what is in their hearts. So let them alone, and advise them, and speak to them concerning themselves with far-reaching words (Q.S. an-Nisa'(4): 63)."

Referring to the verse, the qaul is said to be balig or arrived if the qaul reaches the heart of the listener. Thus, according to Islamic communication, the nature of qaulan baligha can be equated to psychological communication. Literary experts have made particular criteria for a message that is considered balig. First, all messages are contained in the sentences conveyed. Second, the sentences are not long-winded nor too short, which makes the message's meaning unclear. Third, the vocabulary is familiar to the listener. Fourth, the content and style of language are appropriate for the interlocutor. Fifth, appropriate grammar. Qaulan baligha also means expressing something with a series of concise and meaningful words, presented in a beautiful language style, fluent, firm, and conveys the intended meaning. So that the words leave imprints on the listener's heart (Permana, 2020).

Those elements are closely related to the prevention of intolerance through the application of Islamic communication as a basis for religious moderation at the Office of the Ministry of Religious Affairs of Sleman Regency because humans are social beings; in other words, humans cannot live without the help of others. When socializing in the broader

community, humans must lower their egos to be accepted and create social harmony in the environment. One of the principal attitudes that should be practiced is how humans have tolerance for others.

Being tolerant and fair in religious life is an attitude that is in line with the character of the Indonesian nation in adhering to religious values in daily life. In the context of Indonesia, the predecessors taught that embracing religion in Indonesia is essentially embracing Indonesia itself. The relationship between religious life, nationhood, and state is like two sides of a coin that cannot be separated because nationhood and state are filled with religious values. The understanding of religious moderation has a vast spectrum.

In this case, the Ministry of Religious Affairs of the Republic of Indonesia seeks to unite the idea of religious moderation into three mantras. (Suharto, 2019).

The term mantra chosen by the Ministry of Religious Affairs of the Republic of Indonesia is related to the psychological aspect to provide collective awareness of the importance of actualizing this big idea. The term mantra comes from Sanskrit, namely *man* which means mind, and *tra* which means discussion. Linguistically, a mantra is an activity to free the mind. Terminologically, a mantra means a sound, word, phrase, or sentence that is mumbled, whispered, recited repeatedly, and is believed to contain spiritual power for various purposes (Khanna, 2016). The word mantra used by the Ministry of Religious Affairs of the Republic of Indonesia aims to truly be used as a spirit that animates all religious service programs of the Ministry of Religious

Affairs of the Republic of Indonesia (Saifuddin, 2019).

The three mantras are the answer to the Ministry of Religious Affairs of the Republic of Indonesia in the midst of concerns about the phenomenon of intolerance in a highly reactive digital society. Some groups easily accuse other groups of fellow Muslims or followers of other religions with negative judgments, blaming others, spreading false news or hoaxes, calling other groups that are not in line with their thoughts as *bid'ah* (heretics), *kafir* (infidels), and other bad names. Therefore, to strengthen national defense and security, mastery of information and digital technology is necessary because we currently live in an era of proxy war, a war by spreading hatred. A proxy war is a war when opposing forces use a third party instead of fighting each other directly. Sometimes the government uses its power as a proxy. Other forms of proxies can be non-state actors violence, mercenaries, and information technology.

Proxy wars are conducted through agitation, berating other groups, blasphemy, character assassination, and others. All these actions are carried out using information and digital technology and become the main threat to Indonesia in the 21st century (Loveman,2002).

Moderating Muslims who have been replaced by other quality values requires the configuration of the public sphere. Religious moderation does not only concern personal issues but also concerns other social issues. Public spheres are now filled with traffic from the digital or virtual world, which has an impact on the emergence of problems in religious moderation projects. The ease of access to science and information technology and digital tools is one of the problems in

the public sphere of Muslim moderation in Indonesia.

Religious moderation is a solution for inter-religious peace in Indonesia. In the Islamic perspective, every Muslim is guided to care about the individual and collective future for the sake of salvation in the hereafter, it is contained in all doctrines and concepts of *tauhid* (monotheism) as the basis for religion. Due to the urgency of a future in the Islamic view, it is important to rethink, modify, and have a more comprehensive understanding of knowledge and the epistemology of collective consciousness in a systematic and more organized manner to approach the future of plural and heterogeneous society. (Huntington, 1997). After the collective consciousness is formed, it is then continued by providing an understanding that the concept of moderation (*wasatiyyah*) is essentially a basic principle that underlies all Islamic teachings: *aqidah, syariah maupun akhlak.*

Qaulan Karima in Religious Moderation

The activity report on the results of the first batch of religious moderation training at the Office of the Ministry of Religious Affairs of Sleman Regency in 2020 shows efforts to develop religious moderation in Sleman. One of the activities of the Education and Training Center for Technical Education and Religious Personnel in the 2020 Fiscal Year is the Religious Moderation Training as a realization of the vision and mission of the Ministry of Religious Affairs of the Republic of Indonesia, as stated in Tulus Dumadi's report entitled *"Laporan Pelaksanaan Kegiatan Rencana Tindak Lanjut (RTL) Sosialisasi Hasil Pelatihan Moderasi Beragama angkatan I di Kantor Kementerian*

Agama Kabupaten Sleman Tahun 2020"(Sleman, 2020).

As the realization of Batch 1 Religious Moderation Training, it is necessary to conduct socialization of the results of the training at the Office of the Ministry of Religious Affairs of Sleman Regency to establish understanding and awareness of religious moderation.

(1). The 1945 Constitution; (2). Law Number 1/PNPS/1965 on the Prevention of "Religious Abuse and/or Defamation; (3). Law Number 5/2014 on State Civil Apparatus (ASN); (4). Government Regulation No. 11/2017 on the Management of State Civil Apparatus (ASN); (5). Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 9/2006 and No. 8/2006 concerning Religious Harmony; (6). Regulation of Minister of Religious Affairs No.42 of 2016 on Institutional Structure and Governance of the Ministry of Religious Affairs; (7). Law of Ministry of Religious Affairs No. 16/2015 on Religious Harmony; (8). Regulation of the Minister of Religious Affairs Number 19 of 2020 on the Implementation of Human Resource Training at the Ministry of Religious Affairs; and (9). Letter of Assignment from the Head of the Regional Office of the Ministry of Religious Affairs of DI Yogyakarta No.2519/Kw.12.1/3/KP.01.1/2020.

The socialization of the results of Batch 1 Religious Moderation Training included three activities. First, virtual socialization of the result of religious moderation training. Second, make religious moderation videos. Third, socialize various messages or captions of religious moderation through social media.

During the socialization event, the Religious Moderation agents or the trainee explained the implementation of religious moderation in multicultural life,

including (a) Learning objectives; (b). Background on the importance of religious moderation; (c). The vision and mission of the Indonesian Ministry of Religious Affairs for the Year 2020-2024; (d). Diversity in Indonesia; (e). Characteristics of *tata haruf;* (f). Moderation concept; (g). Basic principles of moderation; (h). Moderate character; (i). Three pillars of moderation; (j). Achieving moderation; (k). Moderation goals; (l). Religion as the essence of human life for society and the state; (m). Religious implications; (n). The impact of globalization; (o). Religious Moderation during the Covid 19 pandemic; and (p). Religious Moderation caption.

Based on the information provided, it appears that the Office of the Ministry of Religious Affairs of Sleman Regency organized an event focused on religious moderation. The event featured presentations on "Radicalism and National Challenges" by H. Imam Priyono, S.Ag, M.Si and "Resolution of National Social Conflict" by Yuliatun Aswanti, S.Ag, M.Si. The event utilized Zoom meeting and YouTube live streaming to ensure that all employees could participate.

Figure 1. Socialization for Religious Moderation Training

Source: (Kemenag Sleman Youtube Channel, 2020)

Prevention of intolerance through the application of Islamic Communication as the basis for Religious Moderation in the Office of the Ministry of Religious Affairs of Sleman Regency can also be seen in several pamphlets and other publications presented in the live streaming of religious moderation, as follows:

Figure 2. Pamphlets, flyers, and explanations about religious moderation

Source: (Kemenag Sleman Youyube Channel, 2020)

The practice of qaulan baligha, which translates to "mature and effective communication," seems to be at the core of promoting religious moderation in the office. It implies that the prevention of intolerance is being addressed through the application of Islamic communication principles. However, the exact details of what qaulan baligha entails in the context of religious moderation have not been explicitly provided in the text.

The use of pamphlets, flyers, and other publications in the live streaming further indicates that the event aimed to disseminate information and raise awareness about religious moderation among the employees. These materials likely contain guidance, principles, and examples of how to promote tolerance and moderation in religious affairs. The event and the materials presented demonstrate the Office of the Ministry of

Religious Affairs of Sleman Regency's commitment to addressing the challenges of radicalism and promoting religious moderation within its community.

The combination of academic presentations, practical discussions, and the distribution of informative materials indicates a comprehensive approach to tackling this issue. However, without further details or context, it is challenging to provide a more in-depth analysis. Additional information on the content of the presentations, the specific contents of the pamphlets and flyers, and the overall impact of the event would be necessary for a more comprehensive assessment.

The religious moderation activity at the Office of Ministry of Religious Affairs of Sleman Regency is closely related to the practice of *qaulan baligha* in religious moderation.

The Qur'an mentions the term qaulan ma'rufa four times. In QS.al-Baqarah (2):235, it is mentioned in the context of proposing to a woman whose husband has died. In QS.an-Nisa (4):5&8, it is mentioned in the context of responsibility for the property of a child who has not been able to use it properly.

In QS.al-Ahzab (33):32, it is mentioned in the context of the wives of the Prophet.

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا فَقُلٌ ۝ وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُم مَّعْرُوفًا

"Do not give to those of weak mind your property that God has put in your charge (as a means of support for you and for the needy), but feed and clothe them out of it (especially with the profit you will make by exploiting it), and speak to them kindly and words of honest advice" (Q.S. an-Nisa' (4): 5).

وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا

"And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them" (Q.S. an-Nisa' (4): 8).

Furthermore, the word ma'ruf alone is mentioned 38 times in the Qur'an, which is used in several contexts. First, regarding ransom in the matter of murder after having benefited from a will. Second, regarding the issue of divorce, sustenance, dowry, 'iddah, husband-wife relationship. Third, regarding da'wah. Fourth, regarding the management of orphans' assets; fifth, regarding words and speech; sixth, regarding the obedience to Allah SWT and His Messenger.

The term ma'ruf concerns all forms of good deeds according to reason and *syara*. Therefore, *ma'ruf* is local goodness. Because if reasons are used as the basis for consideration of every good that arises, it will not be the same for each region and location. The applicable terms will be closely related to the customs of each region. It may be that a word is considered ma'ruf in a region, but not ma'ruf for other regions.

Ar-Razi explains qaul ma'rufa in some contexts, such as good words that reach into the soul so that the interlocutor does not feel underestimated (safih). Words that contain regret when unable to give or help others; words that do not hurt others and are known as kind words. In the researchers' opinion, the term ma'rufa has the same root as the term 'urf, which means custom. The concept of custom is very sociological, so qaulan marufa is

identical to the concept of sociological communication.

The practice of Islamic communication that is integrated and interconnected with sociological communication as the basis for religious moderation in the Office of Ministry of Religious Affairs of Sleman Regency is related to the moderation of traditions, practices in religious moderation, and discourse of moderation in the social field.

CONCLUSION

Prevention of intolerance through applying Islamic Communication as the basis for Religious Moderation at the Office of the Ministry of Religious Affairs of Sleman Regency implies that religious moderation should become a new paradigm for everyone. Only through religious moderation do religious adherents learn about social ethics, dialogue ethics, and mutually beneficial problem-solving techniques. Using the religious moderation paradigm, problem-solving in inter-religious relations can be controlled from within, namely from their own tolerant and dialogical inner-world view.

Religious moderation is the basis of Islamic communication in preventing intolerance and will be well received by the community if it is applied using four leading indicators of religious moderation: national commitment; tolerance; anti-violence; and acceptance of local wisdom or community traditions, coupled with the nine basic principles of Islamic communication in the form of theological da'wah communication (qaulan azima); psychological da'wah communication (qaulan baligha); humanist da'wah communication (qaulan karima); spiritualist da'wah communication (qaulan layyina); rationalist da'wah communication (qaulan maisura); sociological da'wah communication (qaulan marufa); reconstructive da'wah communication (qaulan sadida); Qur'anic da'wah communication (qaulan saqila); integralist da'wah communication (qaulan ahsana).

However, explaining the universalistic religious moderation by using Islamic communication is not always readily accepted by society because Islamic communication is a term taken from the Qur'an and other Muslim guidelines. Thus, as explained by MUI, it needs Islamic wasatiyyah with indicators compatible with the four indicators of religious moderation. Indicators of Islamic Washatiyah from the MUI that correlate with four indicators of religious moderation from the Ministry of Religion of the Republic of Indonesia include: (a) Al-Tawassuth (be in the middle), (b) Al-Tawâzun (balance), (c) Al-I'tidâl (straight and firm), (d) Al-Tasâmuh (tolerance), (e) Al-Musâwât (egalitarian), (f) Al-Syûrâ (discussion), (g) Al- Ishlâh (reform), (h) Al-Aulawiyyah (put priority), (i) Al-Tathawwur wa al-Ibtikâr (dynamic and innovative), (j) Al-Tahadl-dollar (civilized). Islamic wasatiyyah is a bridge between religious moderation and Islamic communication. With the similarity of indicators in the delivery of communication, the Islamic values communicated by the Prophet Muhammad SAW will undoubtedly be applied universally and helpful in preventing intolerance. It is not only for Muslims but also for adherents of other religions and the world community.

Only two are integrated and interconnected based on interviews, observations, and analysis of the nine principles of Islamic communication as the basis for religious moderation in preventing intolerance carried out by the Office of the Ministry of Religious Affairs of Sleman Regency with religious

moderation. The other seven are only conveyed verbally or normatively and have not been integrated with religious moderation. This indicates that the Office of the Ministry of Religious Affairs of Sleman Regency requires a higher intensity in conveying elements of Islamic communication related to religious moderation to all employees and Islamic religious counselors throughout the Sleman Regency.

CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Mokhamad Mahfud: Writing-Conceptual Draft, Methodology, Data curation, **Abdul Ghofur:** Supervisions and Reviewing. **Najahan Musyafak**: Supervisions and Reviewing.

DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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