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Implementation of Religious Moderation Viewed from a Perspective Da'wah Communication Ethics

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Religious moderation in the world of da'wah has an important role in creating a harmonious environment, as well as realizing interfaith harmony. In this context, da'wah communication ethics has a very significant role in facilitating religious moderation. The ethics of da'wah communication can be understood as a manners, manners and ethics that must be owned by a da'wahist in conveying religious messages with the aim of guiding and directing individuals in understanding the values of religious teachings properly and correctly. In the context of implementing religious moderation, da'wah communication ethics can be one of the right solutions and steps to avoid quarrels or misunderstandings in a pluralistic society, especially related to religious issues. This paper uses a library research method which is done by collecting information and data with the help of various kinds of materials in the library or sources related to the problem being solved. The results of this study are at least several ethics of da'wah communication that must be understood by a preacher in the implementation of religious moderation, first, conveying information correctly, second, being wise, third, respecting differences and fourth. Have a Good Prejudice. It is hoped that with an understanding of communication ethics in preaching, divisions and conflicts can be avoided in a multicultural society.

1. Introduction

Islam has taught religious harmony and tolerance. This has been practiced by the Messenger of Allah, when he and other Muslims were in the city of Medina. When the Prophet and Muslims were in the city of Medina, there had been plural community interaction, both fellow Muslims and with non-Muslims, this was marked by the existence of the Medina Charter(Muslim & Hendra, 2019). Therefore, tolerance is a manifestation of the vision of Islamic aqidah and is included in the framework of the Islamic theological system (Fahri & Zainuri, 2019). In this case, tolerance in religious life should be studied more deeply and practiced in religious life, because it is a social necessity for all religious people and is a way to create harmony between religious people.

The principle of religious freedom expressed in the charter has opened a new chapter in the political life and civilization of the world at that time. This means that the recognition of this principle of religious freedom as a personal human right, both through the provisions of revelation and the provisions of the Medina Charter is the first in the history of humanity. With this fact, it can be proven how naïve the claim that religious freedom is a western concept that is deliberately infiltrated into Indonesia to weaken the aqidah Islam (Setiawati, 2012).

Theologically, theological discourse can be understood as the embodiment of faith and practical religious life in everyday life. Where the essence of religious tolerance in society can be understood in a life that understands each other, understands and accepts each other. In addition, tolerance also leads to an open attitude and is willing to recognize various forms of differences, both from language, skin color, ethnicity, customs, culture and religion. Where without an attitude of tolerance between religious communities, there will be no process of interaction, dialogue and cooperation (Atabik, 2016).

Culturally, Indonesian society is a plural society. The plurality of Indonesian society is not only the diversity of ethnicities, races, languages, but also various religions ranging from culture and religion (Pamungkas, 2014). In relation to religion and culture, it is often a trigger to cause tension and violence both internally and between religious communities.

In the aspect of da'wah, especially when delivering religious messages to multicultural communities, it is very necessary to have da'wah communication ethics, this is to maintain religious harmonization that exists, especially in Indonesia, as it is known that religion in Indonesia there are 6 official religions recognized by the State (Akhmadi, 2019). Therefore, to maintain the integrity of the Republic of Indonesia and maintain religion in Indonesia in the form of tolerance, as a preacher must be able to understand the ethics of da'wah communication in religious moderation, so that there are no conflicts between others, both between Islam and between Islam and other religions in the world of da'wah.

2. Research Method

This paper focuses on the implementation of Religious Moderation according to the perspective of Da'wah communication ethics. So far there has been no research that really looks at how the implementation of Religious Moderation according to the perspective of da'wah communication ethics In the data collection method, literature collection related to research problems is carried out, namely how the process of delivering information correctly, how to be wise, how to admit differences and be prejudiced.

This research is a library research, using literature related to research problems. Library research itself is a series of activities related to methods of collecting library data, reading and recording and processing research materials. Meanwhile, Mahmud in his book Educational research methods revealed that library research is a type of research carried out by reading books or magazines and other data sources to collect data from various literature, both libraries and in other places (Dawing, 2017).

The primary source of this research is literature related to Religious Moderation and Da'wah Communication Ethics. While Skunder's sources are literature on Tolerance, Respecting differences, as well as those related to Da'wah Methods, Da'wah Strategies and Islamic Materials related to Da'wah Communication. The process of interpreting data is carried out through desk review of written sources, then interpreting and interpreting from readings related to research problems.

3. Result and Discussion

3.1 Religious moderation

The word moderate in Arabic is known as al-wasathiyah (Nur, 2015). In the Qur'an is a recorded word from the Qur'an Surat Al Baqarah Verse 143. The word Wasath in the verse, means best and most perfect (Amin, 2014). In a very popular hadith it is also mentioned that at best the problem is the one in the middle. In the sense of seeing and solving a problem. In the sense of seeing and solving a problem, moderate Islam tries to take a compromise approach and is in the middle, as well as in addressing a difference, both religious and madhab differences. Moderate Islam always promotes tolerance, mutual respect while still believing in the truth of each religion and School. So that all can accept decisions with a cool head, without having to engage in anarchist action (Sutrisno, 2019).

Moderation is a core teaching of the Islamic religion. Moderate Islam is a religious understanding that is very relevant in the context of religion in all aspects, both religion, customs, tribes and the nation itself. Inevitably, various religious understandings are all historical facts in Islam (Dawing, 2017). One of the important arguments for the presence of religious moderation, especially in Indonesia, is the fact that Indonesian society is very plural and multicultural. The Indonesian nation consists of various ethnicities, ethnicities, religions, and cultures. The law of nature, religion, eliminates differences, and every difference has the potential to generate friction or conflict that can cause imbalance. Religious moderation exists to create balance in religious life. A balance is necessary because God naturally created everything in this world in pairs.

Religious moderation keeps in practicing religious teachings, a religious believer is not trapped in extremes on one side of the pair created as a plural and multicultural nation, Indonesia has shown a balance that should be an example. Although Islam is the majority religion, the state has equally facilitated the interests of people of other religions. This can be seen, among others, in the fact that Indonesia is the country that sets the most national holidays based on the holidays of all religions, ranging from Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Various cultural rituals rooted in traditions, customs and local wisdom are also widely practiced in order to maintain harmony and balance. The role of the state in maintaining this balance is very important, because it will greatly determine the creation of moderation, one of which is justice (Faisal, 2020).

3.2 Dakwah Communication Ethics

The definition of communication, according to Heath and Bryant, is a process or set of actions of people together in symbols that they create through inetarchation. In communication takes place the process of information, the exchange of ideas or ideas, the process of sharing meaning among sending and receiving messages(Ritonga, 2019). Both definitions are that communication is essentially a tool of individuals, between individuals or more even in the community, in establishing relationships and social interactions. Related parties (delivery and receiver) will exchange information, responses, perceptions, through symbols or symbols that have meaning for the achievement of a goal. Thus a communication will be meaningful (Markarma, 2014).

Communication is a description of a series of meanings contained in a question: who say what in which channel to whom with what effect. (Who says what with what channels to whom and how does it influence? Or formulated in S-M-C-R-E (source, message, channel, receiver, effects). The details of these communication elements can be explained. First, source is a source that conditions the existence of communication which includes sender, encoder and communicator. The communicator can be from a person, group or an organization that will change a set of symbols as messages to be conveyed to the recipient of both verbal and non-verbal messages. Second, the message material message that will be conveyed to the recipient of the message in the form of symbols, meanings or forms (message organization). Third, the channel (medium), as a tool or vehicle used to convey messages. Medium refers to the means of communication in the form of verbal or non-verbal tools, sound, light. Fourth, the receiver or audience, as the party who receives the message from the communicator. Fifth, the effect of communication is the result that occurs after the communication process either in the form of understanding, feelings or changes in attitudes (Kurniawan, 2018).

Da'wah activities include a form of communication because in it there is a message delivery (da'i) and message recipient (mad'u). Da'wah as a communication process requires efforts that must be designed strategically as well as an effective communication that considers the effects of communication. The success or failure of da'wah activities cannot be separated from how the communication process between da'wah actors (da'I and mad'u) takes place. So this is where the contribution of communication becomes an important thing that must be considered in da'wah activities. This means that theoretically, communication theories as a science will contribute to designing effective da'wah activities, so that Islamic messages that become the content of da'wah material can be conveyed and have an effect on changing mad'u k earah attitudes for the better according to the goals of Islamic life, happy world and hereafter (Hendra, 2020).

Definitively, da'wah communication is defined as a persuasive rhetorical process carried out by a da'wah communicator (da'i) to disseminate messages that contain religious values, both in verbal and nonverbal forms, to worshippers to obtain good both in the world and the hereafter, which can be seen from the language of his religion amar ma'ruf nahi mungkar (Tajuddin, 2015a). Therefore, this paper aims to provide solutions in maintaining the integrity and harmony of religious people in da'wah.

3.3 Convey information correctly

The talk of true information or news when we refer to the verses of the Qur'an and hadith, can be explained as follows:

Table 1 Verses that talk about information correctly

No	Mailing Name	Verse	Sentence Context
1	Al Hujurat	Verse 6	"O believers, if a wicked man comes to you with a message, then earnestly seek clarity so that you do not inflict a calamity on a people... without the knowledge that causes you for your deeds to become contrite people."
2	Al-Isra	Verse 36	"And do not follow what you have no knowledge of. Verily hearing, sight, and heart, all these shall be held accountable."
3	An-Nahl	Verse 116	"And do not say against what you yourself do not know correctly, 'This is lawful and this is haram', to fabricate lies against Allah. Surely he who fabricates lies against God will not be lucky."
4	Al-Baqarah	Verse 224	"And do not buy with false oaths, for verily false oaths are a great sin."
5	Al-Baqarah	Verse 168	"And do not follow the steps of the devil; for verily the devil is a real enemy to you."

From the table above it can be explained that there are five verses in five suras in the Qur'an that describe information or news; First; In Surah al-Hujurat verse 6 explains that the information that reaches us should be cross-checked to prove that the information is true or not fabricated news, Second; In Surah al-Isra' verse 36 explains that we are forbidden to follow information or news where we have no knowledge of the information, third; Surah an-Nhlu verse 116 explains that we are forbidden to say or convey information that we ourselves do not know to be true, or establish something that we do not have the ability to establish, Fourth; In Surah al-Baqarah verse 224 explains that we are forbidden to buy and sell or transact with oaths that are not true, saying something that is not true, Fifth; Surah al-Baqarah verse 168 explains that we are forbidden to follow Satan's steps because Satan is the real enemy. One of Satan's steps is to pit people against each other by spreading false information.

From the explanation above, it can be understood that information about something that is true in Islam is very important, so we are forbidden to convey information that is not true, must check the information that reaches us, convey information that we ourselves have the knowledge of, are prohibited from buying and selling with perjury and follow the steps of Satan who pits humans against each other incorrect information.

3.4 Be Wise

The talk of being wise when we refer to the verses of the Qur'an and hadith, can be explained as follows:

Table 2 Verses that talk about Being Wise

No	Mailing name	Ayat	Sentence Context
1	Al - Isra	Ayat 36	"And do not follow what you have no knowledge of. Verily hearing, sight, and heart, all these shall be held accountable."
2	Al - Maidah	Ayat 101	"O believers, do not ask (your Prophet) things which, if explained to you, would have troubled you, and if you inquired about them while the Qur'an was being revealed, would have been explained to you. God has forgiven you for that. Allah is merciful, merciful."
3	Al Baqarah	Ayat 224	"And do not buy with false oaths, for verily false oaths are a great sin."
4	Al Baqarah	Ayat 168	"And do not follow the steps of the devil; for verily the devil is a real enemy to you."
5	Al-Isra	Verse 29	"And be not weak, and do not be proud, and seek a middle ground between them."

From the table above, it can be explained that we are required to be wise in behaving and behaving in life; found in several verses in the surah of the Qur'an; first; In Sura al-Isra' verse 36 it is explained that it is not permissible to follow everything that we do not know about that thing, because hearing, sight and heart will be held accountable, Second; Surah al-Maidah verse 101 explains that it is forbidden to question something that if explained to us, it will be troublesome, must be wise to the question that will make it difficult for the one to ask. Third; Surah al-Baqarah verse 224 explains that it is forbidden for those who make buying and selling transactions by committing perjury or lying, because false oaths are a great sin, Fourth; Surah al-Baqarah verse 168 explains that being wise is the ability to abandon Satan's steps, Fifth; In Sura al-Isra' verse 29 it is explained that we are forbidden to be too weak and not to boast too much, it is better to choose the middle way of the two attitudes.

From the above it can be concluded that being wise in the verses of the Qur'an above is seen in several attitudes, namely: in doing a religious commandment or prohibition must be known the reason and implications of the prohibition or commandment. That it is not permissible to question everything that is not explained, because it will increase the burden on those who ask, not to commit perjury, and to be intermediate in religious matters. In other terms, to be modest is to practice moderation in carrying out religious activities.

3.5 Appreciating Differences

The talk of being wise when we refer to the verses of the Qur'an and hadith, can be explained as follows:

Table 3 Verses that talk about Appreciating Differences

No	Mailing Name	Ayat	Sentence Context
1	Al – Hujurat	Verse 13	"O man, verily We created you from a man and a woman, and We made you into nations and tribes that you might know one another."
2	An-Nahl	Verse 13	"And if God wills, surely he makes you one people, but he instructs whom he wills to the straight way."
3	Al-Anfal	Verse 46	"And do not contradict your neighbor, for later you will become weak and discouraged."
4	Al-Mumtahanah	Verse 8	"And do not be hostile to a people, for they once antagonized you for no apparent reason."

From the table above it can be explained that the verses that talk about appreciating differences include: First; In Sura al-Hujurat verse 13 explains that a necessity God has created man from male and female, nations, tribes in order to know each other, Second; Surah an-Nahl verse 13 explains that God has created humans who are different from one another, because God's will to create humans is diverse, Third; In Sura al-Anfal verse 46 it is explained that dissent in religion is permissible, but do not refute it, because it will make man weak, Fourth; Surah al-Mumtahanah verse 8 explains that it is forbidden to be hostile to one another.

Abdullah Yusuf Ali in The Holly Quran explains that mocking each other is no longer joking if behind it there is a sense of arrogance or arrogance or derogance. We may laugh for the pleasure of living with others; But we don't laugh at people to insult or ridicule. In some ways maybe they are better than them. (Abdullah Yusuf Ali, (1993) The Holly Quran, Jakarta: Pustaka Firdaus, p. 1331)

From the explanation above, it can be understood that the creation of nature with all its contents was created differently by Allah Almighty. Men and women, nations, tribes, and Allah is deliberately to create not the same, in the event that Allah is able to create humans is the same. In addition, Allah forbids people to argue with each other because it will make people weak, as well as forbidden to be hostile to each other. All of the above is a form of mutual respect for each other.

3.6 Prejudiced

When we refer to the verses of the Qur'an and hadith, it can be explained as follows:

Table 4. Verses that talk about Being Prejudiced

No	Mailing Name	Verse	Sentence Context
1	Al – Hujurat	Verse 12	"O believers, stay away from most prejudices (suspicions), for some of them are sinful. And let not some of you seek the ugliness of men and ... gossiping about each other."

Abdullah Yusuf Ali in The Holly Quran explains that most prejudices are baseless and should be avoided, which will only lead to sin: because they are cruel to innocent men and women. Spying or investigating too deeply on someone else's problem, which means just a prank, a curiosity, a futile act, or a more severe prejudice, is mostly sin. Gossiping is also a seedling of the same type. It may be a vain but equally evil deed, or it may be due to malice poisoning, in which case sin adds to sin (Ibrahim, 2010).

Abdullah Yusuf Ali further commented on eating his brother's flesh, that even if he thinks about it, no one wants disgusting things, like eating his own brother's flesh, and that meat is carrion, disgust is even more disgusting. In the same way we are asked not to hurt the feelings of others present with us, let alone to say something behind their backs, true or not(Ibrahim, 2010).

3.7 Convey information correctly

Information literacy skills are very important because of the rapid advancement of technology. The explosion of information has caused society to require this expertise. The billions of pieces of information available leave information seekers and users confused to get relevant information.

A method is needed to search for information from a variety of information sources that are constantly evolving. Literacy can help to find the information needed quickly, easily and relevantly. Can choose and distinguish which information is true and doubtful or incorrect information will be developing at this time.

The new media functions include: 1. Being a communication medium with the most functions, 2. The media searches for the information needed easily, quickly and accurately, 3. Has the benefit of forming a new community with members of internet users around the world who are looking for information, shopping or other activities. The existence of this internet human life finally depends on this media, this is because with the internet what is needed is easily fulfilled, so it can be said that the media is said to be the determinant of life in humans.

The role of technology is very large today, people tend to be able to very easily and freely choose religious content in the form of da'wah material from any preacher whose da'wah content is published through social media. This freedom, coupled with the current how the government sets policies in the era of public information openness, also directly affects how free people are to obtain the information they want.

Hostility and opposition caused by free information and bullying of certain groups is easy to find. Ridicule, insults and provocations are often found on social media, able to affect society at the middle to lower levels. Because they do not have the ability to respond well to various information. In addition, social media is very effective for conveying fundamental religious information, which will create extreme behavior in religious communities. This is certainly very influential and contrary to religious moderation.

There are so many sites, websites and the like that have been closed by the government in connection with the spread of incorrect information, especially those that will disturb security and comfort in public life. The government is very careful and strict in regulating information sites through the Minister of Communication and Information. The State regulates the sources and forms of information disseminated by individuals and institutions, then processed in accordance with applicable regulations. There are already very many people who are entangled by errors in disseminating information, because of the importance of correct information in the midst of the development of sources that can mispervert information.

3.8 Be Wise

Indonesia as a very multicultural nation, Indonesia must be able to uphold the concept of religious moderation itself. Several years passed, not a few heard conflicts and disputes occurred between people, both different cultures, let alone different religions that conflicted. As religious believers must be able to be wise (Jamrah, 2015) in attitude, both in issuing opinions and issuing a word in front of a very diverse public which aims so that this does not become a trigger to give birth to a dispute among others.

We must invite all people to the path of God and His universal teachings: we must do so wisely, confront them in their way and convince them of examples from their own knowledge and experience, which may be too narrow, or too broad. Our invitation should not be too dogmatic, not just selfish, not urgent, but meekly, understandingly, and that would attract their attention. Our attitude and our reasons should not hurt, but by polite and friendly example. Thus the listener may say in his heart: "This man does not only hold on to dialectics, he does not seek to find my weaknesses; he really showed the faith he had, and his intention was to love man and love God (Ibrahim, 2010).

It may be that sometimes a preacher says to himself: What is the point of teaching people? They've made their own decisions, or they're stubborn, or they're just trying to retaliate against me. He should not give in to such thoughts. Who knows, perhaps the seed of God's word sits in their hearts. It is not man who will see the results, for the one who knows the human heart better is God (Ibrahim, 2010).

In the world of da'wah, the concept of wisdom becomes a fundamental thing in religious moderation. Because without wisdom in the world of education, it will be able to damage the life order of a very diverse society. Therefore, the concept of wisdom contained in Surah An-Nahl Verse 125 needs to be practiced and practiced by all educators, especially in the world of education.

3.9 Appreciating Differences

It is undeniable that Indonesian society in particular is a society consisting of various cultures, tribes, customs and religions. Cultural and religious diversity is so beautiful and amazing that it is often said to be like a quality of maniam, on the other hand diversity is also the potential for conflict if not anticipated beforehand. Fisher et al (2000), said culture determines the way a person acts, culture determines a person's behavior in relating to others and even the way a person thinks and understands something that happens around him, determined by culture (Fisher et al., 2000). The conflict in Indonesia as illustrated in recent news is very worrying.

Aspects that can trigger religious conflicts are numerous, including prejudice, such as suspicion of each other's honesty, both internal and interreligious; religious differences; the nature of each religion that contains the duty of da'wah or mission; economic competition; ethnic differences; literalism such as radical understanding or that considers only its own school to be true and blames others; The lack of knowledge of religious believers about their own religion and other religions, so it is easy to be swayed by developing issues.

It is this reason for the sake of national unity and unity that we rarely encounter these days. Rising institutional egos, group and organizational fanaticism, and waning tolerance. This potential encourages conflict if it is accompanied by political and economic interests.

As stated by Vice President Boediono that the factors that resulted in religious conflicts were political and economic interests that used religious slogans in using their competition (JP, 25/8).

This competition in political and economic interests must be watched out by all levels of society. The 2014 election became one of the measurable touchstones. Given the competition between legislative candidates from a number of political parties, it will increase sharply to fight for support from the public. Sometimes, religious issues can be a trigger to bring down other legislative candidates. This is what must be prevented by the government so that this kind of conflict does not expand and become large.

In the world of good da'wah as a preacher, it is appropriate not to do actions that are contrary to religious values such as berating and insulting. Every religion forbids such attitudes as described above. In addition, society as an object of multicultural da'wah like Indonesian society. Because in a diverse society and a very high level of difference, it is very easy for division and hostility to occur if each is unable to accept the difference.

3.10 Prejudiced

The verse explains that in Islam people are commanded to avoid prejudice against others, even if some prejudices are permissible. But God encourages people to shun all prejudices, because most of them are destructive and sinful. Therefore it is advisable in Islam to avoid prejudice in any form as much as possible, because people are sometimes unable to distinguish between prejudice and prejudice that cannot be done (Fathullah, 2016).

Negative prejudice against others leads to hatred and hostility. As explained by 'Umar bin 'Abd al-'Aziz (Sanson et al., 1998) in his command to be prejudiced against others, because by being prejudiced against others others will not oppress us. This opinion shows that prejudice not only has spiritual-religious consequences, but also social consequences. People who are prejudiced against others will certainly show a bad attitude to the object of their prejudice. Of course, this will cause discomfort and even dislike for him. Moreover, usually prejudiced behavior will be followed by ghibah, while ghibah is a form of physicalmotor behavior and a manifestation of suu' al-zhann. People who do not accept themselves being talked about will sometimes take negative actions against the perpetrators of ghibah.

It is not uncommon for some cases of prejudice to cause racial, ethnic, ethnic, and various other conflicts (Tajuddin, 2015b). In Islam, suu' al-zhann behavior is forbidden even if the behavior is not visible, because Islam also regulates motor behavior and mental behavior with the motivation of reward or sin (reinforcement). Even the verse mentioned above not only shows a prohibition, but a warning against negative prejudice and a command to stay away (ijtanibuu) the tendency of negative prejudiced behavior. This means that negative prejudiced behavior is one type of dangerous behavior and has a considerable impact

4. Conclusion

The implementation of religious moderation in terms of the perspective of da'wah communication ethics is very important and important to be applied by a preacher, especially in Indonesia. As it is known that Indonesian society is known for its rich diversity of ethnicity, ethnicity, culture and religion, this is an advantage possessed by the Indonesian nation. It is a necessity for the Indonesian nation to be able to maintain harmony from diversity without religious moderation.

Therefore, the implementation of religious moderation in terms of the perspective of da'wah communication ethics is very necessary to be applied in order to avoid divisions, avoid conflicts and of course build harmanization in religion.

The following da'wah communication ethics that need to be developed in religious moderation in the world of da'wah are first, conveying information correctly, because it is no less numerous by having become a silent witness that errors and inaccuracies in conveying information are the source of divisions in society, especially in religious life second, being wise in responding and behaving when preaching because people who listen to da'wah have Different backgrounds, third, Respecting Differences, in conveying the message of da'wah a preacher cannot force what is understood to be the same as mad'you and fourth, Prejudiced.

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