



THE STRATEGY OF ISLAMIC RELIGIOUS EXTENDERS BASED ON RELIGIOUS MODERATION STUDY: ISLAMIC RELIGIOUS COUNSELOR AT KUA EAST BEKASI

Marpuah

National Innovation Research Agency (BRIN)
Jl. Gatot Subroto No. 10 South Jakarta
Email: nyaimarpuah@gmail.com

Abstract

Religious Counselors as the front guard in the Ministry of Religion, the phenomenon of cultural diversity requires counselors to understand multicultural knowledge and awareness. So that they have the competence to deal with differences, no matter how small the differences between target groups. Extension workers need to improve their perception, equip themselves with knowledge about cultural diversity. Understand the forms of discrimination, stereotypes and racism that often occur in people's lives. In a multicultural society, extension workers are expected to be facilitators of change and experts in resolving conflict. As well as conducting consultations with related parties to increase harmony within the target group. Because awareness and understanding of cultural diversity (multiculturalism), especially religious diversity, is increasingly needed by society. The aim of this research is to describe the preaching strategy of Religious Counselors based on religious moderation in the KUA of East Bekasi Regency. Data collection instruments through: Observation, Interviews, and Documentation. The results of the research can be concluded that the religious moderation-based da'wah strategy at KUA East Bekasi has been implemented by functional religious instructors and non-civil servant instructors, especially delivering material related to religious harmony, de-radicalization and tolerance, as well as delivering moral messages using religious language to their congregation, which is oriented towards on: Tawazun, Tasamuh, and Tawasuth. The delivery method is through approaches: Informative, Educative, Consultative and Advocative.

Keywords: Da'wah Strategy, Islamic Religious Instructor, Religious Moderation, East Bekasi.

INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, is an important focus in terms of Islamic moderation. Moderation is a core teaching of the Islamic religion. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, including religion, customs, ethnicity and the nation

itself (Dawing: 2017 p. 231). Therefore, understanding religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia is not Indonesia being moderated, but the way of understanding religion must be moderate. Because Indonesia has many cultures, cultures and customs. This Islamic moderation can answer various problems in religion and global civilization. What is no less important is that moderate Muslims are able to respond loudly with peaceful actions to radical, extremist and puritan based groups who do everything with violent actions (Fadl: 2005, p. 343).

In the context of Islamic thought in Indonesia, the concept of Islamic moderation has at least the following five characteristics. First, the ideology of non-violence in preaching Islam. Second, adopting modern life patterns and all their derivatives, such as science and technology, democracy, human rights and the like. Third, the use of rational thinking in approaching and understanding Islamic teachings. Fourth, use a contextual approach in understanding the sources of Islamic teachings. Fifth, the use of *ijtihad* in establishing Islamic law (*istinbat*). However, these five characteristics can be expanded into several more characteristics such as tolerance, harmony and cooperation between different religious groups (Hilmy: 2012).

Heterogeneity or diversity and religious diversity is a necessity in life, and *sunnatullah* can be seen in nature, so its existence cannot just be ignored. Allah created this world based on the *sunnah* of heterogeneity within a unified framework: human unity, national unity, linguistic unity, *shari'ah* unity, religious unity. How Allah created various ethnic groups, various ethnicities and groups, various language dialects, various schools of thought as a result of their respective *ijtihad*. And the unity of the *ummah* (*ummatan wahidah*) Allah created various religions. (Ali: 2010, p. 59).

In facing a pluralistic society, the most effective weapon to prevent radicalism and clashes is through moderate and inclusive Islamic education (Alam: 2017, p. 36). In the reality of real life, humans cannot avoid things that are contradictory. Therefore, *al-Wasathiyyah Islamiyyah* appreciates the elements of *rabbaniyyah* (divinity) and *insaniyyah* (humanity), combining *maddiyyah* (materialism) and *ruhiyyah* (spiritualism). Combining revelation (revelation) and reason (reason), between *masalah amah* (*al-jamā'iyyah*) and *masalah individual* (*al-fardiyyah*) (Almu'tasim: 2019).

Social change has a huge impact on society. The emergence of various modern technologies that are developing rapidly have formed a way of thinking that is no longer confined to certain geographical areas. But in the terms of Marshal McLuhan (2005: p. 17) communication technology has become a "Global Village", a giant village. The policy designers realize that the need for professional extension workers is a demand that cannot be ignored. Extension agents are an organ that must be organized neatly and make it of higher quality. Efforts in this direction are of course hard work that must receive support from various parties, including elements within the Ministry of Religion organization itself. Without this, it is impossible to make extension agents a professional organ if it is not followed by other elements.

These kinds of demands are the emergence of the idea of placing Religious Counselors as the spearhead of the Ministry of Religion. As an agent for conveying the government's big ideas in development using religious language. Through extension workers, these ideas must be articulated into an operational basis that must be able to answer the problems that exist in society. However, the reality so far shows that the Ministry of Religion's programs that have been rolled out have not been able to increase religious practice and religious harmony in society (Jakarta Religious Research and Development Center in the 2015 report).

In today's development era, the role of religious counseling is very important considering several main things as follows: First, development is the participation of all members of society and religious communities who need motivation to actively participate in making development a success. Second, religious communities are one of the basic capital for development. Therefore, it needs to be used as effectively as possible, as an actor and implementer of development. Third, religion is a motivator of development. Therefore, religious teachings must be able to inspire and stimulate their followers to do good deeds and do good deeds towards physical and spiritual prosperity. Fourth, outreach media is an important means and capital in implementing increased community participation in development. Thus, religious counseling carried out by instructors plays a role and functions in an effort to assist, assist and become a motivator in the Islamic education process. To solve all problems and obstacles that occur to individuals or groups. Providing a good contribution to information, advice and empowerment for the wider

community in the religious and social fields. (Directorate General of Islamic Guidance Ministry of Religion 2017).

Since the beginning, religious instructors have played the role of guiding the people. With a high sense of responsibility, they lead society to a safe and prosperous life. Religious instructors are prominent among the community not because of appointment or election, let alone appointed by a decision, but automatically become community leaders because of their authority (Badriah et al: 2009, p. 11). Religious instructors as religious leaders always guide, protect and mobilize the community to do good. And stay away from prohibited actions, invite people to something that is needed by the community in developing their territory, both for the purposes of community facilities and worship. Religious instructors become a place for people to ask questions to solve and solve problems with their advice. "Religious instructors as community leaders act as priests in religious and social matters. Likewise in state matters with efforts to make government programs a success" (Badriah et al: 2009, p. 12).

Thus, the task of religious instructors is not solely to carry out religious counseling in the narrow sense of reciting recitations. However, all educational activities take the form of guidance and information about various development programs and experiences. The position of religious instructor is very strategic, both for conveying religious missions and development missions. This research aims to make religious diversity an important asset for the Indonesian state. How a Religious Instructor Da'wah strategy based on Religious Moderation can become a unifier for Indonesia.

A number of studies in relation to religious moderation have been carried out, including: Novri Hardian. (2019). The research findings show that KUA Nanggalo has carried out religious moderation counseling, so that KUA can create coolness amidst the diversity of society, especially since the Nanggalo area is the closest road to the center of Padang city. Rosyida Nurul Anwar, Siti Muhayati (2021). The research findings show that PAI's efforts to build students' attitudes of religious moderation are through understanding the methodology of Islamic teachings, the substance of the PAI curriculum is directed at the moderate character, role models and attitudes of PAI lecturers. There is a discussion room, BBQ program, mentoring and coaching for student activity units, and evaluation. Building an attitude of religious moderation is an effort for students to respect religious diversity and build collective awareness of PTU students.

M. Thoriqul Huda. (2021). The research findings show that there are several strategies carried out by FKUB in an effort to promote religious moderation, including: holding discussions about religious moderation. Create a religious moderation guidebook, strengthen insight into religious moderation for the millennial generation, and strengthen collaboration with other parties related to religious moderation programs. Furthermore, there are several challenges in grounding religious moderation, including the increasing rise in religious orthodoxy and conservatism, the strengthening of identity politics issues, and social media. Apart from that, the culture of the East Javanese people who are friendly, polite and considerate between individuals is one of the strengths and capital for FKUB to continue to foster religious moderation in society.

Abubakar and Asmaul Husna (2022). The results of his research findings show that the role of Islamic Religious Counselors in providing an understanding of religious moderation to the community: a. Providing scientific studies; b. Providing religious understanding; c. Always provide continuous religious guidance; d. Teaching good values and upholding humanity; e. Present as a figure and a good role model in society.

Haerul Latifah and Nawawi. (2023). The research findings are that the impact of social media is growing rapidly. Social media has enabled even the most remote villages to have access to the world at large. Today, social media is used not only to connect with other people, but also to spread ideas and opinions. Social media makes it easy to connect with people from all over the world, not just other Indonesians (who are also multilingual). Disagreements can arise from this diversity of perspectives due to differences in cultural and religious backgrounds. To combat intolerance on social media platforms, stricter regulations are needed. In cases of intolerance, conflicts involving religion are very sensitive and easy to resolve. Content and comments on social media platforms are full of examples of religious intolerance.

Based on the results of previous research, there are differences in time, research theme, and research location with the research to be carried out. Therefore, it is important to carry out this research on the strategy of preaching Islamic religious instructors based on religious moderation in the KUA of East Bekasi District, East Jakarta.

RESEARCH METHODS

Research on Islamic Religious Extension Da'wah strategies based on Religious Moderation was carried out at KUA East Bekasi, Bekasi City in 2021. The method used

in this research was descriptive qualitative. As Bogdan and Taylor state, qualitative research is research that produces descriptive actions in the form of written or spoken words from the subjects being observed. This approach looks at the entire background of the subject being researched holistically.

Data collection techniques in research activities aim to reveal facts about the variables studied. To determine appropriate and valid data in data collection in this research, the author used several methods, including: (a). Observation. By making these observations, researchers can find out the real situation of the object under study. The things observed by the researchers were: geographical location, Islamic education approach, condition of instructors and instructors. (b). Documentation is a technique for collecting data obtained from written objects such as books, magazines, journals, documents, notes and so on. (c). Interview or Interview. The author addresses this interview to the instructors who carry out counseling, namely Functional Religion (PNS) instructors and Non-PNS Religious instructors. With this interview, researchers can communicate verbally and directly with the instructor.

Based on the research results, the data was analyzed using non-statistical data. Meanwhile, data regarding the extension approach carried out by instructors is presented in the form of "Comparative Descriptive", namely comparing the results of data on the implementation of Islamic Extension in the field with the theory of Islamic Education in general. As well as a persuasive approach specifically to see which techniques seem effective between persuasive approach techniques and other approach techniques.

DISCUSSION AND RESEARCH RESULTS

Description of East Bekasi District

East Bekasi District is part of Bekasi City which is located in the eastern region of Bekasi City, also acting as a buffer for the capital city of Jakarta. In its development, it has shown progress in various fields in accordance with its role and function. The area of East Bekasi District is 1,278,598 Ha, consisting of four sub-districts, and consisting of 706 RTs and 83 RWs. The four sub-districts are 1). Bekasi Jaya Village is located on Jl. Mekar Sari Raya No 3 Rt 08 Rw 07. 2). Margahayu Village, located on Jl. Central Bekasi No 1 RT 06 RW 07. 3. Duren Jaya Village, located on Jl. Prof. Moh. Yamin No.12, RT.001/RW.006. 4. Aren Jaya Village is located on Jl. Nusantara Raya No.1 RT 12 RW 9. Based on its formation, the boundaries of East Bekasi District are: 1. East side: South

Tambun District 2. West side: South Bekasi District. 3. North: North Tambun District. 4. South: Rawa Lumbu District. Based on land ownership, there have been many changes in status, most of which as agricultural land has undergone many changes, especially with the increasing number of Real Estate/Developers.

Table 1
Population by gender in East Bekasi District

Number	Ward	Man	Woman	Total number
1.	Bekasi jaya	29.864	26.834	56.698
2.	Margahayu	26.339	25.329	51.668
3.	Durenjaya	26.991	36.234	63.225
4.	Arenjaya	24.555	27.050	51.605
	Total number	117.761	115.487	223.196

Data Source: East Bekasi KUA 2021

Table 2 Total
Population by Religion in East Bekasi District

Number	Ward	Islam	Christian	Protestant	Hindu	Buddhism	Confucian	Total
1.	Bekasijaya	51.487	2.694	1.701	124	1.134	4	56.698
2.	Margahayu	66.476	2.583	1.432	98	1.033	1	51.645
3.	Durenjaya	46.498	2.929	2.196	146	1.463	2	73.213
4.	Arenjaya	47.335	2.065	1.549	124	551	2	51.626
Total Number		211.350	10.271	6.878	492	4.182	9	233.182

Data Source: East Bekasi KUA 2021

Based on education: elementary school 4.8%, middle school 6.0%, high school and equivalent 57%, SI 32%. Judging by work background: Private employees and civil servants 74.9%, Self-employed 25.0%, in this category is dominated by the number of residents whose work background is as private employees.

Tabel 3
Jumlah rumah ibadah berdasarkan Agama di Bekasi Timur

Naumber	Ward	Mosque	Langgar	Break	Church	Vihara	Pagoda
1.	Bekasijaya	25	6	42	7	3	0
2.	Margahayu	48	6	27	5	1	1
3.	Durenjaya	33	7	40	2	0	0
4.	Arenjaya	29	8	13	4	0	0
Jumlah		135	122	27	18	4	1

Data Source: East Bekasi KUA 2021

For Hindus who do not have a place of worship in East Bekasi, they worship at a place of worship in South Bekasi, Jakasampurna District.

Table 4
Matrix of Functional Religious Instructors and Non-PNS Religious Instructors
at KUA East Bekasi District

Number	instructor	Education	Coached group	Material study	Built Area
1.	Opi Sopiayati	S1	taklim assembly	Hadits fiqih, tareh al-quran	Ward.bekasi jaya, Duren jaya
2.	Acep Basuni	S2	taklim assembly	Universal	All villages
3.	NunungNurchahya	S1	taklim assembly	Qur'an illiteracy	ward Bekasi jaya
4.	Nevi nisvaniah	S1	taklim assembly	Waqf Development	Ward Durenjaya
5.	Siti Syarifah	S1	taklim assembly	Sakinah Family	Ward Bekasi jaya
6.	Turmudin	S1	taklim assembly	Religious harmony	Ward Aren Jaya
7.	Fajriyatush S.	S1	taklim assembly	Radicalism and splinter flows	Ward Duren Jaya
8.	Thiharoh	S1	taklim assembly	Halal product	Ward Margahayu
9.	Saeful anwar	S1	taklimassembly	Drugs/HIV/aids	Ward Bekasi jaya
10.	Paryadi	S1	taklim assembly	Zakat management	Bekasi jaya/duren jaya

Data Source: East Bekasi KUA 2021

The duties and functions of religious instructors, both functional and non-civil servants, are to develop majlis taklim in the four sub-districts. In one sub-district, there is one instructor, there are also two or even three instructors who convey different themes according to their specific field. Each instructor organizes a minimum of two taklim sessions for non-civil servant instructors. Meanwhile, functional religious instructors organize religious teachings in all sub-districts with themes of various general nature. The places are in prayer rooms, mosques and congregational homes. As the functional religious instructor (Mrs. Opi) knows when building a taklim majlis in the yard of her congregation's house.

Religious instructors' understanding of Religious Moderation in Islam

At the policy level, Islamic moderation has become a strategic program of the Ministry of Religion in all Directorates. Each Directorate is asked to allocate a budget for implementing the dissemination and implementation of Islamic moderation programs. The Directorate General of Islamic Education (Pendis), for example, collaborated with the Ministry of Education and Culture and BNPT on July 18 2018 to jointly prevent radicalism in educational units and include material on Islamic

moderation and tolerance in school subjects (Ikhlas Beramal News 2018). Meanwhile, at the Directorate General of Islamic Community Guidance, one of the Ministry of Religion's directorates in charge of socio-religious and community issues has also created a strategic program in an effort to strengthen the middle way of Islam or Islamic moderation. This strategic program is to empower Islamic Religious Instructors (PAI) to promote Islamic moderation in society. PAI empowerment is carried out by providing provision in understanding radicalism and its prevention as well as training them how to preach Islamic moderation.

In carrying out this task, religious instructors are provided with guidebooks on how to preach moderately, building an inclusive society. Building a correct understanding of moderate Islam and national insight. Even Islamic moderation cannot be categorized as a strategy to prevent radicalism, but is only an approach. He only emphasized the character of Islam that already exists in Indonesia as moderate Islam. Anthropologically, Islam has its own characteristics that are different from Islam in other countries in the form of its religious character which is able to enter into dialogue with local culture. This is what leads (Faiqoh & Fransiska, Toni, 2018) to the conclusion that Islamic moderation is the opposite of radical Islam. Where moderate Islam is considered the original, friendly and peaceful face of Indonesian Islam. By providing counseling on Islamic moderation by PAI, it is hoped that the public will be able to understand the true essence of Islamic teachings. And we can ward ourselves off from ideas that actually conflict with Islamic teachings, such as radicalism, so that ultimately it is hoped that through counseling on Islamic moderation, society will have the power to ward off the influence of radical ideas.

Within the Ministry of Religion, especially at the Directorate General of Islamic Community Guidance (Ditjen Bimas Islam), in an effort to realize the Strategic Plan, several policy programs have been created related to strengthening the middle way of Islam (Islamic moderation). By taking steps including: Empowering Religious Counselors to guide, develop and direct Muslims to remain loyal to Pancasila and the Republic of Indonesia, and promote moderate Islam. Islamic moderation preaching training. Providing knowledge and guidelines about radicalism and its prevention. Da'wah of Islamic moderation. Socialization of actual issues of Islamic moderation.

Early detection of deviant and radical religious beliefs and sects. Campaign and socialization of Islamic moderation through mass media.

In this case, the concept of religious moderation has been understood by instructors, especially instructors in pluralist, multicultural and heterogeneous target areas. In the opinion of the East Bekasi KUA Religious Counselor (Ustadz Turmudin), what is meant by religious moderation is *wasathiyah* (middle), meaning balanced, moderate, understanding differences, and understanding conditions in the target area everywhere. This understanding is shared with ustadz, kyai, ulama, sheikh, masayikh, friends and *tabi'in* of Rasulullah as a reference for their knowledge in the context of religious moderation.

The concept of religious moderation (*wasathiyah*; middle way) must be understood as a shared commitment to maintaining perfect balance or in religious terms, *tawazun*. Where every member of society, regardless of race, ethnicity, culture, religion and political choice, must be willing to listen to each other. And learn from each other to train the ability to manage and overcome problems faced in various religions and beliefs. Religious moderation is one of the religious discourses that is currently being widely discussed by religious communities, but is also on the Indonesian government's agenda. Even though the discourse on moderation has been around for a long time, this term has recently been echoed massively by the Ministry of Religion. Then map out the steps that need to be taken in strengthening and implementing religious moderation. (Functional Religious Counselor).

The aim of this strengthening is so that religious moderation can be structured as a national program, so that it becomes a perspective for both individuals and institutions. An instructor is like a lamp that provides light to the community and is also a facilitator. With counseling, it is hoped that there will be an increase in knowledge, skills and attitudes towards a better direction. Counselors act as agents of religious moderation. Apart from his duties and functions in the field of harmony, the instructor (Turmudin) becomes the Imam of Taraweh in the holy month of Ramadan, delivering sermons in village mosques and in factories. The difficult task of religious instructors during general elections (elections), *Pilkada*, is how to maintain unity, and unity in diversity, harmony in diversity. This was conveyed during the Friday sermon,

the taklim majlis recitation. During the Covid 19 pandemic, we followed government regulations by using prokes (Instructor No. PNS).

The Islamic Religious Counselor (Iming) said that social and humanitarian attitudes are the highest value, for example during the time of the Prophet, the Jewish group was defended by the Prophet, when there were riots. For the reason that Islam is a religion that rahmatan lil alamin (protects all religions). In this case, the task of the preacher is to convert Muslims and humanize people. As explained in Q.S. Al-kafirun (for you your religion and for me my religion). The concept is universal ukhuwah basyariyah. Thus, the importance of religious moderation is the delivery of Islam that is Rahmatan lil alamin, namely: ummatan wasathon (in the middle/take the middle path), if it is more to the right, it is fundamentalist and if it is more to the left, it is violent extremist. (Iming religious instructor).

There are two very important principles in the Qur'an: first; The Koran requires humanity to accept differences as the existence of life. Differences are the creation of Allah SWT, and all of Allah's creations are the most beautiful gifts for humans and other creatures. This shows that life is beautiful with differences and comfortable with togetherness. Second; The Koran requires that human existence is proof of the power of Allah SWT. Humans were created to have human rights that must be recognized by everyone. Violating human rights or denying human rights is the same as denying creation. Thus, the existence of creation must be seen as a law that cannot be violated, let alone wronged. (FGD of functional instructors and non-civil servant instructors at KUA East Bekasi).

From the principles taught in the Koran, it is very clear that diversity (plural) is sunnatullah and a gift from the Almighty. Societal pluralism is one of the main characteristics of a multicultural society like Indonesia. Based on the instructions of the Koran, pluralism (diversity) is very important, especially in the spirit of national unity and integrity. Diversity is a strategic potential to realize development and is also a blessing from Allah SWT. Diversity is a strength or energy to build togetherness. With togetherness, opportunities or opportunities are created to express oneself, live side by side and collaborate between various groups in society. This is of course also in line with the Al-Quran's instructions to practice taawwun (help each other) and

work together to build goodness. The word of Allah SWT: help you in doing good deeds and piety, and do not help you in committing sins and transgressions. And fear Allah, verily Allah is very severe in punishment. (Qs. Al-Maidah: 2).

Implementation of guidance for Religious Counselors in the Community

The implementation of coaching for Religious Counselors targets Muslims and people who do not yet adhere to one of the religions in Indonesia with diverse cultural and educational backgrounds. When viewed in terms of the type of society in Indonesia, in general it can be divided into three types of groups, namely rural society, urban society and intellectual society (Badriah, 2009: 13). The target group is an inseparable part of achieving the goals of guidance and counseling in society carried out by religious instructors.

Mapping the target group for Islamic Religious Education is an important step to make it easier to choose approach methods and techniques in determining guidance or counseling material that is relevant and in accordance with the target's needs. Based on the guidebook and technical instructions for Functional Islamic Religious Counselors, the targets of Islamic religious counseling in contemporary Indonesian society consist of: a). The target group of the general public, consisting of: rural communities and transmigration communities b). Urban communities, consisting of: housing complexes, real estate, dormitories, new residential areas, market communities, vulnerable area communities, employees, industrial communities and industrial area communities c). Special community target groups, consisting of: intellectuals, young generation, LPM, and remote areas.

The targets of Religious Counselors are very broad, in fact almost the entire community is targeted. If you look at the groups above, there are different groups, from high to low. However, all of this is not a problem, the most important thing is that its implementation has one goal, namely achieving the blessing of Allah SWT. Then from the targets mentioned above, what always gets the attention of the wider community is the city community. City residents always receive attention from the wider community. Just like the people of Bekasi City, which are the object of this research, are included in the category of religious pluralism, multicultural, heterogeneous society. Because the residents of Bekasi City are based as urban

communities, who come from various areas/areas, including the KUA area of East Bekasi District as a stressful research location.

In the area under the guidance of East Bekasi KUA religious instructors, apart from followers of the Islamic religion, there are Christians, Catholics, Protestants, Chinese (Chinese) and close to each other's religious places of worship. In Rt 02/Rw 08, Bekasi Jaya Subdistrict, one family has different religious beliefs, they embrace Islam, Christianity and Buddhism, likewise in Aren Jaya Subdistrict, East Bekasi, apart from the Islamic community, there are Christians, Catholics, Protestants, Chinese (Chinese).). And there are 4 church buildings in Aren Jaya sub-district: 1. HKBP (Huriah Kristen Batak Protestant), congregation number 80 people, led by pastor Djekson Sirait. 2. HKI (Indonesian Christian Huriah), congregation number 85 people, led by Pastor Heppy Pakpahan, Sth. 3. GKPA (Angkola Protestant Christian Church), congregation of 77 people, led by Pastor Saud Sigalingging, Sth. 4. GKO (Ecumenical Christian Church) with a congregation of 60 people, led by Pastor Dwi Dwijayanto, Sth. The majority of residents around the KUA in East Bekasi District are Betawi natives, the others are immigrants from various regions: Java, Batak, Sunda, Padang, Sulawesi.

One of the non-PNS instructors in his duties and functions deals with issues of religious harmony (Ustadz Turmudin). The material presented is about: 1. Tolerance (mutual respect. 2. Government regulations regarding the establishment of places of worship in accordance with PBM No. 9 and 8 of 2006. Such as licensing places of worship: Mosques, prayer rooms, Majelis Taklim, including places of worship for other people such as churches, monasteries and temples. 3. Togetherness in community activities. 4. Mutual understanding of the culture of each region in Indonesia. Because each region has differences in ethnicity, race, language and religion. Apart from material related to harmony, Ustadz Turmudin also delivered material others, such as: the study of monotheism, Fiqh, Sufism. Sources of reading material as literature: the book of bald Abidatul Awam about monotheism. The book of Sufism (Ihya Ulumuddin), and its fiqh book Fathul Qorib. The book Abkar Imam Nawawi, Durotun Nasihin, Tafsir Ibnu Kasir translation. The age of the congregation ranges from 40 years to 70 years.

Thus, the function of the extension agent: is adaptive, namely adapting to the surrounding environment in accordance with local wisdom. During the Covid 19 pandemic, the chairman of the taklim council and his counselors socialized the Covid 19 process to the congregation in their area. General consultations such as: the establishment of TPQ, mosques, foundations, Hajj and others. Informative, namely conveying information to the public and congregation about health procedures, vaccines, Hajj and others. Educational, namely holding a legal umbrella to strengthen operational permits for non-formal educational facilities (PAUD, Mosque, TKQ, TPQ, Islamic boarding school taklim council data) (East Bekasi Non-PNS Extension Officer).

Islamic Religious Extension Method Approach

One form of simple method proposed by the Qur'an and which instructors must really pay attention to because it has a very significant impact on the object of counseling is qaulan sadida (choosing the right words). By choosing the right words, coming from a pure heart, and uttered in a polite and attractive way, religious counseling messages will be able to knock on the door of the mind and heart of the object of the counseling. Choosing the right words according to the Qur'an consists of:

1. Qaulan Baligha (words that leave an impression on the soul) are found in Surah An-Nisa verse 63. Therefore, qaulan baligha can be translated as effective communication, referring to the origin of the word, baligha means up to or fashih. Jalaluddin Rahmad in his book "Actual Islam" details the meaning of qaulan baligha into two parts: a). Qaulan baligha occurs when the religious instructor adapts his speech to the characteristics of the audience he is facing in accordance with the frame of reference and field of experience. b). Qaulan baligha occurs when religious instructors touch their audiences in their hearts and minds at the same time.
2. Qaulan Layyinan. Qaulan layyinan (gentle words) are found in surah Thaha verses 43-44.
3. *Qaulan Ma'rufan* (good words) can be translated with appropriate expressions. One of the etymological meanings of ma'rufan is al-khair or ihsan, which means good

things. So qaulan ma'rufan contains the meaning of words or expressions that are appropriate and good. Rakhmat explained that Qaulan ma'rufan are good words. Qaulan ma'rufan means useful conversation, providing knowledge, enlightening thinking, showing solutions to difficulties to weak people. If we cannot help materially, we must be able to help psychologically.

4. Qaulan Maisura. (light words), this is stated in Surah Al-Isra' verse 28. The sentence maisura comes from the word yasr, which means easy. Qaulan maisura is the opposite of the word ma'sura, a difficult word. As a language of communication, qaulan maisura means words that are easy to accept, understand and comprehend spontaneously without having to think twice. This model of counseling message does not require Naqli's postulates or logical arguments. Extension using the Qaulan Maisura approach is a consideration for instructors in dealing with various groups, such as the elderly and people who are socially below the poverty line. These layers of society are very sensitive to long-term advice. Therefore religious instructors provide solutions by helping them in preaching bil hal.
5. Qaulan karima. Counseling with qaulan karima (noble words) targets elderly people, the approach used is with noble, polite words, full of respect and appreciation, not patronizing, no need for explosive rhetoric. The term qaulan karima is found in Surah al-Isra verse 23. From an extension perspective, the term qaulan karima is needed if the counseling is aimed at groups of people who are already in the elderly category. As is done by counselors for their congregation aged 40-70 years.

In this case, the Da'wah strategy is based on religious moderation, religious instructors have an inclusive, not exclusive attitude. According to Shihab, the concept of inclusive Islam is not only limited to recognizing the pluralism of society. However, it must also be actualized in the form of active involvement in this reality. The attitude of inclusivism understood in Islamic thought is to provide space for diversity of Islamic thought, understanding and perception. In this understanding, truth is not only found in one group, but also in other groups, including religious groups. This understanding departs from a belief that basically all religions carry the teachings of salvation. The

difference between one religion that a Prophet carries from generation to generation is only Sharia (Shihab, 1999). So it is clear that religious moderation is closely related to maintaining togetherness by having an attitude of 'tolerance', an ancestral heritage that teaches us to understand each other who are different from us (religious educators).

The call to always promote moderation, taking the middle path, through words and actions is not only a concern of public services, such as religious instructors, or members of the Ministry of Religion. However, all Indonesian citizens and all of humanity, so that this does not lead to incidents such as the shooting at the New Zealand mosque which killed 50 Friday prayer worshipers, and the actual case that occurred in May 2021, the conflict between Israel and Palestine occurred, in 2023 events between Israel and Palestine have recurred. Case of suicide bombing at the Makasar Cathedral Church (South Sulawesi, 2021), and suicide bombing in the grounds of the Jakarta Police Headquarters. Various conflicts and tensions between human beings in various religions, tribes, ideologies and so on have given rise to international regulations. Through the United Nations, 2019 was declared the "International Year of Moderation".

This determination is clearly very relevant to the Ministry of Religion's commitment to continuing to promote religious moderation. Religion becomes a guide to life and a fair middle path solution in dealing with life and social problems. Religion is a balanced perspective and guidance between world affairs and the hereafter, reason and heart, reason and norms, ideals and facts, individuals and society. This is in accordance with the purpose of religion being sent down to this world to become a guide for life, religion is sent down to earth to answer various world problems, both on a micro and macro scale, family (private) and state (public).

CONCLUSION

First; Almost every instructor understands the understanding of religious moderation regarding religious moderation, because they have been equipped to attend training on religious moderation or workshops organized by the Directorate General of Islamic Guidance of the Ministry of Religion and the Central Islamic Guidance Division I. Also attended workshops organized by BNPT in collaboration with the Ministry of Religion. Thus, the facts on the ground are that there is no conflict/violence

between religious groups. Even though there are only ripples, they can be resolved peacefully by the parties concerned through: Mediation, Dialogue with various related elements. And there is a movement for state regulation and social regulation.

Second; The Da'wah strategy for Islamic religious instructors based on religious moderation at KUA East Bekasi is carried out: 1. In the context of early prevention of socio-religious conflict. In this case, the emphasis is on: Counseling related to the theme of inter-religious harmony, the theme of Deradicalization/splinter sects, the theme of religious tolerance. 2. Formulating a code of ethics for religious instructors, forming cadres of religious harmony, and so on.

Third; Religious instructors, both functional and non-civil servants, have roles and functions in terms of: 1) Informative and educational functions. Islamic religious instructors position themselves as preachers who are obliged to preach Islam, convey religious information and educate the public as best as possible according to religious teachings. 2) Consultative Function. Islamic Religious Counselors provide themselves to help think about and solve the problems faced by society, both personally, as a family and as members of the general public. 3) Advocative Function. Islamic religious instructors have a moral and social responsibility to carry out activities to defend the people/society from various threats, disturbances, obstacles and challenges that are detrimental to faith, disrupt worship and damage morals. Counselors are religious leaders who always guide, protect and encourage people to do good and stay away from prohibited actions. Inviting to something that is needed by the community in developing their territory, both for the needs of community facilities and worship.

Supporting Factors: coaching was carried out from Penais Bekasi City through weekly meetings, selection of exemplary instructors, from the Central Islamic Guidance through workshop activities in 2021 involving all functional religious instructors and Heads of KUA in 12 Districts. Obstacle factors for religious instructors, both functional and non-PNS religious instructors, there are no curriculum regulations regarding religious harmony, and Radicalism, a splinter sect as a reference for studying material that will be delivered by instructors in the community. By looking at the condition of each community in the District, it is clear that there are cultural differences, pluralistic and heterogeneous, even homogeneous. In this case, it is

necessary to carry out continuous training related to the field of religious harmony, with moral and material support, then evaluation is carried out. Curriculum regulations have been established related to specific material on religious harmony, radicalism and splinter sects as teaching materials for religious instructors.

DAFTAR PUSTAKA

- Alam, M. (2017). Studi Implementasi Pendidikan Islam Moderat dalam mencegah ancaman Radikalisme di Kota Sungai Penuh Jambi.
- Almu'tasim, A. (2019). *Berkaca NU dan Muhammadiyah dalam Mewujudkan Nilai-Nilai Moderasi Islam di Indonesia*. *Tarbiyah Islamika : Jurnal Pendidikan dan Keislaman*, 8 (2), 199–212.
- Abubakar, Asmaul Husna. (2022). Peran Penyuluh Agama Islam dalam memberikan Pemahaman Moderasi Agama pada Masyarakat di Kabupaten Bone. Institut Agama Islam Negeri Bone, Indonesia. *Jurnal La Tenriruwa Vol. 1 Nomor 1 Tahun 2022*. Email: abubakarm1009@gmail.com, husna240402@gmail.com.
- Dawing, D. (2017). *Mengusung Moderasi Islam di tengah Masyarakat Multikultural*, *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat*, 13 (2), 225–255.
- Ditjen Bimas Islam Kementerian Agama RI. 2017. *Pengembangan Kompetensi Penyuluh Agama dalam Memelihara Kerukunan Umat Beragama*. Young Progressive Muslim, Tangerang
- Fadl, K. A. El. (2005). *Selamatkan Islam dari Muslim Puritan*. (H. Mustofa, Trans.). Jakarta: Serambi
- Faiqah, N., & Pransiska, T. (2018). *Radikalisme Islam vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai*. *Al-Fikra*, 17(1), 33–60.
- Hanafi, M. (2013). *Moderasi Islam*. Ciputat: Pusat Studi Ilmu al-Qur'an.
- Hilmy, M. (2012). *Quo-Vadis Islam Moderat Indonesia*. *Jurnal Miqot*, 36 (2).
- Hardian, N. (2019). Peran Penyuluh Agama Dalam Peningkatan Moderasi Beragama Di KUA Nanggalo. *Jurnal Dakwah dan Komunikasi*, 6(7). doi:10.15548/al-hikmah.v0i0.3136.
- Huda, M. T. (2021). Pengarusutamaan Moderasi Beragama: Strategi Tantangan dan Peluang FKUB Jawa Timur. *Tribakti Jurnal Pemikiran Keislaman*, 32(2). doi:<https://doi.org/10.33367/tribakti.v32i2.1745>.
- Haerul Latifah dan Nawawi. (2023). Perilaku Sosial :Tinjauan Bimbingan Lterasi Media Digital di Masyarakat. *Al-Isyraq, Jurnal Bimbingan, Penyuluhan, dan Konseling Islam*, Vol.6 No.2 (2023). pp. 21-42 e-ISSN. 2685-8509; p-ISSN. 2685-5453. Homepage: <https://alisyraq.pabki.org/index.php/alisyraq/>
- Kementrian Agama RI. (2015). *Naskah Akademik bagi Penyuluh Agama*. Puslitbang Kehidupan Keagamaan, Jakarta.

- Kementerian Agama RI. (2015). *Al-Qur'an dan Terjemahnya*. : CV. Pustaka Al-Kautsar Jakarta.
- Mas'ud, A. (2018). *Strategi Moderasi Antarumat Beragama*. Kompas, jakarta.
- Minan, Micael, <http://www.beritasatu.com/hukum-kriminalitas/421380-ini-alasan-massa-tolak-pembangunan-gereja-santa-clara.html> (diunduh 4 Januari 2018, jam 09.25 WIB).
- Mubarok, Achmad, Al Irsyad, An Nafsy. (2000). *Konseling Agama Teori dan Kasus*. T. Bina Rena Prawir, hlm 213 Jakarta.
- Nur, A., & Mukhlis. (2016). *Konsep Wasathiyah Dalam Al-Quran*; (Studi Komparatif antara Tafsir Al-Tahrir Wa At-Tanwir dan Aisar At-Tafasir). Jurnal An-Nur, 4 (2).
- Rosyida Nurul Anwar,Siti Muhayati. (2021). Upaya membangun sikap Moderasi Beragama melalui Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi Islam. Al-Ladzkiyyah, Jurnal Pendidikan Islam Vol. 12 No. 1 2021
- Qomar, M. (2002). *NU Liberal dari Tradisionalisme Ahlusunnah ke Universalisme Islam*. Bandung: Mizan.