Encouraging Social Harmony Through Mainstreaming Religious Moderation in Banyumas Regency

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Abstract: This article examines the implementation of the Islamic Extension Instructor (Penyuluh Agama Islam/PAI) on religious moderation to encourage social harmony in the Banyumas regency. The PAI is the spokesperson for the Ministry of Religion, which is vital in the success of the religious moderation movement, which deals directly with the community. Banyumas district is considered a district with a high index of harmony and tolerance. This research is qualitative and descriptive, with a phenomenological approach using interviews and document analysis. This study involved 14 PAI who were selected based on a purposive and snowballing sample. The theory that underlies this research is the theory of symbolic interactionism. PAI views and understandings of religious moderation from education, training, and media sources. PAI views Islam as a religion that strongly promotes compassion, tenderness, peace, and tolerance. Islam actually does not need a religious moderation movement because even without a religious moderation movement, Islam is already moderate. These compassionate Islamic values are obscured by the attitudes of some Muslims with extreme views. In general, they understand religious moderation as a religious attitude that is not extreme and upholds tolerance. They encouraged religious moderation according to their ability, situation, and condition. PAI implements religious moderation through actual activities with followers of other religions. This communication strategy for religious moderation among PAI in Banyumas Regency provides an overview of the religious moderation movement at the grassroots.

Keywords: Religious Moderation, Implementation, Islamic Extension

INTRODUCTION

Indonesia is a multicultural society consisting of various religions and cultures (Ridlo & Siregar, Ella Wardani, Nova Fadilla, 2022). Diversity is a gift that strengthens the nation's glory, but diversity can threaten the nation's integrity (Hadi Kusuma & Susilo, 2020). Religious and cultural differences require an appropriate response to create social harmony. Social harmony can be achieved through building relationships with people from different backgrounds, promoting cultural tolerance and sharing, and developing cultural competence. Mistakes in responding to differences lead to disharmony,
characterized by disintegration, intolerance, and conflict (Banban, 2018). Several events showing conflict, intolerance, and radicalism have occurred in Indonesia. Events that illustrate an intolerance are the attack on Ahmadiyya mosque in Balai Harapan Village, West Kalimantan, in 2021 (Mukaram, 2021); the attack on Ahmadiyah residents in Cikeusik, Kuningan, West Java and the violence at Mertodranan Pasar Kliwon Solo at August 8 2020 (Rahman, 2020); Semarang Bombing at 2016; Bombing in Jakarta and Surabaya at 2018(Rouf, 2020).

In order to build harmonious social relations and ward off widespread radicalism, the Ministry of Religion launched a religious moderation movement(Hefni, 2020). Lukman Hakim Saefuddin, as Minister of Religion, designated 2019 as the year of religious moderation at the same time as 2019 as The International Year of Moderation(Badan Litbang dan Diklat kementerian Agama RI, Research, Development, Training, 2021). The Ministry of Religion uses various approaches and methods to make the religious moderation movement successful, both culturally and structurally. Culturally, various forums, activities, and media promote religious moderation. While structurally, the Ministry of Religion has succeeded in the religious moderation movement by utilizing all components within the Ministry of Religion institutions (Ropi, 2019).

One element of the Ministry of Religion is Islamic Extension Instructors (Penyuluhan Agama Islam/PAI). They are responsible for developing the religious sector, especially in realizing a quality religious life in a multicultural society (Mulyono, 2014). PAI is the mouthpiece of the Ministry of Religion in the grassroots community. Thus, they are an extension of the Ministry of Religion's front guard, who interact directly with the community. PAI works at the village and sub-district levels. PAI works at the village and sub-district levels. One of the districts with a high index of inter-religious harmony is Banyumas district, with an index rate of 92% in 2021. This high index of harmony is reflected in people's daily lives. This success is undoubtedly the result of the hard work and struggle of various elements, the government, religious leaders, community leaders, and community members. One essential element is the Islamic Extension Instructors (Penyuluhan Agama Islam/PAI). They work directly at the forefront of implementing programs in the community because they work and meet directly with the community. Thus, the performance and the success of PAI influence the success of the Ministry of Religion's program. The
Minister of religion made religious moderation a program, and the mainstream in the PAI spread the concept of religious moderation to the grassroots level (Hilman Fauzi, n.d.). PAI is considered essential and strategic in strengthening religious moderation because they are the closest to the community (Barmawie & Humaira, 2018).

So far, religious moderation has a top-down cycle. Many scholars, politicians, and academics campaign for the concept of moderation in religion, but without being accompanied to explore how society understands the concept of moderation in religion (Latifa et al., 2022). In this case, PAI as the representative of the ministry of religion at the lower level, on the one hand, tries to understand religious moderation; on the other hand, they must convey and implement it in their duties as the Islamic extension instructor. Mainstreaming and conveying religious moderation is closely related to the views and understanding of PAI regarding implementing religious moderation in everyday life. As mentioned in the theory of symbolic interactionism developed by Blumer, every human being is a subject who has his understanding and meaning of all his actions based on his thoughts (Mulyana, 2001). PAI is a subject "actor" in his life and duties as an extension instructor worker. A subjective approach like this is vital in balancing an objective-positivistic view which only looks at their duties and functions as the mouthpiece of the Ministry of Religion at the lowest level. In the author's opinion, PAI's articulation, views, and understanding regarding religious moderation are the key to the success of efforts to mainstream religious moderation in society, because PAI is a component of ministries that works directly and struggles with the community. This article discusses the views and implementation of Islamic religious moderation in Banyumas as a district with a high tolerance level amidst the reality of existing plurality and diversity. Banyumas Regency has 22 PAI Civil Servants (PNS), known as Functional Islamic Religious Extensionists (Penyuluh Agama Islam Fungsional/PAIF), and 218 PAI non-civil servants (known as Honorary Religious Extensionists (Penyuluh Agama Honorer/PAH). PAIF leads several Honorary Religious Counselors (PAHs) whose duties are spread across various sub-districts and villages. They serve the Muslim population of Banyumas Regency, which amounts to 1,889,434 people. This shows that the ratio of the availability of Islamic religious extension compared to the total Muslim population is 1:7.872. This means that one person serves 7,872 people.
This research is different from previous studies on religious moderation. Research on religious moderation usually revolves around the promotion and outreach of religious moderation by certain circles. This research wants to see how certain people or communities in Indonesia understand the meaning of religious moderation. In this case, there are a large number of Islamic religious instructors. This research differs from previous studies on PAI and religious tolerance and moderation. Research on religious tolerance and moderation mainly revolves around the meaning of religious moderation according to figures, such as Ahmad Syafii religious Maarif's views on moderation (Suhaimi & Raudhonah, 2020) and Abdurrahman Wahid's views on religious moderation (Arif, 2020), and religious moderation in the view of Yusuf Kalla (Abu et al., 2020).

In contrast, the research on Islamic Extension Instructors that have been carried out is in the form of field studies on the roles and activities of PAI (Iman, 2020). Another study was conducted by Giri Lumakto and Ahmad Syamsuddin regarding the importance of moral behavior and fact-checking behavior of religious educators in warding off hoaxes (Lumakto et al., n.d.). Another research is in the form of community service through training on social media for Islamic Extension Instructors (Wibowo et al., 2021). Another study written by Ilham concluded that the role of an Islamic Extension Instructor is as a provider of information and consultation (Ilham, 2019). Nandang Kusnandar wrote another study about Islamic Islamic Extension Instructors s' media and communication models in providing an understanding of religious moderation (Kusnandar, 2021). Thus, a study of how PAI views religious moderation and its implementation in their duties has never been carried out.

METHOD

This study uses a qualitative and interpretive-phenomenological approach to reveal PAI's views on religious moderation's meaning, urgency, and implementation in their duties and life. PAI is an active, reflective, and creative subject and actor. This research is about meaning and awareness, so the primary data of phenomenological research is the daily life experiences of individuals. This descriptive research describes and interprets objects according to what they are to describe reality as a whole, both values and experiences of human life. The number of informants was determined by Cresswel's opinion that in phenomenological studies, the data collection process is through in-depth interviews of only a few people. This
research is located in Banyumas Regency, Central Java, from August 2022 to December 2022.

This study involved 14 PAI as informants; four were PAIF, who with codes A1, A2, A3, and A4, and 10 were PAH with codes B1, B3, B4, B5, B6, B7, B8, B9, and B10. Informants were selected based on purposive and snowballing samples. It has been endeavored that the selected instructors can also represent Islamic social organizations from Nahdlatul Ulama (NU), Muhammadiyah, and Al-Irsyad. Interviews were in two forms: Focus Group Discussion (FGD) and in-depth interviews. The in-depth interviews use an interpersonal communication approach with informal and interactive open-ended interviews, comments, and questions. In this interview, the researcher tries to make the background and setting information and a relaxed atmosphere.

The data analysis technique used is the Miles and Huberman analysis model, which includes data reduction, data presentation, and verification. The researcher then presents the data in narrative form as obtained in the research. Conclusions will be drawn based on the solid evidence received by the researcher in the data collection process. Checking the validity of the data is done through triangulation with various sources needed in the study. Method that describes the participants, the procedures employed in the study such as technique of data collection and data analysis.

RESULT AND DISCUSSION
Discourse on Religious Moderation and the Realization of Social Harmony in Indonesia

"Moderate" is from the English, which means "the quality of being moderate," freedom from excess (quality being moderate free from excessive) (A.S.Hornby, 1995). "Moderate" is defined as "reduction of violence" and "avoidance of extremism." Religious moderation represents moderate religious views, knowledge, attitudes, behavior, ethics, and relationships (Latifa et al., 2022). Religious moderation is also understood as a non-extreme religious attitude and promotes the values of tolerance. The terminology of moderation emerged in the minds of Muslims in the last two decades as the antithesis of radicalism and extremism. Therefore, discussions about moderation are always associated with anti-extremist discourses, such as the middle ground and balance (Jubba et al., 2022). Religious moderation can be an option to be insightful, understood as a perspective, attitude, and behavior in attitude, and behavior amid the extremes that exist continuously take a choice of positions, while being religious in the
middle, do justice, extremism is a perspective, and not extreme in religious attitudes, and behavior (Mahmud, 2022)

In Islam, religious moderation is considered to have a meaning close to the concept of washatiyyah. This concept fights interpretations that are often misguided and wrongly blamed on others. Washatiyyah is a moderate understanding of Islam, which rejects violence, defends the oppressed, opposes fanaticism, denounces extremism, rejects intimidation, and hates terrorism (Nur & Mukhlis, 2015). Even so, according to Quraish Shihab, "wastahiyyah" has a broader meaning and cannot be fully accommodated by moderation (Shihab, 2020). According to him, learning moderation in Islam includes three aspects: aspects of the divine creed, sharia, or the practice of law and behavior. The concept of wasathiyah in faith means acknowledging that Allah's power is unlimited. However, on the other hand, humans also have choices and freedoms in the destiny space determined by Allah for themselves. The concept of wasathiyah in Shari'a or law is carrying out Islamic obligations following the principles of convenience in religion, worshipping according to the pillars and conditions, while not adding anything that will be burdensome. The concept of wasathiyah regarding social life is to place personal and public interests by balancing individual and community rights (Shihab, 2020).

Afrizal mentions the characteristics of moderation as follows: (1)Tawassuth (taking the middle way), understanding and practicing religious obligations in a way that does not exaggerate nor reduces religious obligations; (2) Tawazun (balanced), practicing religious obligations in a balanced manner which includes all life, both worldly and hereafter; (3) I'tidal (straight and firm), putting something in its place and carrying out rights and fulfilling obligations; (4) Tasamuh (tolerance), acknowledging and respecting all existing differences; (5) Musawah (egalitarian), having the same attitude alias non-discriminatory; (6) Shura (deliberation), solving all problems by way of deliberation-consensus for the common interest; (7) Ishlah (reform), prioritizing reformatory principles for a better situation, while accommodating changes and progress of the times; (8) Aulawiyah (prioritizing priority), having a priority scale by prioritizing more essential matters; and (9) Tathawwur and Ibtikar (dynamic and innovative), having the openness to make changes for the better (Nur & Mukhlis, 2015)

Religious moderation is considered a fundamental step in fostering tolerance, harmony, and unity in a society with
diveRsive religions and cultures (Wani et al., 2015). religious moderation can be an option to have a perspective, understood as a perspective, attitude, and behavior in attitudes and behavior amid extremes that continue to take a position of choice. at the same time, religion, in the middle, acts pretty and is not extreme in attitude and religious behavior (Jubba et al., 2022). therefore, religious moderation is the main foundation for creating tolerance and harmony at the local and national levels. religious moderation is not an option but is necessary for the multicultural Indonesian nation. religious moderation is a way to create authentic indonesianness by integrating religious values and local wisdom into one of the cultural development strategies. four indicators characterize religious moderation: religious moderation is very much inclined to the idea of nationality or a steadfast commitment to the Indonesian nation-state, tolerance, non-violence, and acceptance of local traditions (Ropi, 2019).

the Indonesian nation has implemented a life full of tolerance and harmony. the Indonesian nation lives in harmony and peace amidst differences, be it ethnicity, language, customs, or language. religious leaders have exemplified this attitude since the early arrival of Islam in Indonesia (Salik, 2019). moderate religious attitudes are also upheld and socialized by Indonesia’s two largest mass organizations, Nahdlatul Ulama (NU) and muhammadiyah (Almu’tasim, 2019). religious moderation in the NU perspective can be understood through the following six characteristics: first, carrying out obligations according to the context of reality, both social, cultural, and geographical of the community. they were second, implementing priority fiqh while understanding which are the primary obligations and which are branches, which are obligatory, sunnah, makruh, or haram. Third, providing convenience and does not complicate the implementation of religious obligations. Fourth, understand religious texts comprehensively, not partially, so that the principles of Islam produce a complete understanding. Fifth, prioritizing being tolerant by always respecting differences of opinion. Sixth, understanding the “sunnatullah” in creation, that God creates everything through a process, through stages. the same goes for the process of conveying and accepting Islamic values (Almu’tasim, 2019).

Meanwhile, from the perspective of Muhammadiyah, the attitude of religious moderation has been exemplified by K.H. Ahmad Dahlan and other figures. KH Ahmad Dahlan often has dialogues on religious issues with several groups, including non-Muslim figures, priests,
clergypersons, and others. Since the beginning, Muhammadiyah has presented a moderate Islamic model. There are several characteristics of a moderate attitude in Muhammadiyah: First, Muhammadiyah's moderation departs from the belief that Islam is a moderate religion. Islam is a moderation or antithesis of the previous religious extremities, where there were Jews who were very "down to earth" and Christians were too "heavenly." Second, stay away from the 'tatharruf' (extreme) attitude. Moderation is between the two extreme poles, namely, over-textualist and over-rationalist. Third, the concept of moderation in Muhammadiyah's choice does not mean an attitude that does not favor the truth and does not have a stand to determine right and wrong. Moderate Muslims believe that the totality of Islam is a religion that is always modern, not hostile to the dynamics of the world and people of other religions (Almu’tasim, 2019).

**PAI as the Subject And Role Model of the Religious Moderation Campaign**

"Penyuluh" (extension officer) has the role and task of providing education, guidance, and information to the community to overcome various problems. Samsuddin stated that extension (kepenyuluhan) is a non-formal education effort that invites people to be aware and willing to implement new ideas. An extension is a form of education for adults. In general, the extension's purpose is to change people's lives to be better than the existing situation (Surianor, 2015).

In the field of religion, the government has religious extensions, which are recruited from various religions in Indonesia. Extension officers are considered the spearhead of the Ministry of Religion in instilling religious values in society (Sukardi et al., n.d.). They are responsible for developing religion, especially in realizing a quality religious life in a multicultural society (Keputusan Menteri Agama No. 2 Tahun 2010 tentang Rencana Strategis Kementerian Agama tahun 2010?2014 Kementerian, 2010). The religious extension has several functions: informative, educative, consultative, and administrative (https://uninus.ac.id/tugas-penyuluh-agama-agar-dakwah-sampai-ke-masyarakat/, 2020). Religious extensions have increasingly complex duties and obligations in line with the complexity of the problems faced by society (Ulin Nihayah, 2020).

In the context of Islam, it is called Islamic Religious Extension (Penyuluh Agama Islam/PAI). According to Abdul Basit, PAI in Indonesia cannot be separated from the state's need for extension workers to socialize development programs in religious
language, especially during the New Order era. Abdul Basit Jurusan Dakwah Sekolah Tinggi Agama Islam Negeri Purwokerto et al., “Tantangan Profesi Penyuluh Agama Islam Dan Pemberdayaannya,” Jurnal Dakwah Tahun Volume XV, No. 1 (2014): 157–78. One of the duties of PAI is to strengthen religious moderation to build a tolerant and harmonious religious life amidst the diversity of religions and cultures in Indonesia. To carry out this task, PAI works hard to study and understand religious moderation as desired by the ministry of religion. Besides that, they also convey their knowledge and understanding to their community and implement it in their daily lives.

Views of PAI in Banyumas on Religious Moderation

The existence of PAI in Banyumas Regency cannot be separated from the duties and authorities of the Ministry of Religion of Banyumas Regency as stated in Medium Term Development Plan (Rencana Pembangunan Jangka Menengah /PJMN) 2020 – 2024. The RPJMN lists several things that are priorities; one of the priorities is improving the quality of religious harmony (Kepala Kantor Kementerian Agama Kabupaten Banyumas, 2020).

PAI is an extension of the Ministry of Religion regarding their role as role models and a place to ask questions and become a reference for all religious issues they face. All of PAI has the task of strengthening the mainstreaming of religious moderation, in addition to their duties in Islamic education, which includes: 1) Eradication of Al-Qur'an Illiteracy; 2) Sakinah Family Development; 3) Empowerment of zakat; 4) Empowerment of waqf; 5) Empowerment of Halal Products; 6) Fostering Religious Harmony; 7) Prevention of Radicalism and Development of Splinter Sects and 8) Prevention of Drug Abuse and Prevention of HIV/Aids (Lumakto & I, 2020).

Regarding the meaning of religious moderation, PAI obtains information and understanding of religious moderation from various sources, both from training by the Ministry of Religion, books, and the mass media, both conventional and digital. In a phenomenological view, PAI is an active subject with its understanding and meaning about what it knows and experiences. PAI’s understanding of the meaning of religious moderation results from negotiation and dialogue within PAI. The following are some of the meanings of religious moderation according to PAI in Banyumas: Religious moderation is showing the gentle face of Islam. Religious moderation is showing the face of Islam...
that is smooth, full of compassion, and does not use violence:

“Lord, Allah SWT is Most Gracious and Merciful. Arrahman is God’s love for all people, both Muslims and non-Muslims. God alone loves. why don’t we?” (A1)

Islam actually does not need a religious moderation movement.

“Islam is a moderate religion. Without a religious moderation program, as long as all Muslims carry out Islamic teachings in truth, they will be moderate...” (A4)

Religious moderation is being moderate

“Moderate means being in the middle, neither leaning to the right nor the left and not being fanatic...” (B2)

“...Medieval religion, not extreme left and not extreme right... not liberal... not fundamental...” (B5)

Moderation means recognizing Pancasila as the basis of the state

“...The Republic of Indonesia is not a religious state based on Islamic law. The Indonesian state has the Pancasila state foundation, which guarantees freedom of religion” (A2).

“...The meaning of religious moderation is always associated with diversity in religion and ethnicity...” (A4)

“Moderasi agama itu indikatornya banyak, kita harus memiliki komitmen kebangsaan, ..Kita lahir di suatu negara yang memiliki semboyan Bhineka tunggal ika. Berbeda tetapi tetap bersatu...” (B5)

Religious moderation means working with followers of other religions.

Most informants argue that moderation is willing to work with adherents of other religions in the field of “muamalah” outside of worship. Muamalah means the field of life and its relationship with the interests of fellow human beings, not about beliefs or worship.

“In this world, we have to live together...must respect each other and be willing to work together...” (B6)

“As long as we are in the field of muamalah, it is okay for us to work together. But if you have violated the principle of monotheism, then it must be firm...” (B8)

Religious moderation means accommodating local culture

“...Religious moderation means that it must be accommodative to local culture, as long as the local culture does not conflict with the values of monotheism...” (A3)

“The culture and teachings of Islam are different. A culture that in practice does not contain shirk is fine...As long as you do not associate partners with God, just enjoy it...” (B7)

Religious moderation means prioritizing tolerance and harmony

“In conclusion, religious moderation is a way of thinking and behaving in religious life in a pluralistic country...” (B6)

“Religious moderation must reason for dynamic life for the sake of religious harmony...” (B9)

“Moderation is essentially tolerance and harmony with those
who are different...differences are normal..” (B10)

This explanation shows that PAI in Banyumas has understood the concept of religious moderation according to the moderation delivered by experts. The meaning of religious moderation they convey results from the meaning they make about it for what they get from various sources.

Implementation of Religious Moderation of PAI to Encourage Harmony

PAI implements its views on religious moderation in its lives. PAI implements religious moderation in its daily activities and duties. The implementation of PAI religious moderation includes three forms:

Religious Moderation in Interacting with Internal Adherents of Islam. All PAI believe there is a need to implement this religious moderation within the Muslim community. They consider moderation within the Muslim community itself significant, considering organizational differences, opinions, and understandings within the Muslim community. This difference often creates competition and conflict, leading to clashes. Therefore, moderation must be implemented internally in the Muslim community first.

“..Muslims have many groups and understandings. So, moderation must especially be applied internally to Muslims first..” (A2)

“Moderation within Muslims means that we respect the differences among Muslims. We carry out tolerance with our own fellow Muslims.... do not let us live in tolerance with adherents of other religions but with Muslims themselves instead of fighting” (A3)

“Muslims themselves have many different groups and opinions...that requires a moderate attitude and not prioritizing fanaticism...”

“In this case, religious moderation is implemented by respecting differences of opinion in certain worship practices. For example, NU people who carry out “tahlilan” cannot force Muhammadiyah members to participate but must respect those who do not want to participate, and vice versa. Another example is Muhammadiyah members who do not read qunut, must respect NU people who read “qunut”..” (A2)

Religious Moderation with Adherents of Local Culture. PAI views local culture adherents as people with different beliefs and customs because of the teachings of their ancestors that have been passed down from generation to generation. Therefore they are usually extreme in holding on to these customs. The best attitude is to respect them still, not bother them.

“Islam is culture, and there are Islamic teachings that come from culture. If a culture does not follow Islamic teachings, we must straighten it out without eliminating the cultural aspects...” (B6)

“We view culture with positive thinking. For example, Sedekah Laut in Cilacap,
Sedekah Laut provides harmony with nature. They put various objects in the sea, buffalo heads. With the alms of the sea, we give to the sea occasionally... Don't we take the fish every day?...(A4)

Religious Moderation with adherents of different religions. PAI believes that religious moderation is significant in interfaith interactions. They think that, as Muslims, we must do good and cooperate with people of other religions because Islam teaches us to do good to all humans. Even so, they seem to agree that cooperation with non-Muslims must be in the fields of muamalah and humanity, not in the field of worship. Therefore, they have different opinions about the existence of an Islamic figure who carries out preaching in the church. Some PAI does not agree that they also assist Muslim worshipers. PAI considers conducting da’wah in the church and being involved in Christmas celebrations and non-Muslim worship as religious moderation that "goes too far."

However, some PAI thinks that Muslims who help non-Muslims in Christmas celebrations or vice versa and Christians who help Muslims in Eid celebrations are permissible regarding technical security..that is proof of harmony and tolerance. One of the implementations of religious moderation with non-Muslim PAI in Banyumas formed an association named SPALI (Solidaritas Penyuluh Lintas Iman/Solidarity of Interfaith Extension Religions). SPALI was established on August 5, 2020, and attended by the Head of FKUB of Banyumas, Dr. H. Raqib, M.Ag and the Head of the Regional Office of the Central Ministry of Religion, H. Mustain Ahmad. Appointed as chairman of SPALI was Mr. Lubab Habiburrahman, as the initiator and team leader of the Pokjaluh (Kelompok Kerja Penyuluh/Religious Extension Working Group). SPALI has a significant role in realizing tolerance in Banyumas. There is a greeting that is unique to SPALI, namely "Rukun, Ragam Spadan."

"In the extension service, there is a greeting of religious moderation: “Rukun, Ragam Sepadan.” “Rukun” means the important thing is harmony, Ragam”(Variety)means respecting multiple differences, and “Sepadan”(Equa)l means that within the scope of the state, it is...” (A1)

SPALI has carried out various activities in building harmony, including holding interfaith pilgrimages, distributing free “takjil” (Food for breaking the fast), forming choirs, and singing together at various events and forums.

CONCLUSION

PAI in Banyumas has an understanding of religious moderation.
They view Islam as a religion that promotes compassion, gentleness, peace and tolerance. They are also of the view that these compassionate Islamic values are obscured by the attitudes of some Muslims who have extreme and radical attitudes and behaviors. PAI in Banyumas implements the values of religious moderation that they understand in their daily lives and their duties as religious teachers. This research reveals how the values of religious moderation are understood, conveyed and implemented in the tasks and daily life of PAI in Banyumas. The implementation of PAI religious moderation in Banyumas provides an overview to the Ministry of Religion regarding the religious moderation movement at the grassroots level. This research is only in the scope of one small district, even though Indonesia has many districts. Therefore, it is important to carry out further research on the role of PAI in promoting social harmony through strengthening and implementing the values of moderations.

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