

Religious Moderation (Role revitalization of the Mosque in Developing Moderate Islamic Understanding in The Muslim community of Bengkulu)

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Religious Moderation (Role revitalization of the Mosque in Developing Moderate Islamic Understanding in The Muslim community of Bengkulu)

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Abstract

This research was conducted to describe social facts related to the role of mosques in developing moderate Islamic understanding. During Rosulluloh, the mosque was the center of activities that dealt with all problems of community life, whereas now the mosque is only dealt with matters of ubudiyah (matters of worship). There are several important issues examined in this study, namely the role of the mosque and obstacles encountered in developing moderate Islamic understanding in the city of Bengkulu.

this is field research. the approach used in this research is the sociological approach. In this study, researchers used two techniques in collecting data, namely: Interviews and documentation. After conducting the research, several important conclusions were found, among others: The role of the mosque that has been done in developing Moderate Islamic Understanding is filtering lecture material. While the obstacles encountered are group fanaticism, primordialism (excessive tribal feelings), lack of religious knowledge, nepotism and the desire to get money/ wealth from the mosque.

Keywords: Moderation; Religion; Mosque; Moderate; Islamic

I. Introduction

The existence of a mosque is very significant for Muslims, even in the time of the Prophet Muhammad. The mosque is not only used as a center of worship, but the mosque is a center of activity in solving problems faced by Muslims. Matters relating to the problems of Muslims, both in terms of worship, transactions, marriage, and criminal acts are resolved by way of consultation in the mosque. Besides that the Prophet Muhammad, also makes the mosque as a center for propaganda of Islamic teachings and spiritual formation of Muslims. The custom made by the Prophet Muhammad and his companions made the mosque as a center of activity began to be left

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behind by Muslims at this time. The mosques in the present are more widely used for religious matters, rarely dealing with community problems.

No exception to the mosque in the city of Bengkulu is more concerned with the problem of worship. This is like the interview data below,

“The condition of the mosque here is like this, it is opened when the prayer time is only five times, the thing is worrying if the items in the mosque are stolen (Hasan, 2018)”.

Next interview,

“The mosque is full when Friday prayers, while at the time of prayer five times are not full (Salim, 2018)”.

Next interview,

“Recitation already exists in this mosque mas, but the material is still about worship because of the demand of the mosque congregation who want to explore the issue of worship. Understandably here the average congregation is not an Islamic boarding school graduate (Yunus, 2018)”.

Next interview,

“There are mosques in Bengkulu City which are only used for basic functions, namely for prayer. But some mosques have been used as the center for propaganda of Islamic teachings/ recitation. Usually, the mosques already have regular recitation schedule, some are weekly and some are monthly recitation (Suwarjin, 2018).”

From the field data above, it can be seen that the mosques at Bengkulu deal more with religious issues and pay less attention to the problems of the people (propaganda of Islamic teachings) although there are also mosques that have been used as centers of propaganda of Islamic teachings. This is very unfortunate because actually, the mosque has a huge potential in building a religious community if its role is optimized. The mosque as a propaganda media is very effective considering the existence of very many and widespread mosques in the community.

This condition is exacerbated by the existence of religious extremists who abuse the role of the mosque as a medium for the propaganda of Islamic teachings to regulate their understanding which is harsh and intolerant of other teachings. They compile to discuss the disproportionate Islamic religion and often refute other groups that are not in line with them.

Their propaganda of Islamic teachings in mosques either through Friday pulpits or routine recitation has a significant impact on society. Moreover, the average community of Bengkulu is still unfamiliar with the teachings of Islam. So that society thinks what is conveyed by these religious extremists is true. This can eventually lead to intolerance and conflict on society if left unchecked without special handling, this is as quoted in the interview below,

“Muslims must follow the Prophet Muhammad, but in fact, many of their worship practices are made by themselves. Yasinan, tahlilan and selamatan come from Hindu culture but instead, they do the heresy (Ahmad, 2018)”.

Next interview,

“Do prayer in the congregation here bro. do not perform prayers in other places, it is not valid later because the Priest recites the intention before takbir. Recite the intention that according to our clerics are heretics because there are no hadis. Logically, if Prophet does it, of course, there are Hadis (Darto, 2018)”.

Next interview,

“Don't mix religion and culture. Religion is religion, culture is culture. Many of our people are mistakenly following the culture, leaving behind the teachings of pure Islamic religion (Rijal, 2018)”.

Next interview,

“I'm lazy to pray at the mosque there bro. I do not agree with that. The morning prayer uses qunut (Muzakki, 2018)”.

Next interview,

“at this mosque, there was a fight between worshipers. whether worshipers should read the dhikr together after prayer or read the dhikr individually (Yanto, 2018)”

From the above data, it can be seen that the delivery of Islamic teachings, if not carried out in a balanced and proportional manner can widen the gap between the Muslims themselves. This will have an impact on the development of religious intolerance that causes radical attitudes.

This is compounded by the current condition of the Indonesian nation. Throughout the territory of Indonesia today, contestation and competition for religious authority have emerged along with the emergence of a variety of ideas and interpretations of religious texts by interpreters with tendencies that sometimes face each other (Fathurahman, 2011). So that there needs to be an effective optimization of the media (mosque) that can reduce the occurrence of conflict due to differences in the interpretation of this religious text.

The mosque as the center of Islamic activities should be optimized in spreading moderate Islamic understanding. An understanding that promotes mutual respect, does not blame each other, does not feel the most righteous of each other, and is willing to dialogue when a difference occurs. This moderate Islamic understanding is very important to be spread in the wider community to prevent the development of intolerance and radical attitudes when addressing different views in religion that could threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI).

Still not lost in our memories, the phenomenon of cases of religious intolerance that occurred during the last two years, namely first, the case of the burning of mosques and seventy Muslim houses in Tolikara Papua that occurred on Friday, July 17th, 2015 (Tempo.co, 2015). second, the case of the burning of four temples in Tanjung Balai Sumatera North on July 29th, 2016 (Kompas.com, 2016).

The above incident can also occur in the city of Bengkulu if prevention efforts are not carried out through strengthening moderate Islamic understanding. Moreover, the people of Bengkulu City consist of different religions. this can be seen in the table below,

Table 1: The number of religious followers and houses of worship in Bengkulu

Category	Religion				
	Islam	Protestant	Catholic	Hindu	Buddhism
	Followers	3 68.229	58.706	129	5 40

Category	Mosque	Protestant Church	Catholic church	Temples	Viharas	
	House of worship	3 99	2	12	2	2

Source: Data from the Bengkulu City Central Statistics Agency

Religious diversity in the city of Bengkulu needs to be managed wisely to avoid cases of religious intolerance. Efforts to prevent cases of religious intolerance can be by utilizing the great potential of the mosque. If this potential is maximized, it can become a strong fortress to protect the people of Bengkulu city from intolerance and radical ideas.

Based on the background of the problem above, there are some interesting questions to study, among others:

1. What are the roles of the mosque as a propaganda media that has been carried out in developing moderate Islamic understanding in the city of Bengkulu?
2. What are the obstacles encountered when using the mosque as a propaganda media in developing moderate Islamic understanding in the city of Bengkulu?
3. How to revitalize the mosque as a propaganda media in developing moderate Islamic understanding in the city of Bengkulu?

II. Methodology

The type of research conducted to reveal facts related to the problem of revitalizing the role of mosques in developing moderate Islamic understanding in the city of Bengkulu is a field research study. In this study, the

researcher will conduct in-depth data mining and intensive analysis of the revitalization of the mosque's role in developing moderate Islamic understanding. While the approach used in this research is the sociological approach.

The primary data sources in this study are the words and actions of the Bengkulu City Society relating to the revitalization of the mosque's role in developing moderate Islamic understanding. While the Secondary Data Sources used are sources that are indirectly related to the object of this study but are felt to be very supportive in research, whether in the form of books, articles, newspapers, etc. relating to the revitalization of the mosque's role in developing moderate Islamic understanding.

In this study, the researchers used two techniques in gathering research data, namely: Interviews and documentation. Researchers conducted interviews using unstructured interview techniques. The technique was chosen by the researcher because it was more flexible and following the subject and atmosphere of the interview. The documentation technique is carried out by gathering documents and literature related to the issue of revitalizing the mosque's role in developing moderate Islamic understanding.

Purposive Sampling is a method that researchers use to determine the mosque that is used as the object of research, among others:

1. The mosque is used as a sample in this research activity must mosque that has a role not only for prayer. But the mosque which is used as a place for additional activities, in the form of preaching activities, not only the mosque which is only used as a place of worship. Mosques that do not have an educational role to the congregation, are not used as samples in this research.
2. The Propaganda of Islamic teachings activities carried out at the mosque must have many diverse themes, not only discussing monotheism or fiqh. But must have diverse studies and not monotonous.
3. The congregation in the mosque must be heterogeneous, covering from various backgrounds in the community. The Mosque which consists of only one group is not used as samples because it is certain that the mosque does not occur social friction.

For more details of the mosque data used as research samples can be seen in the table below,

Table 2: Research samples

No	Name of The Mosque	Tipology	Program
1	Masjid Baitul Izzah	Historical Mosque	8
2	Masjid Akbar At-Taqwa	The Great Mosque	7
3	Masjid Jamik	Historical Mosque	8
4	Masjid Al-Ikhlas	Mosque in a Public Place	4

5	Masjid As-Syuhada	Historical Mosque	6
6	Masjid Al Baroqah	The Big Mosque	5
7	Masjid Mukhlisin	The Big Mosque	7
8	Masjid Ar-Rohman	The Big Mosque	5
9	Masjid Baiturohim	The Big Mosque	6
10	Masjid Al-Ikhlis	Jami Mosque	6
11	Masjid Baitur Rohman	Mosque in a Public Place	7

Source: Ministry of Religion Data Bengkulu Regional Office

The data analysis technique used in this study is qualitative analysis with inductive thinking patterns. Inductive analysis in question is an analysis that departs from specific data and then general conclusions are drawn. In this qualitative study, researchers will go through three main components, namely, data reduction, data display and conclusion drawing data. (Sugiyono, 2010: 247-253). These three components will be interconnected both before, during and after data collection. This analysis is generally referred to as the flow model of analysis.

III. Results and Discussion

Bengkulu City is a religious city. This can be seen by the many places of worship. There are around 399 mosques and 60 Mushola (prayer rooms). To see the mosque distribution data can be seen in the table below,

Table 3: Number of Mosques and Mushola

o	Subdistrict in Bengkulu city	Number of Mosques	Number of Mushola
	Gading Cempaka District	52	8
	Teluk Segara District	20	15
	Selebar District	114	11
	Muara Bangkahulu District	62	4

Kampung Melayu District	46	4
Sungai Serut District	26	2
Ratu Samban District	21	11
Ratu Agung District	59	6
Singaran Pati District	48	9
Total	399	60

Source: Ministry of Religion Data Bengkulu Regional Office

For more details about the program of activities that have been carried out routinely at the mosque where the study was conducted, can be seen in the table below,

Table 4: Program of Mosques

Mosque	Program								
	Regular	Islamic	Mosque	Propaganda of Islamic teachings of Islam / Tabligh Akbar	Celebration of Islamic Great Day	Organization of the Friday Prayers	Organization of the five-time prayer	Zakat empowerment, infaq, shodaqoh and endowments	Other
asjid Baitul Izzah	till active	till active	till active	6 still active	till active	till active	till active	still active	
asjid Akba	till active	till active	ot active	6 still active	till active	till active	till active	still active	

r At- Taqw a	ve									
asjid Jamik ve	till acti ve	till active	till active	1	still active	5	s till active	s till active	s till active	still active
asjid Al- Ikhl as	ot acti ve	till active	ot active	1	not active	5	ot till active	s till active	s till active	still active
asjid As- Syuh ada	till acti ve	till active	till active	1	6 not active	5	till till active	s till active	s till active	not active
asjid Al Baroq ah	till acti ve	till active	ot active	1	6 not active	5	till till active	s till active	s till active	not active
asjid Mukh lisin	till acti ve	till active	ot active	1	6 still active	5	till till active	s till active	s till active	still active
asjid Ar- Rohm an	till acti ve	ot active	ot active	1	6 not active	5	till till active	s till active	s till active	still active
asjid Baitu rohim	till acti ve	till active	ot active	1	6 not active	5	till till active	s till active	s till active	still active

0	asjid	ot	till	ot	active	till	till active	till active	active
	Al-	acti	active	active		active			
	Ikhlas	ve							
1	asjid	till	till	ot	active	till	till active	till active	active
	Baitu	acti	active	active		active			
	r	ve							
	Rohm								
	an								

Source: Ministry of Religion Data Bengkulu Regional Office

From the data obtained in the field, there are some of things that need to be discussed including:

1. The role of the mosque as a propaganda media that has been done in developing Moderate Islamic Understanding

a. Filtering the contents of lectures

in general, mosques in Bengkulu City have begun filtering teachers who fill their respective mosques. Sometimes from the congregation also complained about the contents of lectures that are politically charged or racist to certain groups. This is as quoted from the interview conducted by researchers in the field,

“This teacher is not good, the contents of his lecture are discusses

about the presidential election, we go to the mosque for worship, not to vote. It's enough to see on TV election affairs (Kosasih, 2019)”

Next interview,

“even though we disagree with certain mass organizations, don't be insulted in public, we want to hear lectures coming to this mosque, not want to hear scorn (Anto: 2019)”

Next interview,

“he always blame when lectures others. If it's not to blame, then the content is berating. as if heaven belongs to him himself (Ni'am: 2019).”

The interview data above shows that mosque followers do not like the content of lectures that contain political issues or hate speech. The congregation can already understand well what is appropriate or inappropriate in the mosque. Political affairs do not mean bad when discussed but the congregation views it as inappropriate if delivered at the place of worship. Likewise the issue of hate speech against certain groups. Regardless of the true or false contents of the content delivered, it is not worthy of a holy place of worship if it is littered with utterances that contain hate speech or racism.

The filtering done by the mosque's followers must be responded by the mosque management because if left alone without any response it will certainly make the pilgrims disappointed and cause the congregation to be lazy to come again to the mosque.

When researchers came to the mosque and interviewed the mosque management, it turned out that they had tried to choose a cleric who put forward the *tawasuth*, *tasamuh*, and *i'tidal* sides. But sometimes because there are important matters (*udzur syar'i*) so that the cleric who should be present is replaced by the other cleric unilaterally. This is an interview with the mosque management.

"congregations were complaining to us, why did we take cleric who likes to do politics, is there no other cleric. Then I answered, it was just a substitute, we the mosque management could not monitor it (Hasan: 2019)."

Next interview,

"We have chosen the theme, so it is easier and does not overlap. Sometimes the same theme is repeated over and over if no theme is made. Besides, we also limit the duration of time to deliver the material. We do this so that pilgrims don't feel bored if it's too long (Amir: 2019)"

The data facts above prove that the filtering has been done both by the mosque management and from the mosque congregation itself, but the filtering process is still not done optimally.

b. Variants of worship *furu'iyah*

The mosque can not be denied as a gathering place for people who have a varied background. So that the management of the mosque must also be able to cover all these different backgrounds. However, what needs to be considered here is the border of the tolerance for diversity.

Field data shows that the tolerance limit for accepting differences lies in the issue of *khilafiyah furu'iyah* (something that has not been approved by all the scholars of *madzhab*). This is as the interview below,

"In this mosque sometimes use *qunut* when dawn prayers and sometimes also do not use *qunut*⁵, depending on clerics who lead the morning prayer (Nasrun: 2019)"

Next interview,

"After praying usually in this mosque read the *dhikr* together but sometimes it's read yourself. the congregation protested but after we explained the problem, the congregation finally understood (Ali: 2019)"

Next interview,

"in this mosque, there was a dispute between the mosque congregation, at that time if I am not mistaken because there is a cleric who said that routine *yasinan* in this mosque is forbidden to do it again (Badri: 2019)"

The data above explains that both mosque managers and the mosque congregation are actually still tolerant of differences in understanding in Islam as long as it is in the frame of *khilafiyah furu'iyah*⁶. For more details, you can see in the diagram below,

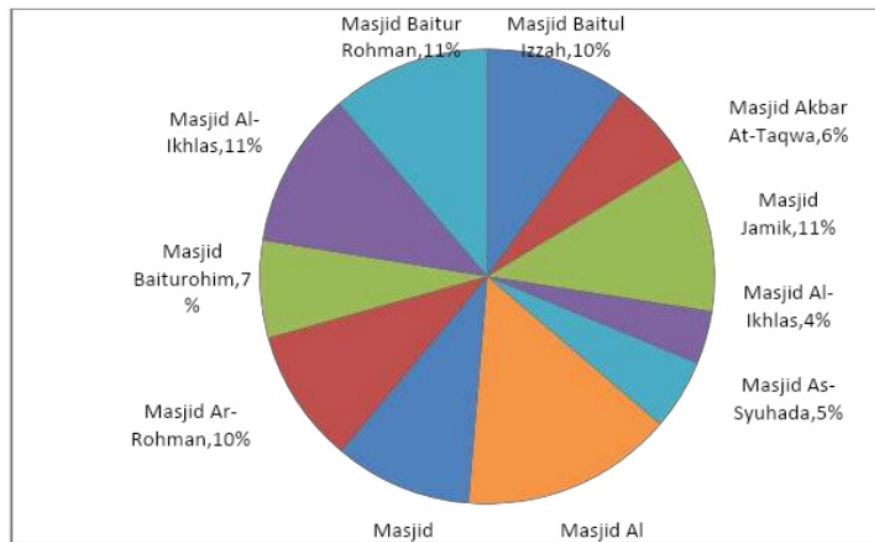


Figure 1: Level of disputes (Source: Ministry of Religion Data Bengkulu Regional Office)

The seeds of the *khilafiyah furuiyah* dispute are indeed still small, but if left alone they can become a big problem.

2. Constraints faced when using the mosque as a propaganda media in developing moderate Islamic understanding

a. Group fanaticism

Efforts to improve mosque management have begun to be carried out by the mosque managers but are constrained by the fanatical nature of some mosque managers and also sometimes from the mosque congregation.

The opinion that the best is their group is still an obstacle when they want to choose a cleric who will be used to fill various events held at the mosque. this can be seen from the interview below,

“pilgrims here prefer those who fill the cleric from the NU group, they assume the cleric NU group is cooler in delivering his propaganda of Islamic teachings (Ahmad: 2019)”.

Next interview,

“I prefer that the Muhammadiyah cleric teaches. Many propositions that are used as evidence are not only filled with laughter (Heri, 2019)”

Next interview,

“Determining the cleric who will fill in the mosque is rather complicated, full of debate. The mosque congregation differs in their desires. They want clerics who agree with their class (Saiful, 2019)”.

Indeed, people will be more receptive to talk from their group than to outsiders. This has indeed become a human instinct. So it's natural if the above phenomenon occurs in several mosques. therefore, it requires ingenuity and expertise in managing difference to not become horizontal conflicts.

b. Primordialism (Excessive love for one's own tribe)

Loving one's own tribe is not a problem, but if accompanied by an excessive sense of feeling that it is the other lower tribe that will cause problems in society. In the management of mosques, there are also sometimes primordial problems in choosing a cleric who will fill the event. Besides, primordialism also occurs in the content of lectures which sometimes glorifies one's own tribe and on the other hand simultaneously denigrates other tribes.

“The majority of the mosque's congregation is a Rejang tribe, so the cleric who was invited to be average from the Rejang, the reason is if one tribe becomes more quickly accepted the contents of his advice (Alan, 2019)”.

Next interview,

“Many complaints from pilgrims here. there is one cleric who is not recommended by pilgrims to be used anymore because the cleric often offends certain tribes. It is not beautiful at the mosque if the words that come out are not good (Sigit, 2019).”

Friction above can be minimized if the nature of primordialism does not emerge. This awareness of *ukhuwah Islamiyah*⁷ that needs to be increased so that Muslims realize that Muslims are brothers everything does not need to be distinguished.

c. lack of religious knowledge

Another obstacle when using the mosque as a propaganda media in developing moderate Islamic understanding is the lack of religious knowledge whether it is the manager of the mosque or the mosque's congregation. This ignorance raises the nature of indifference to religion and can also cause radical nature when misunderstanding verses or theorem of the Islamic religion. This can be seen from the interview excerpt below,

“how do you want to make quality mosque pilgrims if mosque management is not quality. If you want to make smart pilgrims, you have to make a smart mosque manager (Anohib, 2019)”.

Next interview,

“the residents here are indifferent bro if it's a religious issue. Want to join in congregation already, thank God, let alone want to make ceremonial (Yudi, 2019)”

Next interview,

“one of the causes of religious radicalism is the ignorance of the congregation of the true science of Islamic knowledge, so they are easily influenced by incorrect teachings. Therefore, make the people smarter then radicalism will automatically disappear. Science can be a shield in dispelling radicalism (Iwan, 2019)”.

The data above illustrates that good religious knowledge will become a shield for the person concerned when fed with deviant teachings. With science, a Muslim can distinguish which teachings are following the Qur'an and which are not.

d. Nepotism

Nepotism is one of the obstacles when using the mosque as a medium for the propaganda of Islamic teachings in developing moderate Islamic understanding. This happened because there were irregularities in managing the mosque. The cleric who fills in should be chosen competently, but because there is an element of nepotism, the cleric who is chosen to fill the program is still in a relationship with his mosque caretaker. This can be seen as the interview below:

“the clerics who gave the lectures were all brothers of the mosque manager. if it's feasible, isn't a problem but if it's not feasible then it shouldn't be forced (Bahrul, 2019)”.

Next interview,

“How would you like to develop the mosque if this mosque is used as a family mosque? If it's professional, it's OK, but if it's chaotic, sorry for the congregation (Wahid, 2019)”.

Next interview,

“the mosque leader insisted on inviting amir yesterday, apparently still his brother. Even though Amir is not too popular with the people here because he often brings politics in his lectures (Fuad, 2019)”.

Nepotism can destroy a person's professionalism, from what should be worthy to become unworthy. And vice versa, unworthy people can become worthy because of nepotism. As long as the mosque management still has elements of nepotism, it will be difficult to advance the mosque.

e. Economy (The desire to get wealthy from the mosque)

The desire to get wealthy from the mosque is one of the barriers to advancing the mosque. Some clerics are more eager to fill in certain mosques that provide more transport fees than other mosques. This can be seen from the interview below,

“If there are a lot of honorariums, it cannot be denied that they were more enthusiastic when filling out their religious studies (Sahel, 2019)”.

Next interview,

“There have been conflicting lecture schedules in different mosques, so I prefer mosques that provide more transportation fees (Alimin, 2019)”.

Next interview,

“if you want to invite a well known-cleric, the cost is expensive, this mosque cannot afford it (Ardian, 2019)”.

Receiving a transport honorarium is permissible by religion but it is not beautiful if honor becomes the main goal of the propaganda of Islamic teachings. So that the honorarium given can affect the performance and

enthusiasm of a cleric in the propaganda of Islamic teachings. The true intention and main purpose of propaganda of Islamic teachings is devotion to God, so that payment or no honorarium is not a problem. With a small honor, keep it up, with a lot of honor, keep it up.

For more details about the obstacles that exist in the mosque in developing moderate Islamic understanding can be seen below,

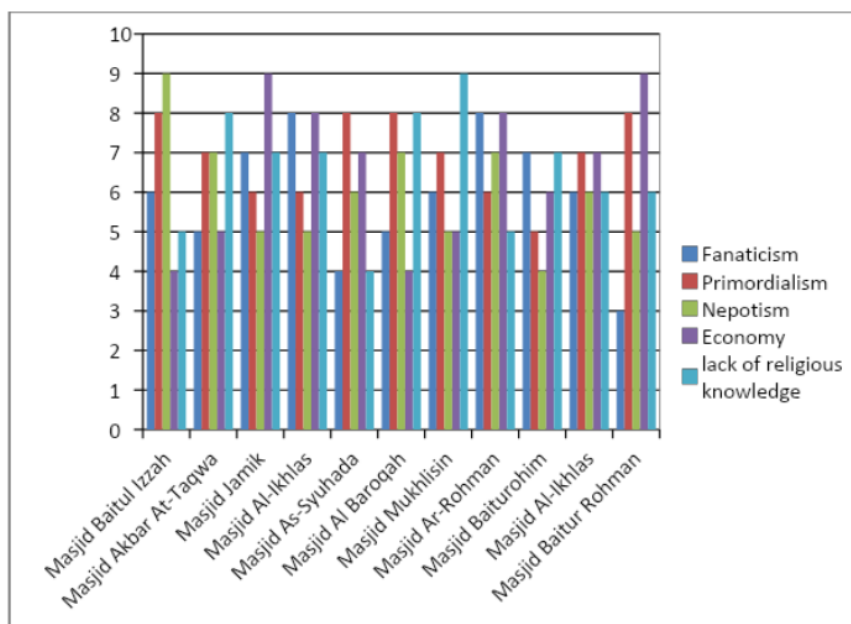


Figure 2: The obstacles that exist in the mosque in developing moderate Islamic understanding

3. Revitalizing the mosque's role as propaganda media in developing moderate Islamic understanding

a. Expansion of mosque functions

The assumption of a mosque as a place of worship needs to be changed if it wants to revitalize the mosque's role. The Propaganda of Islamic teachings is actually not only in the form of lectures or recitals. The Propaganda of Islamic teachings is actually broader. Improving the economy of the people can be propaganda of the Islamic teachings field that must be worked on by the mosque management. if the mosque congregation's economy is well established, the congregation will be spirited in worship. Likewise, if the economy of the mosque's congregation is the low economy, how can it be possible to worship quietly. An empty stomach certainly makes it very difficult to worship. Therefore, it is time for muamalah to be worked on as new propaganda of the Islamic teachings field for the management of the mosque. Establishing a sharia cooperative needs to be done to

help capital from mosque followers who have difficulty in the capital. The principle of profit-sharing must be in accordance with the Shari'ah, not only the Shari'ah label but the contents are still the same as conventional. The desire to establish sharia cooperatives has also been expressed by the mosque congregation. this can be seen from the interview below,

“instead of keeping cash in the mosque, it would be better if it was rotated to advance the economy of the people. If it is stored it is not very useful but if it is rotated there will certainly be more benefits and of course, more rewards will also be obtained later (Saiful, 2019)”.

Next interview,

“many residents here still need business capital assistance. If the mosque becomes the initiator, of course it will be even better. The mosque's cash if added with donations from rich people would be enough to create a kind of shariah cooperative (Ali, 2019)”.

Propaganda of Islamic teachings with action is sometimes far more effective than with oral propaganda of Islamic teachings. Citizens will certainly be more sympathetic again with the mosque if the mosque can become the center of the economic community. Especially Sayidina Ali said: “*kadal faqru ayyakuna kufron*” (poverty can cause mistrust in God).

Cash waqf funds can also be a capital solution often faced by Muslims. Rich people want to get a lot of rewards while the poor are in dire need of capital assistance. This symbiotic relationship of mutualism needs to be contained and a good system is formed. This is where the role of the mosque can be present, it's time for the mosque to become the center of the economy not just a center of worship.

The economic potential of this community is a pity if it is wasted not taken seriously. This economic propaganda of Islamic teachings can be an extraordinary activator. The mosque which was once deserted can again be filled with people because the mosque is now actively taking care of the needs of its people.

b. Management of the mosque is based on the principle of *maslahah*⁸ (benefit)

No matter how good the system built in the governance of the mosque will be in vain if it is not accompanied by the spirit of management, namely the principle of *maslahah* (benefit). Good or bad management of the mosque must use the barometer of the principle of this *maslahah* not based on the interests of a particular group of people. This is like the interview below,

“the mosque is the house of God, whatever decision the meeting should have is to be oriented to the benefit of the people, not just for the benefit of certain people (Sahel, 2019)”

Next interview,

“Once there was a meeting participant who insisted on building a bathroom on the left side of the mosque, even though the bathroom was already over there, even if it was a bit far to the right of the mosque. if there is already a lot of funds, of course, it does not matter, but if the funds are only available, it is better to use it to build others first, which is more urgent. (Alimin, 2019)”.

The principle of *maslahah* becomes very important in the management of a mosque, which should take precedence and which can still be delayed too long, it must refer to this principle. If reversed it will be very

detrimental to the congregation. Building a mosque can not be done alone, therefore, it must be able to reduce all their respective egos. The policy that was born of course could not cover the entire interests of the congregation but at least it could cover the interests of the majority of the congregation.

c. The management of the mosque is based on deliberation

There is no problem that cannot be solved by deliberation. No matter how big the problem, if it is solved together it will feel light. Likewise in the management of the mosque, of course, many problems arise along the way of its management, so that to avoid mistakes in management it needs to be taken the right policy based on consensus agreement. This is like the case in the Mukhlisin mosque related to the ownership status of the mosque's plot of land. Residents around the mosque claim the land belongs to them whereas in the mosque's land certificate the land is included in the mosque's land. This issue heats up even more if it is allowed to go on without any resolution so that the mosque management finally runs a joint meeting to determine what steps should be taken. This is as the interview excerpt below,

"The land around here from the front to the back fence was claimed by the next-door neighbor as his own. When builders build fences, they are always disturbed so they can't build fences (Hasan, 2019)."

Next interview,

"In this mosque there was a rejection of the activities of Jaula (Tabligh worshipers) by residents because they were suspected of being radical. Finally, we held a meeting together, sitting together at the same time tabayun (clarifying). Then finally their presence at the mosque was acceptable (Amir, 2019)"

The pattern of deliberation both when there is a problem and when taking a policy is highly recommended by Rosulloh, even though he is a Prophet, he still deliberations with his friends in every matter. If the Prophet is still deliberating, let alone us who is nobody.

d. Improvement of comprehensive and proportional religious knowledge

There are different levels of religious knowledge. This difference will also cause differences in perspective in understanding the problems of life. There is general knowledge taught to the public and there is special knowledge taught to certain people who have fulfilled the requirements. For example, the science of thoriqoh (Shufi) which is taught when the science of jurisprudence/ science of shari'ah is already established. The impact of studying the science of thoriqoh without established fiqh is very dangerous can be mistaken in carrying out Islamic sharia, as happened in the kejawen flow. This can be seen in the interview excerpt below,

"My neighbor never prayed even though Muslim, if asked why not pray then he answered prayer enough to remember God alone. If you remember God, you have prayed. The evidence is the verse "aqimi sholat li dzikri lah (establish prayer to remember God)". If it is dhikrulloh (remember God) it means that he has prayed (Ni'am, 2019)".

This understanding is very wrong, Rosulloh himself is the most pious and devoted to keeping praying, especially his people who are still covered in sin, it is strange if they do not want to pray. This misconception occurs because of the lack of understanding of fiqh. As a building, the foundation is not sturdy and when weighed down with a tall building will collapse.

Providing a comprehensive and proportional religious understanding is necessary to avoid misunderstanding. If there are still many followers of the mosque who are not experts in fiqh, then what must be taught is the fiqh problem until it is finished on the issue of khilafiyah furuiyyah (contentious issue).

e. Filtering of understanding that are not following shari'ah

Filtering ideologies or teachings that is not following the Shari'ah is very important to do to fortify ordinary people. The congregations in the mosque are not all devout, even the majority are still lay in religious matters. If there is no screening, either the cleric who lectures or the content of the lecture is worried about what will be delivered later in swallowed raw by the congregation because it assumes what is conveyed be correct.

This can be seen in the interview excerpt below,

“There are still many lay followers in this mosque, so we do not arbitrarily invite clerics to fill lectures here. the clerics who fill it must be clear in advance their knowledge or track record must be free from radical understanding (Alimin, 2019)”.

f. Periodic evaluation

No matter how good the mosque management still needs to be carried out periodic evaluations, to determine the progress of progress or existing constraints. This evaluation aims to prevent mistakes that have occurred in the past.

Without periodic evaluations, the results of the policies taken are as expected or not yet known. Periodic evaluations also have the function of opening opportunities for other alternatives that can be taken.

To find out in detail the map of research activities that have existed since the beginning at the targeted mosque can be seen in the table below,

Table 5: Map of mosque activities that existed before the research was conducted in Bengkulu City Mosque

No	Name of Mosque	Mosque		Propaganda of Islamic teachings Council	Radical Understanding Filtering	Economic Empowerment of the People
		Management reform	Outline recitation			
	Masjid Baitul Izzah	X	✓	X	X	✓
	Masjid Akbar	X	✓	X	X	✓

At-Taqwa					
	Ma			X	X
sijd Jamik	X	✓			✓
	Ma	8			
sijd Al-Ikhlash	X		X	X	✓
	Ma	X		X	X
sijd As-Syuhada	X	✓			✓
	Ma	X		X	X
sijd Al-Baroqah	X	✓			X
	Ma	X		X	X
sijd Mukhlisin	X	✓			✓
	Ma	12		X	X
sijd Ar-Rohman	X	✓			✓
	Ma	X		X	X
sijd Baiturohim	X	✓			✓
	Ma	8		X	X
sijd Al-Ikhlash	X		X		✓
	Ma	X		X	X
sijd Baitur Rohman	X	✓			✓

Explanation :

X : Nothing

✓ : Exist

After detecting and examining issues related to the revitalization of the mosque's role in developing Moderate Islamic Understanding, it is necessary to hold a follow-up as follows:

1. Mosque management reform

Mosque management reform needs to be done so that moderate Islamic understanding can develop rapidly. Good policies are still preserved and inappropriate policies must be replaced with better policies. Management based on Collusion, Nepotism and Corruption should be eliminated. A competent and decent clerics to spread moderate Islamic understanding needs to be recruited and given space to fill in the mosque. The mosque should no longer be filled by clerics who are incompetent let alone those who have a radical understanding.

In addition, the management of the mosque must be carried out properly by prioritizing the principles of *maslahah* (benefits) and deliberation. Every problem that exists must be sought for a solution together through deliberation. Decisions should not be taken unilaterally but must involve many parties by promoting the principle of *maslahah*.

After the management of the mosque is done well, then every three months it is necessary to conduct a periodic evaluation to see and know the advantages and disadvantages of the policy taken. If there is a shortage, immediately find a solution.

2. Strengthening Islamic Knowledge through regular recitation

The recitation is carried out periodically to find out the extent of the development of the science of the mosque congregation. The recitation is held routinely every week, filled with comprehensive and proportional material. The study of *fiqh* and monotheism has been allocated more time to strengthen the foundations of Muslims. Besides, the material presented must prioritize aspects of *tasamuh* (tolerance), *tawasuth* (middle attitude) and *i'tidal* (impartiality attitude).

That is meant by the *tasamuh*, *tawasuth*, and *i'tidal* here is the Islamic side that puts forward the values of tolerance, respecting diversity and differences that exist in society.

In terms of monotheism, indeed, they must believe that the teachings of Islam are the most correct and there are no more teachings besides Islam. But in terms of the social community must respect the teachings and religions of others. Respect here is not interpreted as a form of justification for the teachings of others, but only respect that every human being has a choice in each life. Rosulloh also taught his people not to make fun of the worship of other people because it would only provoke chaos in society and the people would reply to ridicule our religion.

3. The formation of the Propaganda of The Islamic teachings Council of Bengkulu City

The Propaganda of the Islamic teachings Council of Bengkulu City is a forum for the managers of mosques and clerics to work together to spread moderate Islamic understanding in the city of Bengkulu. The purpose of the formation of the Council of Propaganda of Islamic teachings in Bengkulu City is to facilitate the mosque management in discussing and looking for competent clerics, knowledgeable in religious matters and prioritizing the aspects of *tasamuh*, *tawasuth*, and *i'tidal* in the delivery of lecture material.

Through this forum mosque managers and clerics can also discuss with each other about contemporary issues that are currently viral, for example, issues about terrorism, radical Islam, archipelago Islam (Islam Nusantara) and so forth. Besides, mosque managers and clerics can share experiences when spreading moderate Islam. The constraints faced can be shared so that later the best solution will be found.

To facilitate the friendship of members of the Council of the Propaganda of Islamic teachings Bengkulu City also formed an online group through whatshap. The purpose of establishing the Bengkulu City Council of Propaganda of Islamic teachings online is to accelerate and facilitate the dissemination of information among members of the group. This is done because online discussions are easier to do because it can be done anytime and anywhere. It is different if it is done in real terms, having to organize joint meetings, by determining the place and time, so that it requires more energy and sometimes members of the Propaganda of Islamic teachings Council of Bengkulu City cannot participate because there are interests that cannot be left behind.

4. Establishment of Radical Understanding Filtration Databases

The establishment of the Radical Understanding Filtration Database is intended so that every mosque manager and clerics can find out and be aware of the presence of radicals and heretical streams in the city of Bengkulu trying to fool Muslims. Often the heretical streams camouflage with the guise of religion so that their presence is very difficult to detect. This radical and heretical sect targets victims from lay people in the field of Islamic religion so that it is easy to be brainwashed.

Laypeople, when there are teachings that are packaged in Islamic wrappings are easily fooled and indoctrinated with teachings that are not true. There have been many examples that are often reported on television. What is interesting is that there are many victims at the age of adolescents who are more enthusiastic about looking for an identity. Therefore it is very important the presence of a data bank that contains radicalism and its dangers for Muslims in Indonesia. If there is already a data bank, every citizen can immediately access it wherever and whenever they want. This database is expected to be accessible to anyone who needs it, not just the residents of the city of Bengkulu through online assistance.

5. Economic Empowerment of the People

Empowerment of the People's Economy is an additional program that can be done by the mosque to improve the economy of the people. The expectation of this activity can attract the interest of community members to more often visit the mosque. If you are accustomed to the mosque indirectly residents will also listen to religious studies conducted by the mosque management. it's different if the residents around the mosque are busy making a living once they return home there is no more energy to go to the mosque.

The integration of propaganda of Islamic teachings and the development of the people's economy is a surefire solution to attract the interest of people who rarely or never go to the mosque. Every economic development activity in the mosque is always accompanied by a prior Islamic study. This spiritual splash will gradually make the character of residents around the mosque good and pious. Like the soil, if often given fertilizer will gradually become fertile too.

This economic propaganda of Islamic teachings, if it is not tilled by the clerics, will be used as a conventional business arena by people whose orientation is just profit alone. So sometimes they do not care about halal haram which can cause damage to the Islamic economy. Therefore, the economy is a very vital sector for Muslims. The power of Muslims is also supported by a strong economy. The weakness of Muslims is also one of them due to the weakness of the people's economy. Here is the importance of the presence of the role of the mosque in advancing the economy of the people by providing business capital assistance or also the mosque manager can be a training facilitator or business training to equip people with skills that can be used to make a

living.

IV. Conclusion

After conducting in-depth research, the researcher makes several important conclusions, among others:

1. There are several roles of the mosque as a propaganda media that has been carried out in developing moderate Islamic understanding in the city of Bengkulu, among others: Filtering lecture material, the mosque becomes a place for preachers to deliver Islamic values that put forward the *tawasuth*, *tasamuh*, and *i'tidal* views. b) There are various types of *furuiyah* worship performed at the mosque as long as it is following the Qur'an and the hadith of the Prophet Muhammad.

2. Several obstacles hinder the development of moderate Islamic ideology, among others: group fanaticism, primordialism (excessive tribal feelings), lack of religious knowledge, nepotism and the desire to get money/ wealth from the mosque.

3. Here are some ways that can be done to revitalize the role of the Mosque in developing Moderate Islamic Understanding, among others: a) The principle of mutual benefit must be prioritized in taking every existing policy. b) The principle of deliberation must be carried out when there are problems encountered. c) a comprehensive and proportional improvement in religious knowledge. d) Expansion of mosque functions. e) Filtering understandings that are not following *shari'ah*. f) Periodic evaluation.

Endnotes

1. Radical attitude is a modern phenomenon which is a reaction to the emergence of secular nationalism. Radical movements have rigid views and often use violence to teach their beliefs. (Bakri, 2004)

2. Indonesia is the largest democracy in the Muslim world, third in the entire democratic world after India and the United States. Unfortunately, Indonesian democracy shows signs of deconsolidation. Its civil liberties, especially religious freedom or religio-political tolerance, have been declining in the last seven years or so. they are intolerant especially toward non-Muslim public officials. (Mujani, 2019)

3. An understanding that is contradictory to fundamentalists is liberalism. The emergence of the term liberalism became popular in 1950s, but began to develop in Indonesia in the 1980s, which was popularized by a figure from the Liberal Islamic Network group, Nurcholish Madjid. (Usaini, 2002)

4. The requirements of who is permitted to conduct *tafsir* has become an important topic in the traditional '*ulum al-Qur'an*'. Due to the Qur'an's status as a holy book, it is not surprising that Muslim scholars are assertive in determining the criteria of those who are allowed to officially interpret it. these criteria, which cover both intellectual and ethical requirements of the exegete. (Qadafy, 2019)

5. The qunut is a prayer that is read after i'tidal, during the second rokaat of the morning prayer
6. The *Khilafiyah Furuiyyah* is an issue that all the mujtahid priests have yet to agree on the law
7. The *Ukhuwah Islamiyah* is Relationships that are lived by love and are based on Islamic creed in the form of friendship are like a solid building
8. The word *maslahah* comes from the word *salaha* which has the meaning of benefits, interests, usefulness, and benefit (Bisri, 1999: 414). Imam Musa Ibrahim mentioned in his book entitled "*al-Madkhal fi ushul Fiqh wa Tarikhu at-Tasyri'u al-Islam*" that the meaning of lafad *maslahah* is the same as the meaning of lafad *manfa'ah* (Al-Ibrohim, 1989: 67)

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