

The flow of understanding and variety of communication behaviors religious moderation communities on the slopes of Merapi volcano

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Keywords:

Tradition, da'wah communication, religious moderation.

Abstract

Purpose - People who live on the slopes of Merapi Volcano apply religious moderation behavior by respecting traditions and other thoughts. The purpose of this study was to find out the tradition and communication of religious moderation in the community on the slopes of Merapi Volcano.

Method - The research uses the descriptive-qualitative method. The research location took place in the Srumbung sub-district, Magelang district. Data was collected through interviews, observation, and documentation. Informants in this study were young people and community leaders in the village.

Result - The results of this study indicate that there are two characteristics of the community thought traditions in the implementation of religious moderation, namely people who can apply this concept well and thoroughly, and there are people who are against the concept of religious moderation, who tend to be intolerant towards diversity and differences of opinion and thoughts.

Implication - The contribution of this study on religious moderation has become a barrier to critical thinking discourses that are currently developing. Religious moderation is an alternative solution to the current trend of thought, such as radical, liberal, and even fundamental ways of thinking.

Originality - This study looks at the traditions of thought developing in the community. Furthermore, this research aims to look at the communication of religious moderation of *da'wah* in society. The sociological perspective as a research approach is expected to be able to find social facts found in society.

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Kata kunci:

Tradisi, komunikasi dakwah, moderasi beragama.

Abstrak

Tujuan - Masyarakat yang tinggal di lereng Gunung Merapi menerapkan perilaku moderasi beragama dengan menghargai tradisi dan pemikiran lain. Tujuan dari penelitian ini adalah untuk mengetahui tradisi dan komunikasi moderasi beragama pada masyarakat di lereng Gunung Merapi.

Metode - Penelitian ini menggunakan metode deskriptif-kualitatif. Lokasi penelitian berlangsung di Kecamatan Srumbung Kabupaten Magelang. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Informan dalam penelitian ini adalah para pemuda dan tokoh masyarakat di desa tersebut.

Hasil - Hasil penelitian ini menunjukkan bahwa terdapat dua ciri tradisi pemikiran masyarakat dalam penerapan moderasi beragama, yaitu masyarakat yang dapat menerapkan konsep ini dengan baik dan tuntas, dan terdapat masyarakat yang menentang konsep moderasi beragama, yang cenderung tidak toleran terhadap keragaman dan perbedaan pendapat dan pemikiran.

Implikasi - Kontribusi kajian tentang moderasi beragama ini menjadi penghambat wacana berpikir kritis yang berkembang saat ini. Moderasi beragama merupakan solusi alternatif dari pola pikir yang berkembang saat ini, seperti cara berpikir radikal, liberal, bahkan fundamental.

Orisinalitas - Kajian ini melihat tradisi pemikiran yang berkembang di masyarakat. Selanjutnya, penelitian ini bertujuan untuk melihat komunikasi moderasi dakwah di masyarakat. Perspektif sosiologis sebagai pendekatan penelitian diharapkan mampu menemukan fakta-fakta sosial yang ditemukan di masyarakat.

Introduction

Ideological thinking is becoming a trend and topic of discussion in various circles, both in universities, religious organizations, and the community (Nur, 2021). In reality, in society, there is a kind of difference in perspective or model of thinking. This kind of phenomenon is categorized in a term of people's different ways of thinking. It, for instance, is caused by different backgrounds and educational strata within the community. From a historical perspective, people's various understandings and behaviors are assumed to come from different levels of intellect such as differences in educational background, economic level, and so on. This plurality of people's understanding is very interesting and important to investigate further. On average, in the community, especially in rural areas, the level of education of the people is not further than college, yet the interesting thing here is that rural communities can display moderate attitudes and behaviors. Although, the concept of moderation has been conveyed to various Islamic universities.

In the society in general, there is a level of pluralism, both in thought and in behavior. This becomes interesting if a study is conducted to see the implementation of religious moderation according to the level of understanding. Meanwhile, the polarization of Islamic thought and ideology is entering a new era. Indonesia is a country with a high level of plurality and has the largest Muslim population in the world. The term moderation has become a new perspective in Islam so it is very suitable to be implemented in the context of diversity in society. At least, Indonesian Muslims today have two challenges. First, is the tendency of some Muslims to be extreme and strict in understanding religious texts. Furthermore, there is an attempt to force other Muslims to share their point of view by using violence.

Second, the extreme attitude is caused by textual religious understanding as to the basis for thinking. This attitude does not look at other scientific aspects, such as history, sociology, politics, economics, science, and technology. So it is very important to bring up an interdisciplinary view. Meanwhile, the concept of thinking from text to context needs to be applied (Fahri and Zainuri, 2019). The role of the moderate Islamic concept aims to mediate various ways of thinking, including: too rigid radical thinking, which is more popularly called extremism or radicalism. This typology of thought may become a critical discourse for students or other intellectual circles and even a wider community.

The concept of religious moderation has become a mainstream thought trending in Islamic universities. Moderation is well known by the campus community as *wasathiyah* Islam, which contains a perspective on thinking that makes people more tolerant in their thinking. It is assumed that this thought transformation is more effective had it been delivered at the college or university level. On the one hand, Islamic boarding schools also have a strategic and equal position regarding the role of Islamic institutions in grounding the concept of religious moderation. Differences in curriculum, teaching methods, and openness to knowledge between Islamic boarding schools and universities will produce different traditions of thought. This has an impact on the emergence of various thoughts and various behaviors in society.

The question that arises is, does *pesantren* (Islamic Boarding School) take part in providing explanations to the students about moderation? Or if its role has provided understanding to the wider community. This is an important question regarding the *pesantren's* strategy in creating a pattern of *santri* (Students of Islamic boarding school) thinking. Along with the emergence of

various kinds of thinking trends that have been mentioned above, there are indications on the assumption that the emergence of attitudes toward radicalism and terrorism can also be sourced from the teachings of certain *pesantren*. There are various phenomena and these extreme thoughts may easily develop and infiltrate the college students. This assumption led to a response, especially from the government, to stem the development of extreme thinking so that it would not spread further. Research on society by looking at the various thoughts that arise and the variety of behaviors that are born is very substantive. On one hand, the concept of religious moderation was chosen to maintain people's attitudes to be more tolerant and respect each other's differences, apart from being a bridge from the emergence of various factions of thought.

This study was conducted to determine the extent to which the concept of religious moderation develops effectively and efficiently in the behavior of people's lives. This intellectual contribution of religious moderation has become a barrier to critical thinking discourses that are currently developing. Religious moderation is an alternative solution to the current trend of thought, such as radical, liberal, and even fundamental ways of thinking. If the concept of religious moderation is effectively conveyed to the wider community, then extreme ways of thinking will be easily limited to their space of movement. JID | 81

The rationale for this research is the effectiveness of delivering messages of religious moderation and its development in society. This study also aims to look at the traditions of thought developed in the community. Furthermore, this research aims to look at the communication of religious moderation of *da'wah* in society. Sociology perspective as a research approach is expected to be able to find social facts that exist within the society.

Research Methods

This research used the descriptive-qualitative method. The research was carried out in February-March 2022. The location of the research was the slopes of Merapi Volcano, Srumbung District, Magelang Regency. The subjects of this research were the people in general with various professions and social strata of society. The research subject is public in general, which structurally can be seen as *kiai* (religious leaders), *santri* (students of Islamic boarding school), students, educators, teachers and lecturers, and people with various kinds of professions.

Data collection was obtained using interview techniques, observation, and documentation. Interviews took place and were addressed to research subjects using interview guidelines. Observations are made by looking directly at the conditions and looking for the supporting research data, both online and offline. The analysis carried out was interactive analysis, namely data reduction. In this case, the researcher reduced the field data obtained and then selected it according to research needs. Data presentation was sourced from interviews, observations, and documentation to then be presented and sorted according to research needs. The last is concluding, in this study after all the analyses were carried out, conclusions were drawn to provide conclusions from field findings.

Results and Discussion

Various Traditions of Thought in Society

The term tradition can be interpreted as an order, culture, or custom that lives in a community (Said, 2011). In this context, tradition is often interpreted as a common consensus that is adhered to and upheld by the surrounding community. If it is associated with the term thought, then the tradition of thought means an intellectual product that is adhered to from generation to generation in society. The tradition of thought is closely related to the level of understanding of the community. The emerging process of intellectual traditions in society can be sourced from various things, for example from education in Islamic boarding schools and public schools (SMA/SMK/MA, universities, and others).

Overview of Community Understanding Patterns

People's diverse mindsets raise questions: Where did this variety of people's thoughts come from? One of these various thoughts and understandings emerged from the community who studied religion in Islamic boarding schools. The characteristics of the *pesantren* and the *kiai's* leadership pattern greatly affect the quality of students' understanding. In terms of leadership, the *kiai* has a different pattern. Their scientific fields are also different. This influences individual students and their social skills, even when they have finished boarding.

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. The name *pesantren* has at least three inherent elements, namely the existence of santri, *kiai* and dormitories (*pondok*). Any Islamic boarding school can find the three main supporting elements in it. *Pesantren* so far is known as a traditional institution. Characterized by one of the typical scientific traditions in the form of classical book teachings, people often refer to the yellow book. *Kiai* in teaching classical books, over time will be widely known by the public and give a wider influence (Syarif, 1990). Then came the students who wanted to study religious knowledge to the *kiai*.

Several types of *pesantren* are popular in the community. In terms of the characteristics of the knowledge being taught, Islamic boarding schools are divided into 2 (two), namely traditional *pesantren* or *salafiyah* and modern boarding schools or *khalafiyah*. Each type has differences in aspects of curriculum, methods, and teaching references to students. Today, criticism arises in the development of science and technology, that *pesantren* must be able to adapt to the times. However, *pesantren* with modern characteristics are more open to science and technology. This includes teaching general scientific disciplines in their daily curriculum.

In contrast to traditional *pesantren*, which do not fully open to the development of science and technology, traditional Islamic boarding schools have never received an explanation of the thoughts that emerged in the contemporary era, for example, regarding the very contextual thoughts of religious moderation. Thoughts of religious moderation emerged and wanted to be confronted with a phenomenon of radical, fundamental, and liberal ideological sentiment. The birth of religious moderation is the antithesis of the extreme thinking that is developing in society.

The tradition of *pesantren* thought departs from the view that *pesantren* is an educational institution. *Pesantren* activities in general cannot be separated from the concept of *tafaqquh fi al-din* which is defined as an effort to deepen the experience, expand the knowledge and master the

treasures of Islamic teachings (Muqoyyidin, 2014). *Pesantren* as an educational institution examines various kinds of Islamic sciences. The role of *kiai* is to provide teaching based on books that have been standardized as traditions and scientific disciplines that have been running for centuries.

The average teaching of the books given is to examine the thoughts of the great scholars who lived in the XII-XVI centuries AD. As the book is famous among the *Ahlu Sunnah wal Jama'ah* (Hefni, 2011). This tradition has become an established thought, where students have an Islamic perspective that mostly refers to classical books that existed in the Middle Ages. The thoughts of students are heavily influenced by the teachings of classical books. It is possible that students also excel in various kinds of knowledge taught in the boarding school, including the science of *fiqh*, the science of interpretation, the science of *hadith* and the science of monotheism. The teaching of science usually relies on references to classical Islamic books (Shodiq, 2011).

In the modern era, the challenges of traditional Islamic boarding schools are dealing with social changes and rapid technological developments. This social change does not rule out the possibility of making *pesantren* withdraw amid the swift currents of these changes. The condition of *pesantren* is feared to be stagnant, for example in its learning system with a traditional style, the lack of innovation and contextualization, because it prioritizes more on the fundamental teachings. Of course, this is the antithesis of the development of an open *pesantren* with a more modern institutional system. If you look closely, you will find fundamental differences between modern and traditional or *salafiah* Islamic boarding schools, such as the learning system, boarding school management system and technological openness (Iryana, 2015).

The role of *pesantren* as a center for Islamic study institutions should be able to appear as agents of change, not the other way around. They will have an established tradition of thinking in accordance with what has been obtained in college. This is a symbol of Islam as a religion that is *rahmatan lil'alamin*, which can answer every challenge of the times, including the birth of new ideas and thoughts in society. Various kinds of challenges in *pesantren* from the aspect of thought, of course, depend on the literature of the texts being taught. The way of thinking of *taklid* and the great influence of the *kiai's* doctrine in conveying the material will influence the aspects of the students' thinking. After the students have finished the Islamic boarding school, the ideas that have been obtained will be implemented in social life. In another context, the product of one's religious thought in the community can be sourced from the public schools taken, for example, Islamic universities. This also gives its color to the various thoughts and behaviors that develop in the pattern of people's daily lives.

A Growing Variety of Community Thought

Apart from *pesantren*, the tradition of scientific thought can also thrive in society. Although the community, especially in rural areas, may not reach higher education, the socio-educational phenomenon that enters the higher education level becomes interesting. Because not all people have the opportunity to pursue higher education. There is a learning model where people seek knowledge from lecturers, and there is also another phenomenon where people have the status of a *santri* as well as a student. In this context, in addition to receiving the treasures of classical books learning from a *kyai*, people may also get additional knowledge of Islamic thought from lecturers,

such as the study of the thoughts of Islamic figures who live in the contemporary era. Frequently, Islamic learning from the perspective of western social science is also used. In fact, it makes philosophy a methodology in the study of Islamic studies. The scientific perspective is prioritized, and Islamic universities highlight the research culture. It is full of the phenomenon of *ijtihad* and not blind *taklid*.

A campus community is a group of scholars who have completed public or private universities. What is more explicit is the academic community that comes from state and private Islamic universities. In fact, Islamic boarding schools and universities have the same position, namely making Islam the basis of teachings. There are two different terms for the people who study in Islamic Boarding Schools and universities: people who study in Islamic boarding schools are called *santri*, and those who study in universities are called students. Both have a tradition of thinking that is formed from valid Islamic educational institutions and is recognized by various groups of people and often produces successful alumni.

Critical thinking that appears in the community, of course, can be traced? Is it coming from among the students who happen to be graduates of Islamic boarding schools or emerging from other critical circles who are developing and proceeding at Islamic universities? Intellectuals from universities relatively often spawn various schools of thought, as scientific expressions are developed. Various types of thoughts were born from the intellectual discourse that developed on the campus. For example, traditional Islamic thought, moderate Islamic thought, modernist Islamic thought, transformative Islamic thought, and liberal Islamic thought (Qomar, 2012). Meanwhile, these various types of thinking depart from theological foundations, each of which has advantages.

As an academic from a university, students will become one of the sources or roots of the genealogy of thought that develops in society. Departing from the critical discourse of the higher education academic community, one of which is the discipline of philosophy, where since the renaissance period followed by Aufklärung (XVIII M), began to separate from science and technology (science and technology). It is evident from here, that in the West, human civilization has developed rapidly, marked by spectacular discoveries in the medieval Islamic period (Rofiq, 2018).

Philosophy invites people to understand systematic thinking. In philosophy, there are four stages, namely: 1) *Gegenstand*, which is the object of study to be investigated to obtain knowledge and truth. 2) *Gegenstand* is always the subject of endless discussion and questions. 3) At this point, *Gegenstand* becomes an idea, of why an object is always discussed. 4) Various kinds of answers are rearranged into a unified system of thinking (Wibisono, 1997). Philosophy can be interpreted as a human effort that never stops in finding truth and reality critically, fundamentally, and integrally. Thus, obtained from what is often referred to as the nature of the object of study, this is different from other scientific traditions which view the object from only one side.

Intellectuals who are produced from higher education institutions with the characteristics of thinking that are more open to sciences were not only born from the womb of mid-classical Islam. Science with a Western perspective is also studied and even used as an approach to thinking. Students are invited to be more open and objective in viewing science. This is where a tradition that has been produced during college which when finished from college and back into the community, will have an established tradition of thinking in accordance with what has been obtained in college.

The tradition of critical and scientific thinking will be born by looking contextually at social, political, religious, educational, economic phenomena, and so on. The tradition of thought from text to context will be very different from context to text. This became part of the tradition of thought from the womb of the intellectuals that developed in society.

Santri with this model has been spread widely as an effort to acquire the tradition of scientific thought that grows on campus. His status as *santri* and student will further establish himself in a scientific Islamic perspective but does not leave the tradition of thought contained in the *pesantren*. They continue to live up to the study of classical books that became the work of scholars of the classical period. So, learning from Islamic boarding schools and universities becomes the spirit of Islamic scholarship that will be useful for developing community civilization. There is a variety of thoughts in society that is a natural and interesting side of its own, when viewed from a socio-historical perspective.

Wasathiyah Concept of Religious Moderation

Moderate Islam or more popularly among Islamic campuses called Islam *wasathiyah* was derived from two words *wasathiyah* and Islam. The word *wasathiyah* comes from the root *wasathan* which means in the middle (*sawa'un*). Explicitly, *wasathiyah* means showing a complete paradigm of thinking, especially in religion. Meanwhile, Islam here is a religion (Fahri and Zainuri, 2019)(Karim et al, 2021). Therefore, it is not much different from the word moderation which is still related to the term *wasath*, the person is called *wasith*. The word referee in Indonesian has three definitions, namely mediator, separator, and leader of the match. The technical effort is that at least humans who are Muslim must be moderate in terms of faith, worship, and temperament or behavior, as well as moderate in terms of sharia (Yasid, 2010). In applying the concept of religious moderation, one must at least perform two things, first, stay away from extreme behavior, and second, take the middle ground position.

The Importance of Avoiding Extreme Behavior

The development of extremist thinking is a concern for the community. The anticipatory phenomenon that becomes the domination of society is to join organizations that uphold the values of tolerance. Apart from acquiring local networks, there is a fundamental value to being ideologically moderate towards other groups. The flow of people's thoughts that are influenced by the basic values of tolerant mass organizations is an effort to stay away from extreme attitudes. In rural communities with a moderate identity, mass organizations will be farthest from the ideology of extreme thought. This is in line with the Islamic concept of moderation. In carrying out Islamic moderation thinking, there are important pillars as stated by Quraish Shihab. First, it is referred to as a pillar of justice which means the rights of every human being should be equal. The interpretation of fairness here is that people can put something in their share. He must also be able to deal with the parties in dispute. The concept of fairness is the same as not exaggerating and not wanting to reduce anything in thinking and acting. Second, balance is an important instrument in moderation. To achieve justice, a balance is required, as Allah (SWT) has given an example of his creation which runs in a balance, in such a way that the sky and the celestial bodies do not collide or balance each other.

Third, is the pillar of tolerance which is the main point of moderation. Tolerance is an attitude of respect and mutual acceptance of one person with another, without any subtraction or addition. Tolerance is a point of view and it unifies two opposing subjects. Its position is as a mediator, in other terms called *wasathiyah* which is one of the characteristics of Islam that other ideologies do not have. The term *wasathiyah* in Indonesian-Islamic endeavors to implement the *wasathan ummah* which is inherent in two large organizations, NU and Muhammadiyah (Hilmy, 2012).

At the very least, the reasoning and attitude of extremism need to be realized by referring to the concepts of Islamic moderation. The characteristics that are built include at least five things, including: 1) Non-violent ideology in preaching Islamic teachings, 2) adopting modern thinking, including: science and technology, 3) promoting rational thinking, 4) using a contextual approach in teaching, understanding the sources of teachings, 5) prioritizing *ijtihad* when determining Islamic law or *istinbat*. These characteristics can be used as a socio-religious point of view to realize harmonization, tolerance and cooperation between religious groups (Fahri and Zainuri, 2019).

Extreme behavior will greatly disrupt the harmony of the people and the nation. It is also very contrary to the attitude and the Islam way of thinking which upholds the values of humanism. In this context, the role of various parties is required so that the values of moderation that are realized by avoiding extreme behavior can be realized properly. Frequently, because someone is not able to understand the concept of religious moderation, they easily blame and even physically attack parties who have different beliefs and thoughts. This extreme behavior or radicalism is manifested by acts of terrorism that threaten the lives of other innocent people. It will be less relevant if it appears in Indonesian society. As such, Indonesia is greatly admired by the world for its maturity in democracy, pluralism, and tolerance among others. Moderation is an important pillar of spawning attitudes and ways of thinking in the context of people and nationality.

Taking the Middle Way or Moderate Position

The phenomenon of taking a middle-ground position is an attitude to appear as a mediator. There are various kinds of social facts in society on the idea of taking the path of moderation such as respecting the worship of other religious groups. On one hand, not thinking fanatical is manifested by mutual respect. There is no violence, mutual help is a way to take a middle position. The number of people who take the attitude of being a mediator or being in the middle will minimize horizontal conflicts. These social conflicts can occur between the extreme right and left groups. This has become an interesting public behavior and is in accordance with Islamic *wasathiyah* values.

The term taking the middle ground is the substance of the concept of religious moderation. The concept of *wasathiyah* which could also mean becoming a referee is understood as the arbiter of a match. *Wasathiyah* has various characteristics that need to be known together. At least, there are some equivalent words or terms found, including: *tawassuth* which means taking the middle path, *tawazun* which means balancing the behavior of the world and the hereafter, *itidal* is synonymous with straight and firm, defined as an attitude of respect for differences, both in terms of religion and other life, *tasamuh* or tolerance which can be interpreted as an attitude of accepting difference, egalitarian or *musawah* ie not being discriminatory, especially on differences in beliefs.

Deliberation or in other terms called *shura*, that is, every problem is resolved by way of deliberation for consensus. *Ishlah* or reform is an attitude of accepting new things that are more

relevant by not leaving the old traditions that are still relevant, *alawiyah* or prioritizing the crucial ones, meaning being able to prioritize more important things, and then there is *tathawwur* or dynamic and *ibtikar* or innovative, all of which are required to be applied in everyday life (Fahri and Zainuri, 2019). This concept is a thought offered to the community in the life of the nation and state. So Indonesia's new direction as a safe and peaceful nation becomes the capital for creating the progress of an essential country.

Islam as a universal religion has various kinds of intellectual history that have developed previously. In fact, there are often various kinds of mistakes in interpreting Islam. The *Murji'ah* and the *Khawarij* of their time can be compared in the aspect of thought that was born. If the *Murji'ah* has a loose understanding of Islam, it is easy for the *Khawarij* to disbelieve in other Muslims. The *Khawarij* have an extreme point of view. They could easily blame other Islamic groups who have different perspectives and opinions. (Nurdin, 2019). On the other hand, *Murji'ah* group is known as an Islamic group that tends to be liberal.

Hence, moderation thought is an effort to apply middle-way thought, according to the perspective of Muslims. According to the character of the Islamic boarding school that adheres to the teachings of *ahl as-sunnah wa al-jama'ah*, it displays a moderate way of thinking showing a pattern of Islamic thought that is polite, peaceful and not coercive, it does not display the sides of extremism, either right or left. This will color the development of Islamic *da'wah* in Indonesia (Muammar, 2006).

The thought of religious moderation as a middle way is the implementation of the revelation of the Qur'an, namely the *wasatan ummatan*, as on the people who mediate between communities. The concept of *wasathiyah* in Islam is to mediate and differentiate in overcoming all plurality and socio-cultural conflicts in Indonesia. Moderation attitudes can be implemented in a person's behavior both in terms of *aqidah*, *sharia*, and *Sufism* (Yusuf, 2018).

In terms of thought and attitude, the concept of medieval Islam is very suitable for providing coolness and harmonization for the people and the nation. This is where the role of formal and non-formal educational institutions has an equal position, in grounding the thought of religious moderation such as Islamic boarding schools or universities, which have a strategic role in conveying the message of preaching religious moderation. Although, there may be various challenges and obstacles that exist in society.

Intercultural Communication: The Clash of Old Traditions and New Cultures

There are many cultural interactions in society. The growth and the development of religious rituals mixed with culture have become a social fact of its own. For example, such as *nyadran* culture, *yasinan* and *tahlilan* rituals, *pitonan* rituals, *mitung dino*, *matang puluh* and many others. At the same time, it can be interesting if the study of Intercultural Communication is included in the phenomenon that develops in society. It is common to find the phenomenon of cultural syncretism and the meeting of old traditions and new cultures in society. Not being fanatical and promoting a moderate way of thinking is an appropriate way of thinking.

Communication is understood as a process of conveying ideas or ways of thinking, which are influenced by the culture behind it. On the other hand, culture is a complex whole that includes knowledge, belief, art, morals, science, customs, and other abilities and habits acquired by humans

as members of society (Ali, 2017). Cultural systems from one person or group to another are often different. The role of communication from cultural differences is very important so that the messages and goals of each communicant can be received and conveyed.

However, it is possible that in intercultural communication there will be cultural adaptation and cross-cultural. Both become a synthesis of the meeting of two different cultures or thoughts. The existence of two different cultures will lead to acculturation. Frequently, there will be an adaptation, when communication is established between two different cultures. According to Gudykunts and Kim, everyone's motivation to adapt is different. So there are two stages in the process of intercultural communication, namely cultural adaptation and cross-cultural.

Cultural Adaptation Concept

The term cultural adaptation consists of two words. First, the word adaptation means a series of processes that take place continuously. At the individual level, these changes rebuild personal identity in a new environment. When a newcomer enters a new environment, there will be an adaptation process. There are various kinds of adaptation processes, such as thoughts, movements, and behavior of a person (Iqbal, 2014). The adaptation process will be experienced by new people in a new environment, based on the values that have been built in the society. This will happen in a cultural context, then will adapt between new and old cultures.

In this phenomenon, there is communication is built. In essence, the adaptation process depends on the communication process between a person and his new environment. These communication activities involve cognitive, affective, and psychomotor aspects. The term mindfulness appears, which means a person's ability to adapt when he meets a new person or environment. This concept becomes a person's way of adapting to something new. Including when it comes to the thought of religious moderation that is developing in society.

In this context, assumptions about adaptive behavior arise when a person encounters new thoughts, whether they are found in any environment. When the community is not familiar with the discourse of new thinking which is an important government agenda, they will respond with various attitudes. Some people have adaptive attitudes and views and others who do not care about it at all. The analogy of this event is the same as during the covid-19 pandemic where there was a recommendation to strictly implement the procedures. Departing from this recommendation, there are many phenomena in society that can adapt to the program or do not apply it at all (Subqi et al, 2021).

In intercultural communication, the adaptation process is very possible. Although there is also an attitude that is to fight or rebel. Adaptation between cultures that goes well, is more harmonious in society. If one cannot adapt, it may lead to a prolonged social conflict. Therefore, it takes open-minded thinking in order to enable us to accept differences. For example, in the context of religious moderation which emphasizes the side of tolerance. In society, this moderation thinking needs to be maximized so that it reaches the lower middle class.

Cross-Cultural Concept

Studying culture is certainly not an easy matter. The concept of culture is rich in meaning, and every expert has a different understanding. Culture is closely related to groups of people or society. The influence of culture is very strong, it can also influence the way of thinking, perspective, and behavior in everyday life. A cultural group means a group of people who have values, beliefs (traditions), and norms that are adhered to and usually differ from one group to another (Lumbanraja, 2008). The culture that belongs to a group is carried from one generation to the next. The characteristics of a culture are usually difficult to open with others, conservative, and rigid.

In the Indonesian context, there will not only be a cultural adaptation to one another. However, cross-cultural encounters may occur. In terms of cross-cultural, it usually takes leadership that can unite everything. The toughest challenges are divisions and conflicts because they are caused by various forms of differences they have. This is because the principles of culture are reflected and manifested in the way of life of each group towards its environment.

The characteristics of a cultural difference, for example, are views on how to manage time, family, business or trade, and so on. From another perspective, it includes beliefs, values, attitudes, behavior, habits, education, and social institutions. This plurality requires character and leadership concepts that can unite differences. On the other hand, individuals interacting and communicating require a tolerant and respectful attitude. This is why *wasathiyah* attitude as a society that lives in an atmosphere of pluralism, is important.

A person's behavior, in terms of cross-cultural at least, applies several things, including being able to adapt, having a flexible attitude, having a high openness attitude, having many friends and social relations, and being able to communicate well. Some of these attitudes will be easily accepted if someone applies them, especially in people who incidentally come from various cultures and come together as one.

In cross-cultural communication, a person is expected to reach a level of understanding called the field of experience, which means everything that affects a person's understanding and interpretation of a message, such as culture, social background, beliefs, experiences, values, and rules (Tamburian, 2018). The reality of a pluralistic society will be more effective if it used the right approach in the perspective of intercultural communication theory for example, between one ethnicity, religion, race, and belief and between people with one another.

The Scientific Tradition of Islamic Boarding Schools to the Behavior of the Slopes of Merapi Volcano: An Overview of Intercultural Communication

The tradition of thought that develops in the community living on the slope of Merapi Volcano is at least able to convey the message of religious moderation thought. Supported by the authority of religious leaders, intellectuals, and community leaders who have charisma and influence. The message of religious moderation is at least universal, not only for the intellectual community but also for rural communities who tend to have traditional ways of thinking.

The main obstacle to the thought of religious moderation from reaching the rural communities is the lack of use of information technology and the level of thought. Thoughts of religious moderation that are very poorly understood by the public provide opportunities for other schools of

thought to develop. In addition, multiculturalism has given birth to many cultures, religions, ethnicity, and languages which can be interpreted as uniqueness and strength. On the other hand, it can also become a challenge, division, and feud if it is not handled wisely (Akhmadi, 2019).

Motivated sequence from a character named Allan H. Monroe about the effectiveness of compiling messages to make them easier to convey to others. This theory divides the systematic arrangement of messages into the following stages: attention, need, satisfaction, visualization, and action. Meanwhile, according to Monroe, if we want to influence other people, then first grab their attention, arouse their needs, give instructions to the person to fulfill those needs, then give an idea in his mind about the advantages and disadvantages that he will get if implementing or not implementing the idea. Finally, encourage him so that he will take action (Nurhadi, 2018).

Communities on the slopes of Merapi Volcano interact with each other with the characters and cultures that are extremely polite and manners in the style of rural communities that have been taught and practiced from generation to generation. This built and maintained ethics becomes a communication that has more value in society, because, with this attitude, one community will always be able to respect and appreciate each other.

In some villages, it is also common to find people who always hold joint activities regardless of their beliefs, religious sects, domestic or foreign communities, and other differences. All levels of society are invited to contribute to the success of the joint event, either the contribution of energy or part of the property according to their respective abilities. Activities that are jointly conceptualized and carried out by all levels of society on the slopes of Merapi Volcano are often encountered, such as the commemoration of religious holidays (*Eid al-Fitr*, *Eid al-Adha*, *Maulid Nabi*, and so on) while those outside of religious activities that often carried out jointly by the people of the slopes of Merapi Volcano are the commemoration of the Indonesian Independence Day, community meetings every other week, and some are once a month, depending on the agreement of the residents of each village.

The passage of several religious activities or other activities has become a means of communication that provides a large space for a tolerant life. The cultured communication flows in a structured manner and was built by several local Muslim scholars and leaders, both with educational backgrounds in Islamic boarding schools, Islamic universities, or graduates from both educational institutions.

The Tradition of Thoughts on the Slopes of Merapi Volcano on the Teachings of Islam

Community life on the slopes of Merapi Volcano has a culture that is filled with Islamic teachings. Like Islamic culture in general on the island of Java, these traditions have been passed down from generation to generation from previous ancestors. With tradition, people will learn and form perceptions and thoughts, because everyone must learn from their environment so that they can adapt and confirm their existence.

The thoughts of the people on the slopes of Merapi Volcano represent their religious culture. The existing Islamic culture is always carried out well from year to year, along with the times, there are also innovations in the procession but not essential. Viewed from the side of the development of existing thoughts, because indeed some of the community leaders who emerged and were dominant came from people who held culture well and had educational backgrounds from *salaf* Islamic

The flow of understanding and variety of communication behaviors religious...

boarding schools, the development of religious thought and its representation was not far from the values of *wasathiyah* Islam. .

Seeing the socio-religious dynamics in the digital era which is very provocative, verbal abuse is frequently seen among Muslims because of the different understanding and implementation of daily *ubudiyah*, which sometimes also adds to the distance in terms of differences that exist between fellow Muslims. The people of the slopes of Merapi Volcano can still understand the differences that exist, although there are a few who dispute it, it does not cause any debate, or division.

Differences in society are indeed a necessary thing, if seen in a smaller scope of society, such as in the family, there must be a different mindset, of course in social life, it is also getting more varied. The differences in the existing thinking are always motivated by different empirical provisions. Seeing that the average community leaders and scholars come from Islamic boarding schools with moderate culture and from certain Islamic universities that do not teach radical thinking, the average community on the slopes of Merapi Volcano still uses the foundation of thinking characteristic of *Wasathiyah* Islam, namely: *tawassuth*, *tawazun*, *i'tidal*, *tasamuh*, *musawah*, *shura*, *ishlah*, *aulawiyah*, *tathawwur* and *ibtikar*. People from their lives' journey can understand the differences in the views of Muslims on how they do their prayers because, in addition to getting religious insights from the Islamic boarding school or university environment, they also see some of the socio-religious dynamics that exist in multimedia.

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People who come from *pesantren* environment with the provision of classical Islamic sciences certainly understand very well one of the teachings of the Islamic religion called *tasamuh* or tolerance. By always holding tightly to the values of these teachings, of course, Lereng Gunung community leaders can give a sense of tolerance to people who look different in the community. The value of *tasamuh* is often taught by several community leaders so that they can better understand the different interpretations in carrying out worship and perspectives of other religious values. In dealing with different perspectives, they can also apply the *musawah* or egalitarian character, the egalitarian sense possessed by several layers of society on the slopes of Merapi Volcano makes them non-discriminatory when they see the beliefs embraced by others are different from their belief.

In addition to some thoughts on religious values originating from Islamic boarding schools which lack liberal teaching values and tend to lean towards the values of Islamic teachings of *wasathiyah*, the community is also equipped with the way of thinking of Muslim figures who come from Islamic religious colleges in Yogyakarta. Muslim scholars who come from universities, of course, often see the diversity of perspectives on different religions. Armed with this empirical experience, community leaders should be able to teach contextual religious values and conditions with local wisdom.

Community communication in building Wasathiyah Islam

A person's communication style is always adaptive to his environment, this is because everyone who maintains their existence must indeed fuse with their environment, including the style of communication. The communication that is formed between fellow communities on the slope of Merapi volcano is well established. Those who were raised by a culture of polite and friendly manners become characters that make an impression on everyday life.

The provision of education owned by community leaders also strengthens the values of Islamic teachings that are peaceful, safe, and far from radical Muslim extremist teachings. Indeed, teaching about moderation to the public is not easy, because people have different characters and backgrounds, however, because people on average still hold the same culture, therefore they can still be directed to be more tolerant.

Some of the steps taken by religious leaders on the slopes of Merapi volcano to direct them to absorb *wasathiyah* values, one of which is by first grabbing the sympathy of the community, either by giving advice, giving examples (egalitarian nature), exploring needs and the ideals of the society in general and others. When the community has started to show their attention, a figure can build communication to direct the community so that they can understand and carry out what they teach well. As in the hierarchy of message preparation so that the person we are talking to can be directed to understand and carry out what we want, we must open our attention, after that we understand the needs of the other person. Likewise, Muslim leaders on the slopes of Merapi Volcano in building communication to direct the community to always hold the values of Islamic moderation and minimize radical thinking.

Conclusion

The tradition of thinking of the Muslim community living on the slopes of Merapi Volcano is full of cultural values and minimal liberal Muslim teachings, despite the differences that exist, regarding the choice of Muslim organizations to follow, they still adhere to the Islamic teachings of *wasathiyah* which prioritize peace among others, because of the principle of harmony. What is built is a brotherhood, when you are not brothers in religion and belief, then you are brothers in humanity. In that way, they remain comfortable when doing activities together and contributing to each other, in any activity, because the communication that is built has a strong foundation.

The religious moderation that is owned by the Muslim community living on the slopes of Merapi Volcano has been built for a long time, seeing some existing traditions that always prioritize inter-community harmony with one another. In addition to being awakened by the culture that surrounds them, Muslim leaders in the community living in Merapi Volcano Slope also have a major contribution to make in maintaining and preserving the teachings of Islam *wasathiyah*. These Muslim figures certainly have a good strategy in building communication and spreading religious *da'wah* which is *rahmatan lil alamin*, so that they can carry out *amar ma'ruf bil ma'ruf* and *nahi munkar bil ma'ruf*.

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