



THE ROLE OF THE BAITURRAHMAN MOSQUE IN THE INTERNALIZATION OF ASWAJA TRADITION-BASED RELIGIOUS MODERATION IN SUMBER CENTENG VILLAGE

Dhini Sukma Aprilia^{1*}, Eka Fitriyatus Sholeha², Fika Hoirina³, Himmatul Karomah⁴, Iftahul Maliyah⁵, Ika Sri Agustina⁶, Imro'atus Sa'adah R.S⁷, Lathifah Lailatassaidah⁸, Nofa Amiliya⁹, Nur Kholisah¹⁰, Syndi Indriyani¹¹

^{1,2,3,4,5,6,7,8,9,10,11}Universitas Islam Zainul Hasan Genggong

e-mail: dhinisukma913@gmail.com, ekaafitriyatussholeha@gmail.com, fikahoirina@gmail.com, himmatulkaromah@gmail.com, iftitahulmaliyah04@gmail.com, ikasriagustina989@gmail.com, imroatussaadahrs@gmail.com, lathifahtasya@gmail.com, nofacantik4@gmail.com, nurkholisah848@gmail.com, syndindriyani13@gmail.com

Abstract:

This research aims to analyze the role of the Baiturrahman Mosque in the internalization of religious moderation based on the Aswaja tradition in Sumber Centeng Village. The research uses a qualitative approach with in-depth interview techniques, participant observation related to religious activities and the application of religious moderation values in mosques. The research results show that the Baiturrahman Mosque plays an important role in spreading the values of religious moderation through various programs, such as routine recitations, religious studies, and training that emphasize tolerance, balance, and respect for differences. The leadership of the mosque management helps encourage the creation of a more inclusive and peaceful society by instilling an understanding of religious moderation based on the Aswaja tradition, which prioritizes peace and harmony between believers. Despite challenges, both from differences in internal community views and external influences, mosques have succeeded in maintaining social harmony by encouraging dialogue and mutual understanding. Overall, this research concludes that the Baiturrahman Mosque plays a key role in strengthening religious moderation and creating social harmony in Sumber Centeng Village, thanks to its wise leadership and inclusive religious programs.

Keywords: Baiturrahman Mosque, religious moderation, Aswaja tradition, leadership, social harmony, Sumber Centeng Village.

INTRODUCTION

The Baiturrahman Mosque in Sumber Centeng Village is a center of religious activity which has an important role in the social and cultural life of the local community. Its existence is not only as a place of worship, but also as a means to internalize moderate and tolerant religious values. The Aswaja tradition, which is adhered to by the majority of the village community, provides a distinctive style in the management and learning of religion, so that this mosque has a strategic role in developing an understanding of religious moderation that can be accepted by all groups.

Religious moderation is an increasingly relevant issue amidst global social and political dynamics which often give rise to conflict on the basis of religion. In Indonesia, religious moderation is an important part of efforts to maintain harmony between religious communities, as well as one of the pillars for strengthening national integration. In this context, mosques as religious institutions are very likely

*Corresponding author.

E-mail addresses: dhinisukma913@gmail.com

to be the main driver for teaching and implementing the values of religious moderation among Muslims.

The Baiturrahman Mosque, with its Aswaja tradition which teaches balance in religion, has a central role in introducing religious moderation to the surrounding community. Aswaja or Ahlussunnah wal Jamaah is known for his teachings which prioritize moderate Islamic principles, not extreme ones in carrying out worship or in social interactions. Therefore, this mosque has the potential to become an effective forum for realizing religious moderation that is in line with local values and existing traditions.

However, the challenge of promoting religious moderation in society is not simple. The diversity of religious understanding and practices that exist at the individual and group level often becomes an obstacle in implementing the teachings of moderation. In Sumber Centeng Village, although the majority of residents adopt the Aswaja tradition, there are variations in the understanding and practice of religion that need to be studied further so that the religious moderation program can be well accepted by the community.

Based on this background, this research aims to explore more deeply the role of the Baiturrahman Mosque in internalizing religious moderation based on the Aswaja tradition in Sumber Centeng Village. Using a qualitative approach, this research will identify how the mosque disseminates the values of religious moderation and why the Aswaja tradition can be an appropriate medium for implementing the teachings of moderation in the local context.

This research is very relevant because mosques, as social and religious institutions, have wide access and great potential in shaping people's understanding of religion. Mosques are not only places for carrying out routine worship, but also as spaces for learning and discussion that can lead people to understand and practice religion in a more moderate, tolerant and inclusive way.

One interesting aspect to research is how this mosque manages religious activities, such as recitations, sermons and religious discussions, so that it can internalize the values of religious moderation in its congregation. Apart from that, it is important to know to what extent the people of Sumber Centeng Village accept and implement the teachings of religious moderation based on the Aswaja tradition in their daily lives.

The main problem in this research is the role of the Baiturrahman Mosque in shaping understanding of religious moderation among the congregation, as well as the obstacles and challenges faced in internalizing these teachings. Even though mosques have great potential in this regard, there is still resistance or understanding that is not in line with the broader concept of religious moderation.

The problem identified in this research is related to the public's lack of understanding about the concept of religious moderation based on the Aswaja tradition, as well as how mosques can convey this message effectively. Apart from that, it is necessary to examine external factors that influence the implementation of religious moderation, such as the influence of the social environment and the media, which sometimes give rise to narratives that conflict with moderate values.

The main objective of this research is to reveal how the Baiturrahman Mosque plays a role in the internalization of religious moderation based on the Aswaja

tradition in Sumber Centeng Village, as well as to provide recommendations for developing more effective strategies in disseminating these teachings. It is hoped that the benefits of this research can contribute to the development of religious moderation at the village level, and can become a model for other mosques in implementing moderate and tolerant Islamic values in society.

RESEARCH METHODS

The research method used in this research is a qualitative approach with a case study design. This research aims to explore the role of the Baiturrahman Mosque in the internalization of religious moderation based on the Aswaja tradition in Sumber Centeng Village. Data collection techniques used include in-depth interviews with religious leaders, mosque administrators and the local community, participatory observation of mosque activities, as well as documentation studies related to mosque activities that support religious moderation. The data obtained will be analyzed descriptively qualitatively to explore and understand how the Aswaja tradition is applied in the practice of religious life in the village, as well as the role of the mosque in forming moderate attitudes among the congregation.

Data analysis was carried out using a thematic approach to identify the main patterns that emerged from interviews and observations, then linked to the concepts of religious moderation and Aswaja. Apart from that, data triangulation was also applied to ensure the validity of research findings, by comparing the results of interviews, observations and documentation. It is hoped that the research results will provide an in-depth picture of how the Baiturrahman Mosque contributes to building the internalization of religious moderation among the people of Sumber Centeng Village, especially through an approach based on the Aswaja tradition which prioritizes tolerance, balance and harmony in religion.

RESULTS & DISCUSSION

1. History and Social Context of the Baiturrahman Mosque in Sumber Centeng Village

The Baiturrahman Mosque was established in Sumber Centeng Village with the aim of providing worship facilities for the local community, most of whom are Muslim. The establishment of this mosque began in the early 1980s when we saw the need for a more representative place of worship. Before the establishment of the mosque, village people usually worshiped in small prayer rooms which were unable to accommodate the growing number of worshipers. With the mosque, it is hoped that it can become a better center for religious activities for local residents. The Baiturrahman Mosque was founded by the initiative of several community leaders who had great attention to the development of Islam in the village. They began to raise funds from village residents and several supporting parties with the aim of building a mosque that could accommodate more worshipers. The process of building this mosque took several years, with the help of donations from various groups and the mutual cooperation efforts of village residents.

After its completion at the end of 1985, the Baiturrahman Mosque began to function as the main place of worship for the people of Sumber Centeng Village. Over time, this mosque not only functions as a place for prayer, but also becomes a very important center for social and religious activities. Various activities such as

routine recitations, Al-Qur'an tadarus, and religious training are carried out at this mosque to educate the community to better understand Islamic teachings. In the following years, the mosque management attempted to improve the quality of service to the congregation by improving existing facilities, such as adding space for non-worship activities, improving ablution areas, and providing comfort in carrying out worship. The mosque management also collaborates with educational institutions to hold religious programs for children and teenagers in the village, so that the mosque becomes an integral place in the social and cultural life of the community (Syed Muhammad Naquib, 1993).

The Baiturrahman Mosque not only functions as a place of worship, but also has a very large role in the social life of the people of Sumber Centeng Village. Every day, this mosque becomes a center of interaction for village residents, a place where they gather to worship, discuss and share information. Apart from that, mosques are also often places to hold social events, such as weddings, circumcisions and other activities that strengthen social ties between residents. Apart from that, this mosque also functions as a religious education institution, where village children are taught the basics of the Islamic religion, from reading prayers to understanding Islamic law. This helps maintain the continuity of religious teachings from generation to generation, so that religious values remain alive in village communities. In this case, the Baiturrahman Mosque plays a role as a place that not only provides worship needs, but also as an important informal educational institution.

Sumber Centeng Village is located in an area where the majority of the population is Muslim, with the majority following the Ahlussunnah Wal Jama'ah (Aswaja) tradition. The people in this village are known as a religious community and uphold social values and mutual cooperation. The majority of the population are farmers, with a small proportion working in the trade and service sectors. People's social life is greatly influenced by religious activities carried out in mosques, which are the center of activity in various aspects of their lives. The life of the people of Sumber Centeng Village is closely related to religious teachings passed down from generation to generation. In a religious context, the majority of people in this village adhere to moderate ideology based on the Aswaja tradition, which teaches the importance of tolerance, balance and harmony in religion. However, challenges to extreme or deviant understandings of religion still exist, so the role of mosques as religious education institutions is very important in forming moderate and peaceful understandings.

The religious characteristics in Sumber Centeng Village tend to be traditional but are closely linked to the values of moderation. The people of this village tend to follow Islamic teachings that have long developed in their environment, emphasizing the importance of worship practices that are in accordance with the Sunnah and maintaining existing traditions. Diversity in the implementation of worship, such as in tahlilan, maulidan and routine recitations, is very visible in this village. The Baiturrahman Mosque as a center for religious activities plays an important role in maintaining social and religious stability in the village. Religious programs held at mosques, such as Aswaja recitations, support the formation of moderate understanding among the community. In this case, the mosque functions as a medium for teaching religious methods that not only prioritize rituals, but also

character development and a deeper understanding of Islamic values rahmatan lil-alam.

The Baiturrahman Mosque plays a strategic role in fostering religious moderation in Sumber Centeng Village. As an institution that focuses on Aswaja-based religious teaching, this mosque emphasizes the importance of tolerance between religious believers and maintaining social harmony in social life. Ustadz and mosque administrators always emphasize the importance of maintaining ukhuwah Islamiyah, both among fellow Muslims and with people of other religions. Through the recitations held, this mosque teaches moderate Islamic principles, such as respecting each other's differences, refraining from extreme behavior, and prioritizing unity. With a loving approach, this mosque has succeeded in creating an atmosphere of peace and tolerance in society, despite differences in religious and social views.

The Baiturrahman Mosque also has a very important role in religious education, especially for children and teenagers in Sumber Centeng Village. Every day, the mosque organizes Al-Qur'an and Iqro' teaching programs for children, as well as instilling the values of moderation in line with Aswaja's teachings. Religious education at this mosque is not only limited to ritual aspects, but also includes an understanding of social and moral matters in Islam. Religious teaching is carried out in a polite manner and based on dialogue, so that children and teenagers not only know the procedures for worship, but also understand the meaning of each worship they perform.

Community involvement in mosque activities is very high, both in religious and social activities. Many residents are active as mosque administrators, such as being imams, marbots, or members of religious studies. Community participation in this activity reflects a sense of ownership and togetherness in maintaining the sustainability of the mosque's function as a center for religious and social activities. Apart from that, mutual cooperation activities that are often carried out by village communities also show how important the role of mosques is in building social solidarity. Every time there is a major activity such as building or repairing mosque facilities, the community always works together to meet these needs, both in the form of energy, time and materials (Seyyed Hossein, 2002).

In facing the challenges of radicalization that may arise in some circles, the Baiturrahman Mosque has a very important role in providing a correct understanding of Islam. Through lectures and religious studies held at mosques, mosque administrators try to provide broader insight into religious moderation, emphasizing the importance of following Islamic teachings that are peaceful and not extreme. This mosque seeks to reduce the influence of radical ideology by instilling values that prioritize unity, peace and tolerance. Apart from that, mosque administrators also often collaborate with other institutions to hold seminars and workshops that discuss the importance of maintaining tolerance and harmony between religious believers in society.

Overall, the Baiturrahman Mosque has succeeded in carrying out its role in increasing religious moderation in Sumber Centeng Village. With various existing religious programs, this mosque has succeeded in instilling moderate Islamic values and promoting an attitude of tolerance among the community. The role of mosques

in religious education and character development is also very beneficial in the social life of village communities. However, even though much progress has been achieved, there are still challenges in increasing understanding of religious moderation among a small portion of the population who are still influenced by ideas that are not in accordance with moderate Islamic values. Therefore, more intensive efforts in religious education and collaboration with various parties need to continue so that the mosque can remain an effective center for religious moderation in this village.

2. The Concept of Religious Moderation from the Aswaja Perspective

Religious moderation in the perspective of Ahlussunnah Wal Jama'ah (Aswaja) can be understood as a way of religion that prioritizes balance, tolerance and respect for differences, both in the practice of worship and in social life. In the Aswaja tradition, religious moderation does not mean reducing commitment to religious teachings, but instead shows a wise attitude in dealing with differences in understanding, an inclusive attitude towards other groups, and avoiding extremism in religion. Moderate Islam in the Aswaja context upholds the values of togetherness, justice and peace. According to Aswaja, the principles of religious moderation emphasize *tawassuth* (balance), *i'tidal* (justice), and *tasamuh* (tolerance). *Tawassuth* means being moderate in religion, avoiding both extremes in belief and practice. *I'tidal* is a religious attitude that upholds justice, does not take sides or oppress other parties. *Tasamuh* teaches the importance of tolerance towards others, both among Muslims and with people of other religions, so as to create social harmony based on mutual respect.

The principle of religious moderation in the Aswaja tradition is closely related to a middle attitude which always prioritizes balance in every aspect of religious life. One important principle is *tawassuf*, which means not exaggerating in understanding religious teachings. This attitude rejects extreme views, whether those that are too liberal or those that are too rigid and puritanical. Aswaja teaches that Islam as a universal religion must be understood in a balanced way, while maintaining the basic principles of religion but not getting trapped in rigidity that hinders the development of society. Apart from *tawassuf*, the principle of *i'tidal* (justice) is also highly emphasized in Aswaja. This principle demands that Muslims always act fairly in social life, whether in personal life, society or the state. Justice in religion means giving equal rights to every individual, without discrimination based on ethnic differences, social status, or different religious views. In this case, religious moderation not only regulates relationships with God, but also with fellow humans (Azyumardi, 2006).

One important aspect of religious moderation from Aswaja's perspective is *tasamuh* or tolerance. In the Aswaja tradition, tolerance does not only mean mutual respect for differences of opinion among fellow Muslims, but also includes an open attitude towards religious differences. This is a manifestation of the Islamic attitude of *rahmatan lil-alamin*, namely a religion that brings mercy to all of nature, not only to Muslims, but also to people of other religions. Tolerance in Aswaja teaches that differences are a necessity in human life, and these differences must be respected and accepted as part of God's destiny. For example, differences in religious interpretations, schools of thought, or even in worship practices, are considered

normal as long as they do not conflict with universal basic religious principles. In this context, religious moderation teaches not to easily disbelieve or consider other parties as deviant just because of differences in religious views.

In everyday life, religious moderation in Aswaja's perspective is reflected in the attitude of Muslims who are able to place religion in a position that does not disturb social harmony. One of them can be seen in the way Muslims in society interact with followers of other religions. For example, in political life, Muslims who adhere to Aswaja principles tend to avoid identity politics and do not use religion as a tool for personal or group interests. Instead, they prefer an inclusive approach that prioritizes unity and shared prosperity. Within the family, religious moderation is also implemented by educating children to understand religious values in a balanced way. The religious education given to children is not only limited to the obligation to worship, but also to the moral and social values contained in Islamic teachings. Children are taught to respect each other, work hard and care for each other without being trapped in extreme attitudes that can damage family and community harmony.

The concept of religious moderation in Aswaja's perspective is also very relevant to the context of a multicultural society, as is often found in Indonesia. In a society consisting of various ethnicities, religions and cultures, according to Aswaja, religious moderation encourages Muslims to maintain their Islamic identity without losing mutual respect for differences. In this case, religious moderation does not mean sacrificing religious principles, but instead teaches Muslims to be able to live side by side with people of other religions peacefully. Aswaja's approach to religious moderation also emphasizes the importance of interfaith dialogue as a means of strengthening unity. In the Aswaja tradition, interreligious dialogue is not just a discussion about differences, but also a way to find common ground and understanding in order to create a peaceful life. Therefore, moderate Muslims always try to maintain harmonious relations with people of other religions, by respecting each other's religious beliefs and practices.

Religious moderation also has implications for the social and economic development of society. In Aswaja's perspective, being moderately religious means trying to use Islamic teachings as a guide in improving the quality of social and economic life in society. In this case, Aswaja emphasized the importance of trying to find a balance between worldly life and the afterlife. Islam teaches its followers not only to prioritize spiritual life, but also to maintain the quality of worldly life, including in the economic and social fields. Mosques as centers of religious activities play an important role in implementing religious moderation at the local level. Through various economic development programs, such as sharia-based entrepreneurship training or social assistance to underprivileged communities, mosques can help improve community welfare holistically. This is an example of how religious moderation in Aswaja is not only limited to aspects of personal worship, but also to its influence on the social and economic life of society.

Religious education is an important aspect in implementing religious moderation from Aswaja's perspective. In the Aswaja-based religious education curriculum, children are taught to understand Islam in a comprehensive and balanced way. They are taught to not only focus on the ritual aspects of religion, but also on the moral

values contained in Islamic teachings, such as justice, equality and peace. Moderate religious education in the Aswaja tradition aims to form individual character who is not only devout in worship, but also has good social attitudes. A moderate educational approach also avoids teaching that tends to lead to religious fanaticism or intolerance towards differences. On the other hand, Aswaja taught the importance of dialogue and cooperation with various parties in order to build a better and more harmonious society. Therefore, Aswaja-based religious education emphasizes the importance of balanced teaching, by providing space for open discussion and understanding of various perspectives.

One of the biggest challenges facing Muslims throughout the world is the emergence of religious radicalization. In this context, Aswaja-based religious moderation plays an important role in tackling extremism and radicalization. Aswaja teaches Muslims not to be easily influenced by teachings that encourage violence or intolerance, and instead emphasizes the importance of preaching in a way that is full of love and tolerance. Through a moderate approach, Aswaja seeks to teach Muslims to understand religious teachings in a wise way, and avoid deviant interpretations that could lead to conflict or violence. In this case, the role of mosques, Islamic boarding schools and Islamic educational institutions is very important in providing moderate understanding to the younger generation, so that they do not fall into harmful radical beliefs.

3. The role of the Baiturrahman Mosque in Counseling and Religious Education

The Baiturrahman Mosque in Sumber Centeng Village has a strategic role in providing religious counseling and education, which directly supports the internalization of religious moderation among the congregation. As a center for religious activities, this mosque holds various educational programs that not only focus on teaching worship, but also on forming the moderate character of Muslims. One of the most prominent programs is the regular religious study held every week, which aims to provide a deeper and more moderate understanding of religion. These lectures often raise themes that are relevant to current issues, such as tolerance, justice and relations between religious communities, all of which are in line with the values of religious moderation in Islam.

Apart from routine recitations, the Baiturrahman Mosque also organizes religious studies which aim to provide broader insight into Islamic teachings, both in terms of fiqh (Islamic law), tafsir (interpretation of the Koran), and Sufism (Islamic spiritualism). This study provides a forum for congregations to discuss various religious issues in a moderate and inclusive way. Lecturers who are invited to complete the study usually have a qualified religious educational background and are known to have a moderate understanding of Islam, which aims to prevent the congregation from extreme or intolerant ideologies. Apart from that, the mosque also invites the congregation to be more active in discussing and exchanging views regarding the application of Islamic values in everyday life.

Baiturrahman Mosque also holds training that supports the internalization of religious moderation, such as mosque management training, leadership training and sharia-based entrepreneurship training. This training aims to increase the congregation's capacity in various aspects of social life, not only in terms of spirituality. Through this training, congregations are taught to combine aspects of

religion and social life, as well as how to play an active role in society in a moderate, fair and loving way. These trainings provide practical skills that are useful for the congregation in facing the challenges of daily life while still prioritizing moderate Islamic principles.

Apart from that, this mosque also has more special programs for children and teenagers, such as weekly schools for learning the Koran and training in Islamic morals. This program not only teaches how to read and write the Koran, but also teaches children and teenagers the importance of good morals, such as politeness, honesty and a sense of responsibility. By instilling these values from an early age, the Baiturrahman mosque is trying to form a generation that not only understands religion, but is also able to show moderate and adaptive attitudes in their social life.

One important aspect of the education program at the Baiturrahman Mosque is an approach that emphasizes the importance of tolerance and respect for differences. In every study and recitation, the lecturer always emphasizes the values of togetherness in Islam, such as the importance of respecting differences in schools of thought, religious understanding and religious practices. In this case, mosques act as institutions that teach mutual respect and understanding between fellow Muslims, as well as towards people of other religions. This is very important in forming a moderate attitude among the congregation, which will ultimately contribute to the creation of a harmonious social life at the local level.

The Baiturrahman Mosque also provides space for congregants to dialogue and discuss current social and religious issues, both at the local and global levels. These discussions help the congregation to see various issues from various perspectives, as well as provide a better understanding of issues related to religious moderation, including challenges to radicalization, extremism and intolerance. In this way, the mosque is not only a place of worship, but also an active educational center in forming the moderate and broad-minded character of the people. Apart from that, the mosque also holds social activities that directly involve the surrounding community, such as social assistance to underprivileged communities, raising funds for humanitarian activities, and various other social programs. These activities teach the importance of social solidarity and caring for others, which is in line with the moderate and loving teachings of Islam. By participating in these social activities, congregants are taught to not only focus on their spiritual lives, but also to pay attention to the welfare of society as a whole.

The role of mosques in religious education and counseling is very important to prevent the emergence of ideologies that conflict with moderate Islamic teachings. Through various existing programs, the Baiturrahman mosque tries to instill a correct understanding of Islam that not only prioritizes ritual aspects, but also social and humanitarian aspects. This is in line with the Indonesian government's efforts to continue to prioritize the importance of religious moderation to prevent radicalization and extremism which can damage inter-religious harmony. Thus, the Baiturrahman mosque acts as an educational institution that not only teaches religious knowledge, but also forms moderate attitudes and behavior of the congregation in everyday life. Through various recitation programs, religious studies, training and social activities, this mosque helps create a tolerant, inclusive

and harmonious society. The role of mosques in internalizing religious moderation is very vital, especially in facing the challenges of increasingly complex times.

4. Practice of the Aswaja Tradition in the Religious Life of the Sumber Centeng Village Community

The Aswaja (Ahlussunnah Wal Jama'ah) tradition in Sumber Centeng Village plays an important role in forming a moderate and harmonious attitude among the community. Aswaja emphasized the importance of balance in religion, avoiding extremism, and maintaining harmony in social life. In their daily lives, the people of Sumber Centeng Village practice Aswaja principles, which are reflected in the way they worship, celebrate religious holidays, and interact with fellow religious believers, both in the personal and social spheres.

One of the main practices of the Aswaja tradition that is very visible in Sumber Centeng Village is the implementation of worship. The people of this village strictly maintain congregational prayers, both in the mosque and in the small prayer rooms scattered throughout their settlement. Congregational prayer is considered a way to strengthen *ukhuwah Islamiyah* (brotherhood among Muslims) and increase unity among fellow congregation members. In addition, religious services such as fasting in Ramadan and *zakat fitrah* are carried out with full awareness and seriousness, reflecting a moderate understanding of religious teachings (Muttaqin et al., 2020).

During religious celebrations, such as the birthday of the Prophet Muhammad SAW and *Isra' Mi'raj*, the people of Sumber Centeng Village hold events in a simple but solemn way. In these events, people not only commemorate Islamic holidays, but also share religious knowledge and experiences. This reflects the principle of *tasamuh* (tolerance) in the Aswaja tradition, where every individual is taught to not only commemorate major holidays in Islam, but also maintain good relations with fellow believers, regardless of differences in religious views or schools of thought.

The *tahlilan* activities that are often carried out by the people of Sumber Centeng Village are also a clear example of the Aswaja traditional practice which prioritizes peace and brotherhood. *Tahlilan* is an activity carried out to pray for the souls of people who have died, which is carried out in mutual cooperation by the community. Even though this activity is more commonly found in Islamic religious traditions in Indonesia, the people of this village see it as a means of strengthening relations between residents and building social solidarity, while strengthening moderate spiritual values.

On the other hand, social interactions between residents of Sumber Centeng Village are also greatly influenced by Aswaja's teachings which teach the importance of mutual respect and respect for differences. In everyday life, even though there are differences in schools of thought and religious views among residents, the Aswaja tradition teaches them to maintain harmony and live side by side peacefully. For example, in religious events, every community group can participate without having to be trapped in these differences. This supports the creation of harmony in social life, which prioritizes solidarity and unity above differences.

Aswaja also emphasized the importance of cultivating feelings of compassion and empathy towards others, both among Muslims and towards people of other religions. The people of Sumber Centeng Village carry out these teachings by being actively involved in social and community activities, such as helping residents who

are in need, working together in building public facilities, or holding social services. In this activity, they are taught to prioritize common interests and share with each other for the good of society as a whole, which is a manifestation of the principle of *i'tidal* (justice) in the Aswaja tradition.

In the practice of religious education, the Aswaja tradition is also implemented in real terms in the Sumber Centeng Village community. Religious education at mosques and Islamic boarding schools in this village teaches children to understand Islamic teachings in a balanced way, avoiding fanaticism and extreme attitudes. Children are given an understanding of the importance of tolerance, maintaining good relations with neighbors, and being fair and wise in everyday life. This education aims to grow a generation that not only understands religion, but is also able to live a life full of moderate values.

Diversity in Sumber Centeng Village is also reflected in the way the community interacts with people of other religions. Even though the majority of the population is Muslim, the people of this village are known for their open attitude towards people of other religions. They respect each other and maintain harmonious relationships in various aspects of life, whether in celebrating religious holidays or in other social activities. The Aswaja tradition encourages them to always maintain peace, not only between fellow Muslims, but also with non-Muslim communities, which reflects an inclusive and loving attitude.

At a broader level, the Aswaja tradition also has a positive impact on the mindset of the people of Sumber Centeng Village regarding religion. They are not trapped in a narrow or dogmatic view, but rather try to understand religious teachings broadly and contextually. This really supports the creation of religious moderation, where Muslims in this village are able to respond to various differences with a cool head and without violence. So, even though they are in the midst of a pluralistic society, the people of Sumber Centeng Village can still maintain unity and unity, and create peace in their social life.

Thus, the practice of the Aswaja tradition in Sumber Centeng Village plays a very important role in creating harmony and moderation in religion. Through balanced worship, inclusive religious celebrations, respectful social interactions, and religious education that emphasizes tolerance, this village community has succeeded in practicing Islamic teachings in a moderate manner, far from extremism and radicalization. The Aswaja tradition is a solid basis for them to live side by side peacefully in a pluralistic society, as well as creating an environment full of compassion and justice.

5. Challenges and Obstacles in Internalizing Religious Moderation at the Baiturrahman Mosque

The Baiturrahman Mosque in Sumber Centeng Village has an important role in spreading the values of Aswaja-based religious moderation. However, in efforts to internalize religious moderation among the congregation, this mosque faces a number of significant challenges and obstacles. The first challenge faced is differences in religious views and understanding among the community. Even though the majority of people practice the Aswaja tradition, there are some individuals or groups who have different understandings, both in terms of *madhhab*

and ways of worship. These differences often create tensions that can hinder mosques' efforts to promote moderate and inclusive attitudes.

One concrete example of this challenge is the difference in views regarding the implementation of certain worship rituals, such as tahlilan and grave pilgrimages. Some groups consider this practice to be part of the legitimate teachings of Islam, while other groups consider it a heresy (innovation in religion) that should be avoided. This kind of tension often gives rise to internal debates that can reduce the effectiveness of mosques' efforts to educate the public about the importance of religious moderation and respect for differences. Even though the mosque tries to foster an attitude of tolerance, this difference of opinion is one of the obstacles in the process of internalizing religious moderation.

The second challenge is external influences that come from current developments and information that is not properly filtered. The rapid development of information technology and social media makes it easy for extremist groups to spread ideas that are contrary to religious moderation. Messages that lead to radicalization are often more easily accessible to society, especially to young groups who are vulnerable to such influences. In this context, the Baiturrahman Mosque must face the challenge of counteracting this negative influence and ensuring that the information received by the congregation is in accordance with moderate Islamic teachings.

Apart from that, challenges in terms of human resources are also an obstacle in internalizing religious moderation. Mosque administrators and lecturers who are invited to provide religious studies do not always have sufficient capacity to deal with issues of religious moderation. Some lecturers may not have a deep enough understanding of the values of moderation that can be applied in everyday life. Therefore, it is important for mosque administrators to continue to improve the quality of human resources, both in terms of religious knowledge, communication skills, and the ability to manage differences of opinion among the congregation.

Another significant obstacle is the social and economic problems faced by the people of Sumber Centeng Village. Some village residents may be more focused on meeting their basic needs and less interested or less able to participate in religious education activities held at the mosque. This factor can influence the level of community participation in activities aimed at increasing understanding of religious moderation. Therefore, mosques need to develop strategies that can accommodate the various socio-economic conditions of the congregation, for example by providing religious education programs that are more flexible and affordable.

Challenges also arise from aspects of local culture and traditions that are deeply embedded in society. Some cultural practices that have become customary, such as religious customs, may conflict with the principles of religious moderation taught in mosques. For example, the culture of "pencak silat" or certain rituals carried out in a series of religious activities are often considered an integral part of community traditions. Even though it does not conflict with religious teachings explicitly, this kind of tradition can be a challenge in conveying Islamic teachings that are more moderate and free from elements that are considered irrelevant to universal Islamic values.

The Baiturrahman Mosque also faces challenges in terms of communication between residents who have different religious educational backgrounds. In the

midst of a heterogeneous society, it is sometimes difficult to unite religious views and practices in one complete framework of moderation. Effective communication between mosque administrators and congregation is very necessary so that messages about religious moderation can be well received by all parties. If communication does not run smoothly, messages about moderation can be distorted and even lead to misunderstandings.

On the other hand, several other external factors, such as political and social dynamics developing in Indonesia, can also influence efforts to internalize religious moderation in mosques. Politicians and certain groups often link religion to their political interests, which can create polarization and tension in society. This influences people's perceptions of religious teachings, including religious moderation. A polarized society may find it more difficult to accept the teachings of moderation which prioritize balance and tolerance between religious communities.

Solutions to overcome these challenges include a more inclusive and adaptive approach in managing religious programs in mosques. Mosque administrators need to strengthen the capacity of preachers through training and education, as well as developing a more open approach to accepting differences. In addition, mosques need to be more proactive in using technology to spread messages of religious moderation through social media and other online platforms. Counseling and training can also be tailored to the socio-economic needs of the congregation so that more people can access it. Building cooperation with various elements of society, including the government, civil society groups and educational institutions, will also be very helpful in strengthening the religious moderation movement.

Overall, although the challenges in internalizing religious moderation at the Baiturrahman Mosque are quite large, with the right approach, these obstacles can be overcome. Strengthening the capacity of mosque administrators, improving the quality of communication between residents, and implementing programs that are relevant to local socio-economic conditions will be very helpful in creating a moderate, tolerant and harmonious society in Sumber Centeng Village.

6. The Impact of Religious Moderation on Social Harmony in Sumber Centeng Village

The religious moderation implemented through the Baiturrahman Mosque in Sumber Centeng Village has had a significant impact on social harmony in the village. By prioritizing the principles of religious moderation based on the Aswaja tradition, mosques play an important role in forming inclusive and tolerant attitudes among society. One of the direct impacts of the internalization of religious moderation is an increased sense of brotherhood between citizens who previously might have been divided due to differences in religious views or religious practices. Society is becoming more able to appreciate differences in schools of thought, rituals and religious traditions, which have previously been a source of division.

Implementing the values of religious moderation through mosques also strengthens social solidarity in Sumber Centeng Village. By emphasizing the importance of tolerance, mutual respect and maintaining harmony, society becomes more open and accepting of the diversity that exists among them. This is clearly seen in various social activities involving all elements of society, both Muslims and non-Muslims. For example, in celebrating religious holidays, the community is not only

limited to mosque congregations, but also involves all village residents to participate in the celebration or at least show respect for the event being held. This suggests that religious moderation in mosques can ease tensions and create a more peaceful and inclusive atmosphere.

The Aswaja-based religious moderation taught at the Baiturrahman Mosque also has an impact on the way the people of Sumber Centeng Village interact with groups or individuals who have different religious backgrounds. For example, in interactions with people of other religions, people become more open and do not hesitate to establish harmonious social relations. In everyday life, many of them work or carry out activities together without any significant differences based on religion. This shows that religious moderation not only benefits relations between Muslims, but also facilitates relations between religious communities in the village, which is important for building broader social harmony.

Another impact of the internalization of religious moderation is increasing public awareness about the importance of maintaining harmony in the family and the surrounding environment. In many religious studies at the Baiturrahman Mosque, lecturers often remind the congregation to practice moderate Islamic teachings in every aspect of their lives, including in relationships with family, neighbors and the wider community. This awareness makes people more appreciative of the importance of peaceful coexistence, avoiding conflict, and maintaining good relationships with others. Therefore, religious moderation not only affects religious aspects, but also strengthens the quality of social relations in the community.

The application of religious moderation also helps reduce the potential for conflict between citizens which previously could arise due to differences of opinion on religious matters. For example, when there are differences of opinion regarding the implementation of certain religious rituals, such as how to read prayers or when to carry out worship, the mosque acts as a place for discussion that promotes mutually respectful understanding. In every recitation or religious study, the speaker always reminds the congregation not to focus on existing differences, but to focus on the similarities in basic values in Islam which teach peace, justice and compassion. This contributes to reducing tension and social conflict in the village.

The religious moderation implemented in mosques also has an impact on improving the quality of people's social life, where they are increasingly active in various social activities. Society, which previously focused more on personal and family life, is now increasingly concerned with common interests. The Baiturrahman Mosque is often a place to organize various social activities, such as assistance for underprivileged families, mutual cooperation, and community economic empowerment programs. The presence of mosques as centers of social activities further strengthens the sense of togetherness and improves the overall quality of social life.

At a broader level, the impact of religious moderation on social harmony can also be seen in reducing attitudes of intolerance and extremism. In some cases, differences in narrow religious views can cause tension between individuals or groups, but with a moderate approach, society becomes better able to respond to differences with a cool head. Through Aswaja's teachings which prioritize the attitudes of *tawassut* (balance) and *tasamuh* (tolerance), the people of Sumber

Centeng Village can learn not to be trapped in fanatical attitudes, but to continue to look for similarities and respect differences. This provides a solid foundation for maintaining social harmony in the long term.

In the context of the influence of religious moderation on public policy, this village began to show more attention to religious education based on moderate Islamic values. Through existing programs, people are increasingly aware that religious moderation can be a solution to the social problems they face, such as poverty, injustice and tension between groups. Therefore, mosques not only play a role in the spiritual aspect, but also become agents of social change that encourage the creation of a more just, prosperous and harmonious society.

Overall, the internalization of religious moderation through the Baiturrahman Mosque has had a large positive impact on social harmony in Sumber Centeng Village. Communities that were previously divided by differences can now live side by side peacefully, respect each other, and maintain harmony in their social environment. Through Aswaja's teachings which emphasize moderate, inclusive and tolerant attitudes, mosques have succeeded in playing an important role in building a harmonious, just and loving society, which is in line with moderate Islamic principles.

7. The Role of Mosque Leadership in Encouraging Religious Moderation

The leadership at the Baiturrahman Mosque has a very important role in encouraging religious moderation in Sumber Centeng Village. Mosque administrators and religious figures at this mosque are not only tasked with leading worship, but also to provide direction, education and in-depth understanding to the congregation regarding religious moderation based on the Aswaja tradition. In this context, mosque leaders function as role models who demonstrate how moderate Islamic principles can be applied in everyday life. They have the responsibility to maintain a balance between practicing religious teachings and maintaining social peace in a diverse society (Ahmad, 2020).

The leadership of mosque administrators begins with the awareness that religious moderation is the solution to countering extremism and intolerance. Religious leaders at the Baiturrahman Mosque teach their congregation to always prioritize the attitudes of *tawassut* (moderation), *tasamuh* (tolerance), and *i'tidal* (justice). By prioritizing these teachings, mosque administrators strive to prevent people from being trapped in narrow or fanatical interpretations of religion. Through religious studies that are routinely carried out in mosques, they encourage congregants to develop a balanced understanding, without being influenced by radical ideas that can damage social harmony.

Apart from that, mosque administrators play an active role in creating an environment that supports the implementation of religious moderation at the community level. They often hold recitations and discussions involving community leaders, to discuss religious issues relevant to the local social context. By inviting various religious figures, both from internal and external villages, the mosque creates space for constructive dialogue. This allows the congregation to broaden their horizons about the importance of respecting differences of opinion and maintaining *ukhuwah Islamiyah* (brotherhood among Muslims), which is part of Aswaja's teachings (Nabil, 2018).

Mosque administrators also play a very important role in educating the public about the importance of religious moderation in social life. One of the strategies they implement is through religious education based on moderate Islamic values. At the Baiturrahman Mosque, children and teenagers are taught about Islamic teachings which are not only related to ritual worship, but also how to behave well in everyday life. Learning about ethics, tolerance and the importance of maintaining harmonious social relations is an important part of education in mosques, so that it can produce a generation that is more open and appreciative of diversity.

Religious figures at the Baiturrahman Mosque also have a big role in setting a good example for the congregation through their daily actions. They show attitudes full of compassion, patience and fairness in social interactions. For example, in dealing with differences of opinion or conflict in society, mosque leaders always try to be wise mediators, reminding the congregation to avoid hostility and respect each other. Exemplary leadership is very important in forming a culture of religious moderation in society, because it will be easier for people to follow leaders who demonstrate a consistent and wise attitude.

Furthermore, mosque administrators also have a role in providing understanding to the congregation that religious moderation is not only related to spiritual life, but also to social life. Through various social programs, such as social service activities, mutual cooperation and humanitarian assistance, mosques teach congregants to not only care about personal worship, but also about collective welfare. Understanding that Islam teaches social justice, brotherhood and concern for others will encourage the creation of stronger social harmony in society.

Mosque leadership also functions as a driving force in overcoming external challenges that can influence religious moderation, such as the influence of radicalization or extremist ideology. Religious leaders at the Baiturrahman Mosque not only talk about theories of religious moderation, but also provide concrete action by presenting discussion and study forums aimed at fighting the influence of ideas that are not in accordance with moderate Islamic principles. In this way, mosque administrators actively participate in efforts to prevent radicalization, while maintaining the mosque as a center for education and fostering a safe and peaceful congregation.

The role of mosque leadership in encouraging religious moderation is also very visible in the management of religious programs that accommodate various groups in society. At the Baiturrahman Mosque, various groups and individuals with different religious backgrounds are brought together in activities that support religious moderation, such as religious studies and social activities. By creating inclusive spaces in mosques, mosque administrators not only strengthen unity between congregants, but also provide opportunities for people to interact and learn from each other without discrimination or differences that lead to conflict.

Overall, the leadership at the Baiturrahman Mosque has a significant impact in creating a harmonious and moderate environment in Sumber Centeng Village. Through wise management, religious education that emphasizes the values of moderation, and the development of inclusive social programs, mosque administrators have succeeded in guiding the congregation to better understand the importance of tolerant and peaceful attitudes in religion. This strong and caring

leadership not only influences religious life, but also the social life of society as a whole, so that religious moderation can be implemented more effectively in everyday life.

CONCLUSION

From all the discussions that have been described, it can be concluded that the Baiturrahman Mosque in Sumber Centeng Village has a very vital role in the internalization of religious moderation based on the Aswaja tradition. The leadership in this mosque, both administrators and religious leaders, has succeeded in directing the congregation to understand and implement the values of religious moderation, such as tolerance, balance and respect for differences. Religious programs carried out in mosques, such as recitations and religious studies, do not only focus on aspects of spirituality, but also invite the congregation to strengthen social solidarity and maintain harmony between residents.

The practice of the Aswaja tradition in the daily life of the people of Sumber Centeng Village really supports the creation of an inclusive and peaceful atmosphere. In various worship activities, religious celebrations, and social interactions between residents, Aswaja's values which prioritize moderation and tolerance are clearly felt. This contributes to creating harmonious social relations, both at the individual and group level. People in this village have become more open to differences and are able to maintain harmony despite variations in religious practices.

However, challenges and obstacles in the internalization of religious moderation still exist, both from the internal side of society where differences in views sometimes arise, as well as from external influences that can trigger social tensions. Therefore, the active role of the Baiturrahman Mosque in providing religious counseling and education is very important to continue to strengthen moderate understanding among the congregation. Wise and firm leadership from mosque administrators is also the key to facing these challenges and ensuring that religious moderation can still be implemented well.

Overall, the religious moderation taught at the Baiturrahman Mosque has had a positive impact on social harmony in Sumber Centeng Village. Relations between citizens become more inclusive, tolerant and peaceful, thanks to the application of the principles of religious moderation in everyday life. Society not only becomes better at carrying out worship, but also cares more about collective welfare, strengthens a sense of togetherness, and maintains social harmony. Therefore, the role of mosques, especially in the leadership and management of religious programs, is very strategic in encouraging the creation of a more peaceful and moderate society.

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