Implementation Of The Islamic Educational Communication Model In Religious Moderation At The Asahan District Religious Harmony Forum

Sri Muchlis, Sukiman, Rubino
Universitas Islam Negeri Sumatera Utara
srimuchlis4004203011@uinsu.ac.id

ABSTRACT

The Asahan Regency is home to numerous ethnic and religious groups. This treasure of religious diversity continues to be a source of discord among the populace. Using a communication model based on Islamic education, the Forum for Religious Harmony (FKUB) in Asahan Regency aims to maintain harmony among individuals. This study seeks to examine the religious communication model of FKUB Asahan District, its results in fostering inter-religious harmony among the people of Asahan District, and its impact on fostering inter-religious harmony in Asahan District. According to the findings of the study, the communication model of the Asahan Regency Religious Harmony Forum can be categorized into two situations: the normal situation, which involves socializing and approaching community leaders, religious leaders, and local government officials, and the conflict situation, which involves mediating between conflicting parties. This communication model can prevent human-to-human conflict or quickly resolve existing conflicts, although it does not guarantee the end of human-to-human conflict. This communication model is hindered by a lack of institutional funds to maximize communication, a lack of human resources, and a lack of public time to educate on religious harmony.

Keywords: Communication Model, Asahan, Religious Moderation, Islamic Education Communication

A. INTRODUCTION

According to the Central Statistics Agency, the population of Indonesia is 270,203.9 million people (BPS, 2021). This demographic consists of religious people from 34 provinces and 514 districts and cities in Indonesia. Existence of people from diverse backgrounds, particularly in religious matters, is conflict-prone. According to a report on religious harmony published by (Puslitbang Bimas Agama dan Layanan Keagamaan, 2019), the index for religious harmony in Indonesia in 2018 was 70.90 on a scale from 0 to 100. The index is determined by several factors, including religious tolerance (70.33), religious equality (70.33), and religious cooperation (70.33). (70.56). These indicators are influenced by a number of variables, including income, education, adherent mix religion, the mix of places of worship, habituation of rituals outside the house of worship, religious celebration customs, and employment. The North Sumatra Province has a religious harmony index of 69.1, with scores of 70.7 for tolerance, 68.9 for equality, and 67.7 for cooperation. This value is the accumulation of values for the entire North Sumatra region, including the Asahan Regency. The portrait of the population in Asahan Regency from an ethnic and religious perspective demonstrates that God has given his creatures the gift of diversity. This circumstance is actually described in Surah Al Hujarat verse 13 by the author. Meaning: "*Indeed, O mankind, We created you from a male and a female and gave you nations and tribes so that you may become acquainted with one another. In Allah's eyes, the most prestigious among you is the most devout. Allah is indeed all-knowing.*"

In the Asahan District, however, there are records of almost every year containing multiple cases of intolerance. For instance, in 2018, the police detained Aipda Saperio Pinem, a member of the Asahan Police Sabhara Unit, for insulting the Prophet Muhammad on Facebook. Riwelson Sinaga, a resident of Hamlet I, Gonting Sidodadi Village, Bandar Pasir Mandoge District, Asahan Regency, became a fugitive after insulting Islam via a Facebook account post the following year.

In actuality, the government does not want this to occur, so numerous regulations exist to regulate religious life. As stated in Article 29 paragraph 2 of the Constitution of 1945, which guarantees the freedom of each resident to embrace their own religion and worship in accordance with their religious beliefs, it turns out that caring for religion is not merely a matter of ritual. There are also regulations regarding the establishment of places of worship and the

need for special oversight of the lives of people of different religions in order for them to coexist. Through the Joint Regulations of the Minister of Religion and the Minister of Home Affairs, Numbers 9 and 8 of 2006, concerning Guidelines for the Implementation of the Duties of Regional Heads and Deputy Regional Heads in Maintaining Community Harmony and Religion, Empowerment of the Forum for Religious Harmony, and the Establishment of Religious Harmony Forums in Every Province, District, and City in Indonesia, the government made efforts to establish Religious Harmony Forums in every province, district, and city.

In the regulation, the Forum for Religious Harmony (abbreviated as FKUB) is described as a place where the community and government work together to build, maintain, and assist peaceful and successful religious communities. As a consultative forum, FKUB has five distinct responsibilities: Engaging in conversation with religious and community leaders Taking into account the desires of religious organizations and the desires of the community. Aspirations of religious organizations and the people regarding religious harmony and community empowerment are channeled. Providing written recommendations on building applications for houses of worship

People believe that FKUB can act as an extension of the government to address various religious issues in society, including those in Asahan Regency. As with other regions, the Asahan Regency has a diverse society. Due to the sultanate's control over the government system, Asahan Regency has long been home to a religiously and ethnically diverse population. According to Hamester's research, this region is populated by Batak, Malay, Chinese, Javanese, Acehnese, Minangkabau, Banjar, Keling, and Mandailing tribes (Wicaksono, 2021).

B. LITERATURE REVIEW

The purpose of communication is to convey goals and objectives. According to De Vito, communication is the exchange of messages by one or more individuals, including those who send and receive messages that are distorted by background noise, which occurs in a particular context, has a particular effect, and affords them the opportunity to provide feedback. Communication, according to Effendy, is the process of conveying messages in the form of significant symbols. They communicate a form of thought or emotion. It can take the form of information, beliefs, hopes, appeals, or a guide provided by one individual to another. It is

possible to communicate either face-to-face or through the media. The objective of communication is to alter attitudes, perspectives, or behaviors (Kurniawan, 2018).

With the aid of a model that is evaluated based on the situation and conditions, communication will be integrated into its implementation. The communication model, according to Sereno and Mortensesn, is a description of communication. By means of the communication model, communication can be abstracted. In his book A Dictionary of Linguistic Phonetics, David Crystal consistently uses definitions to illustrate communication. Communication occurs when both parties, the communicator and the communicant, comprehend the information conveyed (Liliwelri, 2011). According to Werner J. Severin and James W. Tankard, the communication model aids in the formulation of a theory. Models can serve as a foundation for more complex theories, a tool for interpreting communication, and a method for enhancing concepts (Mulyana, 2002). According to Gardon Wiseman and Larry Barker (Ardianto, 2007), the communication model serves three purposes: to describe the communication process, to illustrate visual relationships, and to assist in locating and repairing communication bottlenecks.

In addition, Deutsch (1952) asserts that the communication model serves to organize (data similarity and relationships) that were previously unobserved, be heuristic (revealing new unknown facts and methods), be predictive (enabling forecasting from simple yes/no to quantitatively related by how much and when), and serve as a tool for measuring the predicted phenomenon. Experts in communication have developed a large number of communication models. Numerous communication models are influenced by diverse perspectives, the scientific background of the expert, technological conditions, and the dynamics of communication itself.

Islamic Education Communication Model

Islamic educational communication is the process of conveying information, ideas, and skills from communicators to communicants about Islamic teachings (aqidah, worship, and mu'amalah) through the use of verbal and non-verbal symbols, based on the principles and rules of communication in the Qur'an and hadith, in order to shape and develop the personalities of students in accordance with Islamic teachings (Harahap, 2018). Therefore, educational communication is defined as communication that occurs in an educational setting. Educational

communication can also be understood as an action that significantly contributes to the understanding and practice of the interactions and actions of all individuals involved in the informal, formal, and non-formal education worlds. According to (Mukarom, 2020), not all verbal and nonverbal messages can be properly received and comprehended. This is due to the presence of factors impeding communication between the message's sender and recipient. These inhibiting factors include difficulties in developing messages due to doubts about the message's content, a lack of familiarity with the current situation, or difficulties in communicating with the recipient. In addition to this, there may also be emotional conflict or difficulty expressing ideas or thoughts. There are issues with the media as a tool for communicating messages. It is possible to detect difficulties in receiving messages, such as competition between sight and hearing, an uncomfortable environment, distracting lights, and a lack of concentration. Differences in background, interpretation of meaning, emotional responses, etc., all contribute to difficulties in message interpretation.

Moderasi Beragama

Religious Temperance Islam is a moderate religion, which means that it always takes a moderate stance when dealing with other faiths. Not exaggerating and always recognizing others as God's creatures with whom one must coexist. Khaled Abou el Fadl also proposed the term "the great theft" to refer to the concept that Islam is neither extreme to the left nor to the right (Misrawi, 2010). Another Arabic term for religious moderation is al wasathiyah, which refers to adopting a tolerant attitude and always seeking the middle ground. Islam has taught its followers to apply this value of moderation in their daily lives by refraining from excessive religious activities.

The Ministry of Religion of the Republic of Indonesia defines religious moderation as prioritizing balance in the context of beliefs, behavior, and morals (Ministry of Religion, 2019). Another use of the word moderation of religion in Islam is wastha, which includes a trilogy, namely (Yusuf, 2018):

1. Dimensions of *faith* (divinity between atheism and polytheism)
2. Dimensions of *Sharia* (divinity and humanity)
3. *Sufism*'s dimensions (*shari'a* and essence).

According to Ulama M. Quraish Shihab, displaying Islamic moderation in relation to various religious and global issues involves refraining from exaggeration (*ifrath*) or denigration (*tafrith*). Moderation means not going to extremes in religion because we understand that in humans there are two rights (spiritual and bodily). Moderation means seeing things objectively and comprehensively (Islam, 2020). There are several forms of moderation in Islam, namely:

1. The (*Aqidah's*) moderation of Faith

    Aqidah in Islam refers to both the people's faith in Allah and their adherence to the revealed teachings. *Aqidah* is derived from the Arabic word *itiqad*, which means belief. Mahmud Saltut states that aqidah is a faith devoid of uncertainty or ambiguity (Indonesia, 2012). In Islam, moderation in *aqidah* refers to a belief in Allah and His teachings that does not contradict reason and nature, does not contradict science, and is open.

2. Sharia (*Syariah*) moderation

    Sharia refers to a legal code that regulates human relationships with Allah and with one another. Sharia is, in a narrow sense, the practical teachings of Islam, such as how to pray, conduct business, and observe other laws. Sharia generally refers to all religious laws. In Islam, Sharia moderation is exemplified by the following characteristics: Easy, where Islamic law is established to make it less difficult for Muslims to live their lives in the world. Reducing the burden, Sharia is determined to assist individuals in overcoming the difficulties caused by their ignorance of a matter.

3. Moral (*Akhlak*) Moderation.

    The questionable morality is the desire to do good. In religious moderation, morals are demonstrated to everyone, regardless of their religion. (Salamulloh, 2008) identifies six essential elements of moral moderation that Muslims must uphold: Visiting sick people; saying greetings and replying to greetings received; accompanying the corpse; fulfilling invitations; praying when sneezing; providing advice when requested.

4. Moderation in Politics

    In the political realm, moderation is intended for leaders or state officials who, when making decisions, must consider the positive or negative effects on all

members of society, not just one group. In the political realm of Islam, moderation tends to direct leaders to consistently apply Islamic laws that can comprehend society as a whole.

In Indonesia, religious moderation is discussed in terms of three fundamental concepts: thought moderation, movement moderation, and action moderation (Irama & AW, 2021).

1. Moderation in religious thought is the capacity to comprehend religious texts and situations. For instance, in the Qur'an, a person must not only be able to read, but also translate, interpret, and comprehend it as a whole, as well as connect the verse's meaning to the appropriate context.

2. People should learn about religion without using force or violence, according to the principle of movement moderation. This principle encourages a gentle demeanor devoid of hatred or hostility.

3. The guiding principle the key to strengthening the relationship between religion and culture is moderation. Where religious da'wah does not contradict actual religious law and does not disregard the cultural values of certain communities.

Communication Model of Religious Moderation

FKUB Asahan District The Asahan District FKUB disseminates information regarding religious harmony through a variety of channels of communication. These are the forms of communication:

1. Interpersonal communication

Direct communication is interpersonal communication. FKUB accomplishes this by meeting and conversing with people who are and are not involved in interreligious conflicts. This method of communication is not arbitrary. FKUB Asahan District is interested in superior communication. No misunderstandings, consensus and resolutions Communication, also known as interpersonal communication, is regarded as effective by the FKUB Asahan District. Especially when inviting parties involved in the conflict to dialogue. With direct contact, they perceive the other party's response more quickly.

2. Mass communication

    The form of mass communication is communication carried out by the Asahan District FKUB with the help of the mass media so that messages of religious harmony reach the wider community in Asahan District. The mass media in question can be print, electronic, or outdoor media such as banners and the like, adjusted to the needs. The dissemination of messages through the mass media is in view of the rapid development of communication and information flows, so the delivery of messages of religious harmony must really be received by the community.

3. Group Communication

    The Asahan District FKUB also utilized group communication, such as regular meetings with religious leaders, community leaders, the community, and local government officials, to socialize religious harmony. Through this group communication activity, FKUB has the opportunity to disseminate Minister of Home Affairs Regulation Number 8 and Minister of Religion Regulation Number 9 of 2006, which is known as a joint regulation and contains three important points: guidelines for regional heads and deputy heads in their duties to maintain religious harmony, the empowerment of FKUB, and the establishment of houses of worship.

C. RESEARCH METHOD

This study is descriptive and qualitative in nature. The research method is a method of research that entails understanding the phenomenon of what research subjects experience holistically and describing it using words and language in a particular natural context or by employing various scientific methods. This type of qualitative research is described as a post-positivism-based research methodology (Sugiyono, 2011). It is used for natural object research. Using this method, the researcher becomes a key instrument, data collection techniques are triangulation, data analysis is inductive or qualitative, and qualitative research results emphasize meaning over generalization.

In this study, Miles and Huberman's on-site data analysis techniques were used to analyze the data. The collected data is arranged in a matrix. In the matrix, descriptive data fragments will be presented around specific events or experiences that divide the data before

and after. After entering data into the matrix, a check list is created. This research was conducted in the Taufan region, Sei Renggas Village, and Kota Kisaran Barat District at the Asahan District FKUB Office.

D. RESULTS AND DISCUSSION

The results of the study indicate that the FKUB of Asahan Regency was established by the Joint Regulations Numbers 9 and 8 of 2006 of the Minister of Religion of the Republic of Indonesia and the Minister of Home Affairs. These regulations are the result of the Indonesian government's efforts to maintain religious harmony. Essentially, every religion teaches its followers to live in harmony, side by side, and to aid one another. However, this commandment is frequently disregarded. A person's perspective on a different topic is the source of misunderstandings and friction between individuals.

The communication model employed by the Asahan District FKUB to increase interreligious harmony in the Asahan District community is a persuasive communication model comprised of the following communication elements:

1. Communicator: Board of FKUB of Asahan District
2. Communicants: community members, religious leaders, community leaders, non-governmental organizations, religious organizations, and stakeholders.
3. The FKUB of Asahan Regency sends messages concerning the following topics regarding:
   a. The obligation of regional heads or deputy heads to play an active role in maintaining religious harmony in their region;
   b. The rules for the establishment of places of worship, socialization activities, and other activities to increase religious harmony.
4. Media: The Asahan District Religious Harmony Communication Forum uses a variety of media to communicate with the community based on needs. The needs in question are as follows:
   a. Small-scale needs, namely the need for communication to reach one or several people at a distance or near. Media used for long distances such as telephone, cellular, and WhatsApp Meanwhile, for those who are close, they use loudspeakers, LCDs, whiteboards, stationery, and so on.

b. Large-scale needs, namely the need for communication to reach a large number of communicants at the same time. FKUB usually uses the mass media.

5. The effect of the communication built by the Asahan District FKUB is to change people's attitudes and behaviors so that they live in harmony.

According to researchers, the Asahan District FKUB exists to address harmony issues. Due to the fact that the population is comprised of people from various tribes and religions, there will undoubtedly be conflicts, especially in terms of religion. Everyone can feel as though they have an equal right to worship because there is freedom of religion and society recognizes that people adhere to a variety of religions. Others, however, believe that the equal right to worship for the individuals in question should be based on their mindset or desire. Therefore, he will view every act of worship performed by others as improper.

Additionally, the individual cannot tolerate the presence of people of different religions. This condition is referred to by Louis as a latent conflict or latent stage. The initial stage is characterized by an individual's dislike or hatred of the differences between people of different religions. In this phase, hatred has not been expressed directly; instead, each individual harbors it. Previously buried resentment will evolve into a desire to force people of other religions to comply with their wishes. Without regard for God's word in the holy book, which instructs each person to live in harmony, he conducts himself in accordance with his perspective. This phase is referred to as the perceived conflict or perceived stage, during which conflicting parties engage in dialogue and express their desires accompanied by the correct reasons or arguments based on their individual points of view.

Others are also acutely aware of the discord between the warring parties. Because action is depicted, everyone is aware of the issue. Such as anger and prohibition to arguments that garner widespread interest. This phase is known as the conflict felt phase or the felt phase. Next is the manifestation of conflict. During this stage, the conflict will intensify. The disputing parties began to demonstrate their actions until physical contact occurred.

After the riots destroyed everything, other parties arrived, among them the FKUB of Asahan Regency, to put an end to it. All parties to the conflict were summoned and asked about the problems they were experiencing; a solution was sought. This phase is known as the

aftermath conflict or settlement phase. An analysis of the FKUB communication model using the Louise R. Pondy communication model can be seen in Figure 1.
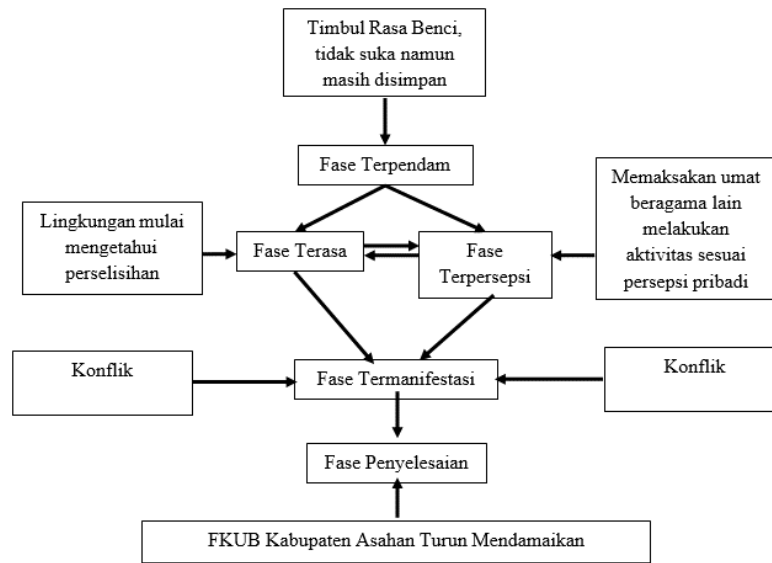

Figure 1. Analysis of the FKUB Communication Model using the Louise R. Pondy Communication Model (1967)

In this picture, when the conflict between believers took place, the communication from the Religious Communication Forum was in the last session. In this phase, the task of the special institution for cases involving religious people is to act as an intermediary, trying to resolve disputes so that they do not become prolonged. The researcher considers that Louise R. Pondy's communication model is still simple enough to describe the communication model of the Forum for Harmony of Diverse People in Asahan Regency. This is because the Forum for Harmony of Diverse People in Asahan District did not only communicate during conflicts but also before the conflict occurred. The communication model of the Asahan District FKUB can be seen in Figure 2.

SITUASI KONFLIK | *SITUASI NORMAL*

Persuasif

Masyarakat Berinteraksi

Timbul Gesekan

Rasa Tidak Suka Dipendam

Memaksa orang lain beribadah dan bertindak mengikuti persepsi umat agama yang tidak dianutnya

Lingkungan Ikut Mengetahui

Konflik

FKUB Kabupaten Asaha turun menyelesaikan persoalan

Persuasif

FKUB KABUPATEN ASAHAN

Tokoh Agama Islam, Protestan, Katholik, Budha, Hindu, Khonghucu

1. Dialog
2. Menampung Aspirasi
3. Menyalurkan aspirasi ormas keagamaan dan masyarakat
4. Sosialisasi peraturan dan kebijakan kerukunan umat dan pemberdayaan masyarakat
5. Memberikan rekomendasi tertulis pendirian rumah ibdat

Tatap Muka

Media Massa

1. Masyarakat
2. Tokoh agama
3. Tokoh masyarakat
4. Majelis agama
5. Lembaga kepemudaan agama
6. Lembaga Swadaya Masyarakt
7. *Stake holder*

Tercipta Kerukunan Umat Beragama
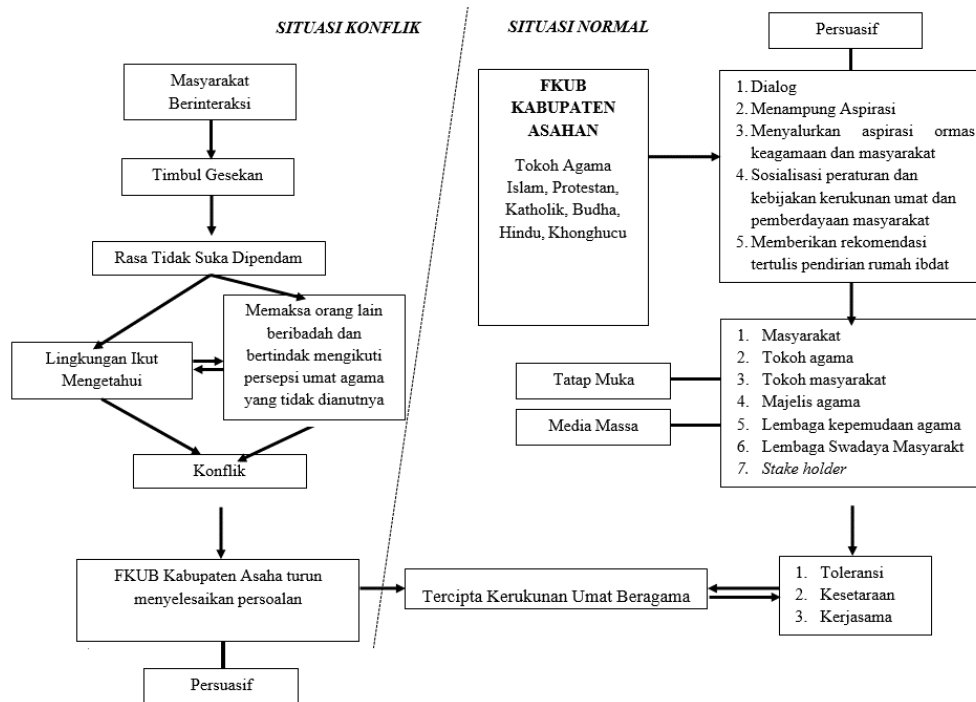
1. Toleransi
2. Kesetaraan
3. Kerjasama

Figure 2. Communication Model of the Asahan Regency Religious Harmony Forum

Based on Figure 2, there are two different situations that the Asahan District FKUB encounters:

1. Normal situation

The normal situation that researchers mean here is a situation where there is no friction, riots, or conflict between religious believers. In this situation, FKUB will carry out several stages of communication to improve religious harmony in Asahan District. The stages are as follows:

a. The main communicators in the context of increasing religious harmony are the administrators of the Asahan District FKUB, which consists of religious figures representing the existence of Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism.

b. These communicators will convey messages of religious harmony persuasively through various programs, such as dialogue, accommodating aspirations, channeling the aspirations of religious and community organizations, disseminating regulations and policies for religious harmony and community empowerment, and providing written recommendations for the establishment of houses of worship. Given the limited number of human resources available to the management of the Asahan District FKUB, these programs are carried out

in stages. According to the agreed schedule, of the 25 sub-districts, the area is divided into 5 zones, where each zone consists of 5 sub-districts. One meeting usually involves around 30 people.

c. These messages are addressed to the public, religious leaders, community leaders, religious councils, religious youth organizations, non-governmental organizations, and stakeholders and provide written recommendations for the establishment of houses of worship. Delivery of messages is also done by two methods.

1) Face to face Message delivery was carried out directly, where the Asahan District FKUB held meetings directly with the community, religious leaders, community leaders, religious councils, religious youth organizations, non-governmental organizations, and stakeholders. Usually, in face-to-face meetings, FKUB also uses the media to support the delivery of material or messages to the communicants. The media in question are in the form of whiteboards or screens, LCD projectors, markers, loudspeakers or microphones, stationery, and so on, as needed during meetings. The face-to-face meeting was conducted by the Asahan District FKUB with a limited number of participants and had already been scheduled.

2) Mass media. In disseminating messages of harmony and activities carried out by FKUB, the mass media is used so that they can be known by the wider community in Asahan. The use of mass media by the Asahan District FKUB is due to its inability to reach all people in the Asahan District at the same time. The mass media is a means for the Asahan District FKUB to stay close to the community.

d. The Asahan District FKUB wants to see a change in the way people think and act as a result of the message of religious harmony. The desired effect in this case is:

1) Tolerance

Islam refers to tolerance as tasamuh which means respect that is shown by someone to another person to allow that person to carry out their worship or religious activities. Tolerance must be shown to strengthen relations between

religious communities. Tolerance also means respecting the opinions of others and not imposing our will on others as people of different religions.

2) Equality

Equality is equality. There is no high or low religious position. Every religion and its adherents have the same right to carry out religious activities. Because of this similarity, every religious community has the right to be free from discrimination by all other religions, even when they are a minority.

3) Cooperation

Cooperation is a form of inter-religious harmony. It should be realized that every human being has deficiencies, and some people have abilities that may be needed by others. So it is not right if someone limits himself or other people from getting along, helping, or something like that.

e. If these three things are realized, then it is certain that there will be harmony in the lives of religious people. Harmony is a situation where people of different religions live side by side, there is no conflict, they don't mind differences, and they want to help one another. Rukun means not questioning existing religious differences.

2. Conflict situations

The second situation is a conflict situation. The Asahan District FKUB communicated when a conflict occurred. The stages of FKUB communication in a conflict situation are:

a. In conflict situations, FKUB is not present from the start. Even though this institution has socialized community harmony, conflict cannot be avoided. Conflict begins with interactions that occur in society between individuals. Misunderstandings are the initial cause of friction in general. For example, a difference in perspective or someone making a mistake that was forced to become a big problem Each person's ego is also the cause of the warring parties feeling their own version of righteousness.

b. Usually, not many know about the start of the friction, except for the conflicting parties. This is because conflicting parties usually harbor their hatred. In this phase, no one knows their problem.

c. This hatred is then translated into the attitudes and behaviors of the warring parties. Whatever is done by those who are considered opponents will always be wrong, even if commented on.

d. The attitude of dislike then attracts the attention of others. This is because the parties involved have shown a sense of incompatibility through anger or events that make the people around them feel insecure and comfortable.

e. This hatred then grows. Someone between the conflicting parties will try to attack the opposing party.

f. The division that occurs will certainly be in the spotlight for people outside the fighting parties. The conflicts they cause will then drag other people, namely third parties like the FKUB, into the case as intermediaries who try to intervene, stop, and find a way out as requested by the fighting parties. It was in this phase that the Asahan District FKUB's communication only appeared in conflict situations. They convene the parties to the conflict, listen to each other's concerns, persuade, give their views, and suggest the best solution. As explained in the previous discussion, the presence of the Asahan District FKUB was not forced but persuasive.

g. The final stage of this conflict is inter-religious harmony. Where the conflict that occurs ends and the parties involved in the conflict can forgive each other and understand that indeed, in every religion, the difference is something that has been outlined,

h. After the mediation task has been completed and the parties are peaceful, the Forum for Diversity and Harmony also continues to monitor the harmony that has been created. The Asahan Regency Religious Harmony Forum must ensure that parties in conflict can live in tolerance, recognize the rights of people of other religions, and are willing to work together in social life.

The Forum for Harmony of Different Peoples of Asahan Regency is trying to make religious harmony better, but there are several things that make it hard for them to talk to each other. This problem is that there aren't enough administrators for the size of this area. The issue

of human resources determines whether religious people in Asahan Regency receive education and guidance regarding living in harmony between religious communities.

Analyzing the division of zones and the implementation of socialization on religious harmony on a rotating basis with a limited number of participants, it is certain that the FKUB of Asahan Regency has difficulty reaching the 25 existing sub-districts. This was also due to the limited funds they obtained, so their wish to have FKUB representatives present in Asahan District could not be realized. Through the communication model of the Asahan District FKUB as it is today, religious harmony in the Asahan District remains strong. Even though there are still conflicts between religious adherents, these can be overcome.

E. CONCLUSION

Based on the discussion that has been described, several conclusions can be drawn, as follows: That the Communication Forum for Harmony of Various Peoples of Asahan Regency has its own communication model This communication can be seen in two situations: The normal situation with stages is that the Asahan District FKUB becomes the communicator in conveying messages of harmony. The communicators were religious leaders from the Asahan District FKUB board, representing Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism. Furthermore, the message conveyed is one of inter-religious harmony. Conveyed persuasively through dialogue programs, collecting aspirations, channeling the aspirations of religious and community organizations, socializing regulations and policies on religious harmony and community empowerment, as well as providing written recommendations for building houses of worship., community leaders, religious councils, religious youth organizations, non-governmental organizations, stakeholders meet face-to-face or through the mass media. The hope of this message of harmony is the creation of tolerance, equality, and cooperation. So that the ultimate goal is the realization of religious harmony in Asahan Regency.

The second situation is a conflict situation, with the stages of communication starting from within the community itself. During the ongoing communication process, friction also arose due to misunderstandings or different perspectives from each religious community. Even though friction arose, the parties involved still tried to keep their feelings of dislike to themselves. As time went on, the parties to the conflict began to show a sense of conflict

through their attitudes and behaviors. The problem then grew, and a desire to attack the opposing party emerged. After the conflicting parties could not control the situation, the Asahan District FKUB emerged. The implementation of the religious moderation communication model implemented by the FKUB of Asahan Regency creates religious harmony as evidenced by the creation of tolerance, equality, and cooperation between religious believers. While the obstacles to the Asahan Regency FKUB Communication Model are the lack of budget to run the program and the lack of community time, an additional FKUB schedule is needed to hold meetings with the community.

REFERENCES
Ardianto, E. (2007). *Filsafat ilmu komunikasi.*
BPS. (2021). *Statistik Indonesia 2021.*
Harahap, G. (2018). Konsep Komunikasi Pendidikan Dalam Perspektif Al-Qur'an. *Jurnal Dakwah Risalah*, 29(2), 143. https://doi.org/10.24014/jdr.v29i2.6358
Irama, Y., & AW, L. C. (2021). Moderasi Beragama Dalam Perspektif Hadis. *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman*, 5(01), 41–57.
Islam, K. N. (2020). Moderasi Beragama di Tengah Pluralitas Bangsa: Tinjauan Revolusi Mental Perspektif Al-Qur'an. *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 13(1).
Kurniawan, D. (2018). Komunikasi Model Laswell Dan Stimulus-Organism-Response Dalam Mewujudkan Pembelajaran Menyenangkan. *Jurnal Komunikasi Pendidikan*, 2(1), 60–68.
Liliwelri, A. (2011). *Versatile Communication All Meaning.*
Misrawi, Z. (2010). *Hadratussyaikh Hasyim Asy'ari: moderasi, keumatan, dan kebangsaan.* Penerbit Buku Kompas.
Mukarom, Z. (2020). Teori-Teori Komunikasi. *Bandung: Jurusan Manajemen Dakwah Fakultas Dakwah Dan Komunikasi UIN Sunan Gunung Djati Bandung.*
Mulyana, D. (2002). Ilmu Komunikasi, Bandung: PT. *Remaja Rosdakarya.*
Puslitbang Bimas Agama dan Layanan Keagamaan. (2019). *Survei Indeks Kerukunan Umat Beragama di Indonesia Tahun 2018.*
Salamulloh, M. A. (2008). Akhlak hubungan horizontal. *Yogyakarta: Pustaka Insan Madani.*
Sugiyono. (2011). *Penelitian Kuantitatif, Kualitatif dan R&D.* Alfabeta.
Wicaksono, B. (2021). Migrasi Orang Jawa ke Asahan pada Masa Kolonial. *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial*, 5(1), 54–62.
Yusuf, A. (2018). Moderasi islam dalam dimensi trilogi islam (akidah, syariah, dan tasawuf). *Al Murabbi*, 203–216.