

## Klenteng Mosque's Religious Moderation: Intercultural Communication and Remarking Da'wah of Wasathiyah Islam

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### **Kata kunci**

*Islam Wasathiyah, masjid klenteng, komunikasi antarbudaya, moderasi beragama*

### **Abstrak**

*Penelitian ini bertujuan untuk mengetahui pemahaman moderasi beragama terkait keberadaan mesjid Klenteng Hidayatullah sebagai wujud akulturasi iman di Salatiga. Peran pengelola Masjid Klenteng Hidayatullah Salatiga dalam menyebarkan nilai konsep Islam wasathiyah, dan untuk mengetahui faktor pendukung dan penghambat pengelolaan. Jenis penelitian ini merupakan penelitian kualitatif dengan penelitian lapangan. Hasil penelitian menunjukkan bahwa keberadaan Mesjid Klenteng Hidayatullah menjadi bukti nyata toleransi umat beragama dalam komunikasi antarbudaya dan wujud pemahaman umat beragama terkait moderasi beragama di Salatiga. Gaya arsitektur Masjid Klenteng Hidayatullah menjadi sebuah instrument akulturasi kepercayaan dan kerukunan beragama di Salatiga yang memiliki dua peran esensial yakni peran formal dan informal dalam menyebarkan nilai-nilai moderasi Islam. Lokasi masjid yang strategis memudahkan berkoordinasi dan bekerjasama dengan berbagai pihak menjadi faktor pendukung dalam meningkatkan komunikasi antarbudaya.*

### **Keywords**

*Wasathiyah Islam, temple mosque, intercultural communication, religious moderation,*

### **Abstract**

*This study aims to determine the understanding of religious moderation related to the existence of the Hidayatullah Temple Mosque as a form of acculturation of faith in Salatiga. The role of the manager of the Hidayatullah Temple Mosque Salatiga is spreading the value of the Islamic concept of wasathiyah, and determining the supporting and inhibiting factors of management. This type of research is qualitative research by conducting field research. The results of the study indicate that the existence of the Hidayatullah Temple Mosque is clear evidence of religious tolerance in intercultural communication and a manifestation of religious understanding regarding religious moderation in Salatiga. The architectural style of the Hidayatullah Temple Mosque is an instrument of acculturation of faith and religious harmony in Salatiga which has two essential roles, namely the formal and informal roles in spreading Islamic moderation values. The strategic location of the mosque makes it easy to coordinate and collaborate with various parties as a supporting factor in improving intercultural communication.*

## Introduction

Islamic da'wah is essentially an actualization of faith that is implemented regularly in a system of human activities in the social field to influence the way people think, behave, and act, as well as socio-culturally, to strive for the realization of Islamic teachings in all aspects of life. From a socio-cultural standpoint, Islamic da'wah offers two options. For starters, Islamic da'wah might help the communal environment till a new reality emerges. Second, changes in society have an impact on Islamic da'wah (Ghofir, 2012).

Jalaluddin Rahmat explains that da'wah is an attempt to urge people to witness (shahadah) that there is only one God, Allah, who has no companions (Maullasari, 2019). The entrance of Islam on Earth is an act of improving the whole quality of human existence, whether as individuals or as social creatures, to achieve redemption in this world and the next.

Nowadays, Islam is the religion frequently addressed. Islam is suspected of playing a significant role in various terror attacks ranging from September 11<sup>th</sup> 2001 in America to riots in Nigeria, a large explosion at the J.W Marriott Hotel in Jakarta, a bomb explosion at the Australian Embassy in Jakarta, and a suicide bombing in Jimbaran Bali. Similarly, terrorist activities happened in the Solo Kepuntun Church murdered two attendees, the attack on the Solo police station, then progressively extended to the center of power, namely Jakarta, and many current terrorist acts in Indonesia (Afad, 2020). Religion is a delicate matter, and with the rapid growth of communication technology, religious concerns are being flung via the media, exacerbating the problem of intolerance, particularly at the grassroots level. These factors necessitate intellectuals, such as students, to reply promptly to discover answers so that Islam's huge name may be cleansed while also proving that Islam is one of the many religions that are genuinely cooling the people.

Islam's presence in many nations has particular flavor. Islam in Indonesia is also known for its distinctiveness, notably moderate Islam that can coexist with other religions in the country. Indonesian Islamic moderation (Arif, 2020) is inextricably linked to Muslim attitudes. The notion and concept of wasathiyah Islam are stated in *surah* Al Baqarah verse 143, which states that Muslims are created as ummah wasathan (middle), which is moderate and exemplary (Niam, 2019). The intermediate position prevents humans from being prejudiced to the left or to the right, which can lead to humans being fair, that is, as an example for all parties (Muhammad, 2020).

Given that Islam is a da'wah religion, as previously said, how to preach Islam with new character bases and categories that favor plural and moderate harmonization must continue to be explored in many ways in this period, particularly in the plural and varied Indonesian society. Various ethnic groups and cultures in Indonesia are always expanding swiftly and in predictable patterns. Regarding religious plurality in Indonesia, Abdurahman Wahid (Gus Dur) believes that Islam, as a value system, necessitates a different approach. To alter Islamic principles, Gus Dur took a cultural

approach. In society, the manifestation of religious traditions and teachings has resulted in the formation of local knowledge. Islamic indigenization is defined as the manifestation of local wisdom. The endeavor to reject the singular meaning of "Islam equals Arabic", called Arabization, is known as the indigenization of Islam (Abidin, 2012).

In a more limited setting, Salatiga City, with various religions community (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism), has a higher risk of religious violence and lack of respect for other faiths. If this variety is not adequately handled, it can become a cause of highly sensitive societal conflict. As a result, local wisdom, both traditional and teachings with a moderate Islamic da'wah foundation, must remain rooted in this city (Rasimin, 2016).

Mosques are being utilized as a tool for establishing Islamic culture in Indonesia (Kurniawan, 2021), particularly on the island of Java, due to the fast expansion of Islam and its spread throughout the country. The fast rise of the mosque is a good value since it at least represents a trend toward more religious awareness and a spirit of variety among Muslims, with the mosque serving as an important symbol in Islamic symbolism (Budianor, 2016). So, in Salatiga, there is a mosque with an architectural arrangement and ornaments resembling a Klenteng (a place of worship for the Confucian community). Which becomes an attraction for the author to examine. It is used as a place of worship for Muslims, with the title that Salatiga carries, namely a tolerant city throughout the world. Indonesia has been and continues to be able to exist in this metropolis as a method of da'wah based on wasathiyah Islam (Ilmiah & Sujannah, 2020). The Hidayatullah Temple Mosque, located in Sidomukti Hamlet, Salatiga, is a pagoda-style mosque edifice.

With the existence of the Klenteng mosque, the writer is also interested in learning more about the Salatiga community's understanding of religious moderation, and the role of mosque managers in spreading the values contained in the Islamic concept of wasathiyah in Salatiga City, as well as the supporting and inhibiting factors. As a result, statistics will be gathered as well as proof that the dissemination of Islamic da'wah in Indonesia in general and Salatiga, in particular, is done in a more intimate and calming manner.

#### *The Islamic concept of wasathiyah*

Islamic teachings are essentially inclusive since Islam is a religion of openness and tolerance for views other than Islam. A religious Indonesia without walls is a country lives in a global society that shapes global trends and ethics. As a member of a global society that aspires to civilized environment, Indonesian people must adapt to global ethics such as democratization, pluralism, and minority protection (Scientific American, 2020). In this regard, da'wah initiatives in many regions of the world, including Indonesia, must take into account pluralism or societal diversity.

Pluralism and societal diversity reflects the attitude of Islamic teachings, which emphasize tolerance in the growth of religion and the absence of religious pressure. Even yet, da'wah does not imply that it is permitted to occur in the absence of a development strategy. In reality, when involved in a pluralist culture like Indonesia, Islamic da'wah necessitates a mature strategy. One of the da'wah strategies that must be used in Indonesia is the Islamic idea of wasathiyah, which means Islamic principles that are based on the foundation of a straight and medium attitude, not excessive in any way (Mubarok & Rustam, 2019). In *surah* Al-Baqarah: 143, the term *ummatan wasathan* signifies a reasonable and selected ummah or choice:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

Meaning: "And thus We have formed you (Muslims)" middle nation "so that you are a witness over (deeds) of people and the Messenger (Muhammad) is a witness over (deeds) you." Except that We know who follows the Messenger and who goes back, We did not construct the Qiblah to which you (previously) (Qiblah). Except for those who have been directed by Allah, (the shifting of Qibla) is extremely difficult. And Allah will not let your trust go to waste. Indeed, Allah is Most Merciful and Most Compassionate to Humanity." (Departemen Agama RI, 2022).

Wasathiyah is a notion that has been around for a long time. Islam al-Sudais discusses the idea and features of wasathiyah Islam, namely (Maimun & ., 2019): (1) Based on divinity (*rububiyah*). Islam is a doctrine drawn from God's revelation and established as one of the most vital aims and objectives of Islamic sharia-based on Qur'anic verses and the prophet's *hadith*. As a result, the features of wasathiyah Islam are inextricably linked to God, who revealed his teachings with simplicity, understanding, and wisdom, to the point of knowing all, visible and invisible. This is where the divinity-based *wasathiyah* traits are found. (2) Based on prophecy all of the prophet's activities point to moderate or *wasathiyah*. Simplicity in life, in the sense of not being overly worldly but not completely ignoring it. Except in the event of wicked behavior, always select the easier option over the more difficult option. In terms of worship or *mu'amalah*, his life reveals a humble character. (3) Human *fitrah* compatibility with *wasathiyah* is always in conformity with human nature, which is one of its qualities in Islam. *Fitrah* is a potential that is born with; when individuals have a strong potential (*fitrah*) to adopt a genuine religion, they immediately hacaallow the principle of religious moderation. This is where the link between human potential and the ease with which the notion of moderation in religion is found. (4) Conflict avoidance because the concept of Islamic moderation, or *wasathiyah*, is a proper and perfect concept that is in harmony with human religious nature, there is no longer any

reason to oppose it, let alone to contradict it with concepts related to diversity. (5) Consistent and steady because it will stay relevant in every age of growth, the notion of Islamic wasathiyah is a solid and persistent concept. (6) Contents that are universal and comprehensive *Islamic wasathiyah* encompasses all areas of life, including the mundane, religious, social, economic, political, cultural, and scientific. Every era and location are relevant. (7) Wise and devoid of excessive behavior, in this wasathiyah notion, wisdom is proportionate in carrying out acts, but balance is the nature of caution without extreme fanaticism and without imposing excessive will, as in the case of believing. As Allah states in *surah Al-Baqarah* verse 256,

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: "There is no obligation to (join) the faith (Islam); indeed, the correct way has grown more distinct from the wrong route." As a result, whoever rejects Taghut and believes in Allah has undoubtedly gripped a very strong knot of rope that will not break. And Allah is All-Seeing, All-Hearing, and All-Knowing" (Departemen Agama RI, 2022)

#### *Wasathiyah Islamic Values*

The process of spreading and internalizing the values contained in the Islamic concept of wasathiyah becomes unique and interesting when it is packaged in a supporting facility, which in this study is the Hidayatullah Temple Mosque Salatiga mosque, in which some managers can communicate da'wah to the surrounding community through its programs. According to Harold Lasswell (Sadiah, 2015), a reasonable approach to understanding communication is to answer the following questions: *who says what in the channel to whom with what effect?* In answer to the issues given, Lasswell's paradigm (Zittoun, 2019) demonstrates that communication consists of five elements: the communicator (*communicator, source, sender*), message (*message*), media (*channel, media*), and communicant (*communicant, communicate, receiver, recipient*), and effects. (*affect, impact, and influence*). Communication refers to the process of communicating messages from communicators to communicants with certain goals and purposes. Communication happens when a message transmitted by the communicator and received by the communicant has comparable meanings. Communication will be ineffective if there is no resemblance between the two communication actors, namely the communicator and the communicant (Suryanto, 2015).

Talking about communication is strongly tied to a societal phenomenon (Crittenden et al., 2009), not to mention the substance or meaning of delivery in a communication that is carried out. So this research is supported by a phenomenological theory in which the process incorporates the life experience of the mosque's initiator,

backed by a phenomenological theory that claims phenomenology is a science that investigates phenomena or symptoms based on Max Weber's theory of social action. Individual acts, according to Weber (Ali, 2016), are complicated and neatly ordered social interactions in society as an effort to grasp the subjective components of community social activities. As a result, the community's traits and variety will be acquired (Cheong, 2020). The process of appreciation or interpretative understanding is emphasized in phenomenological thought (*verstehen*). In (Ali, 2017), Morgan and Smircich define phenomenology as the assumption of the social world and reality as a projection of individual consciousness.

Humans, according to phenomenology, strive to focus their psychic energies and experiences to create a meaningful and purposeful world. Alfred Schutz's thesis, which claims that phenomenology is the major difficulty in social interaction in society if people are completely involved with consciousness and their actions demand to mean, is another significant phenomenological theory in social relations. As a result, it will arrive at a subjective perception of an action that can determine the continuation of the social interaction process (Fisher and Skowron, 2017 in Patterson & Reid, 1984).

Based on the preceding definition of communication, this research is also supported by sociocultural theory, specifically communication theory, which demonstrates how to comprehend the meaning, norms, roles, and rules that are carried out interactively in communication. Rather than particular features or mental models, this approach focuses on modalities of human interaction. Interaction is the act of carrying out meaning, roles, norms, and cultural values (Poppy R, Lestari, 2019). Sociocultural theory is also concerned with how identities are formed as a result of interactions within social and cultural groups. Identity serves as a driving force for us as people in social roles, members of the community, and cultural beings (Driezen et al., 2021).

When we talk about culture, we are not just talking about different tribes, ethnicities, and cultures; rather, the meaning of culture in sociocultural theory emphasizes more on elements in culture, which include seven cultural elements where this is part of the internalization of wasathiyah Islamic values, namely: (1) The language system is a means for humans to fulfill their social needs to interact and socialize with one another. Linguistic anthropology is the study of language in anthropology. Language, defined by Koentjaraningrat (Nurmansyah, 2019) as a system of human symbols both verbally and in writing in the cultural process itself; (2) Language is connected to systems of living equipment and technology since knowledge systems are both abstract and physical. Humans may express their thoughts in reality and apply them through this knowledge system, which, of course, encompasses all branches of knowledge; (3) Social Organization and Kinship System Cultural aspects such as the family system and social structure are anthropological attempts to comprehend how people build society through distinct social groups; (4) The Living Equipment and Technology System is an attempt to exist as a human being; nevertheless, the meaning

of this technological system is a physical system of living equipment and technology; (5) Economic System or Livelihoods Important studies are focused on a society's lives or economic activity. Because it is in this economic sector that humans can express themselves and survive; (6) The Religious System in the Cultural Element is an important topic to discuss because religion or belief can serve as a marker of human identity; (7) Cultural Arts cannot be separated from the elements of art, nature, and character. His approach exemplifies the beauty of subjectivity while yet being objectively beneficial (Nurmansyah, 2019).

The study includes the seven cultural elements, which are supported by sociocultural theory, and focuses on three areas of cultural elements, namely how social groups, in this case, the manager of the Hidayatullah Temple Mosque, build meaning through the da'wah process they do to reach the surrounding community in terms of education, economy, and religion. So, the study question is: How do religious people in Salatiga see religious moderation in the presence of the Hidayatullah Klenteng Mosque? What is the management of the Hidayatullah Shrine in Dukuh Sidomukti Salatiga's role in disseminating the principles encapsulated in the Islamic concept of Wasathiyah in Salatiga City? What are the variables that help and hinder the management of the Hidayatullah Temple Mosque in Dukuh Sidomukti, Salatiga City, from disseminating the principles included in the Islamic concept of wasathiyah?

## **Method**

This research involves field research which is an investigation conducted directly in the field by researchers to research and find data and information connected to the subject to be examined (Suryana, 2010). This research technique is part of the qualitative approach (Bungin, 2007), and it entails gathering data in a natural context with the researcher as the primary instrument, as well as paying close attention to happenings in the field.

The next stage is to describe the events or phenomena experienced in the form of words (Bungin, 2017). It aims to carefully explain the facts that exist and are found in the field that are verbal, sentences, phenomena, and not numbers that occur in the management of the Hidayatullah Temple Mosque, Dukuh Sidomukti, Salatiga City. The Hidayatullah Temple Mosque, Dukuh Sidomukti, Salatiga, which is located at Jl. Abiyasa Dukuh Krajan, Sidomukti District, Salatiga City, is the subject of this study. Because the author will investigate the role of mosque administrators in the process of disseminating the principles embodied in the Islamic concept of wasathiyah (Yahya, 2019) via the mosque's infrastructure.

## **Result and Discussion**

### *Understanding of Religious Moderation in the Salatiga Community*

The concept of religious moderation is an understanding of words of meaning by numerous religious individuals in Salatiga, which includes Christianity, Catholicism,

Buddhism, Islam, and Hinduism. The author has translated the concept of religious moderation in light of the existence of worship facilities at the Hidayatullah Temple Mosque into three things:

*Moderation as a religious tolerance in Salatiga.* Essentially, Salatiga individuals who already have the character of coexisting in harmony have the spirit to encourage themselves to continue cultivating a culture tolerance. In this scenario, every factor, including the municipal administration (McQuire, 2018), religious leaders, and communities, plays a part in shaping the behavior of the people of Salatiga to live in harmony and with great tolerance (Ali et al., 2020, p. 104).

In line with the findings of the preceding study, it discovered an understanding of religious moderation based on the results of interviews with various religious people (Christian, Catholic, Hindu, Buddhist, and Muslim) in Salatiga. A Christian interprets religious moderation as a meaning of tolerance, while a Hindu interprets religious moderation as a meaning of harmony, mutual respect, and mutual help as humans created by God. Whereas in Hinduism there are three teachings known as Tri Parartha, which are three attitudes or behaviors that can achieve the pleasure and welfare of living beings. The first is *Asih* which are loving behavior, loving all living things, and caring for the environment, the second is having *Pania*, the behavior of supporting each other to build love, and the third behavior is *Bhakti* about respect and loving.

So, it can be concluded that the meaning of religious moderation is a way to realize tolerance in the form of participation in social relations between religious communities and not included in the realm of worship of adherents of other religions, tolerance is mutual respect and appreciation, tolerance also means helping fellow humans and all creatures regardless of ethnicity, race, or religion, tolerance is mutual respect and appreciation, tolerance is mutual respect and appreciation, tolerance is mutual respect and appreciation, tolerance is mutual respect and appreciation, tolerance is mutual respect and appreciation, tolerance is mutual respect.

*Moderation as a tool for religious harmony the opportunity for religious harmony in Salatiga is found in the social domain.* They can be found not just in the interfaith community, but also in the social context. As a result, this social domain must be constantly defended and maintained (Ali et al., 2020, p. 21). In general, the findings of a Salatiga study on the meaning of religious moderation from five religious informants representing Christianity, Catholicism, Hinduism, Buddhism, and Islam revealed that religious moderation is not only a concept but also an understanding of instruments geared toward harmony. In this scenario, the presence of the Hidayatullah Temple Mosque is thought vital to be maintained and conserved by numerous activities that are not only sacred, and frightening, but also harmonious in the social field of society.

*Moderation as a cultural communication tool strategy for the Salatiga society.* The notion of moderation is balanced with the application of life, raising human consciousness as a social creature. If this understanding has been created, then considering multiplicity is necessary to achieve harmonious social and religious



circumstances. This interpretation of religious moderation from Salatiga's many religious groups sees the existence of the Hidayatullah Temple Mosque as a local knowledge capable of influencing the interaction of individuals from different cultural backgrounds into flexible communication. Making the Hidayatullah Temple Mosque a venue and meeting place for interfaith dialogue, or developing it in other ways.

#### *The Management of Hidayatullah Temple Mosque in Wasathiyah Concept*

The management of Hidayatullah Temple Mosque Salatiga has absorbed the notion of Wasathiyah Islam to be further realized in the form of activities carried out, particularly as follows:

*Firstly, educational aspect.* The implementation of values in the Islamic *wasathiyah* idea, which is used by the management of the Hidayatullah Temple Mosque in Salatiga City in the following activities, is a cultural element in the area of education. TPQ Mosque is an agenda that includes Islamic *wasathiyah* ideals as well as intercultural communication as one of the activities. One aspect is related to knowledge or education. The instructor gives stimulus and stimulation to young children in the learning process on how to be a nice, courteous, and joyful Muslim, as well as the formation of a humanist, tolerant, and kind Islamic character, beginning when they are still learning.

*Muqorron Fiqh Research (Comparative) Muqorron Fiqh study*, in addition to offering a study of the book and giving an understanding to the congregation or community around the mosque that the presence of Islam is a treatise for the universe, requires communication done by the management to the community to generate *wasatha umatan*. Not only as a knowledge provider but also as a technical application of many principles in Islam *wasathiyah*, so that in the process of communication to the community following the ideals inherent in the concept of Islamic *wasathiyah*.

*Tafsir Al-Ibriz* study is done regularly every thirty-five days (*selapanan*), namely on Sunday Pon is the mosque manager's message to the surrounding community in terms of science or education. The Tarbiyatul Islam Boarding School (PPTI) Al-Falah Salatiga collaborated with the management of the Hidayatullah Temple Mosque. In addition to the interpretation study given to the congregation by Kyai Maksum, other things are visible here in the sense that the implementation of Islamic values of Wasathiyah in a cooperative and friendly manner is visible because not only students from the Al-Falah Islamic boarding school/ academic participate in the interpretation study (Petrikova et al., 2017). The community around the mosque, on the other hand, participates as proof of the application of wasathiyah Islamic ideals in dealing with fellow human beings peacefully and harmoniously.

*Secondly, social and religious aspect.* The mosque has a routine of reading *Dziba* and *Tahlil Yasin*. It is a regular activity that is carried out and is a habit that is very commonly carried out by Nahdliyin locals, but in terms of religion, the reading of *Tahlil Yasin*, and *Dziba* 'is uniting for the congregation surrounding the mosque. After reading *Yasin* and *tahlil*, a comparative jurisprudence study is included, in which the

congregation's grasp of the essence of tahlil and *dziba'* must be properly comprehended. So, of course, this activity will be a good reaction to the multiplicity of sects or mass groups within one religion (NU, Muhammadiyah, Ahmadiyah, etc.) so that they do not become confused people, but may be more accepting of the teachings and traditions around the mosque.

The Temple Mosque has a program namely The Grand Recitation. It is the essential meaning of intercultural communication in the religious field. The Grand Recitation technically held every three months by inviting national-scale figures or preachers to make the community around the mosque enthusiastic in particular, as well as the Salatiga community in general. The level of cooperation in the preparation effort for the real social awareness (Ye et al., 2020) becomes the implementation of the values contained in the Islamic concept of *wasathiyah* with the recitation of the grand recitation, which is pursued by the manager of the Klenteng mosque, making it one of the ways to open the economy as well as for the community surrounding the mosque.

Orphanage Donations are also held as a reminder that aside from religious problems, humanity is equally vital to consider. Donations to orphans are made once a month by the management of the Hidayatullah Temple Salatiga mosque, with a total of ninety orphans invited to the occasion, which includes speeches and recitations in addition to donations. This activity entails both the interpretation and application of the ideals embodied in the Islamic concept of *wasathiyah* in the social sphere.

*Thirdly, economic aspect.* Klenteng Mosque runs a coffee shop business. The presence of a coffee shop in the Klenteng mosque area is the result of the management of the Hidayatullah Temple Mosque Salatiga noticing different visitors who frequently enter and exit the mosque. This is supposed to offer an incentive to the surrounding population, particularly young Muslims so that when they become Muslims, they do not just submit and worship, but instead seek to be born economically successful because the biggest difficulty of Muslims is in the economic sector, where the syi'ar of the temple's management is attempting to shatter the jumud conceptions that claim it is not compulsory to be a Muslim who is affluent but internalizes the values of the responsibility to be wealthy. With the materials they have, the economy makes them useful.

Beside the coffee shop, Klenteng Mosque also has Pondok *Entrepreneur's* and Wisma *Entrepreneur's*. They are founded on the principle that Muslims are obligated to better the lives of the earth and the hereafter in a balanced manner, one of which is in the business sector. Monetary existence as a business purpose (Khan, 2016) is a description above were the Islamic ideals of *wasathiyah* that were propagated by the management of the Hidayatullah Temple Mosque in Salatiga, including in the domains of education, business, society, and religion. Concerning cultural values, the value of tawassuth, which means "middle," the value of tawazun, which means "balanced," and the value of tasamuh, which means "tolerant,".

The managers of the Hidayatullah Temple Mosque surely engages numerous components outside of the manager himself in spreading *wasathiyah* Islamic ideals, not merely carrying out his motions so that the mosque manager's function may be maximized. The components they gathered are Islamic or community leaders in the vicinity of Salatiga's Hidayatullah Temple Mosque, Islamic boarding schools in the vicinity of Salatiga's Hidayatullah Temple Mosque, and Kyai and Ustadz who teach in Islamic boarding schools in the Salatiga area.

#### *Supportive and Resisting Forces on Managing Hidayatullah Temple Mosque Salatiga in Wasathiyah Concept*

The mosque's architecture exemplifies the acculturation (Ashadi, 2021) of religion as part of a religious symbol. Of course, this is a contributing aspect to the management of the Hidayatullah Temple Mosque Salatiga. The supporting factors that emerged were as follows: mosque funding from donors both internally and externally to the mosque because the mosque has its charm; the mosque's strategic location/close to the highway provides easy access for people to come; Salatiga has many Islamic Boarding Schools around the mosque, making it easier to coordinate and cooperate in carrying out program activities; and the management frequently organizes events with community leaders surrounding the mosque, or kyai and ustadz teaching Islamic boarding schools, so that they may interact and socialize to strengthen the mosque.

Meanwhile, the following circumstances are impeding the management of the Hidayatullah Temple Mosque Salatiga's efforts to disseminate Islamic beliefs of *wasathiyah* are: the mosque takmir has not been well organized in a formal structural manner; the work programs or activities carried out have not been recorded in a standard and patent manner; the number of differences in thinking and capacity of mosque managers; and some worshipers in the community surrounding the mosque are unaware of the activities carried out by mosque managers, so their sense of belonging to the mosque remains low.

#### **Conclusion**

The concept of religious moderation in Salatiga by numerous individuals of different religions (Christian, Catholic, Hindu, Buddhist, and Islamic) is religious moderation with the existence of the Hidayatullah Temple Mosque with three things: moderation as a tool for religious tolerance in Salatiga, moderation as a tool for Religious Harmony in Salatiga, and moderation as a strategy for cultural communication in the Salatiga community.

The manager of Hidayatullah Temple Mosque in Salatiga has two roles in spreading the Islamic concept of *wasathiyah*: the informal role, which is not obvious, namely through the application or implementation of the Islamic concepts of *wasathiyah*, and the formal and visible role, namely disseminating cultural values, which are summarized in the seven elements of culture in intercultural communication

(language system, knowledge, society and social organization, living equipment and technology, economic system, religious system, and art). The Manager of the Hidayatullah Temple Mosque in Salatiga's informal role in propagating Islamic ideals of wasathiyah is to collaborate with the previously stated parties. The formal role of the Manager of the Hidayatullah Temple Mosque in Salatiga is spreading the values contained in the Islamic concept of wasathiyah, namely through the mosque manager's agenda, work programs in the fields of religion, education, and economics, and things conveyed during interviews with resource persons.

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