



Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs

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Abstract

The existence of Islamic Sharia in Aceh Indonesia is often discussed in relation to inter-religious harmony. Although the implementation of Islamic Sharia in Aceh has tolerance non-Muslim adherents are not required to follow a series of qanun rules. However, conflicts in the name of religion have occurred in social life such as the issue of building houses of worship. The purpose of this research is to explain how Islamic communication can play an important role in promoting religious moderation and preventing conflicts of different beliefs. In addition, it explains how Islamic communication reduces the potential for conflict between religious communities in Aceh to maintain diversity as part of the identity of social life. This research uses desk research methodology with a qualitative approach. Data were collected through a literature review of books, journals, internet media, and various publications related to the research topic. Data were carefully analyzed through reading and analysis, data reduction, data presentation, and conclusion. The results of the study show that the main challenge in



instilling an attitude of religious moderation with Islamic requirements encourages the importance of Islamic communication to create interaction, thus giving rise to dialogue and an attitude of tolerance as a prevention of religious conflict. In addition, the role of the Religious Harmony Forum in Aceh is very influential in the emergence of harmony with the principle of equality of mutual respect and understanding. Furthermore, Religious leaders, assist in encouraging resolution, improving relationships, and conflict prevention by routinely conducting literacy to strengthen tolerance.

Keywords: Islamic communication, religious moderation, conflicts, beliefs.

Introduction

Religious conflicts can occur for various reasons, including the struggle for political power, resources, and differences in doctrine (Dorrell, 2018). Religious restrictions can arise from the state's relationship with the dominant religion or religious group (Finke, 2013). Thus, religious differences are a potential source of conflict in almost every heterogeneous society because individuals often ignore other religions (Maoz & Henderson, 2020). Conflicts may not be rooted strictly in religion and may instead be a cover for reasons of secular, ethnic, social, political, and economic forces underlying the conflict (Cavanaugh & Cottle, 2014).

The province of Aceh has privileges in carrying out life compared to other provinces in Indonesia. A solid regulatory basis (Qanun) through Islamic Sharia rules becomes a guide in carrying out people's lives. Aceh was granted special autonomy, partly as a response to the 1976-2005 uprising in the province, and special Islamic law provisions for Aceh were enacted through Qanun (Saufiah, 2022). This condition distinguishes Aceh from other regions. Sharia is implemented through various policies and institutions in Aceh. The Aceh government has regulations (Qanun) regulating religious harmony issues (Ichsan, 2015).

In the privilege of encouraging the province of Aceh through Law No.44/1999 concerning the Privileges of the Province of Aceh, Law No.18/2001 concerning Special Autonomy for the Province of the Special Region of Aceh as the Province of Nanggroe Aceh Darussalam and Law Number 11 of 2006 concerning the Government of Aceh has been given specificity, one of which is the implementation of Islamic law. The application of Islamic Sharia in Aceh has a diversity of tolerance by requiring the implementation of the Aceh Islamic Sharia Qanun to be followed by all adherents of the Islamic religion, and non-Muslim adherents are not required to follow a series of Qanun (laws established by Muslim sovereigns) rules. The principle of respect is inseparable from individual awareness in applying it. The existence of Islamic Sharia in Aceh is often a topic of conversation about inter-religious harmony. These doubts stem from its application in inter-religious life and the emergence of a lack of harmony in religion (Umam, 2020). According to QS. Al-Baqarah [2]: 256. the verses of the Qur'an explain that the teachings of Islam are very moderate teachings, not excessive, and also not lacking Da'wah is necessary - and must - but must be in good ways, with wisdom, with advice that touches the heart, and even if you have to discuss to debate, even then in ways that are ahsan. This encourages religious moderation to develop.

There is no compulsion in religion (Islam); indeed, the difference between the right path and the wrong path is clear. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has taken hold of a very strong rope that will not break. Allah is All-Hearing, All-Knowing. (QS. Al-Baqarah [2]: 256).

The people of Aceh generally have an attitude of accepting social differences, such as firm beliefs. However, conflicts in the name of religion often arise in social life, such as the issue of building houses of worship. In 2015 there was a burning of the HKI Church (Huria Kristen Indonesia) Suka Makmur in Aceh Singkil. Several churches were burnt down and demolished



because they were deemed not to have permits (Amindoni, 2019). Specifically, the conflict in Aceh Singkil has been a religious conflict since 1995 until its peak in 2015 (Hartani & Nulhaqim, 2020). Conflicts related to places of worship do not only occur among inter-religious groups but also within religions. For example, in the process of building the Taqwa Muhammadiyah Mosque in Samalanga District, Aceh Province with the reason that the rejection of the construction of the mosque is uncertain (Wardani, 2022). Such prohibition could lead to a broader potential for conflict.

Referring to the provisions for issuing permits for houses of worship, Joint Regulations of the Minister of Religion and Minister of Home Affairs No.9 and No.8 of 2006 concerning Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony Forums, and Establishing Houses of Worship, as well as Aceh Qanun Number 4 of 2016 concerning Guidelines for the Maintenance of Religious Harmony and the Establishment of Places of Worship. Positioning the establishment of houses of worship should not be arbitrary. Harsh conditions meant that many religious groups needed to be accommodated. These conditions led to the establishment of houses of worship that have permits, as in Aceh Singkil. Houses of worship throughout Aceh today are: 4,137 mosques, 6,516 Meunasah (Village Hall), 4,355 prayer rooms, 20 Catholic churches, 187 Christian churches, nine monasteries/temples, and one temple unit (Fajri, 2022). Based on the Quran surah Al-Hujarat verse 10. Muslims emphasize brotherhood and improve relations between brothers to improve relations with each other. But it is not uncommon for conflicts to arise due to differences in views. Allah SWT says in surah Al-Hujarat verse 10: "The believers are indeed brothers. Therefore reconcile (mend relations) between your brothers and fear Allah, that you may find mercy."

Another potential conflict in Aceh arises from cultural differences and individual beliefs in viewing religious values. Differences in understanding the values of tolerance for each individual and group often cause polemics in society. The majority group allows broad influence in making decisions. In addition, differences in views about the same religious teachings can also cause religious conflict, one of which is the difference in schools of thought in Islam. These differences gave rise to various rejections (Kumparan.com, 2019; Abonita, 2022). This condition is supported by the attitude of the government, which issued a circular prohibiting recitation or study other than the Ahlusunah Waljamaah i'tikaf, which originates from the law of the Syafi'iyah School (Setyadi, 2019). The emergence of the letter was considered inappropriate by the Indonesian Ulema Council (MUI), which did not reflect the wisdom and tolerance characteristic of Muslims in Indonesia, including Aceh (Cnnindonesia.com, 2019). Another potential conflict arises with the politicization of religion for specific interests (Nasution et al., 2023). One of them, the politicization of religion in the political arena, has successfully divided society. The years 2014 and 2019 are evidence that the national political climate has had a significant impact on the political constellation in the region, which has had an impact on the lives of minority groups and peace, especially in areas where religious conflicts have occurred, such as Aceh Singkil (Kresna, 2022).

The emergence of diversity in Indonesia without caring attitudes can lead to destructive and unwanted widespread religious conflict, although, the value of the 2021 Religious Harmony Index (KUB) is in the excellent category. The value is at the national average of 72.39 percent, up 4.93 points from the previous year, reaching 67.46 percent in 2019. The potential for conflict still occurs, especially regarding houses of worship. According to the Setara Institute (2022), conflicts related to places of worship were the most frequent types of violations of Freedom of Religion/Belief (KBB) from 2007 to 2022, with 140 incidents of vandalism and 90 incidents of rejection of places of worship (Wardani, 2022). In the Quran, Al-An'am/6:108 Islam strictly prohibits the harassment of other religious symbols. "Do not abuse those whom they worship besides Allah, for they will abuse Allah without knowledge. Thus, We have made every people to consider their work good. Then to their Lord is their return, and He will tell them what they have done" (Al-An'am/6: 108).



The application of Islamic Sharia in Aceh as a basis for giving birth to a life of tolerant diversity. In creating religious harmony, it is vital to see that Islamic communication promotes religious moderation and prevents conflicts between beliefs. Additionally, it is essential to see how Islamic communication reduces the potential for conflict between religious communities in Aceh to care for diversity as part of the identity of social life.

Literature Review

Previous literature has investigated how vital the role of religious communication is in preventing conflicts of differences in beliefs (Croucher, 2013). Furthermore, a faith-based approach to conflict prevention is a spectrum of instinctive and ad hoc initiatives by religious individuals and organizations (Payne, 2020). The study results show that religious actors and institutions are essential in conflict resolution and peacebuilding (Silvestri & Mayall, 2015). Organizational strengths shape communication strategies, particularly when and how politics and democratic processes are discussed. The religious communication approach can be used to understand how religious actors communicate their beliefs and values to their followers and engage with other groups (Djupe & Neiheisel, 2022).

Previous literature also highlighted the need for training models in interfaith peacebuilding that bridge the concepts of conflict resolution training and intercultural training (Abu-Nimer, 2001). Therefore, religious harmony must be adequately developed for conciliation, mediation, and scripture-based peace, where religious-based organizations act as the driving force (Bloch, 2009). These initiatives can be effective in preventing conflict and promoting peace. However, the effectiveness of religion-based conflict prevention initiatives can depend on several factors, such as the context, the nature of the conflict, and the level of involvement of religious actors and institutions (Githigaro, 2012). Overall, the literature shows that religious communication can play an essential role in conflict prevention and peacebuilding, thereby providing valuable insights into the role of religion in promoting peace (Alger, 2014).

Methodology Employed

This study utilized a desk-top literature research approach and a qualitative research method. The research procedure of desk research enables the writer to evaluate various parts of research through various literature to obtain research results in the field based on practical experience. During the research process, the necessity of reflexivity, or reflecting one's perspective and prejudice, is also emphasized by desk research (Czarniawska, 2014). The project focuses on Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Belief Differences, Case Study in Aceh Province, Indonesia. Data was gathered from a range of sources including books, academic journals, internet media, and numerous publications relating to the research topic. Reading and evaluating written sources relating to research questions were thus among the data collection strategies used in the study. In this desk research the data was analyzed via reading and analyzing, data reduction, data presentation, and generating conclusions (Miles & Huberman, 1984).

Results and Discussion

Religious Moderation in Aceh: Challenges and Hopes

Religious moderation is still understood to target Muslims rather than all religious communities. This is inseparable from implementing Religious Moderation, which only focuses on Muslims and the need to involve non-Muslims. Religious moderation must be the primary strategy for resolving extremism, radicalism, and religious-based intolerance (Hasyim, 2021). The Qur'an Al-Nahl/16: 125 teaches, preaching wisely, persuasively, in the best ways (al-ahsan). This gives rise to a moderate attitude in carrying out the teachings of the da'wah. "Call



(people) to the way of your Lord with wisdom and good teaching and debate them in a better way. Verily your Lord is the One who knows best who strays from His path and He knows best who is guided." (QS. Al-Nahl/16: 125).

The emergence of an attitude of moderation in Aceh is closely related to the government's attitude in placing the moderation issue in the forefront of issues. The intensity of the need to extend religious moderation to all important institutions is increased so that moderation is more effective in building diversity. Aceh province has challenges in implementing moderation. The application of Islamic law in Aceh, which indicates the privilege of the government in determining policies, is considered a challenge in itself. The Aceh Qanun (laws established by Muslim sovereigns) is seen as a form of commitment to guarantee the freedom of religious life in Aceh (Prasetya & Persada, 2022). However, the diversity between religious adherents guaranteed in the Aceh qanun does not mean there is no discriminatory religious behaviour (Mubarrak & Kumala, 2020). This then creates a stigma of intolerance, especially regarding freedom of worship. In the context of building places of worship, the application of qanuns makes constructing places of worship difficult (Amindoni, 2019). Qanun No 4 of 2016 as a form of intolerant policy towards minority religions in Aceh. This Qanun only regulates the construction of non-Muslim places of worship and adds to the number of requirements for the construction of places of worship from the decree of 2 ministers (Fadlia, 2020).

With the majority of Muslims in Aceh, it often creates prejudice on the pretext that minority communities experience restrictions or obstacles in expressing themselves in public spaces (Mubarrak & Kumala, 2020). The assumption is that the majority community is more dominant and has power, often makes community groups adapt to the conditions of society. Adaptation is one way for minority communities to adapt to the problems of freedom of religion (Siregar & Qodir, 2017). It is important to provide awareness that tolerance is not only when non-Muslims are accepted in Aceh to establish good relations between religions but also to provide space or support for efforts to establish non-Muslim places of worship in Aceh (Fadlia, 2020).

The challenge of religious moderation in Aceh provides an understanding of collective awareness that does not see roles in a hierarchical structure. Society has the right to show an attitude of diversity. So far, the roles of the Ministry of Religion and the Aceh Religious Harmony Forum (FKUB) have continued to maintain religious harmony through various religious dialogues. This is however not enough to eradicate religious intolerance. There needs to be guidance and monitoring to ensure the sustainability and effectiveness of moderation in the community. Society is essential in dealing with differences directly, so this diverse attitude is the key to realizing religious moderation. Public awareness can be a protector from forms of provocation based on religion.

Islamic Communication Strategy: Nurturing Religious Moderation Through Dialogue

Islamic communication can promote religious moderation and prevent conflicts between different beliefs. Islamic communication can be used as a basis for religious moderation to prevent intolerance and help establish communication between adherents of different religions (Idris et al., 2021; Mahfud, Ghofur & Musyafak, 2022). This is because religious conflicts are prone to occur due to people's unpreparedness for the differences in their environment. To overcome this conflict, it is necessary to strengthen religious moderation (Jateng.kemenag.go.id, 2022). Islam advocates harmonious interreligious relations and can serve as a model for promoting religious moderation in interfaith dialogue (Djainudin, 2022). Islam encourages its people to do *Musawah* which upholds means equality of degrees. This is based on the Quran letter Al Hujurat verse 13. Islam never differentiates humans in terms of their personalities, all humans have the same degree among humans.

O mankind, We created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest



among you in the sight of Allah is the most pious among you. Verily, Allah knows best. (QS Al Hujurat: 13).

The culture of the Acehese people is very diverse/plural, with seven ethnic or sub-ethnic cultures. The people of Aceh live by the philosophy of unity in diversity (Muchsin, 2017). With the foundation of Islamic law, diversity can be maintained as a guarantee of social life. Seeing the diverse culture of Aceh, people are accustomed to a culture of dialogue in dealing with differences. Dialogue is a means of solving problems, deciding, and discussing developments.

Often, the philosophy of unity in the diversity of the Acehese people has shifted with the amount of information from outside the Acehese society, which projects a stigma about the application of Islamic law. There are two views of outsiders of the Aceh region towards the people of Aceh. First, the group that idealizes Islamic Sharia law considers Aceh to be an area where people live decent lives. Second, the liberal group imagines Aceh as a region whose people are very repressive towards adherents of other religions (Nur, 2020). This information's dominance also influences society's perspective on understanding diversity.

Islamic communication plays the role of each individual being able to interact to build an attitude of diversity. Islamic communication strategies in Aceh in caring for diversity include the following. First, communication manages an attitude of tolerance continuously maintained as part of a pluralistic culture. An attitude of openness and tolerance in voicing religious freedom is often not appropriately conveyed due to fear of intimidation that may arise. So that maintaining differences according to community values is a common challenge that occurs in Acehese society. Islamic communication can manage differences without shifting the values of religious teachings so that the dialogue that occurs can provide the best solution. So far, FKUB routinely invites the public to have dialogue as part of efforts to detect early detection and map disturbances to religious harmony.

Second, Islamic communication prioritizes interaction in understanding differences. Inter-religious interaction is moderation in practice. The interactions determine the difference between accepting and not acting intolerant. Dialogue has become an integral part of Acehese society in dealing with change. This means that unity in diversity can only be realized with interaction. Communicators conveying the message of diversity in Aceh are very aware that the cultural approach of the community is the key to overcoming the problem of friction in the name of religion compared to the standard approach. Interfaith interaction can encourage openness and a family attitude that encourages every problem to be resolved through dialogue and deliberation. What happened in Aceh Singkil, West Aceh, and Bireuen reflects dialogue as an essential means of reducing distrust caused by a lack of limited information. So that prejudice can be prevented FKUB plays an essential role in building interactions.

Third, the message of diversity is critical. Communication is inseparable from the message raised to get a specific effect. Community dialogue in Aceh in caring for diversity prioritizes equality in voicing the group's wishes. The socialization of religious moderation that is often carried out emphasizes respect for differences with the message of diversity that appears. Minority groups can speak out without pressure to establish dialogue harmoniously. The principle of equality can reduce communication barriers caused by differences in sociological and psychological backgrounds. The message of diversity in dialogue can encourage the emergence of thoughts between people and allows for a common understanding among the people of Aceh. The issue of houses of worship in Aceh Singkil, which has been dragging on for a long time, reflects the importance of increasing dialogue rather than using a regulatory approach. With the principle of equality in encouraging dialogue, differences are the wealth of the plurality of the people of Aceh.



Strengthening Religious Values Appreciating Differences Through Communication

Islam teaches respect for differences as a form of teaching love that reflects faith. As in surah Al Baqarah verse 256, which prohibits making enemies of people of different beliefs. In the Qur'an, some verses explain religious tolerance in several ways, namely:

Indeed, Allah only forbids you to make them your friends, those who fight you in matters of religion and expel you from your hometown and help (other people) to expel you. Whoever makes them as friends, they are the wrongdoers- (Surah Al Baqarah Verse 256)

The Aceh government's efforts in seeking to strengthen the value of religious moderation have been carried out in various ways, including strengthening the values of the Acehnese people, who respect differences. Strengthening this religious value by maintaining unity in differences is applied in everyday life as a culture of life. The value of tolerance instilled in various religious activities is strengthened by the role of the ulama, who always make unity and oneness in diversity in Acehnese society an essential means of civilization. As the majority religion with the power of Sharia regulations, Islam does not prevent other religions from being disturbed in carrying out their various religious teachings. The message of moderation that continues to be conveyed in every activity shows the seriousness of the Aceh Government in instilling religious moderation in Aceh.

Especially in Aceh for the problem of religious harmony, there are no conflicts and differences that threaten unity. This is proof that the tolerance of the Acehnese people has become a part of life. We live side by side even though we have different religions, even though Islam is predominant, but no other religion is disturbed (Aceh.kemenag.go.id, 2021).

Second, strengthening the understanding of the value of difference. In Surat Yunus, verse 99, that believing or not believing is a choice for everyone because if your Lord wills. The benefits of faith will be seen when someone does not force people of different faiths to become believers. Accepting the truth requires awareness and belief not based on coercion.

And if your Lord had willed, everyone on earth would have believed entirely. But do you (want to) force people so that they become believers? (Surat Yunus, verse 99)

Strengthening the understanding of the value of diversity becomes vital as a form of tolerance that respects the beliefs of others. Knowledge is vital in providing awareness of religious teachings and respecting differences. In addition, understanding complete religious moderation can bring calm, create a peaceful society, and avoid attempts by irresponsible parties to take advantage of the situation. With an Islamic majority, Aceh can be a model for how multiple diversity can avoid conflict.

Third, always foster a sense of harmony between religious communities. This sense of harmony is not only aimed at Muslims but non-Muslims. Understanding and respect are far more critical in cultivating a sense of harmony. According to Abrar Zym (2022), the application of Islamic Sharia in Aceh is only for Muslims. This means there is no non-Muslim obligation element in carrying out the rules. Cultivating understanding and understanding non-Muslims can foster a sense of harmony.



Moderation of Religion in Forms of State Life

The Aceh government has prioritized religious moderation for government officials in voicing tolerance and diversity through various policies, establishing institutions, work programs, and finances. They term it as the Religious Harmony Forum (FKUB), which often collaborates with the government and the community in voicing messages of religious moderation. The government needs to voice the Tri-harmony within religious communities. Tri-harmony includes internal harmony among religious people, harmony among religious people, and harmony between religious people and the government (Zym, 2022).

Islam teaches the life of a peaceful state without any hostility. Religious harmony is interpreted as a state of inter-religious relations based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their religious teachings, and cooperation in the life of society, nation, and state within the Unitary State of the Republic of Indonesia based on Pancasila and the Constitution of the Republic of Indonesia 1945 (Zym, 2022). The people of Aceh, who have a long history of religious moderation with an attitude of respect and appreciation, cannot be separated from the understanding that emerges from various Islamic teachings. In Surah Al-Baqarah, verse 143, he places the position of his people (Muslims) as people who are more capable of being a mediator (*Washith*) in responding to problems that occur in human life.

And thus (also) We have made you (Muslims), a people who are intermediaries (Washathan) so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be witnesses of your (actions) ... –(Al-Baqarah verse 143)

Aceh Province has the most significant percentage of the Muslim population in Indonesia, with 5.24 million Muslims or 98.56 percent of the total population of 5.33 million (Kusnandar, 2021). Meanwhile, the population of Aceh who embraced Christianity reached 1.19 percent, 0.1 percent of Catholics, and 0.13 percent of Buddhists. Meanwhile, those who are Hindu, Confucian, and those who adhere to religious beliefs are less than 0.01 percent (Databoks.metadata.co.id, 2022). Moreover, the growth rate of non-Muslim adherents in Aceh continues to increase (Nora, 2022). This means it is crucial to place moderation as an act or attitude of diversity. The principles of religious moderation and values of religious moderation include justice, balance, kindness, wisdom, *iqamah* (the second call to Islamic Prayer, given immediately before prayer begins) and tolerance which are a perspective and a way of being firm in respecting and responding to differences in religious diversity (Misri, 2022). If this attitude continues to be instilled in the people of Aceh, problems related to diversity may decrease. It must be admitted that a strong understanding of religious moderation can prevent divisions and riots caused by intolerant attitudes and actions. Religious moderation maintains harmony in the life of the nation and state.

The efforts of the Aceh government in educating the public to understand religious and religious values amid differences are interpreted through routine actions providing training, understanding, and strengthening. Collaboration between institutions is essential. Understanding complete religious moderation is expected to bring calm and create a society that avoids religious conflict. Implementing the religious moderation program as a form of government through the Ministry of Religion in realizing concern and moderation in religion is valuable (Aceh.kemenag.go.id, 2021).

The Role of Leadership in Religious Moderation

The transformation of diversity is inseparable from the efforts of the people in Aceh to live in diversity as part of society's culture. Strengthening the essence of religious teachings in society by not disturbing other people's religions is a form of acceptance of differences in



attitudes and behavior between religious communities. Even so, the threats to harmony that often arise in Aceh, such as religious propagation, the construction of places of worship, and the use of religious symbols, have remained despite implementing Islamic Sharia. It is essential to encourage efforts to care for diversity.

Leadership plays a decisive role in designing excellent communications to encourage diversity. Leadership in Aceh in voicing religious moderation places the roles of stakeholders, including, first, the role of the Aceh government. Through the Ministry of Religion, it should continue encouraging and facilitating communication and strive to build inter-religious tolerance in Aceh through forums and dialogue. Second, it needs to determine policies to increase religious tolerance, especially in areas prone to religious conflict. Policies include strengthening Qanuns as the basis for diversity in life, encouraging communication between religious communities, empowering human resources to maintain harmony and tolerance in society by regularly conducting socialization and establishing an Inter-Religious Harmony Forum (FKUB).

Second, the Role of Religious Figures is critical. Through FKUB, the potential for religious conflict has decreased. Moreover, FKUB routinely communicates and coordinates to maintain religious harmony in Aceh. For example, on religious holidays, FKUB encourages the principle of respect so that potential conflicts can be avoided. Routine socialization by FKUB encourages the emergence of an attitude of moderation. In dealing with conflict, FKUB encourages dialogue in conflict resolution, as happened in Aceh Singkil. Inter-religious figures in Aceh strongly influence preventing conflicts and friction between diverse religions. The high interaction of religious leaders provides knowledge to the community in maintaining harmony. Religious leaders become facilitators in minimizing all conflicts by creating joint activities. The strategic role of FKUB is to help the government maintain religious harmony by monitoring and conducting inter-religious dialogue. Religious figures in Aceh foster tolerance and Assist in bridging social relations between diverse peoples through the process of communication.

Conclusion

Religious diversity in Aceh is a form of community life. The main challenge in instilling an attitude of religious moderation with the existence of Islamic requirements encourages the importance of Islamic communication in creating interaction so that dialogue emerges as a preventative tool in moderating religious conflict. The application of Islamic communication in Aceh uses communication strategies including communication used in managing tolerance; Islamic communication promotes interaction in striving to better understand differences. Interfaith interaction is moderation and a message of diversity acceptance. Islamic communication can strengthen the religious values of the people of Aceh and can encourage an attitude of religious moderation which is needed. Through the government's role in making religious moderation policies, placing the role of religious shops becomes essential.

The role of FKUB in Aceh has been very influential in the emergence of religious harmony with the principle of equality of mutual respect and understanding. Religious leaders encourage settlement, improve friendship, and prevent conflict by routinely conducting literacy to strengthen tolerance. Differences in sociological and psychological backgrounds encourage Islamic communication, which is applied in the form of dialogue to encourage minority groups to express their wishes without any fear of being ostracized from society. The dialogue approach is more effective in resolving and detecting conflicts than the regulatory approach. Choosing the right communication strategy, conducting dialogue, and respecting each other can prevent conflict and maintain peace which is after all the desired objective for a harmonious existence.



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