

Analysis Of Communication Management Development Of Competitive Moderation And Religious Harmony At Islamic Boarding Schools In Karawang Regency

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Abstract

This study aimed to analyze communication management for the development of competitive moderation and religious harmony in Islamic boarding schools. This study uses a qualitative method with a case study analysis approach. This research was conducted on three targets Islamic Boarding School, namely the Bany Ali South Rengasdengklok Islamic Boarding School, Al Muslih Islamic Boarding School and Al-Fathimiyah Islamic Boarding School East Telukjambe Karawang Regency, playing the function of collaborating with the Religious Harmony Forum and the Karawang Regency Ministry of Religion to develop moderation and religious harmony. The researcher intends to carefully investigate a program, event, activity, group, or individual process using observation, interview, and documentation techniques. The types of data used in this study are primary data and secondary data. The research respondents were ten administrators from each Islamic Boarding School. The results showed that the communication management model in the South Bany Ali Rengasdengklok Islamic Boarding School, Al Muslih Islamic Boarding School, and East Telukjambe Islamic Boarding School in Karawang Regency in its role could change the structure, ideas, and thoughts in the formation of a pluralist society by first developing it in their environment.

Keywords: Moderation, Harmony, Islamic Boarding School, Communication.

A. INTRODUCTION

Historically, the emergence of Islam in Indonesia was very peaceful and tolerant, which was relevant to what was taught by the guardians through the synchrony of local culture; the material could live peacefully side by side with other people who lived at that time. However, it is regrettable that with the development of the times and the demands of social stratification during such a broad Indonesian society, new sects, sects, and schools have emerged in the name of Islam which is overgrowing following the cultural background and natural conditions that exist in the area adherents (Suharto, 2017).

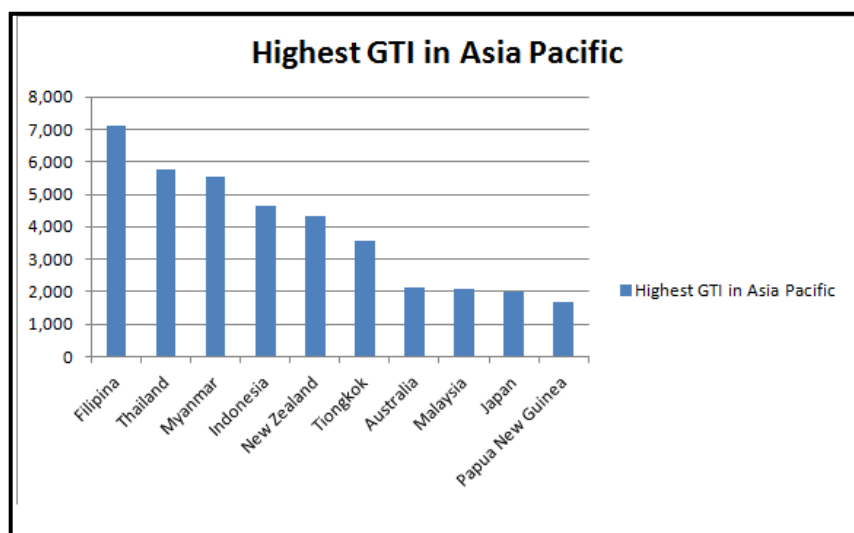
From the terms above, it can be observed that in Indonesia recently, many issues of radicalism have developed, including groups claiming to be al-Qaeda and ISIS, both of which have become global issues (Schuurman, 2019). The emergence of this group is a form of global resistance by Islamic radical groups against world injustice. This is associated with the skewed

policies of world leaders towards Palestine, socio-economic disparities in Muslim countries, and even the expansion of Western culture, which is considered to be damaging to Islamic values such as hedonism and materialism. The leaders of the Islamic world are considered powerless and submissive to the will of the West (Walzer, 2019). The issue quickly spread to all corners of the world through cyber networks, not only in Islamic countries but also in Western countries, due to the policies of many countries that protect resistance groups who fled from their respective countries (Nasution, 2018).

The phenomenon of radicalism in Indonesia is still an exciting topic to discuss. However, radicalism is also still a serious problem and must also be dealt with widely. Based on data reported by the Global Terrorism Index (GTI) in 2020, Indonesia is ranked 4th in the Asia Pacific region as the area most affected by terrorism with a score of 4,629, and globally Indonesia is ranked 37th. The factor that strongly encourages extremism and terrorism is the religious factor, and this also occurs in various countries such as India, Pakistan, the Philippines, and others (Gaibulloev, 2020). This research was released by the Institute for Economics and Peace (IEP), which analyzes the impact of radicalism in 163 countries; in other words, it covers 99.7% of the world's population.

Recently, people have begun to understand that because radical groups have started to be seen, this can be identified from the network system and testimonies formed by this group. With the development of information media, the wider community can see that there are indeed people who are dedicated to becoming terrorists, even they galvanize potential terrorists, teach terrorism, and convince people to understand like them (Schuurman, 2020). The list of countries with the highest impact of terrorism is presented in the following figure:

Figure 1. Highest Global Terrorism Index (GTI) in the Asia Pacific



Source: Global Terrorism Index (2020)

Therefore, the threat of radicalism in Indonesia is real, even though only a few Muslims are radical and like to use violence. This becomes very serious because the existence of this radical group threatens the presence of others, feels the most correct and has a single truth, and tends to force others to follow their typical way of thinking. This is undoubtedly contrary to the

Indonesian constitution, which guarantees diversity, expectations, and beliefs (Prasetyawati, 2017).

Radicalism is very difficult to suppress. Its activists are free to practice doctrine in quiet mosques and remote places. This understanding has several levels. First, there are soft, hard to experts. Mild radicalism tends to allow dialogue for the deradicalization process (Sodikin & Maarif, 2021). However, understanding that has reached weight and expertise, they tend to reject exchange for deradicalization. The reason is that they believe in the truth of the knowledge they profess. Therefore, it is not uncommon for this group to easily disbelieve those who disagree. And this rationale is the motivation to carry out a violent jihad movement.

Radical movements that lead to terrorism are a fundamental problem for Muslims today. This issue causes Islam to be branded as a religion of terror and favors the righteous path of violence to spread its faith. Even though the assumption is wrong, the fact is that the perpetrators of the bombing terror in Indonesia are hard-line Muslims. This weighs heavily on the psychology of Muslims as a whole. Therefore, the involvement of various parties in dealing with the problem of radicalism and terrorism is highly expected to narrow the space for radicalism and terrorism, if necessary, to eliminate them. In this context, the role of educational institutions is significant in stopping the rate of radicalism.

Pesantren is the oldest Islamic educational institution in Indonesia. The existence of Islamic boarding schools in Indonesia began when Islam entered this country. As an educational institution that has long been entrenched in this country, Islamic boarding schools are recognized as having a significant contribution to the history of the Indonesian nation (Asroor, 2019). Islamic Boarding School gave birth to the most influential national figures in this country and is also recognized as having succeeded in forming their character, where the Indonesian nation, which is predominantly Muslim, has been known as an accommodating and considerate nation. In the national education structure, Islamic Boarding School is an essential link. This is because of its relatively long history of the emergence and because Islamic Boarding School has significantly contributed to efforts to educate the nation's life (Abdurrohman, 2018). Historically, Islamic Boarding School is a community-based educational institution.

Education and educational institutions play a significant role in spreading the seeds of radicalism and, at the same time, as an antidote to radical Islam. Studies on radicalism and terrorism indicate that certain Islamic educational institutions (non-formal) have taught fundamentalism and radicalism to students. Recently, formal schools have also begun to introduce elements of radical Islam, for example, teaching students not to respect the Red and White flag during flag ceremonies (Ritaudin, 2017). This is where the role of Islamic Boarding School is expected to play a more role in providing a good image of teaching and setting an example of the implementation of moderate Islam. Because Islam designed in Islamic Boarding School education offers an education intended internally and transitionally while maintaining Indonesian cultural values (Ginting et al., 2021). Transnational Islamic education, which is now mushrooming in Indonesia, can be categorized as organic community-based education. This education model is implemented from, for, and to meet the needs of the supporting community. However, the characteristics of management in Islamic Boarding School

communication have become a central point in developing Islamic Boarding School teachings (Aini, 2018).

Communication functions as a medium for exchanging information and messages and as individual and group activities as a medium for exchanging data, facts, and ideas. Communication will be more effective if delivered by an educator because the opportunities for receiving the information are much more significant by students, so this is where educators are required to apply good communication (Arifianto, 2019). Islamic boarding schools are following their duties and functions as traditional educational institutions, places for studying, living, practicing, and deepening Islamic religious teachings that apply the importance of religious morals to form religious students' personalities and can use moderation and religious harmony following the morals and characters of the people—religion (Rana & Malik, 2017).

The challenges of globalization, on the one hand, and the need to create superior human resources, especially in science and technology so that they can find their place in current and future developments, on the other hand, actually puts Islamic Boarding School in a dilemma (Rajhans, 2018). Problems surrounding the development of Islamic boarding school education management about improving the quality of human resources are actual issues in the current flow of contemporary Islamic boarding school conversations (Yap & Wang, 2018). The rise of discussion on this issue cannot be separated from the empirical reality of the existence of Islamic boarding schools today that cannot optimize their potential. There are at least two great potentials owned by Islamic Boarding School, namely the potential for education and community development. Specifically in the field of education, for example, Pesantren can be said to be unable to compete in offering a competitive education model that can produce outputs (santri) who have competence in mastering knowledge as well as skills so that they can become a provision for plunging into social life which continues to experience accelerated change due to modernization supported by the sophistication of science and technology. The failure of Islamic boarding school education to produce santri resources with skills in the fields of Islamic sciences and mastery of technology synergistically has implications for the potential bottleneck of Islamic Boarding School in their capacity as agents of social change in participating in supporting the nation's social transformation process. Of course, this must receive special attention to create a harmonious religious climate following the personality of the Indonesian government, which upholds peace and freedom of belief for every citizen.

B. LITERATURE REVIEW

1. Moderate Islam and Its Relevance to the Implementation of Cultural Islam

Islam etymologically means security, protection, conciliation, and peace. In addition, it can also mean total surrender to God. Muslims are people who can protect the safety of others from their tongues and hands, and those who emigrated are people who leave all forms of Allah's prohibitions. While the term 'moderate' has two meanings, namely: 1) always avoid extreme behavior or disclosure; and 2) tends towards a dimension or middle ground. Therefore, moderate understanding means understanding that is not extreme, in the sense that it always tends to the middle way. Moderate can also be understood as a method of thinking, thinking, and interacting in a balanced way (tawazun) responding to two situations. First, an attitude is

found following Islamic principles and community traditions: balance in faith, worship, and morals. With this meaning, moderate Indonesian Islam refers to an Islamic community that emphasizes normal behavior (tawassuth) in implementing the religious teachings they uphold; they are tolerant of dissent, avoid violence, and prioritize thought and dialogue as strategies. Ideas such as indigenous Islam, rational Islam, progressive Islam, transformative Islam, liberal Islam, inclusive Islam, tolerant Islam, and plural Islam can be categorized as moderate Islam in Indonesia.

Wasathiyah (moderate understanding) is one of the characteristics of Islam that is not shared by other religions. Moderate understanding calls for a tolerant Islamic da'wah against all forms of liberal and radical thought. Liberal in the sense of understanding Islam with a standard of lust and pure logic tends to seek unscientific justifications. This moderate understanding is expected to create an atmosphere of cultural Islam that accepts other groups equally as a unit, regardless of differences in culture, ethnicity, gender, language, or religion. In this context, discussing multicultural Islamic discourse in Indonesia finds its momentum. Because, so far, Islam is often interpreted as a single, not multicultural. In fact, in the archipelago, the reality of multicultural Islam is very thick, both socio-historically and globally-locally. Locally, Islam in the archipelago is divided into santri, abangan, and priyayi, traditional and modern Islam. Socio-historically, the presence of Islam in Indonesia cannot be separated from the multicultural context as in the history of the entry of Islam into the archipelago brought by Walisongo. This multiculturalism is efficient teaching for all human beings to create a peaceful life between religions, which is often misunderstood because of the many cases of radicalism, exclusivity, intolerance, and fundamentalism based on faith.

Law No. 20 of 2003 concerning the National Education System, article 2 states that national education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia. This article clearly emphasizes that Pancasila is the ideology that underlies the implementation of education in Indonesia, including Islamic education. When the Indonesian nation and state have adopted Pancasila since 1945 as the state ideology, this ideology has become something that must be fought for as long as this nation and state is still called Indonesia. This is important because Pancasila has been proven to unite and unite all the nation's children, regardless of criticism from certain groups outside the Pancasila line. Therefore, it becomes logical that Indonesia's national education system must be inspired and based on the Pancasila educational philosophy system.

2. Communication Management

Communicating is an obligation for humans as a medium for exchanging data because, with communication, some human needs will be fulfilled, both basic needs and information needs. The need for information is significant because every human being must always keep up with the times. An organization, whether a political organization, a business organization in the form of production or services, community organizations and various other forms of organization, generally has a goal to be achieved (Nurwulandari, 2019). This goal is reflected in the organization's activities, from small things or considered small to essential decisions that are fundamental to the running of an organization (Nurwulandari, 2019).

The important thing for an organization in achieving its goals is a plan usually summarized in a management strategy (Muwaddah & Nurwulandari, 2019). Especially in the modern era, management strategies must pay attention to such things as the increasing complexity of information and technology products, radical transformations at the level of social structure, trends in economic globalization, and especially product changes at the organizational level. In achieving the goals needed in management, a management goal is required, which consists of planning, organizing, directing, and supervising (Melati & Nurwulandari, 2019). The performance of this organization is very dependent on the role of top management in designing the performance and direction of an organization. Top management plays a role in directing the planning design, including determining the essential factors in the management strategy that will be carried out to achieve organizational goals. The communication factor is often considered as a sub-system that complements the overall management strategy. In other words, the communication factor is not seen as an essential factor for achieving organizational goals (Nurwulandari, 2018). What happens to communication problems in this organization is called a communication crisis.

From the perspective of communication management, management strategy is very dependent on communication factors or on how to manage communication factors which in terminology is called communication management. Various internal organizational factors are closely related to communication factors to become a communication strategy design, with the external form being corporate communication design (Nurwulandari & Adnyana, 2019). One part of management is information and communication management. Information is an essential basis for managers in making policies for the sustainability of the institution. Meanwhile, communication acts as an intermediary for delivering policies, both to internal and external institutions, in this case, the stakeholders.

However, in the application of management in Islamic educational institutions, it must still be based on the principles of Islamic teachings. Because management theory is adapted from the industrial world, it is necessary to adjust its application in Islamic educational institutions. Al-Qur'an and hadith as the main guidelines for Muslims have provided an overview of the importance of management or organization in running something. An understanding of the verses of the Qur'an or hadith relating to this management is essential so that the leadership that is applied remains in the same direction and harmony with the teachings of moderate Islam.

C. METHOD

This study uses a qualitative method with a case study analysis approach. This research was conducted on three targets Islamic Boarding School, namely the Bany Ali South Rengasdengklok Islamic Boarding School, Al Muslih Islamic Boarding School and Al-Fathimiyah Islamic Boarding School East Telukjambe Karawang Regency playing the function of collaborating with the Religious Harmony Forum and the Karawang Regency Ministry of Religion to develop moderation and religious harmony. The researcher intends to carefully investigate a program, event, activity, group, or individual process using observation, interview, and documentation techniques. The types of data used in this study are primary data and secondary data. The research respondents were ten administrators from

each Islamic Boarding School.

D. RESULT AND DISCUSSION

1. Religious Harmony Program

The religious harmony program is one of the strategic agendas used to put all efforts into realizing the ideals of the nation and state. Without good harmony, various national development programs will not achieve their goals. At this stage, the religious balance must be strived for by all elements of the nation to form a sense of awareness of the importance of harmonious character and culture. Therefore, various programs of the ministry of religion related to the religious harmony program have been carried out. The results of the questionnaire research conducted on the respondents are presented in the following table:

Table 1. The results of the questionnaire on indicators of religious harmony at the Bani Ali Rengasdengklok Selatan Islamic Boarding School

Indicator		Percentage of Answers		
		Low	Medium	High
Tolerance	Provide opportunities to interact with people of different beliefs	19%	19%	62%
	Creating a comfortable environment for religious people	23%	35%	42%
	Do not use force (coercion) against deviant beliefs and practices	10%	12%	78%
	Respect for cultural diversity	17%	59%	24%
	Recognizing intolerance	37%	53%	10%
Equality	Islamic boarding schools apply anti-discriminatory measures	11%	13%	76%
	Providing equal opportunities, in the form of freedom of religious activities and protecting the rights of others	25%	35%	40%
	Protects differences in beliefs	10%	58%	32%
National	Please help inter-	12%	56%	32%

Commitment	religious people			
	Establish communal ties that integrate religious communities	15%	13%	72%
	Regularly hold joint activities, such as visiting each other and participating in independence day ceremonies	35%	51%	14%
	Allowing students to play together in an environment inhabited by communities of different faiths	69%	10%	11%

Source: data proceed

Based on the data above, it can be seen that the Pesantren Bani Aly South Rengasdengklok, in the indicator of tolerance, the majority have implemented a relatively high religious tolerance. This can be seen from the percentage of 62% of respondents' answers stating that Islamic Boarding School has had the opportunity to interact with people of different faiths, 42% of respondents' answers have created a comfortable environment for religious people, and 78% of respondents' answers stated that Islamic Boarding School use force (coercion) on beliefs and practices. Who deviate and have respected the cultural diversity in their environment.

From the equality indicator, 76% of respondents stated that Islamic boarding schools have implemented anti-discriminatory measures regularly and have provided equal opportunities in the form of freedom of religious activity and protecting the rights of others, but in safeguarding differences in beliefs. And from the indicators of cooperation, the Bani Aly Rengasdengklok Selatan Islamic boarding school, in general, has implemented collaboration with religious communities by helping inter-religious communities have established communal ties that integrate religious communities with participating in various agendas. Still, the Bani Aly Rengasdengklok Selatan Islamic boarding school has not allowed students to play together in an environment inhabited by communities of different faiths.

Table 2. The results of the questionnaire on indicators of religious harmony at the Al-Mushlih Islamic Boarding School

Indicator		Percentage of Answers		
		Low	Medium	High
Tolerance	Provide opportunities to interact with people of different beliefs	25%	20%	55%

	Creating a comfortable environment for religious people	27%	38%	35%
	Do not use force (coercion) against deviant beliefs and practices	15%	15%	70%
	Respect for cultural diversity	20%	53%	27%
	Recognizing intolerance	26%	62%	12%
Equality	Islamic boarding schools apply anti-discriminatory measures	15%	18%	67%
	Providing equal opportunities, in the form of freedom of religious activities and protecting the rights of others	35%	21%	44%
	Protects differences in beliefs	15%	48%	37%
National Commitment	Please help inter-religious people	10%	54%	36%
	Establish communal ties that integrate religious communities	13%	15%	72%
	Regularly hold joint activities, such as visiting each other and participating in independence day ceremonies	35%	14%	51%
	Allowing students to play together in an environment inhabited by communities of different faiths	55%	18%	17%

Source: data proceed

Based on the data above, it can be seen that the Al-Mushlih Islamic Boarding School, in terms of tolerance indicators, the majority has implemented indicators of religious tolerance

relatively high. 38% of respondents' answers. Pesantren has created a comfortable environment for religious people with a moderate level but not too routine. This is also done in respecting the cultural diversity that exists in the Karawang district to recognize intolerant attitudes. In terms of equality indicators, Al-Mushlih Islamic Boarding School has implemented anti-discriminatory measures. Protection for every inequality and discrimination is essential for every citizen to carry out the obligation to protect human rights even though they differ in belief; this is also reflected in the majority of respondents' answers stating that the Al-Mushlih Islamic boarding school has the same opportunity, in the form of freedom of religious activities and maintaining other people's rights. In the indicators of cooperation, Al-Mushlih Islamic boarding school has routinely carried out mutual assistance activities between religious communities, established communal ties, and routinely held joint exercises with the percentage of answers 51% of respondents stating that the intensity was high, meaning that Al-Mushlih Islamic Boarding School routinely carried it out.

Table 3. The results of the questionnaire on indicators of religious harmony at the Al-Fathimiyah Islamic Boarding School in East Telukjambe

Indicator		Percentage of Answers		
		Low	Medium	High
Tolerance	Provide opportunities to interact with people of different beliefs	31%	12%	57%
	Creating a comfortable environment for religious people	17%	44%	39%
	Do not use force (coercion) against deviant beliefs and practices	25%	18%	57%
	Respect for cultural diversity	30%	39%	31%
	Recognizing intolerance	31%	57%	12%
Equality	Islamic boarding schools apply anti-discriminatory measures	25%	21%	60%
	Providing equal opportunities, in the form of freedom of religious activities and protecting the rights of others	35%	21%	44%

	Protects differences in beliefs	15%	48%	37%
National Commitment	Please help inter-religious people	16%	54%	28%
	Establish communal ties that integrate religious communities	33%	15%	52%
	Regularly hold joint activities, such as visiting each other and participating in independence day ceremonies	25%	16%	39%
	Allowing students to play together in an environment inhabited by communities of different faiths	59%	14%	17%

Source: data proceed

Based on the data in table 3, it can be seen that the Al-Fathimiyah Islamic boarding school in Telukjambe Timur has implemented a program that builds a tolerant Islamic character, this can be seen from the Islamic Boarding School's flexible policy in freeing its students to interact with people of different beliefs and recognize intolerant attitudes that are routinely communicated between Islamic Boarding School administrators and local students.

Each of these dimensions intersects because each measurement of inequality concerning communication between educators and students can create other disparities, leading to exclusive and intolerant attitudes without realizing it. From the indicators of equality, Islamic boarding schools have provided equal opportunities in the form of freedom of religious activities and protecting the rights of others, and protecting people with different beliefs with a percentage of 48%.

2. Discussion

Religious harmony needs to be improved, one of which is by creating harmony cadres which are planned to be formed to guide, foster harmonious spiritual life, and at the same time as partners from the government in encouraging the active involvement of the people to build the nation and state. Moderate Islam or Islamic moderation is one of many terminologies that has emerged in the world of Islamic thought, especially in the last two decades; it can even be said that Islamic moderation is an issue of this century. This term appears allegedly as the antithesis of the emergence of a radical understanding in understanding and executing religious teachings or messages. Thus, discussing the discourse of Islamic moderation never escapes the discussion of Radicalism in Islam.

The installation of strengthening moderate Islamic understanding in Islamic educational

institutions needs to be done. The role of the world of education can be plotted as one of the institutions that can be optimized to carry out what is called deradicalization. The part of education, especially those managed by Muslims, is expected to carry out this role, along with other institutions, so that the face of Islam in Indonesia still looks friendly, tolerant, moderate, but still has dignity in the eyes of the world. Therefore, Islamic educational institutions have a very strategic role and contribution to strengthening this believable character.

Pesantren is an educational institution with its perspective and style of thinking, and character in managing education and the surrounding environment. Religious moderation can be shown through the attitude of *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *inshallah* (reform), *aulawiyah* (puts the priority on priority), *tathawwur wa ibtikar* (dynamic and innovative). The indicators of religious moderation consist of (1) a strong national commitment, (2) a tolerant attitude towards others, (3) having the principle of rejecting acts of violence both physically and verbally, and (4) respecting the very diverse local traditions and culture of the Indonesian people.

This has been broadly carried out by the Pesantren, which is the target of this research; for example, in 2018, the Banyu Ali Islamic Boarding School held free medical treatment in collaboration with the Non-Muslim community Rengasdengklok. The inter-religious harmony in Rengasdengklok is evident in the social activities of free medical treatment for the wider community. More than 500 people attended the event, and the movement was carried out at the South Banyu Ali Rengasdengklok Islamic Boarding School to oversee all lines in the community so that anything unwanted can be immediately identified and handled as soon as possible, and hopes that all elements of society together with security forces such as the TNI and the police work together to maintain security. This is the output of good communication, which has been carried out by the administrators of the Islamic Boarding School with their students and the surrounding environment.

In addition, interviews with research respondents are also supported by selecting a curriculum that follows the objectives of building moderate Islamic character. The educational curriculum is also ideological. The new paradigm of education defines curriculum broadly, namely as all activities carried out and experienced by educators and students, both informal and non-formal forms, to achieve educational goals. The curriculum in the new paradigm is an educational program and an educational product, as the desired learning outcome and a learner's learning experience. In compiling or revising an academic curriculum, four principles need to be considered: philosophical principles relating to philosophy and educational goals, psychological principles concerning learning psychology and child psychology, sociological principles concerning changes in society, and organizational principles relating to form and organization curriculum. This philosophical principle of the curriculum is presumably an arena for seeding an educational ideology to students.

The curriculum content thus becomes an essential aspect in the installation of moderate Islamic ideology. Today, Islamic education teaching materials are spread not only in print but also digitally. Therefore, Islamic educational institutions must sort and filter which teaching materials contain moderate Islamic ideology and which do not. Ideological Islamic movement groups have spread their ideology by publishing and translating works following their

ideology into Indonesian. Likewise, they have put their ideological teachings online in digital materials, which are scattered on their internet sites.

From a communication perspective, management strategy is highly dependent on communication factors or on managing communication factors which in terminology are called communication management. Various internal organizational factors are closely related to communication to become a communication strategy design with the external corporate communication design. The communication management built by the Islamic Boarding School is considered a key management strategy because its role implies the selection of messages related to the purpose of the Islamic Boarding School, which wants to create a moderate Islamic character in its students.

As stated that the organization's activities aim to achieve the goals of the organization itself. But in the management strategy, that communication management as a core element can optimize the various resources owned by the organization. In other words, communication management becomes a booster factor for organizational performance to achieve its goals. The main objective of communication management is optimal utilization of human resources and technology to increase dialogue with other people. Leaders and teachers of Islamic boarding schools continue to strive for the creation of a two-way conversation and at the same time give birth to a relatively balanced exchange of information which is the result of a communication process. Therefore, communication is an integral process in carrying out management functions; besides, communication is an input and output in the management process (Nurwulandari, 2018).

The communication management applied by the Islamic Boarding School is very identical to social interaction. This means that taking the proper position in certain situations is something that must be considered. In addition, it is also important to establish cooperation with other religious communities without interfering with personal matters. This is part of the reason for the need for a professional attitude in each of them. Pesantren communication management resides within and between social systems. This shows that communication management focuses on the parties who play a role in each sector whose various potentials are improved managerially to move the community. Increasing the position of each element in the community dramatically impacts the creation of dialogue space between religious adherents to create an atmosphere of peace between religious supporters in Indonesia.

The Karawang Regency Religious Harmony Forum plays an important role in being a partner in creating a peaceful atmosphere among religious people. The government through the Karawang Regency Religious Harmony Forum continues to provide full support so that the role of the Karawang Regency Religious Harmony Forum can be more optimal in maintaining a peaceful atmosphere and spreading the values of religious moderation. Because religious moderation is the right choice and in accordance with Pancasila in the midst of the rising tide of world extremism. Furthermore, we need leaders who can embrace, and are good at communicating with other communities that differ in their beliefs and values, this will become the strength of the Indonesian nation which consists of various ethnicities and religions. There are at least four indicators of moderation that the Karawang Regency Religious Harmony Forum continues to strive for, namely: 1) Tolerance, an attitude and behavior that accepts and respects the existence of others and does not interfere with their

beliefs and gives them the right to express the religious beliefs of other communities; 2) Anti-Violence, religious moderation does not justify acts of violence to make changes, both physical and verbal violence; 3) National Commitment, namely commitment to Pancasila as a state ideology, the 1945 Constitution as the constitution and the Unitary State of the Republic of Indonesia as a form of state; and 4) accommodating local culture in Indonesia, especially in the multicultural and multi-religious Karawang district.

E. CONCLUSION

The results showed that the communication management model in the South Banyu Ali Rengasdengklok Islamic Boarding School, Al-Muslih Islamic Boarding School, and Al-Fathimiyah Pesantren Telukjambe Timur, Karawang Regency, in its role, can change the structure, ideas, and thoughts in the formation of a pluralist society by first developing it in its environment. This is also stated in selecting the Islamic Boarding School curriculum, where the curriculum content thus becomes an essential aspect in installing moderate Islamic ideology. Nowadays, Islamic education teaching materials are spread in printed form and digitally, which can be accessed by Islamic boarding school students.

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