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Communication of Mental and Historical Development (Bintaljarah) in Religious Moderation at Makodam XIV/Hasanuddin

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Abstract

This study explores the strategic role of Da'wah communication within the Mental and Historical Development Unit (Bintaljarah) of Kodam XIV Hasanuddin in fostering religious moderation among soldiers. Using a qualitative-descriptive approach with a communication science perspective, this research identifies five core pillars of the propagated message: national commitment, tolerance, non-violence, accommodative stance toward local wisdom, and exemplary leadership (Uswah Hasanah). The findings reveal that the communication process is systematically structured through planning, message encoding, media selection, and evaluation. Furthermore, Bintaljarah functions as a vital agent for de-radicalization and a stabilizer of institutional identity. This study implies that integrating religious moderation into military mental development is crucial for maintaining national integrity in a multicultural society.

Keywords: Da'wah Communication, Bintaljarah, Religious Moderation, TNI, National Integrity.

Introduction

The role of Mental and Historical Development (Bintaljarah) plays a strategic role in shaping the character, personality, and religious understanding of Indonesian Army soldiers. As part of personnel development, Bintaljarah focuses not only on strengthening the nation's ideology and history, but also on developing moderate, tolerant, and adaptive religious attitudes toward the diversity of Indonesian society.

The highly diverse socio-cultural and religious character of Islamic missionary communication programs is increasingly important. Global challenges such as transnational ideologies, the spread of extreme religious beliefs, and the potential for radicalization pose a real threat to national integrity. In the military context, strengthening religious moderation is a fundamental step to ensure soldiers possess a balanced religious

character, are not easily influenced by violent ideologies, and are able to serve as role models in society.

Through planned, systematic, and moderation-based da'wah communication, Binaljarah Makodam XIV Hasanuddin plays a crucial role as an agent for internalizing the values of religious moderation. Messages such as tolerance, anti-violence, respect for diversity, and love for the Unitary State of the Republic of Indonesia (NKRI) are key pillars in the mental development of soldiers. As a defense institution, the TNI (Binaljarah) requires a mental development pattern that can integrate religious principles with the duty of serving the nation. Binaljarah is one element of personnel development that has a mandate to carry out mental, spiritual, ideological, moral, and historical development. Through various activities such as da'wah, guidance lectures, religious counseling, and spiritual mentoring, Binaljarah makes a significant contribution to shaping the mindset and character of moderate soldiers. The da'wah messages delivered are not only related to religious rituals, but also emphasize the values of brotherhood, tolerance, anti-violence, love of the homeland, and obedience to leadership. Therefore, the study of Binaljarah's Da'wah Communication in Religious Moderation at Makodam XIV Hasanuddin is very relevant.

Theoretical Study

1. Da'wah Communication

Harold D. Lasswell's communication theory is one of the classic and fundamental theories in communication science. He formulated the communication process in the form of a very famous linear model, known as the Lasswell Formula. Lasswell formulated communication with the following sentence: "Who says what through which channel to whom with what effect?"

The term "da'wah communication" is a combination of two words: "communication" and "da'wah." The word "communication" has a broader and more comprehensive meaning than "da'wah." According to Jalaluddin Rakhmat in his book "Psychology of Communication," da'wah communication is the process of conveying a da'wah message by a communicator (da'i) to a recipient (mad'u) with the aim of changing attitudes, knowledge, and behavior in accordance with Islamic teachings. Communication is understood not only as the technical process of delivering and receiving messages, but also includes psychological aspects, namely how the message is perceived, understood, and influences the behavior of the communicator and his or her recipients.

Islamic communication is not merely the delivery of religious messages, but also an interactive process that emphasizes the goal of changing attitudes, behaviors, and mindsets in accordance with Islamic teachings, using various media and methods. Islamic communication is the means used by preachers to convey Islam to humanity. Therefore, Islamic communication cannot be separated from communication in all its forms, making communication the primary instrument in Islamic communication. Islamic communication is the medium used by preachers to spread Islamic teachings to the community. Therefore, Islamic communication cannot be separated from all forms of communication.

According to Toto Tasmara, da'wah communication is a special type of communication in which the sender conveys a message that is based on or in line with the

teachings of the Qur'an and Sunnah, with the intention that the listener can carry out pious deeds in accordance with the message conveyed.

The specifics of Islamic communication lie in its message, impact, and purpose. The message of Islamic communication is an invitation to believe in the Islamic faith and implement Islamic law by doing good, following guidance, and avoiding evil.

Islamic communication emphasizes the importance of wisdom-based preaching, constructive dialogue, and a contextual approach in line with the challenges of the times. A preacher must be able to set an example through actions, not just words, to make the preaching message more effective. Islamic communication strives to convey Islamic messages in various forms, whether verbally, in writing, or through media technology, with the aim of encouraging humanity to do good, improve morals, and create social harmony.

The goal of da'wah communication is to spread Islamic values that teach peace, justice, compassion, and mutual assistance. It also aims to strengthen bonds of brotherhood among Muslims and between Muslims and non-Muslims, foster a sense of unity amidst differences, and promote tolerance and respect for diversity to achieve religious moderation. Another goal is to address social issues. It is hoped that da'wah will also serve to provide solutions to social problems that occur in society, such as poverty, injustice, or radicalization, by prioritizing the principles of justice and social welfare in Islam.

2. Religious Moderation

The term "moderation" is typically used to describe a position or condition in the middle, neither leaning to the right nor to the left. The term "moderation" is a loanword from the Latin word *moderatio*, meaning "in the middle," neither too little nor too much. In a religious context, moderation is understood in Arabic as "wasat" or "wasatiyah," while the practitioner is called "wasith." The term "wasith" has several meanings, including mediator, intermediary, and intermediary.

Moderation in religion means that perspectives, attitudes, and behaviors consistently maintain a middle ground, act fairly, and avoid extremes in religion. Moderation is defined as an effort to eliminate violence and avoid extremism. Moderation refers to a middle path or balance between two opposing views. Therefore, religious moderation means practicing religion in a balanced manner, namely by understanding and practicing religious teachings without falling into either extreme right or extreme left. A moderate attitude demonstrates understanding, fairness, consistency, quality, and acceptable testimony.

In the Qur'an, Qs. Al-Baqarah (2): 143 is used as the basis for the verse of religious moderation: "And thus We have made you a just and chosen nation, that you may be witnesses over mankind and that the Messenger (Muhammad) may be a witness over you. And We have not made the Qiblah which you face except that We may know who follows the Messenger and who turns away."

Discussing moderate nature, it is necessary to emphasize that Islam is about moderation, therefore, its followers must also be moderate. Moderate in thought and feeling, moderate in attachment. This is what the scholar Sayyid Qutub conveyed when interpreting the meaning of Qs. Al-Baqarah (2): 143. Religious moderation is a perspective, attitude, and behavior that takes the middle path fairly, balanced, and not extreme in

religious practice. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, in order to maintain civilization and create peace, mutual respect, acceptance of differences, and coexistence in peace and harmony.

Religious moderation is a necessity that must be implemented by all ministries/institutions, including the Ministry of Religious Affairs as a key sector. Being moderate in religion does not mean sacrificing fundamental principles or core religious rituals to please those with differing views or religions. Similarly, there is no justification for ignoring the seriousness of one's religious teachings. Rather, being moderate in religion means believing in the core teachings of a religion, emphasizing the principles of justice and balance, while simultaneously sharing the truth in religious interpretation.

Moderation is understood as an understanding that takes a middle path, neither leaning too radical nor too liberal. Some principles that characterize religious moderation include: 1) Tawassuth (taking the middle path), 2) Tawazun (balanced), 3) I'tidal (straight and firm), 4) Rahmah (tolerance), 5) Musawah (equality), 6) Shura (deliberation), 7) Ishlah (reform), 8) Aulawiyah (prioritizing priorities), 9) Revolution and Innovation (dynamic and innovative), 10) Attention.

Moderation is defined as a commendable attitude built through upright teachings, standing in the middle, neither lacking nor exceeding in thought, action, and behavior, so that one does not become extreme in responding to anything. Religious moderation also means reducing levels of violence and preventing extremism. The basis of religious moderation is making room for the religious beliefs of others and respecting religious doctrines considered absolute.

Another definition of religious moderation is an attitude or perspective that seeks to maintain a neutral position or a middle ground between two views. It involves honing the ability to resolve differences and an attitude that consistently seeks to listen to others and practice this ability. Religious moderation contributes to balance in religious practice and can help avoid excessive, revolutionary, and fanatical attitudes in religion.

The issue of religious moderation has always been a compelling topic for discussion. Accepting all forms of diversity requires an understanding that differences are a beautiful part of everyday life, in order to instill the value of religious moderation in future generations.

3. Mental and Historical Development (Bintaljarah)

Mental and historical development (Bintaljarah) within the Indonesian National Armed Forces (TNI) is a crucial program aimed at shaping the character, morals, and integrity of soldiers, in line with the values of Pancasila, national spirit, and loyalty to the nation. Developing soldiers who are physically strong, loyal to Pancasila and the Unitary State of the Republic of Indonesia (NKRI), disciplined, possessing a high level of integrity and a strong mentality is the goal of this development, in addition to providing a moral foundation.

The purpose of the mental development program is to help TNI soldiers strengthen morals and ethics through the teachings of their respective religions, maintain and strengthen unity among TNI members by respecting religious diversity. Provide mental and spiritual support to improve the mental resilience of soldiers in facing military duties.

Aspects of mental development in the TNI include: 1) Spiritual (religious) development. This program includes worship activities, religious studies, and celebrations of religious holidays. All religions recognized in Indonesia have a place in religious development, with the aim of strengthening the spiritual values of soldiers. 2) Development of Ideology and Struggle, aims to instill a sense of love for the homeland, respect for Pancasila, and strengthen national values. 3) Development of Tradition and History Mentality. The implementation of the TNI mental development method uses the Santiaji, Santikarma, and Santiraksa approaches.

The books used as guidelines in developing TNI mentality (doctrine) are as follows:

The Main Guidelines for TNI Mental Development (Pinaka Baladika) are abbreviated as Bujukin. The Implementation Guidelines for TNI Mental Development are abbreviated as Bujuklak. The Field Guidelines for Command Function Mental Development are abbreviated as Bujuklap. The Implementation Guidelines for Spiritual Mental Construction are abbreviated as Bujukgarroh. The Implementation Guidelines for the Tradition of Mental Struggle are abbreviated as Bujukgartrajuang. The Implementation Guidelines for Mental Psychology Development are abbreviated as Bujukgarpsi.

The TNI's mental development within the Command Function framework demonstrates that the entire development process falls under a single chain of command. Leaders act as primary mentors, while members are obligated to implement and comply with any directives given. This pattern tends to create an authoritarian leadership style, where subordinates are placed in a subordinate position and deemed incapable of acting without instruction from their superiors.

Over time, mental development within the Indonesian National Armed Forces (TNI) must adapt to the challenges of globalization, social change, and the influence of digital media. Binteljarah (Intelligence and Training) is faced with the challenge of preventing radicalization, enhancing national insight, and mitigating the negative impact of social media. To achieve this, relevant training materials are being added and collaboration with relevant institutions is being strengthened. Mental development plays a strategic role in maintaining the solidarity and integrity of the TNI. With effective development, the TNI is expected to be able to face various challenges, maintain national security, and defend the sovereignty of the Unitary State of the Republic of Indonesia (NKRI) based on strong morality and spiritual values.

Methods and Data

This research uses a descriptive qualitative research type, namely research that produces descriptive data in the form of written or spoken words from people and observed behavior (Lexy J. Moleong: 5). The research location was at the Binteljarah Kodam XIV Hasanuddin. The approaches used were communication and da'wah. The primary data sources for this study were informants from the Binteljarah, namely the Kabinteljarah and his staff. Secondary data sources were books, the internet, and the internet.ebook, journal. Data collection methods include observation, interviews, and documentation. Data analysis is carried out through data reduction, data presentation, and drawing conclusions.

Discussion

1. Bantaljarah's Preaching Message in the Development of Religious Moderation at the XIV Hasanuddin Military Command Headquarters

The message of the preaching of Bantaljarah Kodam XIV Hasanuddin in fostering religious moderation is basically directed at strengthening the religious attitudes of soldiers and the community so that they are in line with Islamic values. *moderate* (middle path). This message is built on the foundation of Islamic communication that prioritizes persuasive, educational, and exemplary values. Several key points of Bantaljarah's Islamic message, reviewed in terms of its content and format, are:

1. National commitment that upholds the Unitary State of the Republic of Indonesia, Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika.
2. Tolerance that respects differences and is ready to cooperate between religious communities.
3. An anti-violence attitude by rejecting all forms of violence in the name of religion.
4. Accommodating to local culture, namely accepting local cultural practices that do not conflict with religious teachings.
5. Exemplary behavior

National commitment can be understood as a collective awareness to place the interests of the nation and state above those of groups or factions. This awareness does not negate religious identity, but rather positions religion as a source of moral and ethical values that foster a spirit of love for the homeland. From a da'wah perspective, national commitment serves as an important message for religious communities to understand that true religious practice must be aligned with efforts to maintain national unity. This aligns with the fundamental principle that Islam was revealed as *amercy for all the worlds*, namely bringing blessings to all of nature, including society and the state.

In Indonesia, the national commitment to religious moderation is reflected in respect for the national consensus, which serves as the pillars of the nation: Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika (Unity in Diversity), and the Unitary State of the Republic of Indonesia (NKRI). These four consensuses serve as a meeting point for the various religious, ethnic, and cultural differences that exist in Indonesia. For religious communities, accepting the national consensus means practicing religious teachings while maintaining social cohesion and national integration. This is what the Ministry of Religious Affairs means when it emphasizes that national commitment is the first foundation of religious moderation. In practice, national commitment is realized through several aspects. First, through strengthening love for the homeland, expressed in a willingness to maintain unity and reject all forms of disintegration. Second, through the active participation of religious communities in social, cultural, and national activities that strengthen solidarity. Third, through rejection of transnational ideologies that seek to replace the state ideology with another ideology that is incompatible with the nation's identity. These three aspects demonstrate that national commitment is not merely rhetoric, but a concrete practice in religious and national life.

Bantaljarah's preaching message emphasizes that religious observance must be in line with love for the homeland and maintaining national sovereignty. Religion should not be separated from national identity, but rather strengthens Indonesian unity. In

Bintaljarah's preaching perspective, religion is inseparable from love for the homeland. Strong faith must be manifested in the form of responsibility to maintain the integrity and sovereignty of the nation. Love for the homeland is not a form of blind fanaticism, but a manifestation of gratitude to God for the blessing of independence and life within the Unitary State of the Republic of Indonesia. Furthermore, it emphasizes that a true believer is not only devout in worship but also possesses a strong sense of national consciousness. Every act of worship, moral value, and Islamic teaching teaches the importance of maintaining social harmony, justice, and peace. Therefore, the preaching developed by Bintaljarah is oriented towards developing the mentality of soldiers and the community to have a religious and nationalistic spirit.

Bintaljarah also conveyed a message about the importance of respecting religious, ethnic, and cultural differences. Da'wah is aimed at developing soldiers who can set an example in peaceful coexistence with other religions. Tolerance between religions is one of the main indicators of the concept of Religious Moderation. Tolerance is understood as an attitude of mutual respect, honor, and giving space for every religious adherent to practice their beliefs without discrimination or coercion. In a multicultural Indonesia, tolerance is not merely a moral choice, but a fundamental necessity for maintaining national unity.

The concept of tolerance is deeply rooted in Islamic teachings. The Quran emphasizes that there should be no compulsion in religion (Quran 2:256), and that humans were created into nations and tribes so that they might know one another, not exclude one another (Quran 2:13). This demonstrates that diversity is an undeniable law of nature, and therefore must be managed wisely. The Prophet Muhammad (peace be upon him) also set an example of tolerance through the Medina Charter, which became the basis for coexistence between Muslims, Jews, Christians, and other communities within a peaceful social bond.

From the perspective of religious moderation, tolerance does not mean treating all religions the same, but rather respecting existing differences and remaining steadfast in one's beliefs. Tolerance requires a willingness to accept that others have the same right to practice their religion, even if they hold different beliefs. This attitude prevents the emergence of socio-religious conflicts, which are often triggered by exclusivity, excessive fanaticism, or extreme claims to a single truth. Tolerance in religious moderation also means rejecting all forms of violence and discrimination based on differences in belief, making tolerance a crucial pillar in realizing a peaceful, harmonious, and harmonious religious life.

In its role in instilling the values of religious moderation in soldiers, the Bintaljarah of the XIV Hasanuddin Military Command also emphasizes a non-violent stance. As part of the Indonesian National Armed Forces (TNI), soldiers are certainly tasked with defense, but in their socio-religious lives they are guided to avoid repressive behavior. Through mental training, lectures, and dialogue, the Bintaljarah emphasizes that maintaining public security and order is not synonymous with violence, but with a humanistic, persuasive approach. This also serves as an example to the wider community that healthy religiosity is one that upholds peace, making non-violence within religious moderation a non-negotiable principle. It is a manifestation of true religious teachings, which prioritize mercy, compassion, and humanity. Without a non-violent stance, religious moderation will lose

its meaning and be easily replaced by extreme ideologies that endanger the nation's integrity. Therefore, the internalization of non-violence values needs to be continuously promoted through religious education, preaching, government regulations, and the exemplary behavior of religious figures and state officials.

From the perspective of da'wah communication, nonviolence is the key to successfully conveying a religious message. Da'wah conducted using harsh or hateful methods will only generate resistance from the recipient. Conversely, da'wah based on gentleness (*prayer*), wisdom (*wisdom bill*), and good discussion (*mau'izhah hasanah*) will be more easily accepted. This is the basis for moderate preaching to be peaceful, calm, and heartwarming. Effective mental development to foster a culture of dialogue and prevent religious-based violence is development that touches the mind, heart, and actions. Through values education, peaceful communication, exemplary leadership, and interfaith social activities, Binaljarah plays a crucial role in shaping TNI soldiers who are firm yet humane, faithful yet tolerant.

In its missionary message, Binaljarah also emphasized that religious values must be aligned with local noble culture and not contradict Islamic teachings. This strengthens the sense of regional and national identity. In carrying out its function of religious mental development, the Mental and Historical Development Unit (Binaljarah) of the XIV Hasanuddin Military Command emphasizes the importance of accommodating local culture as one of the main principles of religious moderation. The missionary message it constructs emphasizes that Islam is not here to eliminate local traditions, but rather to rectify and perfect the values of wisdom in accordance with the teachings of monotheism, while simultaneously enriching the treasury of religious life within society. Soldiers are encouraged to understand that preserving local culture is part of maintaining national unity.

The forms of mental development activities in TNI units related to local cultural accommodation are: 1) Lectures and religious counseling based on local wisdom. 2) Social and Religious Activities based on Local Wisdom. 3) Commemoration of religious holidays with local cultural nuances. 4) Joint prayers and unit thanksgiving traditions. 5) Dialogue and friendship between religious leaders. 6) Provision of Cultural Ethics for Soldiers in the assigned area. Lectures and religious counseling based on local wisdom, namely mental or spiritual coaches provide lectures that link religious teachings with local cultural values. For example, by connecting values *shame* and *pace* (self-esteem and social solidarity) in Bugis culture with Islamic teachings about *brotherhood* (brotherhood) and moral responsibility among human beings.

The Binaljarah missionary work encompasses more than just sermons, but also exemplary behavior. Soldiers are encouraged to be figures who display polite, disciplined, and friendly behavior when interacting with people of different faiths. From the perspective of missionary communication, exemplary behavior (*good deeds*) is the most effective method for shaping religious behavior and awareness. The Mental and Historical Development Unit (Binaljarah) of the XIV Hasanuddin Military Command believes that preaching is not sufficient merely through lectures or instructions, but must be realized through the actual behavior of soldiers that can be emulated by the community. This principle then

became the core of Bintaljarah's preaching message within the framework of religious moderation.

The basis for preaching through role models refers to the word of Allah SWT in QS. Al-Ahzab verse 21:

"Indeed, in the Messenger of Allah you have a good example to follow for him who hopes for (the mercy of) Allah and the Last Day and remembers Allah much."(Ministry of Religion, the Qur'an and its Translation: 418).

This verse emphasizes that the Prophet Muhammad (peace be upon him) was not only a messenger of God, but also a living example of practicing religious values. Exemplary behavior as a pillar of religious moderation encompasses at least four things: 1) An example of tolerance, respect for differences, and peaceful coexistence. 2) An example of non-violence, prioritizing dialogue and deliberation over violence. 3) An example of national commitment to upholding Pancasila, safeguarding the Unitary State of the Republic of Indonesia (NKRI), and defending unity. 4) An example of social life, honesty, discipline, caring for others, and defending justice.

Conclusion: The content of Bintaljarah's preaching message in fostering religious moderation includes *valuestawasut*, *tasamuh*, Love for the homeland, commitment to nationalism, social justice, exemplary behavior, and a rejection of radicalism. This message is aimed at developing religious, nationalistic, tolerant, united soldiers and citizens within the framework of the Unitary State of the Republic of Indonesia (NKRI), and always ready to be role models.

2. The Bintaljarah Islamic Da'wah Communication Process in Implementing the Values of Religious Moderation

Islamic communication is the process of conveying religious messages with the aim of guiding, inviting, and improving the attitudes, morals, and thinking of the congregation. Islamic communication, in the Mental and Historical Development (Bintaljarah) program, is an important tool in developing the character of Indonesian National Armed Forces (TNI) soldiers who are religious, moral, and possess a strong historical awareness. This Islamic communication process is not merely about conveying religious messages but also serves as a vehicle for instilling national values, patriotism, and a spirit of unity. This Islamic communication is effective if it is planned, directed, and systematic.

The process of da'wah communication that occurred in the Bintaljarah Kodam XIV Hasanuddin is as follows:

Da'wah Communication Flow Table

Communication Process Stages	Brief Explanation	Basic Theory/Expert
1. Ideas/Concepts	The source has an initial intention/message	Onong Uchjana Effendy (1986) - communication starts from the source
2. Encoding	Converting ideas into symbols	Wilbur Schramm (1954) - encoding & decoding
3. Message	Content or material sent	Harold Lasswell (1948) - "says what"
4. Media/Channels	Message delivery path	Harold Lasswell (1948) - "in which channel"
5. Reception	The message is received by the communicant through the five senses	Shannon & Weaver (1949) - signal & receiver
6. Decoding (Reverse encoding)	The communicator interprets the message	Wilbur Schramm (1954) - decoding
7. Understanding	The communicator captures the meaning of the message	Developed by Indonesian communication experts (Effendy, Cangara)
8. Feedback	Response from the communicant	Wilbur Schramm (1954) - two-way communication
9. Noise	Disturbances in communication	Shannon & Weaver (1949) - noise
10. Impact	Changes in attitudes, knowledge, behavior	Harold Lasswell (1948) - "with what effect"

1. Ideas/concepts

An idea is a thought, feeling, or piece of information that arises within the communicator and becomes the main message to be conveyed to others. This idea is what becomes the communication issue, before being translated into symbols, words, or language through the process of communication. *encoding* (encoding). For example, in preaching, a preacher sees the community's lack of discipline in praying, and the idea arises to remind them of the obligation to pray on time. From this idea, he prepares sermon material with verses "*Indeed, prayer prevents from shameful and evil deeds.*" (QS. Al-Ankabut: 45). In relation to the theory in Lasswell's communication model, ideas/concepts emerge from "Who (communicator)",

whereas according to Onong Uchjana Effendy, communication always starts from the source (*source*) which has the intention of conveying something.

2. Encoding

Encoding is the process by which a communicator (preacher) transforms ideas, concepts, or messages in his mind into symbols that can be understood by the recipient (*mad'u*). These symbols can be language, writing, images, gestures, or expressions. The goal is to translate the abstract message (the idea in the preacher's mind) into a tangible form that can be perceived by the *mad'u*'s five senses.

3. Message

The content or material sent by the communicator to the recipient. The message is the essence of what the sender wants to convey, or in Lasswell's terms, it is called an element. "*says what*". Messages can be ideas, commands, invitations, values, knowledge, or certain symbols designed to influence the recipient's understanding, attitude, or behavior.

4. Decoding(Encoding)

Decoding is a process when the communicator (*mad'u*) interpret and understand the message received from the communicator (preacher). Through *decoding*, The symbols received in the form of words, sounds, texts, are converted back into meaning in the mind of the communicator. The goal *decoding* is so that the message received is not only captured physically (heard/read), but also its intent and meaning are understood.

3. Media/channels

The channels used by preachers can be oral (lectures, sermons), written (books, articles), or modern media (radio, television, social media).

4. *Reception*(reception), message reception through the five senses. *Reception*(reception) in the communication process is the stage when the message sent by the communicator reaches and is received by the communicant through the senses or message receiving media. In the communication process, after the communicator delivers the message through a channel, the message will be received by the communicant. This reception process is called *reception*. This means that messages sent through sound, writing, images or signals are received by the communicator's senses such as ears, eyes or touch.

5. Decoding (Reverse encoding)

In the communication process, after the message is received (stage *reception*), the communicator then tries to understand the meaning of the message. This process of understanding is called *decoding*. The goal is so that the meaning of the message intended by the communicator can be correctly understood by the communicant. Understanding (*understanding*) occurs when the communicator clearly grasps the contents of the message, interprets its meaning correctly, and adapts it to his personal context or experience.

6. Feedback (feedback)

Feedback In the communication process, it is the response or response given by the message recipient (communicator) to the message sender (communicator) after the message is received and understood. This stage shows that communication is two-way (*two-way*

communication) not only one party speaks, but the other party also gives a reaction or answer as a sign that the message has been received and understood. *Feedback* is the main indicator of successful communication. Feedback can be direct (*immediate*) or indirectly (*delayed*), depending on the communication situation and the media used.

7. Noise

Noise in the communication process is anything that interferes with, hinders, or distorts the delivery and reception of messages, so that the meaning of the message becomes unclear, misinterpreted, or even does not reach the recipient. Therefore, understanding and overcoming these barriers is crucial. It is important for communication to run effectively.

8. Effect

The effect of communication is a change that occurs in the communicator. (both in terms of knowledge, attitude, and behavior) after receiving a message from the communicator. In other words, the effect is an indicator of the success of communication., whether the message is understood, received, and affects the recipient as intended.

The conclusion of the da'wah communication process is summarized as follows: 1) Preparation Stage (Da'wah Planning). 2) Da'wah Message Preparation Stage. 3) Da'wah Delivery Stage (Da'wah Communication Implementation). 4) Evaluation and Feedback Stage.

Da'wah can be effective if a preacher adheres to several basic principles that will make his communication more effective and acceptable to his audience. Da'wah communication focuses on conveying Islamic messages in various forms, whether verbally, in writing, or through media technology, with the goal of inviting humanity to goodness, improving morals, and creating social harmony.

3. The Role of Mental and Historical Development (Bintaljarah) as a Representation of Religious Moderation.

The role of Bintaljarah in religious moderation is clearly visible through a program of religious mental development that emphasizes Islamic teachings, holding interfaith dialogues, and national outreach involving community leaders and religious leaders from various backgrounds. These activities serve as a counter narrative against radical and intolerant ideologies that could potentially develop within society. Thus, soldiers are not only national defense forces but also represent the values of religious moderation, setting an example for the surrounding community.

Bintaljarah, as part of personnel development, plays a crucial role in shaping soldiers' personalities, ensuring they have a balanced understanding of religion and avoid extreme attitudes. The training process is carried out in a planned manner through religious lectures, spiritual counseling, character building, and routine worship activities within the unit. All of this material focuses on instilling the values of religious moderation, which align with the military's identity, which prioritizes discipline, loyalty, and a spirit of patriotism.

Through a bil-lisan (or oral) and bil-hal (or verbal) approach, Binteljarah strives to instill an inclusive religious mindset and reject all forms of violence in the name of religion. This is crucial given the military's high vulnerability to the influence of radicalism, which infiltrates through digital media, social relations, and the activities of certain groups. The role is depicted in:

- a) As a Mental Trainer for Soldiers.
- b) As Guardians of Historical Values and National Identity
- c) As a Facilitator of Interfaith Dialogue.
- d) As a Deradicalization and Anti-Intolerance Agent.
- e) As a Strengthenener of Soldiers' Family Resilience.
- f. As a Public Communicator for the Indonesian National Armed Forces.

From the perspective of da'wah communication, the role of Binteljarah in socio-religious activities reflects the implementation of da'wah. *bill of things*, namely conveying religious messages through concrete actions. Da'wah manifested in the form of social concern is more easily accepted and felt beneficial by the community, so its persuasive effect is stronger than mere sermons. Thus, socio-religious activities are not merely religious rituals, but also effective communication instruments for instilling the value of solidarity. Binteljarah needs to develop adaptive and inclusive patterns of socio-religious activities, involving various religions, and expanding collaborative networks with community leaders, educational institutions, and religious organizations. Through a collaborative approach, socio-religious activities can be an effective arena for strengthening solidarity amidst the diversity of Indonesian society. Thus, it can be emphasized that Binteljarah plays a crucial role in fostering solidarity through socio-religious activities.



Furthermore, the historical dimension developed by Binaljarah also strengthens national identity. Through an introduction to the nation's history of struggle and heroic values, soldiers are guided to understand that ethnic, religious, and cultural diversity is the foundation of national unity. This historical awareness is crucial for fostering an inclusive attitude and preventing soldiers from eschewing sectarianism. Therefore, the integration of religious mental development with the preservation of the nation's history makes Binaljarah an effective instrument for realizing a representation of religious moderation within the XIV Hasanuddin Military Command.

Conclusion

Binaljarah's da'wah communication plays a strategic role in realizing religious moderation within the Indonesian National Armed Forces (TNI). Through a structured process of delivering religious messages, including planning, method selection, media use, and evaluation, Binaljarah is able to shape soldiers' understanding, attitudes, and behaviors to align with the values of moderation. The da'wah communicated emphasizes the five pillars of religious moderation: national commitment, tolerance, non-violence, and accommodating local culture, as well as exemplary behavior. Binaljarah not only conveys religious teachings but also builds historical awareness and national values, enabling soldiers to integrate religious identity with their professional duties as guardians of national unity. Through a persuasive, educational, and humanistic approach, Binaljarah's da'wah communication has proven to be an effective means of instilling a religious perspective that is inclusive, proportional, and appropriate to the context of Indonesia's diversity. Thus, Binaljarah is a concrete representation of the implementation of religious moderation within the military institution, as well as a pillar of moral and mental development that supports the realization of soldiers who are religious, nationalistic, tolerant, and have integrity.

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