Conference Paper

The NgoPI Community (Ngobrol Perkara Iman) in Establishing Attitudes and Atmosphere of Moderatism in the Community of District Jati Agung, South Lampung Regency

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Abstract.
The NgoPI Community is a forum for discussing faith issues in District Jati Agung. Having various backgrounds from large organizations, the community only forces some members to accept the socio-religious knowledge provided; they can obtain religious expertise from outside the community. The purpose of this manuscript is to describe a socio-religious activity in shaping the nature of moderation in the neighborhood of District Jati Agung, South Lampung Regency. The method used in this paper is a descriptive qualitative method because it will describe a situation naturally when obtaining the data. The data in this manuscript were obtained through in-depth interviews. The results of this manuscript show that the NgoPI community has four moderate traits. Including being open to input or thoughts from various members who have large organizations, and these thoughts will be well-received and balanced, which means walking in the middle could be better. Highlight one of the prominent organizations, Muhammadiyah, Nadhatul Ulama, etc. The NgoPI Community has ideas that do not impose their opinions but listen and consider ideas outside of the NgoPI Community, which means that they are fair with the aim of being able to benefit the community. In terms of problems, the NgoPI Community is very good at maintaining the religion of Islam following the Qur'an and Hadith, ways to preserve the nature of the issues by building the spiritual spirit of each member.

Keywords: The NgoPI Community, nature of moderation, community influence

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1. INTRODUCTION

Religion is vital in many people's lives as a spiritual center that helps unite people. It can provide a sense of community, purpose, and meaning. However, religion has also been used as a tool for division and conflict. It is often politicized to uphold a shared understanding of religious teachings, giving rise to an attitude of exclusion toward those who do not comply with the prevailing interpretation. This attitude of exclusion can lead to conflicts and divisions between religious communities, such as (1) noted.

Such conflicts may arise due to differences in beliefs, practices, or interpretations of religious texts (2). Nonetheless, religion is, at its core, meant to promote godliness and lead to happiness in life. This happiness is not achieved through suffering but through an optimistic view of the future and self-approach to God. In other words, religion can be a powerful force for good in the world, but it must be approached with care and respect. It should not be used as a tool to divide and isolate but rather as a means to bring people together and promote peace and understanding.

Religious clarity is essential for the growth and acceptance of a particular faith (3). Without it, religion can experience a slowdown in its spread, and people's views of its relevance can diminish (4). Nevertheless, humans have an innate instinct to seek knowledge and believe in a higher power. Over time, the understanding and acknowledgment of God has become deeply ingrained in people, shaping their beliefs and practices.

The socio-religious life of society is influenced by the situation and environment in which humans live. Humans are born in this world in a state of nature, so environmental influences will contribute to a bad environment and become a reference for the development of the surrounding community. A person's innate nature requires the means to develop it (5). Moreover, as Muslims, Islamic education is, of course, a path that must be followed by all groups. Whether or not humans are good at carrying out their obligations as religious people can be seen from the way of life or their environment. Therefore, it is necessary to try to shape or influence religious life.

Moving on from the Islamic concept approach to humans, it is revealed that humans are created beings who have a genuine relationship with creatures and creators (6). In this phase of agrarian life, human religious life is so strong because they feel that all aspects of daily life are governed and controlled by supernatural powers that cannot be explained in final terms. Therefore religion is needed (4). Every human being can increase his devotion to religion because of the influence where he is. Religion in human

life is essential because religion can regulate human behavior and can be controlled by religion.

Like communityNgoPI is a forum for discussing faith issues in Jati Agung District. Having diverse backgrounds from various significant organizations, the community does not force all its members to accept the given socio-religious knowledge; they are free to acquire religious knowledge from outside the community. The NgoPI community has ideas that do not impose their opinions but listen and consider ideas outside the NgoPI community, meaning that they are fair with the aim of being able to benefit the community.

The concept of learning is a formal process that occurs in an explicit educational setting such as a school. However, the community is also a learning environment that focuses on the interaction between affordability and social regulatory constraints. Communities impose certain expectations and norms in the interests of their survival and survival and certain participants' interests. However, learners also act in specific ways depending on their preferences and goals. Thus, the community as a learning environment must be understood as a complex negotiation about knowledge, roles, and processes of student participation (7).

Indeed, a community that occurs in a society cannot be separated from the various factors behind the movement or community, the reaction of a group of individuals to situations that cause dissatisfaction with something, one of which is religious knowledge. Many Islamic communities or movements formed by these communities have various forms of nature and thought. One of them is nature and moderate thinking.

2. LITERATURE REVIEW

In this study, to differentiate it from previous research, several articles on the same theme or are close to the title of this study will be published. Here's the description,

A study conducted by (8) explores how the impact of community walking education on increasing the independence of orphanage children. From another study, (9) stipulates that the religious and social activities of the SADILA community have an impact on persons with disabilities. This study concerns the religious activities of specific communities, people with disabilities. Other related studies conducted by (10) focus on the role of the Hope Community in ensuring the independence of school-age children in the Pasar Johar area, Semarang.

However, these previous studies did not aim to cultivate a moderate mindset, especially for Muslim communities. Therefore, to differentiate from previous research, this

study aims to explain how the NgoPI community has shaped the moderate character of the Jati Agung subdistrict community, which has a background in various large organizations in Indonesia.

3. RESEARCH QUESTIONS

In this research, the formulation of the problem will be answered in the results and discussion section: What is the form of the social religious activity of the NgoPI Community (Collection of Faith Cases)? How does the influence of the NgoPI community shape the moderate nature of the people of Jati Agung District, South Lampung Regency? This paper describes religious social activities and their influence in shaping the moderate nature of the people of Jati Agung District, South Lampung Regency.

4. METHODOLOGY

The research method used in this research journal uses field research; the type of research used is qualitative and descriptive. This study used three informants, namely: a key informant (head of the NgoPI community (talking about trust issues)), main informant (NgoPI Community Structure), and a companion informant (Community). This research approach uses a sociological approach that uses logic and social theory to describe the phenomena or events and the consequences of these phenomena.

5. RESULTS AND DISCUSSION

5.1. RESULTS

The medium is Wasathiyah, an Islamic teaching that directs its followers to be fair, tolerant, balanced, and problematic in all aspects of life. The existence of the word moderate became Islamic discourse which is believed to bring Muslims to be more just tolerant and relevant in interacting with modern civilization in the era of globalization and industrial revolution.

Wasathiyah itself opened a new teaching, the emergence of this teaching in the 20th century AD or 14 Hijiriyah. Moderate thinking becomes attractive and the dream of all groups or groups, organizations, or communities because its teachings see Islam as a textual and fixed religion that does not accept changes and new things in its teachings, especially in faith, worship, law, and religion. Muamalat (11).

Moderation is a characteristic of teaching in the middle way apart from various structured and challenging understandings in understanding the teaching. This mediator is claimed not to justify the existence of thoughts that turn into radical thoughts in religion (12). Moderate integration can be done between two things or several things, between several sides of a problem or different points of view. Moderation itself is neither nearer to the right nor nearer to the left; Moderate nature and thought uphold tolerance for thoughts and opinions that differ from society.

In religion, a person is constantly faced with decisions on dynamic choices. The choices are textual or contextual, fundamental or liberal, traditional or modern interpretations and results of Ijtihad, and so on. This choice requires us to be able to position ourselves on choices that are not easy because each choice has theological, psychological, social, and even political consequences. Religious moderation is the middle ground for this religious paradox. Religion with a face of peace, civilized religion with universal insight (rahmatan li al-alamin) by building human civilization (13). Moderate Islamic awareness is a part of Islam wisely, both conceptually and contextually. Moderate thinking is thinking that has a balance between traditionalism and modernity, which aims to build human thought that is aware of its humanity; moderate thinking can build human thinking that is tolerant of differences because every human being has different thoughts or opinions about religious sciences. -different.

Moderate Islam occupies a central position, meaning that it does not defend any of the opposing parties, does not lean to the right, and does not lean to the left. Moderate Islam is an Islamic thought that positions itself as a synthesis. Thus, it can be understood that moderate Islam is choosing an intermediate position between the two extremes of Islam, namely right-liberal Islam on the one hand and left-radical Islam on the other.

In Indonesian, the word moderate does not only mean "in the middle" in the sense of being value-free but requires goodness in it. For example, in deliberations or discussion, a moderate person is someone who does not impose his opinion but someone who listens and considers the opinions of others. Forcing opinions without caring about the opinions of others is excessive or extreme.

On the other hand, not expressing an opinion even though you have to have one is also not the right attitude. This means that we have an open attitude as a group or community. Moderation in religion requires that it contains goodness for all humanity, where principles become the standard and differentiator from other religious ways. These principles are Humanity (13). Leading a harmonious life requires people with a mature attitude, broad-mindedness, and the ability to accept differences, especially in religion. This is necessary so that people can respect each other, such as in matters of

worship. The creation of boredom is not only the government's obligation but also the duty and responsibility of every individual and existing community group (14). People with a moderate attitude easily accept the differences that occur and can mediate between the two differences.

Moderation is essential for humans to maintain a balanced existence between the right and left. Without balance, nature cannot benefit humans, and all creatures will face extinction. Allah has created human beings in a balanced way and assigned them to be His caliphs on earth, responsible for maintaining the balance and following His instructions. The upholding of God's justice and balance throughout the universe is an example for humans to uphold justice and balance in all their activities. Individuals and communities must seek moderation in all aspects of life, including personal relationships, economic activity, and environmental stewardship. By adhering to the principles of balance and moderation, humans can achieve life in harmony with each other and with nature(15). In other words, humans are aware of moderation or wasathiyyah. Humans and even community groups must have moderation and not judge other groups that will cause conflict.

One of the basic principles of religious moderation is always to maintain a balance between two things (16), such as the balance between reason and revelation, between the physical and spiritual, between rights and obligations, between individual interests and the common good, between needs and voluntarism, between religious texts and ijtihad figures—religion, between ideals and reality, and the balance between past and future. Religious moderation is also interpreted as being balanced in viewing, responding to, and practicing all paired concepts above. Balance is a term to describe perspectives, attitudes, and commitments to always side with justice, humanity, and equality. The tendency to be balanced does not mean having any opinion (17).

A moderate attitude means having a balanced attitude means being firm but not harsh because it is always on the side of justice, it is just that impartiality does not take away the rights of others to the detriment of oneself and others (18). Religious moderation requires religious people not to isolate themselves, not to be exclusive (closed) but inclusive (open), unite, adapt, socialize with various communities, and learn in addition to teaching (19) (20). Thus, religious moderation will encourage every religious community not to be extreme and exaggerated in addressing diversity, including religious diversity and religious interpretation. And equality. The tendency to be balanced does not mean having any opinion. Moderate attitude means having a balanced attitude means being firm but not harsh because it is always on the side of justice; it is just that impartiality does not eliminate the rights of others to the detriment of oneself and others.

This approach to religious moderation promotes the idea of mutual respect and understanding between different religious groups. It encourages people to engage in interfaith dialogue and work towards creating a society where people of all religions can live in peace and harmony. Religious moderation also means accepting and respecting diversity within one's religious community, including different interpretations and practices (21). Religious leaders must promote tolerance and non-violence and condemn extremist views and actions. In a pluralistic society, religious moderation is essential to maintain social cohesion and prevent conflicts that can arise from religious differences. Therefore, religious institutions and leaders must promote a culture of moderation and religious inclusiveness.

The essential attitude of Islamic moderation is not blaming each other, not claiming to be the most righteous, and not wanting to have a dialogue (22).So a community or organization must at least have a moderate nature by not bringing down mass organizations or other religious organizations, upholding tolerance and not blaming each other on the right, namely liberal Islam, or the left, namely radical Islam. Moderate Islam teaches humans to become Ukhuwah Islamiyah, who can have a sense of nationalism that Islam is universal, broad and knows no boundaries, as in the concept of a Khilafah which knows no boundaries. This sense of brotherhood is not only bound by religious similarities but also by relationships built and developed, including with people of different religions or sects. According to Al-Qardawi, brotherhood can be established between Muslims and non-Muslims who have the same national identity within a country(23). This bond can synergize between Islamic identity and national identity. A moderate nature among the people will create a sense of nationality and reduce conflict in the community.

Balance in a moderate sense can be seen from the ability to synergize the spiritual dimension with the material dimension, individuality with collectivity, textuality with contextuality, consistency with change, and placing charity in a balance between topocentric and anthropocentric. The correspondence between the creator and creation and between the macrocosm and the macrocosm at one point, namely, the median position. This balance will lead to al-shirt al-mustaqim, which will give birth to people who are knowledgeable, elected, have religious abilities, have a noble character, are gentle, and do good deeds (24).

Walking in the middle means balancing nature between the two directions and standing in the middle of the road. Humans with moderate traits or the middle Way do not lean in one direction and can make that human witness the actions of other humans or the society they meet. Moderate humans can be fair in various ways, and humans

who can be fair must have religious abilities or high religiosity. Moderate humans are chosen as humans, meaning humans are chosen directly by Allah SWT.

Moderate nature will lead to high tolerance for fellow human beings different from large organizations, religions, ethnicities, etc. Because when humans do not have a sense of tolerance for diversity and differences in society, it will trigger various humanitarian conflicts. Therefore, humans should find specific points that allow the formation of unity or togetherness so that there are opportunities for growth and development of tolerance in addressing plurality. Awareness of plurality is a must for a heterogeneous society; on the other hand, the rejection of plurality is the rejection of truth. Understanding religious plurality within the unity framework forms a moderate attitude for individuals and communities who believe they are one (25).

Religious moderation and tolerance go hand in hand; when humans choose the middle way but can listen to opinions and accept differences, the possibility of conflict in society will be minimal. Conflicts usually occur in society between individuals or groups who cannot accept opinions and insult each other. If each other has no tolerance, it will be easy to form a fortress to hurt each other.

One community that has a moderate character or mind is the NgoPI community in Jati Agung District, South Lampung Regency. The NgoPI community (talking about faith) believes that every Muslim is a brother and everyone must improve their religious knowledge. From any significant organization, they are welcome to join the NgoPi community (talk about faith). The NgoPI community (talking about matters of faith) has a middle way, meaning not to turn right or left; each member has a different background in large organizations, including NU (Nadhatul, Ulama), Muhammadiyah, and so on.

However, with various backgrounds, this large organization does not cause debate or hostility between members because each member is taught that everyone has differences, including differences of opinion and beliefs; it is just how we deal with these differences. Jati Agung District, South Lampung Regency itself, is included in a transitional society or can be called a developing community, in contrast to rural communities. This type of transitional society, a developing society, is different from rural communities. Transitional societies are more adaptable to change demands, especially those related to improving physical and religious life.

The existence of the NgoPI Community is not only limited to being a forum but is also increasingly advanced, namely, to become an institution that organizes Islamic recitation or studies. The mission of Islam as a da'wah religion is sociologically focused on changing the attitudes and behavior of adherents of religion from bad to better.

The NgoPI community is a means of da'wah and a place to increase religious knowledge or religiosity in Jati Agung District, South Lampung Regency. This community is specifically for men only. The NgoPI community was founded or formed to discuss or increase knowledge of Islamic religious teachings; The NgoPI community strives for the community, especially men, to increase their faith in Allah SWT. The themes raised in religious activities in the NgoPI community are monotheism, faith, fiqh, morality, and so on. The aim is to establish friendship, rectify erroneous views about Islam, and provide the best solution, and to return to referring to the Al-Qur'an and Hadith.

The moderate principle emphasized by the NgoPI Community is that each member can distinguish between what is in their interests and what is not, for example, in the case of a neighbor's death. For the people of Jati Agung District, Yasinan dies in three days, seven days, 30 days, and so on, a tradition still used by the community. The NgoPI community does not use it because Nabi does not use it,

In the realm of sociology, the NgoPI community is a type of local community, meaning people living in rural areas, neighbors with relatively homogeneous origins, habits, and occupations, or from people living in urban areas, both poor and rich. i.e., neighbors with very heterogeneous origins, habits, and occupations. These two surrounding communities become a social environment for individuals to develop further and expand their personal, religious, and social needs. Both also have a functional relationship, especially in meeting their economic needs.

The NgoPI community is included in the type of environment around the village. Jati Agung subdistrict itself is a transitional society where the community starts from the countryside and begins to develop into a modern society. The existence of the NgoPI community started in the village of Karang Anyar Village, which has the same goal: to increase religious knowledge and then want to build friendships among fellow Muslims and spread its wings to other villages in Jati Agung District.

Indeed, in a transitional society, religion plays an important role in shaping the values and order of people's lives. Although not all activities have to be religious, religion provides complementary variables to give meaning and bond to their value system. This helps provide a sense of continuity and stability during times of change and uncertainty. While some activities in transitional societies may be considered worldly, religion remains an integral part of the social fabric, guiding individuals and communities in their interactions with each other and the wider world (26).

Transitional societies are more receptive to development, both economically and educationally. However, at the spiritual level, the transitional society is still quite far from adherence to religion; many still think that pursuing the world first and then the hereafter.

With the presence of the NgoPI community, people want to learn and continue to explore religious knowledge, be it, fiqh, tahzin, and so on. The NgoPI community provides a place for people who want to be more devout to Islam, even though they have different opinions and beliefs about the big organizations or movements they believe in.

5.2. History of the NgoPI Community

The establishment of the NgoPI community began in September 2017. It started with the congregation of the Al-Ikhlas Mosque in the beautiful Jewel housing complex of Karang Anyar village, who did not know each other. They gather after maghrib and evening prayers to discuss Islamic religious knowledge, drink coffee to gain knowledge about Islam, and establish friendships between mosque congregations. Therefore, the NgoPI community was formed, whose initial goal was to get to know each other or stay in touch with Muslims living in Permatas Asri Housing Complex, Karang Anyar Village (NgoPI Community Observations (talking about faith), June 2022). NgoPI is an acronym for Talking About Faith, initiated by the people of Karang Anyar village.

The NgoPI community is based on the Islamic religion or the field of da'wah in Karang Anyar village. This coffee community originated from a mosque in Karang Anyar village, Jati Agung subdistrict, South Lampung district (NgoPI Community Observation, 2022). It started with five people and currently has almost 300 members. Moreover, it has seven chapters namely Karang Anyar, Way Huwi, Way Halim, Jati Mulyo, Pringsewu, Margodadi, and Kemiling which were initiated by the Karang Anyar village community.

The NgoPI community has a different background from the major religious organizations in Indonesia, such as NU (Nahdatul Ulama), Muhammadiyah, and the PKS Group. However, these differences do not make the NgoPI community divided. According to Mr. Dede Cahya, forming the NgoPI Community is not to debate and not criticize each other where each member has an extensive organizational background, but to stay in touch with one another and gain religious knowledge. Moreover, whether or not the knowledge given by Ustadz from the NgoPI community is accepted depends on each person. However, it must be seen first how the individual's opinion is the reason for not wanting to accept if you do not want to accept it so as not to be disputed or refuted by the members.

The outside community often perceives the NgoPI community as a deviant or radical community because most of the NgoPI male community wears trousers up to the ankles, and many consider the NgoPI community's wives to wear veils. In the NgoPI community, the veil is not an obligation for women; not all wives in the NgoPI community wear the

veil. For the NgoPI community, the veil is returned to one's personality and beliefs because the veil is not as obligatory as wearing the hijab. Therefore, wives who wish to veil are welcome, and for those who do not, there is no problem.

According to the NgoPI community supervisor, Ustadz Faiz Ibrahim, S.Ag, M.Ag, every human being needs a process; women cannot be forced to wear the head-scarf according to the Shari'a directly, but must have lessons and processes from the humans themselves. Moreover,according to Ustadz Faiz Ibrahim, the NgoPI community has broad views and thoughts, meaning that people who are members of the NgoPI community have strong values. Tolerance and not easily insulting or debate things that should not be debated; each member has a different opinion. -Different according to how individuals capture the religious knowledge the NgoPI community provides (talking about matters of faith). When different, other members will understand and tolerate their opinions unless they are outside religious knowledge or tend to be radical (Interview, NgoPi community secretariat office, 2022).

Religious Subculture, according to Dadang Kahmad that religious groups can survive as long as they can meet the needs of society. Moreover, suppose it is not fulfilled as a sociological consequence. In that case, a religious subculture will emerge in the midst of large organizations when the old community experiences a status quo process and is unable to answer the spiritual anxieties of its members. The emergence of religious communities or groups was caused by the central organization or large organizations within the community needing help to comfort a small number of members or sympathizers (27).

People in the NgoPI community from various backgrounds in Indonesia's major religious organizations are anxious about questions that cannot be explained clearly. The people who are members of the NgoPI community aim to find answers and address their concerns. Moreover, this anxiety can be answered gradually after joining the NgoPI community. In the opinion of Mr. Arosan, head of the Wayhuwi chapter of the NgoPI community, the NgoPI community is slowly responding to the anxiety and questions that are felt by questions about religious knowledge, such as fiqh, monotheism, and tasawuf.

In the theory of structural functionalism initiated by Emile Durkheim, society is a system consisting of various elements (28). If one of these elements does not function properly, the other elements will also not function properly, and a bottleneck will occur in one part, which will cause the whole to fail to function properly. One such element is religion; religion is an essential element for every human being, and society is also an element of the social system. Durkheim saw religion from the perspective

of functionalism. Religion has an integrative function for society (29) the function of religion is a social glue through which group identity is built. Sacred values exist in religion, and members of the same religious community group agree to maintain the sacredness of religion together. When one member of a community group has the same beliefs as the surrounding community, they will more closely maintain the sacredness of religion together. In addition, organizations or communities will emerge to strengthen and maintain the sacredness of religion because they have the same thing to maintain and improve religious knowledge so that they can continue to maintain the sacredness of their religion (30).

According to Mr. Dede Cahya, chairman of the NgoPI community, the NgoPI community functions as an adhesive individuals to create good friendships for the people who are members of the NgoPI community. Community members of the NgoPI community can jointly maintain the sacredness of religion by adding religious knowledge. The collection of several individuals is called a community that works to achieve social and religious stability (Interview at the NgoPi secretariat office, 2022).

When each individual has the same goal in seeking a better physical and spiritual life, and has the same desire to increase religiosity in his religion, then the individual will work together to realize his wishes(31). They will develop and improve, such as forming an organization or community to become a vessel and quickly achieve common goals. The people of Jati Agung District have feelings of anxiety over the many questions that arise related to religion that is not answered anywhere, so the NgoPI community arose whose community aims to be able to add to religious knowledge and answer questions on people's minds.

The social construction theory in Berger's thought presupposes that religion as part of culture is a human construction (32). This means there is a dialectical process when looking at the relationship between society and religion: religion is an objective entity because it is outside humans. Religion undergoes a process of objectivity, such as when religion is in the text or becomes a system of values, norms, rules, and so on. The text or norm then undergoes a process of internalization within the individual because society has interpreted religion as a guideline(30).

People who live in a particular social context carry out a process of simultaneous interaction with their environment (33). The level of a person's faith is seen from how he lives in his environment; the environment is very influential on human life, when the environment has high religiosity, then the people who live in that environment will also have quite a high religiosity. Therefore, in Berger's theory of social construction, religion can be influenced by the social environment. According to the Head of the NgoPI

Community (talking about matters of faith), Mr. Dede Cahya, before joining the NgoPI community, he had a low level of faith and could not socialize appropriately with the community around where he lived because the area he left was new and lacked religion. After joining the NgoPI Community (talking about faith issues), you get an environment where the community understands and learns about religion,

The function of religion as a social glue is through the built group identity (34). The sacred values that exist in religion, members of the same religious community group will maintain the sacredness of religion together. When a community member has the same belief as others in the same place, they will be closer to maintaining the sanctity of the religion by working together. Furthermore, in social construction theory, religion is part of human culture or the identity of every human being. Religion is a human construction, meaning that religion is a social process through its actions and interactions with the Creator (35). Religion exists in the text or becomes a value, system, norm, or other because society has interpreted religion as a guideline. So a person's religiosity is seen from how he lives and how his environment is; when the environment has high religiosity, human religiosity slowly increases.

The NgoPI community (talking about matters of faith) has moderate characteristics and thoughts; in the NgoPI community, all members have different backgrounds. People who are members of the NgoPI community are members of significant organizations in Indonesia, such as Muhammadiyah, Nadhatul, Ulama, and PKS. Since the formation of the NgoPI community, there have only been five members with different organizational backgrounds in Indonesia. The initial goal of the NgoPI community was to strengthen relationships between individuals who live in one of the villages in the region. Subdistrict. Jati Agung, South Lampung Regency, namely Karang Anyar Village.

The NgoPI community also has the tagline "United in diversity," meaning that having differences and backgrounds does not mean dividing and bringing down other Muslims because fellow humans or Muslims are all brothers and must unite. The tagline also upholds unity even though it has differences in it.

According to the two theories used, religion can strengthen and unite individuals with different opinions and thoughts to increase religious values. Religion is not only a social system but also a social construction, meaning that religion can be said to be a social process through human action and interaction with the same creator; performing these actions and interactions must have religious solid knowledge. Furthermore, religion can also be said as the identity of humans and their environment. The environment is also very influential on increasing one's religious knowledge; when people in the same environment aim to improve religious knowledge with moderate thoughts that do not

tend to the right or left, an organization or community will form. Therefore, people who are members of the organization or community will participate in the activities carried out by the community by working together. Therefore, people who are members of the NgoPI community work together in carrying out every activity or activity undertaken to achieve the goal of strengthening and increasing religiosity.

5.3. Religious Social Activities and the Influence of the NgoPI Community in Forming Moderate Character

Religious activities do not only occur when a person performs a ritual (worship) but also performs other activities that are driven by final strength (36). This is not only related to visible and visible activities but also the invisible ones that occur in one's heart. Therefore, the diversity of a person will cover various sides or dimensions (37). The form of activity is an activity; everything that is done or activities that occur both physically and non-physically is referred to as a form of activity. Activities are also activities that are carried out towards physical and spiritual development for each member of the NgoPI community (chat talk). Based on the research data, the NgoPI Community has two forms of activity, namely Social Activities and Religious Activities. This is manifested in Socio-religious itself, referring to the society's attitude in applying religious teachings in general in the social field.

Forms of social and religious activities have benefits and goals for everyone who is a member of the NgoPi community (speaking of faith issues). In the form of social activities, the purpose is to help and benefit the surrounding community, such as the less fortunate orphans and relatives affected by the disaster. Besides providing benefits to the outside community, every social activity benefits all members of the NgoPI community, which can increase empathy and sympathy to help others. Furthermore, these religious activities aim to increase religiosity, faith, and understanding of religious valuesfor people who are members of the NgoPI community (Interview Achdi, 2022).

The NgoPI community has carried out various religious and social activities. This social activity is carried out to help spread da'wah and benefit the surrounding community. As social beings, we must carry out social activities because humans have a responsibility to protect and help fellow creatures (38). Moreover, spreading da'wah is an obligation for us as humans, da'wah itself is to be able to uphold the orders of good and bad deeds so that humans return to the path of Allah SWT. The form of social activity for the NgoPI Community is JBB (Friday Blessing of Kind). JBB (Blessed Friday for Sharing) is a form of activity carried out in the last two years; in this activity,

the NgoPi community (talking about faith) provides and distributes food packages to the surrounding community. The following social activity carried out by the NgoPI community is blood donation and free medical examinations. The last social activity is an orphanage visit which is carried out every month. Furthermore, the forms of religious activities carried out by the NgoPI community include Thursday night recitations, Tahsin recitation, Rihlah,

Mentoring and teaching is carried out by the NgoPi Community (talking about issues of faith) to people who want to learn and develop their religious knowledge. Assistance is needed to communicate properly so that religious knowledge can be adequately conveyed to the community in increasing the religiosity of each member. The role of the NgoPi community (talking about faith issues) is really needed here in order to be able to build a two-way interaction so that it can focus on increasing the religiosity and social welfare of its members.

The basic objective of this activity is to assist them in meeting their needs. This activity also provides experience and education for the community to become a sufficient provision to increase religiosity in meeting spiritual and physical needs. In assisting the NgoPI community with the community through the activities that have been described, it still maintains a moderate nature. People who do not think like the NgoPI community are not considered a problem because the principle of the NgoPI community itself is that every human being has their own opinions and thoughts. Therefore, it doesn't matter if there are differences of opinion about an activity.

Increasing the religiosity of the community is the starting point for a society that wants to improve, develop religious knowledge, and form good and correct morals (39). Lack of spiritual needs and religious knowledge is felt to build a faith-based community. The higher one's religious knowledge, the stronger it will be to continue to develop and survive in life (40). However, a person will develop if there is a place for him to develop, improve, and form a better character. Therefore, the NgoPI community is here to become a forum for the community to develop and improve religious knowledge. Increased religiosity is an increase in religious feeling in the dimensions of practical and religious experience, such as the habit of reading the Qur'an,

The NgoPI community is a non-verbal or religious-based religious organization or community that stands under the auspices of YAMIL (Akhyar Madani Lampung Foundation), which has legitimacy both in the eyes of society and law. The people who are members of the NgoPI community aim to improve and add religious knowledge to their religion, namely, Islam.

People who join the NgoPI community aim to improve and add to their religiosity or religious knowledge of their religion, namely, Islam. The NgoPI community has a good influence on religiosity and the formation of community character; people get change in their survival and manage their lives better. NgoPI community community has been around for almost five years; many religious and social valuesare contained in the various activities carried out by the NgoPI Community. And the activities carried out by the NgoPI community affect the spiritual and physical life of members or communities who are members of the NgoPI community.

The NgoPI community and its various socio-religious activities significantly influence the personality of each member. First, as previously explained, the nature of the NgoPI community is moderate, so that it will lead the community or its members to become Moderate Islam, meaning that all members of the NgoPI community, when they enter this community will form a moderate attitude to a middle way that is neither right nor left. Of course, this influence has various aspects so that it can influence the formation of religious life, religious, social, and spiritual characteristics in each individual, namely:

Religious aspect. He feels that every human has opinions from different backgrounds and beliefs, and humans must have a sense of justice and not only defend one side. After joining the NgoPI Community, they gain religious knowledge which can increase their religiosity.

Social aspect. By gaining religious knowledge, people get a better quality of life spiritually and physically. The NgoPi community wants its members to be able to develop religious knowledge and wants its members to be useful for the surrounding community. Having a moderate nature will create a sense of interacting with different backgrounds, and forming a moderate nature in the social aspect can unite all people who are different. The social aspect felt by a member of the NgoPI Community, Mr. Agus Purnomo, is that in the social aspect he can socialize well with the people who live in his environment. Before joining the NgoPI community, Pak Agus was of low social nature, even just smiling without saying hello, and when others disagreed with him, it caused frustration.

Intellectual Aspect. The intellectual aspect is to increase our faith and piety as Muslims. Communities who are members of the NgoPI Community can apply social and religious knowledge as well as knowledge gained from the NgoPI Community. The NgoPI community provides examples of concrete actions or activities to increase religiosity and social life. The community feels that by being given an understanding of religion, social, and behavior given by the ustadz, it allows members to take from the things that have been given. The community is also free when they want to ask

questions or ask for advice on various issues from the Ustadz who guides the NgoPI Community.

Next, the ustadz will answer according to the Al-Qur'an and Hadith. When we get religious and social sciences, our minds will be open about things that are different from us, opinions, beliefs, thoughts, etc. We do not easily corner other people and can be fair to fellow humans and other groups. When we have a character in the middle, others do not easily influence us; it will open our minds to things that are different from us: opinions, beliefs, thoughts, etc. We do not quickly corner other people and can be fair to fellow humans and other groups.

6. CONCLUSION

From the historical background of the NgoPI Community and the various forms of socio-religious activities it carries out, it proves the theory of Religious Subculture, which states that when a religious organization in which a community is incorporated into a large organization cannot provide comfort and does not respond to their needs, it creates spiritual anxiety, so small communities were born in the midst of society whose members still maintain their identity as part of a large organization.

The existence of the NgoPI community has had a significant influence in building the spiritual soul of each member and building a moderate attitude towards religion, so a small community will be born in the midst of society whose members still maintain their identity as part of a large organization. In the NgoPI Community (talking about the issue of faith), it greatly influences the spiritual soul of each member and a moderate attitude towards religion. This can be illustrated how the NgoPI Community is very good at protecting the Islamic religion according to the Al-Qur'an and Hadith, and how to preserve the nature of the problem by building the spiritual spirit of each member. While the moderate attitude is reflected in the NgoPI Community, who have ideas but do not impose their opinions, instead they listen to each other and consider ideas outside the NgoPI Community

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