# Interfaith Dialogue, Social Interaction, and Islamophobia Solution in Talang Benuang Village, Bengkulu, Indonesia.

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## Abstract

This study aimed to find out the solutions in various religious conflicts that occur in Indonesia using the educational psychology of communication and social interaction in the Talang Benuang, Bengkulu communities with different religions, ethnicities, and races. The research method used a qualitative descriptive explanatory approach. The determination of informants used purposive sampling. The researchers collected data by snowball sampling. Research findings: educational psychology with a communication strategy which was carried out by division of residential locations, increasing tolerance, processing verbal and nonverbal messages, selecting and assigning communicators, setting and composing messages, managing differences between religious communities

## Introduction

Conflicts or disputes must be handled wisely and carefully in solving it, since the consequences will have an impact on all lines of human life. So the cause of conflict must be understood.

Ralf Dahrendorf states that in a change, society essentially has two sides, namely: 1. Conflict on the one hand and stability, harmony. 2. Consensus on the other.[1]

In social life, conflict is normal and common because every individual has different interests. The conflict occurs when the interests of one individual and another or the interests of groups and other groups collide. This can be happened because of these following reasons:

First, various social and ethnic conflicts in various parts of the world are caused by cultural differences that are increasingly real.[2]

Second, the various social conflicts that have led to a downturn in this country are caused by a lack of willingness to accept and respect the differences, ideas and opinions of others, the work and efforts of others, protect the weak and helpless, love others, lack of social solidarity, and growing selfish attitudes and a lack of social feelings or sensitivity.[3]

Third, regional conflicts often occur along with a lack of understanding of diversity or multiculturalism.[4]

Conflicts occur due to differences in socio-cultural, political, economic, and ideological differences between various communities. This cannot be separated from the essence of human existence in collective life. Conflicts are not only between communities that can ultimately lead to disharmony which results in instability. Maintaining harmony between religious communities is needed in the midst of the many national problems that occur in Indonesia.[5]

The Holy Book of Muslims in the Quran surah Al Hujarat:13[6] and Surah Ar-Rum:32[7] explain that people in the world have ethnic groups, nationalities,

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[1] More clearly defined as functional and structural. Functional: the social system is united by voluntary cooperation (mutual consensus) but structural is a structured system in society, if one system does not exercise its rights it will cause conflict within the community itself. For further explanation see George Ritzer and Douglas J. Goodman, Teori Sosiologi Modern, (Jakarta: 2004), p. 153

[2] Tito Edy Priandono, Komunikasi Keberagaman, (Bandung: Remaja Rosdakarya, 2016), p. 213

[3] Ibid, p. 17

[4] Ibid, p. 17

[5] One example of SARA conflict (ethnicity, religion, race, and intergroup) is Ahok's words when campaigning for the 2016 Jakarta Governor Election regarding verse 51 in the Alquran. Ahok's statement that he "saw this verse as a verse of fooling the people". This made triggered a demonstration from the Islamic defense front. Of course, if differences can be interpreted positively and understand the rules for each other, then conflicts do not need to occur.

[6] O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (QS. Al-Hujurat: 13)

different races and even different languages used. The diversity between religions, ethnicities, races and groups when examined from a religious perspective is included in the holy book.

Harmony between religious communities is very necessary, fundamental, and the only option. However, what needs to be underlined is that the harmony that must be developed is not an artificial or verbalist-semantic harmony, but one that is authentic, dynamic, realistic and is a reflection of the religious teachings being adhered to. Harmony is based on the awareness that although different religions have an awareness of responsibility and a calling to fight for the welfare of all people.[8]

Talang Benung Village, Bengkulu Province with communities of different religions (Islam, Catholic Christians, Protestants, Buddhists and Hindus[9]), customs and tribes: Serawai, Rejang tribe (Rejang tribe from the Curup area (Rejang Lebong Regency), Muara Amana (Regency Lebong) or North Rejang (North Bengkulu Regency), the Batak, Padang, Bali, Lampung and also Javanese.[10] Ethnic, linguistic, and cultural diversity with communication processes in community with credible communicators and strategies used as life tolerance[11] require a communication strategy as a combination of communication planning, with communication management to achieve predetermined goals. Where the communication strategy must be able to demonstrate its practical operation, in the sense that the approach can be different from time to time depending on the situation and conditions.[12]

Various tragedies or conflicts of the Indonesian people with different religions, ethnicities, and customs, the phenomenon of Islamophobia being an interesting thing because in the Islamic community there is also a fear of Islam. Indonesian culture, which is relatively inclined towards collectivity, the interdependence between individuals, and maintaining harmony, generally avoids open conflicts. Thus, latent conflict between groups can become a potentially dangerous problem, as the case in Ambon and Poso. Other implications will also arise in the fields of politics, security, and employment opportunities. Prejudice or negative attitudes towards Islam arise for several reasons. Individually, when

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[7]And among His signs is the creation of the heavens and the earth, and the diversity of your languages and colors. Surely in this are signs indeed for people who have knowledge (of the facts in the creation and who are free of prejudices). (QS. Ar-Ruum: 22).

[8]Weinata Sairin, "Kerukunan Umat Beragama Pilar Utama Kerukunan Bangsa: Butir-Butir Pikiran", (Jakarta: Gunung Mulia, 2006), p. xi

[9]Rini Fitria dan Japarudin, Komunikasi Antar Budaya, kajian Lokal wisdom provinsi Bengkulu, Samudra Biru, 2020, p. 51

[10]Rini Fitria, Strategi Komunikasi Antar umat beragama, Samudra Biru, Yogyakarta, 2019 p. 37

[11]Fitria, At All, Komunikasi Multukultural upaya menjaga Kerukunan antarumat beragama, Samudra Biru, Cetakan pertama, Anggota IKAPI, Yogyakarta, 2017.

[12]Onong Uchjana Effendy, Ilmu Komunikasi Teori dan Praktek, (Bandung: Remaja Rosdakarya, 1999), p. 32

children are instilled with hatred or displeasure of Islam, it will become the seed of prejudice. This will cause the individual to have feelings of fear of the emergence of Islam as a force. From the cognitive side, prejudice arises because of the misinformation or closed information about Islam.[13]

The conditions above can be used as a potential for progress for the nation and state. But if it is not managed properly, it will lead to conflict between religious communities and the nation's disintegration. This has happened in several parts of Indonesia such as Poso, Ambon, Papua. Akmaliah says in her writing that the Talang Sari tragedy in South Sumatra that occurred during the New Order era was the main factor that contributed to cultural impunity to bring justice to a more difficult path for victims in general after the Suharto regime.[14]

Consequently, avoiding this disintegration, from the very beginning this country has laid the foundation in fostering harmony between religious communities. They have stated this through the 1945 Constitution, whether it is engraved in the preamble (Belief in the one and only God) or in the body of the 1945 Constitution (article 29). This shows that harmony in life between religious communities is a condition that must be created for development in Indonesia.

The problem in a conflict that gets serious attention is the religious factor, the most sensitive in the realm of the social, cultural, and political constellation. Religious sentiment is very easily ignited. Religion is not only related to beliefs, but also to aspects of one's emotionality, existence, and even life. A person will do a total defense when his religion is insulted, even though he is not a devout worshiper.

In the complexity of the problem and also the struggle for interests, religion becomes the media in the arena of physical struggle. Those who have a dogmatic and doctrinal stance of their religion will convinced that what they are doing is a sacred duty.[15] Conflict of relations between two or more parties (individuals or groups) who feel or have inconsistent goals. A difference of interests or a belief that the aspirations of the parties in conflict cannot be achieved simultaneously.

Religions in Indonesia which are recognized by the state, namely: Islam (87.25%), Catholic Christian (3.60%), Protestantism (6.03%), Buddhism (0.3%), and Hinduism (1.80%). Therefore, to serve religious life to live in harmony, the

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[13] Moordiningsih, Islamophobia dan strategi mengatasinya, Buletin Psikologi, Year XII No. 2. December 2004, https://jurnal.ugm.ac.id/buletinpsikologi/article/view/7470/5809 di akses file:///E:/BANK%20ARTIKEL%20OK/IJIMS%20SALA3/artikel%20strategi%20mengatasi(1).pdf

[14]Wahyudi, Akmaliah, Indonesia Muslim Killing: Revesting for forgetten Talang Sari Tragedy, (1989) in it's impact and post authoritarian regime, Indonesian Journal of Islam and Muslim Societies Vol. 6, no.1 (2016), pp. 1-34, doi : 10.18326/ijims.v6i1.1-34
https://ijims.iainsalatiga.ac.id/index.php/ijims/article/view/398/320
https://doi.org/10.18326/ijims.v5i2.1-34

[15] Ngainun Naim. Teologi Kerukunan. http://blog.iain-tulungagung.ac.id/ngainunnaim/buku-karyaku/teologi-kerukunan/ p. 61.

Department of Religious Affairs of the Republic of Indonesia was formed on January 3, 1946. There are several Directorate General of the Guidance of Islamic Community and Hajj Affairs, Islamic religious institutional development, Directorate General of the Guidance of Protestant Christian Community, Directorate General of the Guidance of Catholic Christian, and Directorate General of the Guidance for Hindu and Buddhist Christian Communities.[16]

The reform atmosphere that is ongoing in Indonesia, social conflicts among community members are increasingly prominent, both vertically and horizontally. These kind of conflicts are everywhere which are manifested in the form of demonstrations, anarchist actions, and even resulted in substantial casualties and property losses. Conflicts and riots occur because of misperceptions that can be approached by means of communication in serving the conflicting parties. Humane and procedural communication approaches are basically able to achieve mutual understanding in building a harmonious relationship. Littlejohn and Kathy Domenici in Engging Communication in Conflict (2001) state that conflict is not only the area of lawyers from a legal aspect, but also becomes the area of communication experts to find solutions. This study tried to provide a solution to the Islamophobia problems in Bengkulu from a perspective, communication strategy, and social interaction.

**Methodology**

This type of research was field research[17] with qualitative descriptive methods[18]. The respondent determination and the selection of informants techniques in this study was taken by purposive sampling[19] The informants in this study were all elements of communication which were able and could provide the information and data needed in the study such as traditional leaders, religious leaders, community leaders/village government, and community leaders in Talang Benuang village, Bengkulu province. Data collection techniques were participant observation, in-depth interviews, and documentation studies. Data analysis techniques were collection, reduction, presentation, and drawing conclusions.

**Discussion**

Generally, there are two views regarding the function of religion in society. These two views see the positive and negative functions of religion. The group

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[16] Muhammad Fakhri. Wawasan Kerukunan Beragama di Indonesia. Toleransi, Media Komunikasi Umat Beragama, ISSN 2086-0318  E-ISSN 2407 1595
DOI: https://doi.org/10.24014/trs.v1i2.448
http://ejournal.uin-uska.ac.id/index.php/toleransi/article/view/448 p. 20.

[17] The research was conducted by describing the data obtained in the research area/field using the observation data collection instruments, interviews, and documentation.

[18] Moleong says the research procedure that produces descriptive data in the form of words or spoken and observed behavior, (metodologi penelitian kualitatif, Remaja Rosdakarya,2009 hal.4)

[19] Sugiyono, Metode Penelitian Kuantitatif, Kualitatif dan R&D, Bandung: Alfabeta, 2009, p. 218

who views the positive function of religion are based on the views of the functional. One of Durkheim's thoughts is looking at the function of religion concerning social solidarity. Religion has a function as uniting members of society, fulfills the needs of society to regularly reinforce ideas. It can also help adjust to the new environment and can distinguish what is good and what is not.

On the other hand, religion is also often accused of being a source of conflict in society, especially differences in beliefs that often lead to this conflict. Religious conflicts also occur between members of the community within one religion.

A religious sect that sees the role of religion in the process of social change. The first position is that religion is interpreted as an institution that hinders the process of social change. Second, it is seeing religion as an important element that helps accelerate the process of social change in society.[20] POAC communication strategy by George R. Terry [21] AIDDA (Attention, Interest, Desire, Decision, dan Action)[22], strategies need to be coupled with communication privacy (Sandara Petronia).[23]

Zulfiah says in her research communication between religious communities as a conflict resolution in the Palu city (a sociological analysis of Islamic law).

The Palu city has never experienced conflict between religious communities, but the possible hot spots for this are, among others, the construction of a House of Worship, the shooting of Pastor Susianti, the shooting of Pastor Irianto Kongkoli and the bombing of the Pig Market. The strategic steps taken by the Regional Government of Palu City with the Palu City Community are doing communicate intensively, which was carried out in the form of discussions between community groups involving religious and community leaders as well as academics by promoting mutual openness, mutual trust, and understanding as a manifestation of the local wisdom of "Nosarara Nosabatutu", the culture of the Kaili community which the Mayor of Palu had proclaimed as the Vision of the City of Palu , as a form of understanding the relationship between man and his God and the relationship between man and man. Dealing with symptoms of conflict or incidents that sometimes occur in Palu City needs to be

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[20]Nanang Martono. Sosiologi Perubahan Sosial. p. 305-310.

[21]Daryanto and Abdullah, Pengantar Ilmu Manajemen dan Komunikasi, (Jakarta: Profesional Books, 2013), p. 8

[22]Onong Uchjana Effendy, Ilmu Komunikasi Teori dan Praktek, (Bandung: Remaja Rosdakarya, 1999), p. 51

[23]Sandra Petronia in Morissan, According to Petronia, individuals communicating with other individuals will continuously manage the boundaries within themselves, namely the public and private areas between the thoughts and feelings of those who want to be shared or kept secret, Teori Komunikasi individu hingga massa, (Jakarta: kencana, prenada Media Group, 2013), p. 317

done using Mediation techniques or in Islamic law known as the Tahkim concept.[24].

Ratnasari Nur Aini says that initiating conflict and expressing perceived conflicts in inappropriate ways such as silence, excessive anger when at the peak of emotions and less attention to the feelings of the other party are actions that should not have been done. When someone has learned to apply appropriate responses in conflict, it can be said that that person's communication skills are good. For example, when someone realizes that he is guilty, he does not hesitate to apologize and correct his mistakes. For example, when two people are both facing a conflict. The first person realizes that he is guilty so he does not hesitate to apologize and correct his mistakes. However, other people tend to respond to conflicts silently expressed by their friends. In communicating skills to mediate conflict, it is known that two strategies are often used, namely bringing together conflicting parties and personal approaches by conflict mediators.[25]

In other parts of the world, Islamophobia is prevalent, even published worldwide, such as what happened in Palestine, American military action against Palestinians, similar to Evans's call in his 2003 Beyond Iraq for American preemptive strikes against Iraq, they nonetheless clearly desire for violent actions to be carried out against Palestinians by Israeli forces.[26] Even Boycot against the predominantly Muslim Iraqi state.

In the context of the state and nation interests, harmony between religious communities is a very important. Harmony between religious communities is a condition of relationships among religious communities that are based on tolerance, mutual understanding, respect, and mutual respect between religious communities.

All religious communities should be able to make a real contribution to the creation of a harmonious relationship in inter-religious harmony. Religious values can also provide positive motivation and also serve as a direction in all activities involving people of different religions. Many conflicts lead to hostilities and the destruction of religious facilities due to disharmonious relations between religious communities.

The harmony that is meant is not just being in harmony in front of the views of others, but the harmony in question is a condition of creating a real harmonious

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[24]Zulifah, "Komunikasi antar umat beragama sebagai resolusi konflik di kota Palu (suatu analisis sosiologi Hukum Islam)", (Tesis, Hukum Islam, UIN Alauddin Makassar, 2013)

[25]Ratnasari Nur Aini, "Peran komunikasi antarpribadi sebagai pencegah terjadinya konflik pada hubungan persahabatan remaja di Samarinda", dalam eJurnal Komunikasi, edisi (2014, 2 (1) 290-304 ejurnal.ilkom.fisip-unmul.ac.id)

[26] Steven Fink, Fear Under Construction: Islamophobia Within American Christian Zionism. ISLAMOPHOBIA STUDIES JOURNAL VOLUME 2, NO. 1, SPRING 2014, PP. 26-43., link akses file:///E:/BANK%20ARTIKEL%20OK/IJIMS%20SALA3/artikel%20islamophobia%20studies%20journal.pdf

and cooperative relationship, while still respecting the differences between religious communities and also carrying out the beliefs of their choosing.

Harmony is driven by awareness, although different, all religious groups have a common duty and responsibility, namely maintaining harmony between religious communities. Harmony is a dynamic process that takes place in line with the growth of society. The development of harmony between religious communities is carried out consciously, without coercion from any party, regularly and responsibly.

Realizing the harmony of life between religious communities in the community is the collective duty of religious communities. Every individual and also groups of religious people in their daily lives always communicate with one another with various interests.

In maintaining harmony between religious communities, one of them is by holding mutual cooperation, mutual help, mutual friendship with other religious communities. This can create harmony between religious communities among the community and can also avoid conflicts between religious communities. Community who live in diversity between religious communities should be able to hold back, should not easily believe in the existence of news that spreads issues and Sara' which can break the harmony between religious communities since the information is not always true.

In several regions in Indonesia, it is necessary to mix religion and custom, such as Pre-existing or customary practices found before Islam's introduction in West Sumatra. They are not automatically deemed haram or accused as bid'ah (heresy). Whereas, community of the younger generation who are mostly members of Muhammadiyah (a major non-governmental Islamic organization in Indonesia), tend to be more selective in implementing or specifying sharia in customary practices. According to Risman Bustaman, it is difficult to bring the opinions of the older and the younger generations together in relation to the practice of Syara' Mangato, Adat Mamakai (Sharia regulates, Adat utilizes)[27]

Communities and religious leaders must establish communication at all levels of religious life, from top to bottom, without any sense of difference in communicating with people between religions. It can provide a role model in community, both formal and informal. However, religious role models must realize that they have a big responsibility in the religion that they believe in, they must instill positive things in the life between religious communities.

A communication science expert states that the strategy in communication science is "the best combination of communicator, message, channel (media),

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[27] Benny Ridwan at all, Islam Nusantara, ulemas, and social media: understanding the pros and cons of Islam Nusantara among ulemas of West Sumatera, , Indonesian Journal of Islam and Muslim Societies Vol. 9, no.2 (2019), pp. 163-188, doi : 10.18326/ijims.v9i2.163-188 https://ijims.iainsalatiga.ac.id/index.php/ijims/article/view/2027/pdf

receiver to influence the effect of communication designed to achieve optimal communication goals".[28]

In achieving a dynamic religious life, all religious people must respect each other in every difference between religious communities, so that mutual openness to other religions can arise to get to know each other and to understand each other between religious communities.

This condition is following the real-life that exists in the community of Talang Benuang village, Bengkulu province who live side by side between religious communities since their place of worship is just adjacent to a volleyball court. This is reflected in everyday life, where communities communicate each other, regardless of the religion they believe in. As expressed by the religious leaders of Sub-village I, the Muhazirin:

"Communication carried out by religious leaders cannot be separated from the element of the village leader, namely the village head of Talang Benuang. Whatever is done is certainly coordinating with the village head first"[29]

This was also conveyed by Mr. Wayan Torsina as a traditional leader as well as a religious leader in Sub-village 5:

> "The communication strategy carried out in Talang Benuang village is coordinated with the village head and all religious leaders because we have to be harmonious and peaceful, moreover we are a minority here, but even though minority we feel safe"[30]

**Strategy for the Distribution of Settlement Locations**

By looking at village data, the village administrators who are religious leaders are as follows:

> Religious Leader of Sub-village 1: Muhazirin.
> Religious Leader of Sub-village 2: Pardi
> Religious Leader of Sub-village 3: Sukarman
> Religious Leader of Sub-village 4: Usman W
> Religious/Custom Leader of Sub-village 5: Wayan Torsina
> Religious Leader of Sub-village 6: Made Sujana[31]

The religious leaders in Sub-village 1,2,3 and 4 are religious leaders who are Muslim, because the sub-village is a community with a Muslim population. Based on the results of the interview, this condition is according to the narrative of the respondents who know better about religious matters and are the followers of the religion itself, so it must be in accordance with their respective religions.

"The religious leaders of Sub-village 1,2,3 and 4 are Muslims, while 5 and 6 are Hindus[32]." Likewise, what was conveyed by Mr. Jahilun as the head of BMA (Badan Musyawarah Adat) or Indigenous Deliberative Body in the village

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[28]Hafied Changra, Perencanaan dan strategi komunikasi, edisi revisi, Rajawali Pers, PR Raja Grafindo Jakarta, 2017, p. 64

[29]Kaum Muhazirin, Interview August 20, 2018.

[30]Wayan Torsina, Interview August 20, 2018

[31]Sarwan Efendi, Interrview July 20, 2018

[32]Sarwan, Interview, July 28, 2018.

of Talang Benuang, " That's right, , it is impossible when Hindus take care of Islam or vice versa because those who understand religion are its adherents"[33]

The communication strategy must be well planned, including what the village head of Talang Benuang did:

"It is also necessary to separate the residence of the population because if the population is mixed between Muslims and non-Musliss, it will upset the community, for example, raising pigs for non-Muslim residents is a common thing, but for Muslims it is haram, how could it be if the pigs roam around the home page of the Muslim population, that's why there needs to be a separation of land for the residence of the population "[34]

The separation of settlement areas is one of the communication strategies carried out by the regional government, namely the village head. It is certainly through the process carried out.

The head of Talang Benuang village, Pak Sarwan Efendi, gathered the Talang Benuang Village Indigenous Deliberative Body (BMA), Village Consultative Body, Sub-village Heads, and religious leaders in Talang Benuang village.

After all village leaders have gathered, a village meeting is held to discuss these settlements. Then, after this meeting, the religious leaders, traditional leaders, village heads, and all village government officials carry out their duties, namely socialization to the community, for the need to separate the settlements in the village.

"Resettlement has been carried out and all residents carry out the separation and obey it, because it is for the good of us all"[35]

We are a Hindu community with two villages and village development, certainly, there is a sense of comfort because behind our house we also raise pigs, for us pigs are the same as goats or cows raised by Muslims"[36]

The separation of settlements carried out by the village head received positive appreciation from the residents, but this was only the separation of residences or settlements. The process of social life, for example, the process of education, the economic cycle does not separate. There is still a mixture of religious communities, even the unique nature of mutual cooperation is still very strong in this village.

**Increasing the Tolerance**

In forming a society that can respect each other is not impossible, Talang Benuang village has three religious adherents, namely the majority of Islam, Hinduism and Christianity[37].

With three religious settlements living in peace, of course, village leaders and religious leaders need to be tolerant each other. To build this mutual

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[33]Jahilun, Interview, August 25, 2018

[34]Sarwan Effendi, Interview, July 28, 2018

[35]Hadilan, Interview, August 10, 2018

[36]Wayan Torsani, Interview, August 10, 2018.

[37]Sarwan Efendi , Interview, August 15, 2018

tolerance, all elements in society need to work together in building and maintaining this sense of tolerance, as stated by Indigenous Deliberative Body (BMA) Talang Benuang village:

"We are here trying to maintain peace because there have been many examples of regions that hate each other and eventually the village becomes riotous, it will harm us."[38] and here we have told or taught our descendants about how to live side by side with other religions.[39] "It does not mean that if Hindus have a wedding celebration we don't come,[40] we keep helping each other.[41]

For example in the culture of marriage, according to research informant, Mrs. Wayan Handina said:

"If there is a wedding party from our religion (Hinduism). So the Islamic community come, and vice versa, if Muslims are marrying their children we also come, yes…that's a form of mutual respect for us...help each other help us. "[42] Talang Benuang Village can be maintained because of mutual respect and a high sense of tolerance.[43]

In the process of tracing research data, the researcher conducted a direct survey to Talang Benuang village and was able to meet villagers from 6 sub-village in Talang Benuang Village. Most of the roads are covered in coral form, so researchers must be more careful in conducting surveys. The location of the village is still in the form of the original rural nature and transportations in the village that still do not exist. Residents still use private vehicles to enter and exit sub-village in the village.

According to residents who were interviewed by the researchers in the field said, "The residents of Talang Benuang village, which consists of 6 sub-villages, have been shaped to get along and be peaceful, because there are many examples if people have disputes, it will not be comfortable to live here, especially as immigrants"[44]

The communication planning process must be effectively carried out by religious leaders so that harmony can be established.

It is not only communicators who can plan, but the packaging messages must be effective and efficient.

## Management of Verbal and Nonverbal Messages

When the communication process is used in managing messages, what we need to know is the production of speech and writing that can be understood.

In the context of social life face-to-face or through other media, the ability of religious leaders to coordinate discourse and action and communicate

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[38]Wayan Torsina , Interview, August 10, 2018

[39]Made Sujana ,  Interview, July 28, 2018

[40] Pardi, Interview, September 2, 2018

[41] Sukarman, Interview, September 2, 2018

[42] Wayan Handina, Interview, August 10, 2018.

[43] Usman, Interview, July 27, 2018

[44] Yanto, Interview, August 10, 2018

efficiently is very much determined by their religious, cultural, and even ethnic backgrounds.

Talang Benuang Village in the process of conveying messages carried out by religious leaders, then it is necessary to form religious leaders who come from their respective religions.

"If the messenger who deals with religion are the religious leaders, it will be more effective[45]. If Hinduism message conveyed by Islam, it would be wrong. It is dangerous, mba... [46] Likewise with the message of Islam, it will be delivered by Muslims [47]. Messages will be received and accepted well if those who convey the message are trusted people and religious leaders.[48] Based on the interview data, it can be understood that the communication strategy used is adjusted to the circumstances and the message to be conveyed. Sub-village 1 Religious Leader: The Muhazirin.

Steps of communication strategy and interaction of the process of implementing communication strategy steps between religious communities, by:

## Choosing and Determining the Communicators

Choosing and determining the communicator as the spearhead of the communication process, several requirements must be possessed by a communicator, namely 1. The level of people's trust in themselves (credibility), 2. Attractiveness (attractive) 3, Strength (Power).

The communicator must have strong credibility and must be applied, credibility is a set of perceptions about the advantages possessed by a communicator so that it can be accepted by the communicant.

Factors that greatly influence the strategy step are the ability of the communicator to convey messages, personal attractiveness, and even body posture. Even communication is endeavored to be able to influence the communicant so that the message conveyed by the communicator is effective[49]

Even the way to dress will be given a certain meaning According to Marcel Danesi, clothes are not only as body covering or protection, clothing is a sign system that is interconnected with other sign systems in society which we can send messages about our attitude, social status, our political belief, and so on (Danesi, 2010: 206).[50]Talang Benuang Village, which is a village with a

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[45] Sukarman, Interview, July 27, 2018

[46] Made Sudjana, Interview,September 15, 2018.

[47] Pardi, Interview, September 15, 2018

[48] Sarwan Efendi, Interview, September 15, 2018.

[49] Rini Fitria dan Rafinita Aditiya, Prospek dan Tantangan Dakwah Bil Qalam sebagai Metode Komunikasi Dakwah, JURNAL ILMIAH SYIAR Jurusan Dakwah, FUAD, IAIN Bengkulu, Vol. 19, No. 02, Desember 2019; hlm. 224-234 https://ejournal.iainbengkulu.ac.id/index.php/syiar.
https://scholar.google.co.id/citations?user=9Mod5pEAAAAJ&hl=id

[50] Robeet Thadi, at Al, Comodofication of Religion an culture on Television Advertaising, Multicultural Education, Vol 5, Isu 1, 2019, ISSN 10683844,DOI 10.5281/zenodo.3575943. http://ijdri.com/me/wp-content/uploads/2019/11.pdf

population of various religions, must have a strategy in determining religious communicators.

The data that the researchers obtained during the survey interviewed, according to several informants, to determine the communicator:

 Religious Leader of Sub-village 1: Kaum Muhazirin.
 Religious Leader of Sub-village 2: Pardi
 Religious Leader of Sub-village 3: Sukarman
 Religious Leader of Sub-village 4: Usman W
 Religious/Customs Leader of Sub-village 5: Wayan Torsina
 Religious Leader of Sub-village 6: Made Sujana[51]

The six communicators between religious communities can be said credible to fulfill the criteria. When determining religious leaders, deliberations are needed to be conducted by the village head, Indigenous Deliberative Body (BMA) Talang Benuang village.

> "Deliberations are held to determine religious leaders and the deliberations are held in the village hall so that there is openness."[52] Even these religious leaders must be following their place of residence or their religion[53] so that communication is carried out smoothly and is understood by the community and religion.[54]

**Determination and Composing Messages Techniques**

The theory of planning that is coined by Charles Berger explains the process that a person goes through in designing their communication behavior. According to Berger, a plan is a hierarchical description of the sequence of actions directed at a goal[55].

In other words, a plan is a mental picture of the number of steps a person will take to achieve a goal. The steps that will be followed are tiered because certain actions are needed in advance so that other actions can be taken. Thus, planning is the process of thinking about various plans of action.

The community of Talang Benuang village as social beings are usually very sensitive to things that are persuasion, propaganda, agitation and psychological warfare. Since humans have the freedom to choose the best according to their thoughts and experiences.

There are groups that have a very large influence in a program, several things need to be understood so that messages can be defined and compiled, namely;

1.1. Sociodemographic aspects; includes age, gender, occupation, education, income level, religion, ideology, ethnicity including media selection.

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[51]Documentation, Profile Book of Talang Benuang village, 2018
[52] Sarwan Effendi, Interview, September 5, 2018
[53] Suparlan, Interview, September 10, 2018.
[54] Usman, Interview, September 10, 2018.
[55] Hafied Cangara, Perencanaan dan Strategi Komunikasi, p.  181

1.2. Psychological profile aspects; includes attitudes that reflect the spirit of society, for example, temperament, calm, patient, angry, brave, cowardly, emotional, revenge, impatient, antipathy, closed, and straightforward.

1.3. Characteristic aspects of community behavior include habits that are lived in a society. For example, religious, polite, drunk, spendthrift, helpful, high solidarity, individual and helping each other.

In the research process, the researchers saw in the form of direct observation, the openness of community in accepting new people in the data collection category was well accepted.

Talang Benuang Village which is divided into 6 sub-villages has a diverse and cultured community, however, despite the various ethnicities and cultures, a sense of tolerance and togetherness is still maintained. With all the differences in religion, ethnicity, language and culture, however, it does not open for mutual blasphemy, blame and oppression.

The few village officials that the researchers can meet have an open mindset with newcomers.

"We, as elements of government and religious leaders, of course, have to treat the guests well by using language that the guest understands, especially with the community, although here there are many ethnic groups and religions.[56]

Likewise, when researchers traced the data in the village of Talag Benuang, village 6, which is a Hindu community and from "most of the descendants" of Balinese people, their reception was very good.

The way they treat people with different religions is good. They prioritized in terms of serving food, Balinese and Hindus will not serve open food, meaning they will provide bottled drinking water or food that is still wrapped, including fruit.

"Because they are Muslims of different faiths and different food they eat, we also have to be respectful and tolerant, we provide food and drinks that are still in packaging"[57]

During the Islamic holiday of Eid al-Fitr or Eid al-Adha, Hindus such as Galungan, Nyepi, and Christmas Christians still have the term "visiting each other", it's only different in serving the foods.

During Nyepi for Hindus, Muslims or Christians have a very high sense of tolerance.

The strategy adopted by religious Communicators is great, including dividing residential areas and community cemeteries.

For Hindus, the settlements are located in two sub-villages, namely sub-village 5 and 6. In these two sub-villages, we will see pets that are free to live in the yard of the house even deliberately bred in the home environment.

This showed that it is very necessary to separate these settlements because if Muslims join the Hindus, there will be riots about livestock. For Hindus and Christians, Pigs and Dogs are livestock suitable for consumption, but for Muslims, both types of animals are prohibited for consumption.

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[56] Sukarman, Interview, September 5, 2018.

[57] Made Sudjana, Interview, September 23, 2018.

However, even though it is divided into residential areas, for the common interest of education, all ethnic groups and religions can work together, even in the provision of infrastructure owned, it can be used for common interests. Do not see ethnicity, religion, and even culture.

Induk Temple, which is located close to the Primary School educational institutions of Talang Benuang and Bangsal villages, is often used as a farewell place when these elementary school students graduate and will continue to the Junior High School (SLTP) level.

As stated by the Head of Talang Benuang Village:

"When my child graduated from elementary school, the school held a farewell and the place was in the Bangsal near the main temple and for Hindus it was not a problem that the place of worship was used for other purposes, while it was good.[58]

"Yes, it is often used as a place for farewell to elementary school children, we don't feel aggrieved, we are even happy"[59]

## Management of Differences between Religious Communities

Intercultural communication is generally defined according to two main concepts, culture and communication. The anthropological concept of culture has been used to label the collective life experience of culture in a society or nation. Often times, this domain has expanded to include communication activities involving individuals from various domestic sociological groups with various backgrounds, such as ethnicity, race, and other social categories. From there, the realm of intercultural communication is closely related to other social science disciplines such as cultural anthropology and cross-cultural psychology, as well as sociology. In the discipline of communication, intercultural communication can be differentiated conceptually from interpersonal communication based on the relatively high degree of difference regarding the system of meanings, knowledge, values, and world views of communicators that are culturally and subcultural.

Intercultural communication is thus broadly defined as a communication process in which individual participants of different cultural and subcultural backgrounds make direct contact with one another. The inclusive conception of intercultural communication allows us to consider all communication encounters as potentially "intercultural" activities, with varying degrees of "interculturalness" according to the background experiences of the interacting actors (Ellingsworth, 1977; Serbaugh, 1988). Gudykunst and Kim (2003) use the concept of "stranger" (Simmel, 1908/1950) to integrate the various contexts of intercultural communication represented by terms such as intergroup, interethnic, and inter-racial communication into a continuum, with varying degrees of difference, unfamiliarity, and psychological distance that exists between communicators. Thus, Gudykunst and Kim suggest that the difference between intercultural communication and intercultural communication is the difference in degree rather than type (p. 18) integrated with a broad conceptualization of intercultural

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[58] Sarwan Effendi, Interview, September 23,2018.
[59] Iwayan Gede Sudiasta, Interview , September 5, 2018

communication are the two subdomains commonly known as cross-cultural communication and communication. A significant amount of research on cultural communication has been devoted to identify communication patterns that are unique or currently prevailing in a particular culture. On the other hand, studies of cross-cultural communication have compared communication-related styles within two or more cultural groups and subcultures, similar to the differences between various cultural and cross-cultural perspectives in psychology (see Greenfield, 1997; Van de Vijver & Leung. , 1997).    [60]

Many differences between religious communities, especially when it comes to inter-faith, but in this study this is not the subject of discussion, so that "racial" affairs become a dividing wall in the communication strategy.

In the researcher's investigation, there were techniques in the management of messages between religious communities carried out by respective religious leaders.

In Talang Benuang village, with three religions, various ethnic groups and cultures, of course, religious leaders must be great at managing messages.

Managing this message is certainly not an easy thing to do if we don't know the ethnic, religious, and cultural character of the people in the village of Talang Benuang.

Talang Benuang village has various ethnic groups: Javanese, Rejang, Serawai, Palembang and Balinese descent.

As stated by a research informant as religious leaders, "the culture here is different, especially as immigrants, but since we were small and also with our children, we are always told that we have to maintain integrity and harmony here, so that there should be no chaos like in other places. "[61]

When examining these interviews with religious leaders, there was an emphasis in the affairs of community life, namely teaching harmony from childhood to their descendants. If since childhood there have been rules or an understanding of harmony, then to apply it to adulthood is not difficult.

As was done by the village head of Talang Benuang "as the head of the village of Talang Benuang, we know very well that there are differences in this village, but we must also be able to manage these messages by **involving respective religious** leaders, so that the message can be conveyed properly"[62]

The government system turned out that the village head could manage different messages by inviting respective religious leaders to rule out differences in understanding of messages.

Four sub-villages which are in Talang Benuang village, sub-village I, II, III, and IV are Muslims religious leaders.

"We as Muslims are asked to maintain the integrity of the message, even if there are differences in the message conveyed while it is not a religious

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[60]Charles R. Berger, Michael E.Roloff dan David R. Roskos-Ewoldsen, Handbook ILMU KOMUNIKASI, ( Bandung: Nusa Media, 2014), cet.1, p. 650-651.

[61] Wayan Torsina, Interview, September 5, 2018

[62] Sarwan Effendi, Interview, July 27, 2018

problem, we try to solve it in a **family manner** or **kinship**" [63] and try to **give understanding** to community so that we can understand the message well, [64] we also provide advice [65] starting from family and community in order to understand the message well, if there are differences we try **to explain** in detail[66]

There are several ways to manage the message if it is different from kinship. What is meant to be resolved in a family manner is that the problem is discussed by sitting together looking for a good consensus so that there is no division in society.

Then by giving a good explanation, in communication science, there are several principles in communicating, for example by conveying messages clearly, not by using language that has multiple/ambiguous meanings.

Managing differences in community is not an easy thing to do, but if the message is conveyed well and in a good way, then the message will be effective.

**Conclusion**

The communication strategy between religious communities in Talang Benuang Village, Air Periukan Subdistrict, Seluma Regency, Bengkulu Province is religious leaders with village administration from the village head, the sub-village head 1,2,3,4,5 and 6 always carrying out effective communication. Planning in communicating, dividing settlement locations according to the religion adopted, increasing tolerance.

The strategy for communicating communication between religious communities in Talang Benuang village, Air Periukan Subdistrict, Seluma Regency, Bengkulu province is to determine communicators (religious, traditional, and government officials) by deliberation, providing understanding to the community, teaching tolerance from an early age.

The management of differences between religious communities in Talang Benuang Village, Air Periukan Subdistrict, Seluma Regency, Bengkulu Province is that the management of messages must be clear both verbally and non-verbally, resolve problems with kinship and provide detailed explanations.

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[63] Muhazirin, Interview, September 5, 2018

[64] Sukarman, Interview, July 27, 2018

[65] Pardi, Interview, 2018

[66] Usman W, Interview, 2018

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