Communication Patterns Between Religious Communities in Building Tolerance in Mareje village, West Lombok

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Abstrak

Desa Maraje memiliki beragam agama yang dianut oleh masing-masing masyarakat dengan Islam sebagai mayoritas agama yang dipeluk oleh masyarakat dan disusul oleh Kristen sebagai minoritas. masyarakat desa Mareje sejak dahulu hidup aman tentram dan damai tanpa adanya konflik yang berlatar belakang karena agama. Bagaimana tokoh agama di desa Mareje menggunakan pola komunikasi dalam misinya masing-masing. Penellitian ini bertujuan untuk mengetahui seperti apa pola komunikasi antarumat beragama dalam membangun toleransi yang baik di desa Mareje Nusa Tenggara Barat. Penelitian ini merupakan penelitian kualitatif dengan metode observasi, wawancara dan dokumentasi. Analisis data yang digunakan dalam penelitian ini ialah analisis data deskriptif kualitatif. Teori yang digunakan ialah teori komunikasi interpersonal, teori komunikasi kelompok, serta toleransi dalam perspektif Al-Quran. Hasil penelitian menunjukan bahwa, ditemukan bentuk-bentuk toleransi antara lain menghargai dan menghormati agama yang dianut oleh orang lain, tidak mengganggu ibadah dan jalannya kegiatan keagamaan orang lain, menerima perbedaan orang lain, berbuat baik dan menjaga silahturahmi dengan tetangga yang berbeda agama dan menghargai dan menghormati perayaan hari besar keagamaan orang lain. Sehingga membentuk ikatan-ikatan sosial yang tidak individualis dan menjadi satu kesatuan yang utuh dibawah peran ketiga tokoh Agama Islam, Kristen, Hindu serta tokoh masyarakat yang ada di desa Mareje tersebut.

Kata Kunci: Pola Komunikasi, Toleransi Agama,Desa Mareje NTB

Abstract

Maraje village has a variety of religions adopted by each community with Islam as the majority of the religion embraced by the community and followed by Christians as a minority. The people of Mareje village have long lived safely, peacefully, and peacefully without any conflicts based on religion. How religious leaders in Mareje village use communication patterns in their respective missions. This research aims to find out what the pattern of inter-religious communication is like in building good tolerance in Mareje village, West Nusa Tenggara. This research is qualitative research with observation, interview and documentation methods. The data analysis used in this study is qualitative descriptive data analysis. The theories used are interpersonal communication theory, group communication theory, and tolerance in the perspective of the Quran. The results showed that, forms of tolerance were found, including respecting and respecting the religion adopted by others, not interfering with the worship and running of other people's religious activities, accepting other people's differences, doing good and maintaining silahturahmi with neighbors of different religions and respecting and respecting the celebration of other people's religious holidays. So as to form social bonds that are not individualist and become a unified whole under the

role of the three figures of Islam, Christianity, Hinduism and community leaders in the village of Mareje.

Keywords: *Communication Pattern, Religious Tolerance, Mareje Village, NTB.*

Introduction

Religious diversity embraced by the community is one of the facts that we cannot deny in social life. Plurality characterized by this diversity has a strong tendency towards each religious identity and this can trigger or have the potential to cause conflict. Social intracation in the community plays a very important role because social intracation has dynamic relationships that have relationships between individuals. So that there is communication between religious people can build tolerance between others in daily life, and besides that we are also required to live in groups, relationships in society are a place to understand each other in an environment, and that in the environment we can realize that individuals with each other can realize that they need each other, both in material and spiritual.

In terms of the Indonesian nation, a pluralistic nation (*Pluralistic Cociety*) whose progress is marked by various differences, both differences in political, social, cultural, ethnic, customary and religious life (Khoerul Ummah, 2022). Friction, feud or conflict that is religious or deliberately associated is very easy to be detonated by certain parties who have *hidden agenda.* So that the problems that exist are not getting worse. That is why especially religious leaders should not be easily provoked by immature religious emotions.

Regarding religion and belief, Indonesia has four main religions: Islam, Christianity which includes Protestants and Catholics, Hinduism and Buddhism and various other schools of belief. Islam is the majority religion. Based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, the number of Indonesia's population was 272.23 million people in June 2021. Of these, 236.53 million people (86.88%) are Muslims. This means that the majority of Indonesia's population is Muslim(Khoerul Ummah, 2022).

In contrast to the village of mareje, West Lombok, NTB, good relations between religious communities and Muslims on the island are very good. This makes researchers want to find out more about the patterns of communication between religious communities that are between the two. Researchers also want to know the various forms of activities that support the formation of a harmonious relationship between the two. In addition, based on previous observations, the researcher saw where the sound of the call to prayer and the sound of the greja bell were in harmony with each other. From the initial observation, the researcher wants to further research whether this is a polemic for the people of Mareje village. Of course, researchers believe that all forms of differences need communication between the two parties in order to build a high sense of religious tolerance.

Thus, communication is very necessary in a relationship between different religions, this is one of the alternatives in creating a harmonious relationship. In society, there will also be an awareness as a different community so that they can accept and respect each other's differences. In reality, building tolerance between religious communities is not an easy task. On the contrary, the differences that arise can foster mutual suspicion, friction, even conflict, violence and bloodshed. The reason for this is usually triggered by each individual claiming the truth of his or her own religion without any willingness to respect and accept the presence of other religious communities. Therefore, there needs to be communication between others in order to achieve the desired tolerance.

Seeing how communication has a very important role in creating harmonious

relations between different religions, researchers are interested in studying further. For this reason, the researcher will examine a pattern of communication that occurs between religious communities in building tolerance of the Christian and Islamic communities in the city of Ende, East Nusa Tenggara.

Research Methods

This research was conducted by the author using a qualitative approach. The qualitative approach according to Ajat Rukajat is that the type of research or findings is not obtained through quantification procedures, statistical calculations, or other forms of methods that use numerical measures (Dinda Rizky Hayat, 2021). Qualitative research is based on the principle of understanding the object being studied in depth and aims to reveal symptoms holistically-contextual through data collection from natural settings by utilizing the researcher as a key instrument (Eko Sugiaurto, 2015).

In this study, the main focus of the researcher is to approach the community and several religious leaders in Mareje village, Lombok Batar and conduct research using data analysis on how the pattern of communication between religious communities in building good tolerance. Data mining is carried out by performing techniques that can answer the formulation of the problem or the focus of the research. The data mining techniques in this study are in the form of Observation, Data analysis documentation is an important stage and a stage that cannot be forgotten in the research process as field evidence.

Results and Discussion

A. Communication Patterns

1. Definition of communication patterns

Communication patterns consist of two syllables, namely pattern and communication. Pattern is also said to be a model, which is a way to show an object that contains the complexity of the process in which the relationship between its supporting elements (Wiryanto, 2007).

Meanwhile, communication is very important for human life. From day to day, knowledge can develop due to communication. With communication, it can form a social system that needs each other, therefore society and communication cannot be separated. The network of public relations is through communication, if communication does not exist, then there is no community (roudhonah, 2007).

From the above definition (Onong Uchana Effendy, 2003), it is concluded that there are four types of communication, namely:

a. Intrapersonal Communication is communication that takes place within a person. That person plays a role both as a communicator and as a communicator. He dialogues to himself, he asks himself and is answered by himself.

b. Interpersonal Communication, is the process of sending and receiving messages between two people or between a small group of people, with some effects and some instant feedback.

c. Group Communication, is communication that occurs between a communicator and a group of people who number more than two people. A group of people who become communicators can be few, can be many. If the number of people in the group is small, it means that the group is small and is called small group communication. If the number is large, it means that the group is large, it is called large group communication.

d. Mass Communication is communication through modern media, which includes newspapers that have a wide circulation, radio and television broadcasts that are shown to the public and films shown in cinemas.

2. Types of Communication Patterns

There are several types of communication patterns according to (joseph A. Devito, 2011), namely:

a. Circle Pattern

In this pattern, a cyclical process in the transfer of messages is described. This pattern results in a high level of group satisfaction because no one person becomes dominant in the flow of the message. The linkage pattern is almost the same as the chain pattern, but the last person, E, also communicates to the first person A. In the circle pattern, there is no leader. All members are in the same position. Everyone has the right and has the same opportunity to communicate with the person who is by their side.

b. Chain Pattern

This pattern depicts the existence of a single central point over the overall flow of messages. Like a chain, command is rigidly controlled by a single command that oversees several networks in successive subordinate structures. The chain pattern has five levels called upward communication and downward communication where the flow of information occurs from the top and vice versa.

c. Y Pattern

This pattern has a clear leadership in the process of information flow. This member sends and receives messages from two other people. The other three members had limited communication, with only one other person.

d. Wheel Pattern

In this pattern, communication depends on the leader acting as the central leader for all members directly under his leadership. The leader is at the forefront of every decision in the group. So that the leadership power is in a central position and influential in the process of delivering messages where all information that runs must first be conveyed through the leader.

e. Star Pattern

This communication network pattern allows all members of the group to actively communicate from one member to another without exception. The star pattern is a pattern of all members communicating with all members. The star pattern is a combination and development of a circle pattern where there is a mutual interaction between members communicating without knowing who is the central leader. The type of communication pattern that exists in the wheel pattern, on a person's wheel, usually the leader is the focus of attention. He can relate to all members of the group, but each member of the group can only relate to the leader. In chain A can communicate with B, B with C, C with D and so on, while in Y, three members can communicate with the people next to him like in a chain pattern, but there are two people who can only communicate with one person next to him. In a circle, everyone can only communicate with someone next to them. In a circle, each person can only communicate with the two people to his left and right. There are no leaders here. In the stars, all channels are also called, each member can communicate with all other members of the group. The latter is also called *comcon*. All media communication channels.

A. Tolerance Between Religious Communities

1. Tolerance

Tolerance in terms of language comes from Latin, which is tolerant. The meaning of tolerance is to allow them to think differently or have other views without being hindered. The same explanation can also be found more specifically in the Great Dictionary of the Indonesian Language that tolerance is defined as the trait of respecting, allowing and allowing beliefs, habits and conflicts (Taufik Mukmin, 2017) From this explanation it can be concluded that tolerance is mutual understanding and full of understanding which is an interaction between one individual or group to another individual and group.

2. Tolerance in the Perspective of the Quran

a. Prohibition of killing and hurting each other

In the Qur'an, Allah SWT prohibits Muslims from committing murder either against non-Muslims or against fellow Muslims, especially if the murder is to the extent of sacrificing oneself. This is stated in QS. An-Nisa verse 90 and QS. An-Nisa verse 29. *"... But if they disfellowshipped you and did not fight you and offer you peace (surrender), then Allah did not give way for you (to capture and kill) them. An-Nisa/4:90..." "... And do not kill yourselves. Indeed, Allah is Most Merciful to you"... An-Nisa/4:29).* From the above verse it is explained that it is forbidden to fight and kill non-Muslims who do not fight us and want peace. Because War is bad and much better than peace. Islam is a religion of peace and anti-violence.

b. It is forbidden to destroy places of worship and respect other people's religions.

Allah forbids Muslims to destroy the places of worship of other religions as an Islamic respect for other religions as stated in QS. Al-Hajj verse 40. The verse is an order to respect places of worship and religious symbols that they consider sacred. Religions other than Islam must also receive the same respect from the Muslim community. Because religious tolerance will be manifested in community life when there is mutual respect, especially for religious beliefs or other religious symbols (Khoerul Ummah, 2022).

c. Doing good to others

In the tafsir of Ibn Kathir it is stated that the meaning of QS. Al-Mumtahanah verse 8 is that Allah does not forbid you to do good to the disbelievers who do not fight you because of religion, such as women and those who are weak among them (Imanuddin, 2012). Allah does not forbid Muslims to cooperate and do good in any form with other religious communities, as long as they do not host, fight and expel Muslims from their country (M. Quraish Shihab, 2002).

d. Diversity as a necessity

Diversity in the world is already sunnatullah, humanity should be able to manage this diversity well in order to create peace on this earth. With diversity, we are commanded to know each other, as Allah says in QS. Al-Hujurat verse 13. That the basis of equality and brotherhood of all mankind which is an invitation to help and love each other because human beings come from a lineage, there is no difference between men and women, big and small, irreligious and religious. Man is not worthy of boasting or degrading others because they are the same in terms of the essence of their creation, i.e. they were made from the prophet Adam and the origin of their occurrence from the ground and then from a drop of semen.

Conclusion and Advice

Based on the research conducted by the author on the pattern of communication between religious communities in building tolerance in Mareje village, the conclusion that can be drawn in this study is that the form of tolerance found in the Christian and Muslim communities in Mareje village is to highly appreciate and respect the religion that others follow, do not interfere with the worship and religious activities of others, accepting the differences of others, maintaining friendship with neighbors of different religions and respecting and respecting the celebration of other religious holidays. And the communication pattern formed in the Christian and Muslim communities in Mareje village, West Nusa Tenggara is a star pattern where this pattern is applied by the Christian and Muslim communities in Mareje NTB during religious holidays, both Eid al-Fitr and Christmas, as well as social gatherings and community discussions when they will convey their aspirations through their respective religious leaders. With supporting

factors found in the Christian and Muslim communities in Mareje NTB in the form of marriage and Pancasila. Meanwhile, the obstacle is the lack of human resources in terms of intellectuality. The suggestion for the Mareje village government of West Nusa Tengga to be able to accept all the aspirations of the religious community and listen to all aspirations that can help improve the welfare of the people of different religions in Mareje village, NTB. Further strengthen communication and often hold harmony activities that can be used by the community to strengthen all religions in Mereje Village, NTB.

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