Communication Patterns Between Religious Communities in Strengthening Harmony in Gangsiran Hamlet, Parang Magetan District

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Abstract

The focus of the problem in this study is how the pattern of communication between religious communities in strengthening harmony in Gangsiran Hamlet, Mategal Village, Parang District, Magetan Regency. This study aims to find out the types of communication patterns and to describe the communication barriers used between religious communities in strengthening harmony in Gangsiran Hamlet, Mategal Village, Parang Magetan District. The research method used in this study is a qualitative descriptive research method. The subject of this study is the community in Gangsiran Hamlet, Parang Magetan District. The data analysis determination techniques used are data reduction, data presentation, and conclusion drawn. This study shows that the relationship between religious communities in Gangsiran Hamlet, Mategal Village, Parang Magetan District has a harmonious relationship. The communication used by the people of Gangsiran Hamlet with the administrators of the village uses various communication patterns. The communication patterns used are, primary (face-to-face), secondary (through radio communication media), linear (one-way communication using radio), and circular (feedback or feedback is needed). In communicating, of course, there are obstacles experienced by the pesanggrahan administrators. The communication barriers experienced are, semantic (misinterpretation that causes differences of opinion), and technical (lack of infrastructure in the communication process).

Keywords: Communication Patterns, Religious Communities, Harmony

Abstract

The focus of the problem in this study is how the communication pattern between religious communities in strengthening harmony in Dukuh Gangsiran, Mategal Village, Parang District, Magetan Regency. This study aims to determine the type of communication pattern and to describe the communication barriers used between religious communities in strengthening harmony in Dukuh Gangsiran, Mategal Village, Parang District, Magetan. The research method used in this study is a qualitative descriptive research method. The subjects of this study were the community in Dukuh Gangsiran, Parang District, Magetan. The data analysis determination technique used was data reduction, data presentation, and drawing conclusions. This study shows that the relationship between religious communities in Dukuh Gangsiran, Mategal Village, Parang District, Magetan has a harmonious relationship. The communication used by the Dukuh Gangsiran community with the administrators of the pesanggrahan uses various communication patterns. The communication patterns used are primary (face-to-face), secondary (via radio communication media), linear (one-way communication using radio), and circular (feedback is needed). In communicating, of course, there are obstacles experienced by the administrators of the pesanggrahan. The communication obstacles experienced are semantics (misinterpretation that causes differences of opinion), and technical (lack of infrastructure in the communication process).

Introduction

Indonesia is a large country and there are several religions in it, including Islam, Christianity, Hinduism, Buddhism, and various other beliefs. Thus, tolerance in religion is a necessity to ensure social stability from ideological coercion and physical clashes in society. Religious differences should be about mutual recognition, mutual respect, and cooperation in goodness. It is not the other way around, differences in religious beliefs are a driving factor to knock each other down, demean each other, or mix religions with each other.(Fitriani, 2020) Unconsciously, humans communicate with people of various races, ethnicities, groups and cultures. Humans cannot be separated from communication, interacting with people of different beliefs and cultures is a new experience that must be faced. With these differences, if not maintained properly, it can cause conflicts between religious people which are contrary to the basic values of religion itself which teaches about peace, living with mutual respect, and helping each other.

Religion is a sensitive matter that can cause disharmony and the rupture of the unity and unity of the Indonesian nation which can result in unsuccessful national development. Therefore, the existence of religions and their adherents should be truly aware that the Tri Harmony of Religious Life is really very important and useful in an effort to realize the unity and unity of the nation. The Tri forms of religious life harmony that have been agreed upon, namely: Internal harmony of religious people, Harmony between religious people, and Harmony between religious people and the government.(Firdaus, 2014)

Diversity is a gift from Allah so that humans can create and develop themselves and their environment. So to deal with this diversity, Allah has determined the way of meeting in community life by giving each other the freedom to practice the teachings of their respective religions. So that each party can carry out the teachings that he considers true without giving his opinion to others at the same time without ignoring his or her own beliefs. However, if they have learned about the true religious teachings and they reject and insist on adhering to their teachings, then the attitude that needs to be taken is to give them freedom, because Allah has affirmed that there is no compulsion in embracing religion.(Shihab, 2002)

Lack of tolerance and also lack of awareness of the community certainly causes division and tightness of harmony between religious communities in the surrounding community. The impact is also diverse, for example there are many young people who are reluctant to learn about existing religions and beliefs just because they are afraid of being considered ancient or not cool. There are also many people who are racist just because of different religions and different views. It all causes division and breakdown of friendship between religious people, beliefs and also cultural preservation. Religious tolerance does not mean that today it is permissible to adhere to a certain religion and tomorrow it is free to adhere to another religion or to freely follow the worship and rituals of all religions. However, religious tolerance must be understood as a form of recognition of the existence of other religions with all forms of systems, and their worship procedures and giving them the freedom to practice their respective religious beliefs.

Islam has given freedom to humans to embrace religion and worship while still maintaining the honor and sanctity of these places of worship. The guarantee of freedom can be seen from the efforts of the Qur'an so that every Muslim maintains and protects places of worship from the arbitrary actions of tyrants who may come from adherents of certain religions.(Fitriani, 2020) To develop a general attitude of tolerance, it can start with various abilities to manage and respond to differences of opinion that may occur in the family. Tolerance begins by building togetherness or harmony and being aware of differences and also realizing that all are brothers. Then there will be a sense of affection, mutual understanding, and ultimately it will lead to an attitude of tolerance.(Devi, 2019)

Therefore, a forum is needed to correct wrong views and a place to solve various problems without denying the rules of each religion and belief. One of the places that can be used as a foundation is pesanggrahan, pesanggrahan itself was built with the aim of changing the mindset of the community so that they can walk together without having to offend the rules of each belief. In Indonesia itself, many do not know what the pesanggrahan is like and how the system works. Each pesanggrahan has unique things and of course it is different, both in terms of use and purpose. One of the gatherings that has the goal of straightening the mindset of the community so that the community can walk together without having to offend the rules of each belief is in a hamlet called Gangsiran.

Gangsiran Hamlet is located in Mategal Village, Parang District, Magetan Regency. Mategal Village itself is the name of a village in the area of Parang District, Magetan Regency, East Java Province.

Mategal Village is divided into four hamlets, namely Mategal Hamlet, Kalitengah Hamlet, Sangen Hamlet, and Gangsiran Hamlet. Mategal Village is bordered by 4 Villages/Villages, namely, the north of Pragak Village, the south of Sampung Village, the east of Kediren Village, and the west of Bungkuk Village. The people of Gangsiran hamlet itself do have various religions, Islam, Christianity, Hinduism, Buddhism, and even Javanese beliefs exist in this hamlet. Although the Javanese belief is not in the village data, there are still people who hold fast to their beliefs in their ancestors and also Javanese customs.
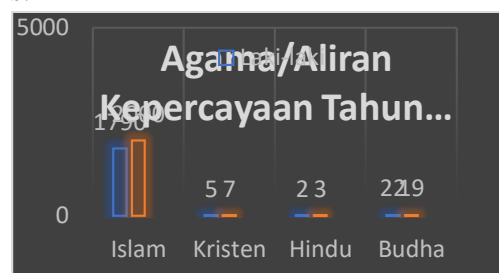

Figure 1.1 Distribution of Community Religion in Gangsiran Hamlet
Source : Village and Village Profile Data in 2018

The people of Gangsiran hamlet itself do have various religions, Islam, Christianity, Hinduism, Buddhism, and even Javanese beliefs exist in this hamlet. Although the Javanese belief is not in the village data, there are still people who hold fast to their beliefs in their ancestors and also Javanese customs. Of the many religions and beliefs, of course, the surrounding community is vulnerable to conflicts both from the same religion and from different religions and beliefs. Because religion itself is a very sensitive issue, so it is not surprising that many conflicts occur because everyone leans on the name of their respective religions.

One example of conflict that has occurred in Gangsiran Hamlet is the lack of community tolerance for people who pray or go to the mosque. Once upon a time there was a community that held a dangdut event around the mosque area which of course would disturb the solemnity of the people who prayed there, even in addition to playing songs that were quite loud, they also got drunk and even gambled during the event. Of course, this is a serious problem, for non-Muslims who participate in the event they should appreciate the way Muslims worship, and for Muslims who even participate in the event should know how to respect and how to maintain their own religion.

To straighten out and correct the wrong mindset, finally some people decided to build a gathering place to solve problems, and it was named Pesanggrahan Adyatma Jati Wijaya. Of course, this pesanggrahan has the purpose of influencing the perspective of mankind to unite and straighten but not change. Because the role of the community is considered important, the researcher is interested in knowing how the communication pattern that the community applies or uses to come to the community, and of course how to continue to maintain harmony between religious communities there. Communication patterns are the way an individual or group communicates. The communication pattern in this paper is the way a group or individual works in communicating which is based on communication theories in conveying messages or influencing communicators. (Purwasito, 2002) Communication patterns in interreligious relationships are also very unique, one of which is tolerance and also problems that arise because of the many differences that make the communication patterns look more interesting.

The phenomenon that occurs in the community shows that there is an error with the communication patterns used by the community. Communication patterns certainly play an important role in strengthening harmony, but if the communication patterns used are wrong or inappropriate, it will certainly cause divisions between communities and between religious people. In this phenomenon, improving communication patterns is very important so that what the community receives can provide changes in a good direction as it should. With the above background, the researcher is interested in conducting a research entitled "Communication Patterns Between Religious Communities in Strengthening Harmony in Gangsiran Hamlet, Parang Magetan District".

Research Methods

This study uses a qualitative research approach. Qualitative research is research on research that is descriptive and tends to use analysis. Research that does not carry out calculations with numbers, because qualitative research is research that provides an overview of the conditions factually and systematically regarding the factors, properties and relationships between phenomena that are owned to accumulate the basics only.(Moleong & J, 2004) According to Bogdan and Taylo quoted by Lexy J. Moleong "Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors".

Qualitative research is research that seeks to see the truths. Efforts to pursue the truth are carried out by researchers through a model that is usually known as a paradigm because the paradigm is positioned as a foothold or foundation in conducting the research process.(Arifin, 2012) The

researcher uses a qualitative approach because the researcher wants to obtain research data in the form of words, both oral and written. Because researchers have a set of research objectives that are expected to be achieved to solve a number of research problems. As the purpose and formulation of the research problem have been explained above.

This study uses a descriptive method. A descriptive method is a method that seeks to describe and interpret an object as it is. Descriptive research is generally carried out with the main objective, which is to systematically describe the facts and characteristics of the object or subject being studied appropriately. (Arifin, 2012) This method is used due to various considerations. This research was conducted in original conditions in the field based on direct observations made by the researcher to the subjects and objects of the research, namely the community in Gangsiran Hamlet and the communication patterns they used. The researcher also recorded and collected detailed data regarding the problem being studied. The type of research used in the research is field research *(Field Research)* That is, explaining and describing the situation and phenomena more clearly about the situation that occurs. This research can also be said to be a sociological research, which is a careful research carried out by going directly into the field.

In this study, the subject of the study is the community in Gangsiran Hamlet, Parang Magetan District. And in this study, the object of research is the pattern of communication between religious communities in Gangsiran Hamlet, Parang Magetan District. Primary data is data that comes from the original or first source. This data is not available in compiled form or in the form of files. This data must be searched through sources or in technical terms respondents, namely the people we use as research objects or people we use as a means of obtaining information or data. (Sarmanu, 2019)

And in this study, the researcher used primary data in the form of interview results related to communication patterns between religious communities in promoting harmony in the community in Gangsiran Hamlet, Parang Magetan District. Secondary data is data taken through intermediaries, or in other words researchers do not take data directly into the field.(Wijaya, 2018)

In this study, the researcher used secondary data in the form of a profile of Gangsiran Hamlet, historical writings, vision and mission and also photos of activities in Gangsiran Hamlet, Parang Magetan District. Primary data sources are data sources obtained directly from individual, group and organizational field research objects. (Bugin, 2003) The primary data sources in this study are the people of Gangsiran Hamlet and the leaders of the Adyatma Jati Wijaya community. Secondary data sources are data sources obtained from the second source of the data we need.(Bugin, 2003) Secondary data sources in this study are official documents of Mategal Village, Parang District, village documents and the internet.

In the process of collecting data for this research, several data collections were carried out as follows, namely:
Observation *(Observation)* It comes from Latin which means to pay attention and follow. (Hardiansyah, 2012) In this case, it means carefully and systematically observing the target of the intended behavior. Observation is focused attention to

an event or symptom. This observation was observed in the Gangsiran Hamlet Residence, Parang Magetan District. Observation was carried out by observing and recording communication activities in Gangsiran Hamlet, Parang Magetan District. Interview *(interview)* is one of the main techniques in qualitative research. Interviews in qualitative research are conversational art of asking and listening *(The are of asking and listening).*(Soehada, 2007)

In this study, the researcher interviewed the members of the management of the village and the community of Gangiran Hamlet to get valid data. Documentation is looking for data on things or variables in the form of notes, books, magazines, newspapers, agendas and so on. The purpose of collecting documents is to be used to add to the documentation information in the form of photos and village archives. The researcher asked the secretary in charge of recording various data related to the communication pattern in Gangsiran Hamlet, Parang Magetan District.

Data analysis in a study is urgently needed and is even a very decisive part of several previous research steps. In qualitative research, data analysis must be in line with the collection of facts in the field, so that data analysis can be carried out throughout the research process. According to Hamidi, when analyzing research data, they should also return to the field to obtain data that is considered necessary and re-manage it.(Hamidi, 2005) The researcher uses the following data analysis techniques: Data reduction here is the selection process, simplification of "rough" data from written records in the field. All research data related to the communication pattern of Gangsiran Hamlet, Parang Magetan District, which was collected, was then sorted to determine the right data to use. The presentation of data that has been obtained from the field related to all research problems is sorted out which ones are needed and those that are not, then grouped and then given problem limits. From the presentation of the data, it is hoped that it can provide clarity on how the pattern of communication between religious communities in Gangsiran Hamlet, Parang Magetan District.

This conclusion was drawn to conclude the data obtained in the field and analyze the data so that conclusions could be drawn related to the pattern of communication between religious communities in Gangsiran Hamlet, Parang Magetan District, Triangulation in this credibility test is interpreted as checking data from various sources in various ways and at various times. Triangulation of data sources is to explore the truth of certain information through various methods and sources of data acquisition. Here, the researcher uses observations, interviews, documentation and asks for official data from the management of Gangsiran Hamlet, Parang Magetan District, as well as the surrounding community. Each of these methods will produce different evidence or data, which will further provide a different view of the phenomenon being studied.(Sugiono, 2011) In this study, the Triangulation that will be used is source triangulation. Source triangulation is to test the credibility of data by checking data that has been obtained through several sources.(Sugiyono, 2017) That is, researchers use more than one informant to obtain the same data, and aim to find more valid data.

Results and Discussion

a. Communication Patterns Between Religious Communities in Strengthening

Harmony in Gangsiran Hamlet, Parang Magetan District.

Pesanggrahan in Gangsiran Hamlet, Mategal Village, is certainly very well known by the community both around the pesanggrahan and outside the pesanggrahan area. Although it is relatively new and still in the stage of refinement, this community has been able to show its existence in the midst of people who need a forum to straighten their views and also to solve their problems. The role of sanggrahan in strengthening harmony is also beginning to be recognized by the community. Many problems were solved through deliberations carried out by the pesanggrahan administrators. Strong tolerance between religious communities is needed so that the desired harmony and peace can be achieved properly. The diversity that exists in the community is a challenge that must be overcome by the community itself. How their attitude towards diversity also determines how the situation will arise in accordance with the actions taken. Communication is the key to all problems that exist in society. Because with good communication, the goal of strengthening harmony can be achieved properly and in accordance with what is expected.

B. Data Analysis of Types of Communication Patterns Between Religious Communities in Strengthening Harmony in Gangsiran Hamlet, Parang Magetan District

Diversity in society is a challenge for people to learn how to respect and suppress their egos. The importance of tolerance here is very necessary. Interfaith tolerance is a person's awareness to respect, allow, allow their stances, views, beliefs, beliefs, and provide space for the implementation of other people's religious habits, behaviors, and practices that are different or contrary to their own stance in order to build a better life and social relationships.(Diklat, 2010)

In responding to the existing diversity, the people of Gangsiran Hamlet took the initiative to establish a pesanggrahan. This meeting is used as a place to gather, deliberate and a place to complain. The community trusts the community because there have been many *testimonials* or evidence, which initially only one or two people came, finally more and more people came just to know or really needed help. By uniting diversity, efforts to strengthen harmony are increasingly clear in front of our eyes. Therefore, the administrators of the pesanggrahan try their best in communicating with the community, because indeed the key to the success to be achieved is a good communication pattern. This good communication was initially used to educate the public that tolerance is very important in social life, from different thoughts to different beliefs. Tolerance means respecting someone's views and beliefs and we must not feel the most right, especially to the point of denouncing harassing the beliefs and worship embraced by other religions.

The process of tolerance does not necessarily arise out of nowhere, even though it has been educated, it is not necessarily that the community immediately understands and understands. All of this requires a process, patience and also patience for the management of the pesanggrahan, because in the teachings of Islam itself religious tolerance is something that must be done by Muslims. Based on the results of interviews and observations, it can be seen that the administrators of the pesanggrahan are very tolerant and open to followers of other religions, the

administrators respect and respect the relationship between religious communities. Conflicts that occur due to these differences can also be overcome properly, without causing public uproar and unrest.

Based on the exposure to the above data, it can be concluded that the administrators of the pesanggrahan teach tolerance starting with each administrator. Of course, this is very good to use as an example because people in general easily imitate the behavior of others. If there is a problem or conflict, it should be resolved as comfortably and familially as possible, because by solving the problem properly, it will avoid problems in the future. The most important aspect in efforts to strengthen harmony in the Gangsiran Hamlet community is communication. By looking at the existing community conditions, the pesanggrahan management uses flexible communication , communication can be done face-to-face and also through communication media. If communication is carried out face-to-face, the message conveyed will of course use oral speech, and communication carried out using communication media can use oral and written communication.

Not all problems can be solved or conveyed through communication media, because not all suggestions or solutions can be conveyed through communication media. With the exposure of this data, it can be seen that the administrators of the pesanggrahan are trying their best to provide solutions to every problem of the community. The administrators also try to maintain the confidentiality of existing problems by meeting and talking directly with the community. In addition to face-to-face, the management of the pesanggrahan also uses communication media such as cellphones and radios, but of course this is commonly used for general problems. Radio itself is used to spread da'wah, information and help the community to promote their merchandise or service work and so on. Radio Matrix Fm in this community is expected to be widely heard among the public. Based on the results of the interviews and observations above, it can be seen that the communication carried out by the management of the community and the community uses primary and secondary communication patterns. Primary communication patterns are communication that takes place dialogically between two or more people, and secondary communication patterns are the process of conveying messages through mass media channels, such as newspapers, radio, television and movies that are shown in cinemas.(Setiyaningsih & Wiryanto, 2022)

In communicating between the management of the pesanggrahan and the community using two-way and one-way communication, this is because the community not only needs to be listened to but also needs to be given a solution. With this two-way communication, of course, it is hoped that it can unite two or more views into a middle ground in every problem. make it easier for us to communicate. One of the communication patterns carried out by the management of the community and the community is the Linear Communication Pattern. The Linear communication pattern here contains the meaning of straight which means traveling from one point to another in a straight line, which means the delivery of a message by the communicator to the communicator as a terminal point. So, in the process of communication this usually occurs in face-to-face communication *face to face,* but also sometimes media communication. In this communication process, the message

conveyed will be effective if there is planning before carrying out communication. (Wibawa, 2021)

In this communication process, two-way communication is also carried out. Two-way communication or *Two ways communication* According to the Great Dictionary of Indonesian (KBBI), it is communication in which the communicator and the communicator at one moment take turns providing information. Two-way communication, namely both communicators and communicators exchange functions in carrying out their functions. The communicator in the first stage becomes a communicator and the next stage alternates functions. But in essence, the one who starts the conversation is the main communicator. The main communicator has a specific purpose through the process.(Effendy, 1993)

This two-way communication uses a circular communication pattern, in the context of communication, what is meant by the circular communication process is the occurrence of feedback or feedback, namely the occurrence of a flow from communicator to communicator. Therefore, there are times when the feedback flows from the communicator to the communicator, it is "*response*" or the communicator's response to the message he receives from the communicator.(Diklat, 2010) In the pesanggrahan environment itself, there are often many problems that are discussed both privately and publicly. However, if observed, most of the issues that need to be discussed are religion, culture, and beliefs which are of course quite sensitive and vulnerable to conflict. Other problems discussed are not far from the daily problems of the Gangsiran community itself, namely agriculture, livestock and so on.

Based on the exposure to the data above, many problems occur in the community, most of these problems are due to a lack of tolerance, and lack of education for the community. Most of the people are reluctant to think about other people's feelings, and seem to be more selfish and want to look the most right. People who make a mistake will usually make excuses to make them look right by bringing down others. Of course, this is not an exemplary action, in all religions and beliefs that exist it is never taught to do bad deeds to fellow human beings for any reason. In all religions always teach tolerance and how to respect others.

With these problems, the pesanggrahan administrators try to be a neutral party and become a mediator for people who complain or experience complaints. The pesanggrahan administrators conduct educational counseling for the community, and hold deliberations so that existing problems can be solved properly and harmony between communities can be well maintained. The communication carried out by the administrators of the community and the community is actually the same as communication in general. People who have problems submit complaints, then are responded to and find solutions together. Here the administrators of the pesanggrahan try to be good listeners and try not to look like they are patronizing the person who is telling the story. However, sometimes the problems presented are quite complicated and cannot be solved just by sitting together. The most appropriate option with these conditions is to hold a meeting to carry out the meeting, so that the problem can be conveyed in the forum and can be responded

to by the management of the community who is more expert in the field.

From this description, it can be seen how the pesanggrahan administrators try their best in solving existing problems. They try to restrain their egos, the administrators of the pesanggrahan also do not seek a name for themselves by feeling that they know everything but they prefer to respect the opinions of other administrators. By holding a meeting to deliberate, of course, this can solve problems while maintaining harmony and fostering awareness for all parties. The communication pattern used by the administrators greatly affects the effectiveness of a communication. If the communication results obtained by the communicator are the same as the goals expected by the communicator, it can be stated that the communication is effective. If the communication results obtained by the communicator are greater than the expected goal, it can be said that communication is very effective. On the other hand, if the communication results obtained by the communicator are smaller than the intended goal of the communicator, it is said that the communication is not or less effective.

According to interviews with residents who visited the pesanggrahan, the pesanggrahan administrators communicated transparently in the right place. Every time there is a problem that arises, the management of the village tries to find a solution so that the goal of the communication can be achieved, this is why the communication between the management of the village and the residents is considered quite effective. The community also feels safe when they are going to consult because the pesanggrahan administrators maintain every secrecy of the people who come to the pesanggrahan. The struggle of the pesanggrahan administrators from the beginning of the construction of the pesanggrahan until now is quite fruitful, the community is beginning to recognize the existence of the pesanggrahan, because the impact is very good for the community. The estrangement that was initially still seen in the middle of the community has now begun to change with harmony that is getting stronger day by day.

People who initially had a wrong view have now begun to understand and understand what pesanggrahan is and how it functions for society. This can be seen from an interview with one of the residents who said that at first he thought that pesanggrahan was a place of worship for people of other religions. This is due to the shape of the house which is indeed designed like an ancient Javanese house. He who was initially reluctant to go to the pesanggrahan after knowing and understanding the system there, is now one of the residents who came to find solutions to the problems experienced.

Behind the progress of the pesanggrahan as it is now, of course, it cannot be separated from the influence of religious leaders, pesanggrahan administrators and also the community who take part in the education and direction process so that other people are able to better understand the concepts and systems applied in the pesanggrahan. Through guidance, direction, coaching and emotional approaches, it is able to strengthen harmony between religious communities so that conflicts do not trigger divisions. This can certainly be proven through the narration of the speakers from the exposure to the data above.

C. Data Analysis of Communication Barriers Between Religious Communities in Strengthening Harmony in Gangsiran Hamlet, Parang Magetan District

Anything that gets in the way of smooth communication is referred to as distraction *(noise)*. Printing letters that overlap each other in a newspaper or magazine will be a nuisance for its readers. Words spoken inappropriately by a broadcaster will interfere with communication with his listeners. If the words or sentences conveyed are not or are not words that are widely understood by the listener. The use of foreign words that are difficult to understand is certainly part of the noise or interference that radio stations must avoid.(Nurdianti, 2014) Based on the results of the interviews and observations above, the researcher can understand how the obstacles that occur during the communication process between the management of the village and the people of Gangsiran Hamlet. The obstacles experienced by the administrators lead to differences of opinion and misinterpretation when the problem is being conveyed, especially for issues that are quite sensitive, such as regarding SARA (Ethnicity, Religion, Race and Intergroup).

This obstacle is called a semantic barrier, which is an obstacle caused by misinterpretation, errors in providing understanding of the language (words, sentences and codes) used in the communication process.(Cangara, 2014) Meanwhile, the obstacles in strengthening harmony in Gangsiran Hamlet are mostly related to the lack of tolerance between religious people, the lack of openness between neighbors, and also the lack of education for the surrounding community. These obstacles are certainly not easy to overcome alone, with the existence of the community gradually these obstacles begin to find the best way out. The pesanggrahan administrators themselves experienced several obstacles, such as difficulty in communicating, difficulty in communicating using the media, distance from home and weather conditions that were quite influential and disputes that often occurred among the pesanggrahan administrators. This obstacle is called a technical obstacle, which is the lack of facilities and infrastructure needed in the communication process.

However, behind every obstacle that occurred, the management of the pesanggrahan still tried their best to help the community in Gangsiran Hamlet and the community in the area around Gangsiran Hamlet. If the problems experienced are serious enough, a special meeting will be held between the management of the pesanggrahan and solve the problem in the forum while still giving importance to others. According to the observations made, the obstacles that occurred could be solved properly and did not interfere too much with communication activities at the pesanggrahan. All the problems that exist so far can be solved well.

Conclusion

Based on the analysis of data related to the Communication Pattern Between Religious Communities in Strengthening Harmony in Gangsiran Hamlet, then the following conclusions can be drawn: In an effort to strengthen inter-religious harmony in Gangsiran Hamlet, the communication patterns used are primary communication patterns that are carried out through face-to-face, secondary communication patterns that are carried out through *mobile* phone communication media and radio, a linear

communication pattern in the form of one-way communication in the form of da'wah in radio media, as well as a circular communication pattern in the form of two-way communication during face-to-face communication. Communication barriers that arise in an effort to strengthen harmony between religious communities in Gangsiran Hamlet include semantic barriers in the form of misinterpretations that cause differences of opinion and technical obstacles in the form of a lack of infrastructure in the communication process.

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