

COMMUNICATION OF RELIGIOUS LEADERS IN FOSTERING RELIGIOUS HARMONY IN LAUGUMBA VILLAGE, BERASTAGI DISTRICT, KARO REGENCY

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ABSTRACT

The purpose of this study is to determine communication between religious leaders carried out in maintaining religious harmony in Laugumba Village. The study was conducted in Laugumba Village, Berastagi District, Karo Regency. The research time was conducted for five months from October 2021 to February 2022. This type of research is a case study (Case Study) to investigate and understand an event or problem that has occurred by collecting various kinds of information which are then processed to get a solution so that the problem revealed can be resolved. The techniques that researchers use in collecting data in the field, namely interviews, observations, and documentation. The results of research on communication between religious leaders carried out in maintaining the harmony of religious people in Laugumba Village through the process of implementation or mixing that occurs in the community that lives are well intertwined, without distinguishing ethnicity or religion so that at a certain time there is a very compact togetherness such as the implementation of national days and the implementation of customs where each religion and belief it adheres to does not get interference or obstacles in the implementation of the activities to be carried out. This means that those who are Muslim when customs are carried out still get their rights without having to consume things that are not allowed in their religious teachings as well as in Christianity, these activities are still wrong without getting interference and obstacles from Islam.

Keywords: Communication of Religious Leaders, Religious Harmony

INTRODUCTION

Communication is very important in people's lives (Liliweri 2017), including communication that has to do with the communication of religious figures in maintaining religious harmony. Indonesian society is not only faced with culture and race, but also with religion. Religion is easier to cause conflict because religion can be categorized as a worldview. The worldview of a Muslim is of course different from the worldview of a Christian, and also different from the worldview of a Hindu. Religion as a worldview influences values, beliefs, the use of time, and other aspects of culture. But in general, in religion there are teachings related to how man should relate to himself, others, the universe and the substance that created it.

In the context of international interests, religious harmony is an important part of national harmony. Religious harmony is a state of relationship between religious people based on tolerance, mutual understanding, mutual respect, respecting equality in the practice of religious teachings and cooperation in the life of society, nation, and state within the Unitary State of the Republic of Indonesia in 1945. Therefore, the harmony of life between religious groups is a condition that must be created for development in Indonesia.

The problems that often occur between religious groups in Indonesia so far are due to misunderstandings or lack of religious awareness, causing many conflicts. Violence continues to roll one after another, starting from vertical problems, then intersecting with horizontal problems.

In addition, the implementation of religious activities that are considered to be the same belief in religious routines undermines the application/application of religious

concepts that can be carried out correctly and interprets the wrong tolerance of religion in a national and state life.

The gap between religious groups has also led to a deterioration in relations between religious people. The case would not have happened, if interfaith leaders taught or set an example to the community to tolerate, respect and respect the freedom of others and realize that differences are not a form of barrier to the realization of brotherhood between them.

Based on the problems that need to deal with these problems, one of them involves communication. Where communication is a prerequisite for the occurrence of interaction whose purpose is to change the attitude of the audience. In society, there are usually certain people who ask questions and ask other members of the community for advice on certain matters, which is what religious figures call them.

Religious figures can influence others to act in the recommended way. The role of religious figures as figures can be used to make good moral cultivation in acting and behaving in their social life. (Setiawan and Sarbini 2020). Religious leaders do not get official appointments, but religious leaders several of qualities of fostering and controlling the attitudes and behaviors of citizens to comply with the rules that apply in this case also to the Karo community.

Laugumba Village, which is located in Berastagi, Karo Regency, has religious diversity and there are facilities for mosques and churches. In societies that are Muslim, Christians coexist by upholding the necessary brotherhood and kinship, With these conditions, in living daily life, there is still warmth, neighborly kinship, and social relations between religious people who are one with another in so that to create a safe and serene life.

This togetherness according to the rules and regulations stated in the 1945 Constitution and the social rules that have been in force since generation needs to be preserved without mixing up the existence of tolerance between religious people is very important, because the existence of tolerance can create harmony in life between religious people. Tolerance is the beginning of harmony, without tolerance there can be no mutual respect, love and cooperation between religious people. But nowadays tolerance is often misinterpreted by acknowledging the truth of all religions so it is not uncommon for people to participate in other religious celebrations without being noticed, whether it is an ordinary event or a festive event under the pretext of tolerance.

Tolerance is not quite identified as an attitude, but rather an awareness, a way of thinking whose peculiarity lies in the willingness to accept each other and respect differences. Tolerance requires educational facilities to continue to be fostered as a typical personality of the Indonesian nation which must consistently be instilled in every generation of the nation to ensure the unity of the country and nation. A crucial thing that cannot be ignored at all. (Djuniasih and Kosasih 2019)

Islam is a complete and perfect religion whose teachings cover all aspects of life including the relationship between people that can create harmony between them. Islam recognizes the essential meeting point of various religions, especially the Semitic religions, namely the belief in God Almighty. As a foundation for living together this is explained in the word of God:

It means : "Say: "O Master of the Book, let (hold) to a sentence (decree) in which there is no dispute between us and you, that we do not worship except God and we do not fellowship Him with anything and neither (nor) some we make some others gods other than God. If

they turn away then say to them: "Witness, that we are the ones who surrender (to God)" (QS. Ali Imran: 64).

Tolerance is an attitude of mutual respect and respect between groups or between individuals in society in other spheres. Tolerance avoids discrimination, even though there are many different groups or groups in a community.

In Islam, forbidden tolerance is tolerance in the matter of aqidah; This means that we are prohibited from exchanging aqidah or participating in the worship of other religions or following the teachings of other religions. In the matter of muamalah Muslims can relate to non-Muslims as long as the object transacted and the contract is allowed in Islam.

The Prophet saw very well that the Arab society that was the object of his proselytizing consisted of various tribes. Moreover, in the environment of the Arabs themselves, the tribal attitude is very high, consisting of many caravans. One example is how the Prophet was able to get along and relate socially with his Jewish neighbors in Medina. There was even one time a Jew died who was taken by his relatives for burial. At the same time, the Prophet and the companions were sitting around. Knowing that there were bodies of Jews passing by, the Prophet then stood up as a sign of respect. The spontaneity of the companions asked, "O Prophet, why do you stand, when the body is a Jew?" Rasulullah's answer was short: "at least he is a human being". The attitude of the Prophet shows that the Prophet Muhammad saw.

History proves how much Islam upholds differences. A tolerant attitude means that there is no imposition of personal on over others. This tolerance is encouraged in all areas of life, especially in the sphere of religious life. The lesson to us is how tolerant the Quran teaches has come down to points of life, which is the question of faith. Where we must respect the beliefs of others. However, the nature of mutual respect is that we still have a limit, namely your religion and my religion.

So that there are no mistakes and misunderstandings, and it is hoped that it will create harmony that can bring about the welfare of life both physically and mentally, which is recognized by Allah to create a form of implementation of tolerance.

The role of religious leaders is very important in maintaining harmonious relations in society. The role of religious figures as figures can lead to make good moral cultivation in acting and behaving in their social life. Religious leaders as people who are considered more knowledgeable in religious matters are expected to change the mindset of society, so that there can be an attitude of tolerance between religious people. It is clear that tolerance occurs and prevails because there are differences of views and respect for differences. The role of religious leaders, it provides a sense of security to the community from conflicts caused by interfaith people.

In addition to these feelings as we see in Makassar, there are also various ethnic groups, customs, beliefs, and different religions. They live in harmony together, marked by cooperation in all aspects of life, both economic, social, cultural, political, and religious activities have established an understanding of tolerance in religion, namely mutual respect and respect between religious believers. The role of government; in creating and maintaining harmony in Makassar City, It is already quite good because the government has, prepared the necessary facilities and often holds dialogues with religious leaders, community leaders, and youth leaders in Medina.

Precisely amidst of other religions and mutual tolerance and putting religion to the best of their ability, thus preventing the emergence of new conflicts that will occur in the village. Based

on this description, this research focuses on how communication is carried out between religious leaders in Laugumba Village, Karo Regency in the realization of tolerance.

RESULTS AND DISCUSSION

Harold D. Laswell stated that the communication process must include the completeness of the elements of communication so that it becomes effectively accepted these elements include:

1. Communicator, namely a person or institution that gives or conveys a message to the audience directly or indirectly a communicator can also act as a source of information or a source of message. The message, namely the material conveyed is the object of the information that is discussed
2. Media is a means of connecting or conveying messages used by communicators and communicants in conveying messages
3. Communicants, namely individuals and institutions that receive the content of information messages from the communicator
4. Effect or influence is a result that can be seen as the influence of the acceptance or rejection of a message or information. (Caropeboka 2017)

Every day humans need and always try to open and establish communication relationships with each other. In this relationship, a social process will be established that allows interaction and communication to occur so that the interaction is referred to as a communication. Individuals who can communicate effectively with others and the environment they face will lead to more advanced self-growth, preferably if the individual who cannot communicate effectively will experience failure in communicating with others and will experience many obstacles and growth in himself. (Sari 2017)

Certain people who are places to ask questions and places to ask for advice from other members of the public regarding certain affairs are what are called Community Leaders. Community leaders have the ability to influence others to act in a certain way. The Public Figure occupies a formal position, but is informally influential, that influence grows not because it is supported by formal power or bureaucracy (Najoan, Kawengian, and Harilama 2017)

Interfaith communication can be traced from the notion of interfaith communication or intercultural communication. According to Deddy Mulyana, interfaith communication is part of cross-cultural communication. Deddy Mulyana explained that intercultural communication is a process of exchanging thoughts and meanings between people of different cultures. Similarly, interfaith communication is the process of communication with people of different religions. When communication occurs between people of different nationalities, religions, racial groups, or language groups, that communication is called intercultural communication.

The definition of interfaith communication according to Deddy Mulyana shows the communication process that occurs between people of different religions. For example, communication carried out by interfaith leaders in conveying religious messages to religious groups/people. Such as Islamic religious figures (ulama/da'i/muballigh) conducting communication containing religious messages to Muslims (Muslims), also clerics conducting communications containing religious messages to priests (Christian religious figures) and priests /romo (Catholic religious figures) in interfaith dialogue. Thus, communication between religious figures can be interpreted as the process of communication carried out between religious figures to achieve the purpose of communication.

According to De Vito, the definition of interfaith communication is the process of communication between different religious groups. For example, between Muslims and

Jews (Devito 2012) This includes communication between Islamic religious figures (ulama/da'i) and Christian religious figures (priests) and Catholic religious figures (pastors/romos).

The above explanation can be understood that the notion of interfaith communication or interfaith communication in it includes communication between religious figures. Interfaith communication examines how religion affects communication activities, what verbal and non-verbal messages mean according to the religions concerned, what is worth communicating, how to communicate them, and when to communicate them. Thus it can be said that the understanding that the notion of communication of religious figures is a social relationship built from religious messages conveyed by certain religious figures with other religious figures to achieve common goals. The results of the research obtained in the field are based on the affection given by Allah, the Most Gracious and the Most Merciful and his creation.

Efforts to increase tolerance between religious people are actually that humans have been given the affection of their fellow creatures which is one of the principles of mutual affection and love for fellow creatures of God almighty which of course there is affection for others without hostility and violence so that affection between fellow beings is established.

Man as a creature who is born and does not know anything is equipped with Allah swt. with a variety of potentials. These potentials are then used to help him answer what he does not yet know. The choice that man takes to realize it by the educational process. As a creature who loves harmony, educating humans requires a special method.

From the above, it can be understood that human beings have had in common the creatures of God who were obtained or given the opportunity on earth to carry out mutual affection and love for others without distinguishing the religion of race and ethnicity which are both creations of God.

In addition to the explanation mentioned above, the researcher also conducted an interview with one of the Christian religious figures, namely:

"That the diversity and multiculturalism that exists in Lagumba is always maintained where we know that the Indonesian nation itself is also built with different cultures and religions so that it is formed in the Unity of the Republic of Indonesia, now we are also one of the nations that live in this area, we still have to maintain without any division of conflicts between religious tribes both between Islam and where there is a mutual implementation of religious teachings, each of which is in accordance with the beliefs they have and indeed in certain cases we still carry out activities that blend with each other such as the implementation of customs and the implementation of activities of a national nature such as mutual cooperation and celebrating national holidays in Indonesia" (Diaken Purba 2022)

The explanation above can also be interpreted that the process of implementation or mixing that occurs in the community that lives is carried out can be well established without distinguishing ethnicity or religion So that at a certain time there is a very compact togetherness such as the implementation of national days and the implementation of customs, where every religion and belief it adheres to does not get interference or obstacles in the implementation of activities to be carried out meaning that for those who are Muslims when customs are carried out, they still get their rights without having to consume things that are not allowed in the teachings of their religion as well as in Christianity, the activities are still wrong without getting distractions and obstacles from the Islamic religion.

Multicultural theory not only respects the plurality of human beings themselves but requires mutual respect, dialogue, cooperation, respect for the uniqueness of culture its purpose for the life of a common society in plurality for the sake of wholeness and unity.

In Indonesia, a person must be given freedom of religion to believe in the beliefs he adheres to. Because in terms of someone's beliefs or creeds we can't demand to be the same as us. Confidence is a matter between the servant and his Lord. Without the role of religion in society life will be damaged and disharmonious.(Budi 2019)

The term religious harmony is synonymous with the term tolerance. The term tolerance denotes the meaning of mutual understanding, mutual understanding, and opening up to each other in the frame of brotherhood. If this meaning is used as a handle, then "tolerance" and "harmony" are ideal and coveted by human society. In the context of Indonesianness, religious harmony means the togetherness between religious people and the Government in the context of successful national development and maintaining the Unitary State of the Republic of Indonesia. Islamic teachings express a peaceful, harmonious and tolerant life. Religious harmony is a condition where religious people can accept each other, respect each other's beliefs, help each other, and work together in achieving common goals. In the context of Indonesianness, religious harmony means togetherness between religious people and the government in the context of successful national development and maintaining the Unitary State of the Republic of Indonesia.

The problem of defining religion lies in a formulation that is based on a dominant (subjective) perspective and then used universally. Such a definition of religion has an impact not only on distinguishing something that can be categorized as a religion from a non-religion, but also even discrediting and discriminating against certain religions that are considered inappropriate, and even minority religions that have been adjusted and recognized.

The reality of social life becomes possible because it accommodates differences and diversity among human beings. One of these diversity has to do with the choice of religious beliefs, and therefore we should be able to associate whether with members of the community as well as with other members of the religious community. In this case, religious tolerance is a necessity to ensure social stability from ideological coercion or even physical clashes in society(Casram 2016)

A complex society or multicultural society is composed of a diversity of cultures, societies and social structures. Diversity is an inevitable fact in collective life and cannot be expected to exist or cannot be suppressed without an acceptable level of violence. Moreover, since human beings are bound and shaped by culture, their self-respect is closely tied to respect for their culture. This respect for culture fosters a sense of loyalty, gives confidence and courage to interact with other cultures.

The character of intercultural interaction in a multicultural society is the occurrence of cultural assimilation. So it is in terms of diversity. People living in multicultural societies assimilate about how good religion is in a society with a heterogeneous composition of religious diversity. This creates a sense of tolerance and intercultural-religious cooperation. This process of assimilation arises not only for the minority group but also for the majority group. They think that society has a solid and coherent moral and cultural structure. This kind of thing is rarely a problem. Although the moral and cultural structure of society has internal coherence, it is not entirely the same and solid. The structure varies by class, religion, region and is composed of various even conflicting sets of thoughts and consists of values and practices that can be interpreted and linked in several different ways.

In a multicultural society, followers or adherents of a religion play a dominant role for the religious teachings they embrace or even among them there is a group of people who are indifferent to the religion they embrace. This kind of flatness will interfere and also help understand the existence of a religion with its people. However, it is different in the

community in Laugumba that harmony between religious people can run well where cooperation and mutual respect are established between one another. One form of cooperation that can be seen in everyday life is mutual cooperation in activities such as August 17 and participating or participating in the success of other customary activities without getting interference and always getting their rights as followers of the Islamic religion this can be seen when Christians carry out customs but Muslims always get halal food in accordance with Islamic law.

This kind of religious attitude arises from the helplessness of the teachings of one religion and seeing the power of the teachings of another religion. This group arises usually from those who are disappointed by the grandiose promises of religious leaders who only attach importance to the truth of their own teachings even though on the other hand their religion is unable to solve various problems in the lives of their people. As for the attitude of tolerance that we can see in everyday life such as the following:

1. Not imposing a professed religion on someone of different faiths.
2. Respect and respect for other religions
3. Not disturbing the worship and course of religious activities of others.
4. Do not damage places of worship and disturb the tranquility of other religions.
5. Not insulting and demeaning the religion of others. Make friendships with people whose beliefs are different
6. Not discriminating against someone of a different religion in schools, workplaces, and neighborhoods.
7. Not ostracizing citizens of different faiths in the neighborhood.

Human rights are natural rights in every human being from the womb to birth that lasts for life, without discriminating against ethnicity, religion, race, status, position so that the individual can develop himself (self-determination) as a whole human being. It was this inherent right that later gave rise to the concept of freedom. There are four things about freedom, namely: freedom of religion and worship, freedom of association and opinion, freedom of welfare and freedom from fear and a sense of security. Thus, the state and government are responsible for respecting, protecting, defending and guaranteeing the human rights of every citizen and its inhabitants without discrimination.

One of the inseparable human rights in life is the right to religion, even everyone is free to choose or determine their own religion and worship. The state guarantees freedom of religion, while the government is obliged to protect the population in carrying out religious teachings, as long as it does not conflict with laws and regulations, does not abuse religion, and does not disturb peace and public order.

The task of the government must be to provide services so that every resident in carrying out his religious teachings can take place in harmony, smoothly, and orderly both internally and between religious people. Religious differences are inseparable events in real life, therefore tolerance is needed.

CONCLUSION

From the explanation above, we can draw a conclusion that the first communication of religious leaders in fostering religious harmony in Lagkumba, Berastagi District, Karo Regency, is that in carrying out religion between non-Muslims and different religions, tolerance between religious people is established. One form of tolerance between religious people includes maintaining each other's togetherness by not discriminating between one religion and another, besides also maintaining the comfort of followers of other religions so that the implementation of harmony between religious people can be practiced in daily life and in the implementation of customs. Efforts to increase religious understanding for every

Muslim and other religions should be participated in adding insight, especially in the scientific field so that this understanding does not make society a society that has the value of tolerance where tolerance considers one religion to one another.

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