Inter-Religious Communication in Maintaining Harmony
(Study of the Multi-Religious Community of Mbawa Village, Donggo District)

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INFO ARTIKEL

ABSTRAKSI

Abstrak:

Penelitian ini bertujuan untuk mengetahui bagaimana komunikasi digunakan oleh masyarakat Desa Mbawa dalam menjaga kerukunan, serta faktor-faktor yang menyebabkan terciptanya kerukunan di Desa Mbawa. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif yang melakukan studi pada komunitas alami. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Pengambilan sampel dilakukan dengan teknik non-random atau probability sampling, yaitu tidak semua populasi diberi kesempatan untuk dijadikan sampel. Hasil penelitian menunjukkan bahwa masyarakat Desa Mbawa mempertahankan tiga muatan lokal sebagai wadah komunikasi interaktif, yaitu mbolo weki, tekara ne'e, dan rawi rasa. Faktor yang mendukung terciptanya kerukunan antarumat beragama di Desa Mbawa adalah penanaman sikap toleransi dalam hal hak memilih agama yang diyakini oleh pasangan yang akan menikah atau kepada siapa seseorang akan menikah.

Abstract:

This research aims to find out how communication is used by the people of Mbawa Village to maintain harmony, and what factors cause harmony in Mbawa Village. This research uses a qualitative approach with a descriptive type of research conducting studies on natural communities. Data collection techniques by means of observation, interviews and documentation. Sampling was carried out using non-random or probability sampling, that is, not all of the population was given the opportunity to be sampled. This research shows that the people of Mbawa Village preserve three local contents as a forum for interactive communication, namely mbolo weki, tekara ne'e and rawi rasa. The factor for inter-religious harmony in Mbawa Village is the cultivation of tolerance in the right to choose the religion believed by the partner to be married or to whom he is marrying.

I. Introduction

Indonesia has religious pluralism, therefore efforts are needed to maintain harmony between religious communities. (Prakosa, 2022) Religious harmony is a relationship between religious communities that is based on tolerance, mutual understanding and mutual respect and appreciation. One way to maintain harmony is by maintaining existing local wisdom. (Muhdina, 2015) Local wisdom is understood as a human effort to use reason and cognition to act and behave towards things, objects or events that occur in a certain space.. (Hariyanto, 2014) Local wisdom includes local policies, local wisdom, local knowledge, local knowledge and local intelligence, local genius. (Pingge, 2017)

Durkheim said that eliminating discrimination towards freedom of belief requires several prerequisites, including recognition and respect for plurality, which is an absolute requirement for realizing harmony. (Heriyanti, 2020) Nowadays religion has an important role in social life, especially in Indonesia. Thus, in religious life, understanding religion is very necessary. To be able to realize the expected concept of harmony. (Bagus & Paramita, 2020) (Paramita, 2020) Religious harmony is the basic foundation in realizing unity and oneness for all mankind. (Heriyanti, 2020) A harmonious life cannot be separated from the existence of tolerance. Tolerance has the aim of building peaceful coexistence between various groups of people who have different historical backgrounds, cultures and identities.. (Martin & Setiawan, 2016)

Mbawa is one of the villages in Donggo District, Bima Regency, whose area is located in the highlands at the foot of Mount Donggo. Mbawa Village consists of 10 hamlets including Jango Hamlet, East Sangari Hamlet, West Sangari Hamlet, Mangge Hamlet, Sorifoo Hamlet, Kabentu Hamlet, South Mbawa Hamlet, North Mbawa Hamlet, Salera Hamlet and Tolonggeru Hamlet.

The ethnic group that inhabits Mbawa Village is the Donggo ethnic group, which consists of *Islam* and Christianity. For three decades until now, to be precise in 2023, they have been in a state of peace and far from conflict, in fact they are not at all affected by conflicts that occur outside, the people of Mbawa Village understand that living in harmony is a logical consequence taught by religion while maintaining boundaries. regulated by religion.

Some of the relevant research used as a literature review is related to "Interreligious *Communication* in Maintaining Harmony", namely Yonatan Alex Arifianto's research on harmony being a unifying pillar in a pluralistic society, then pastors and congregations are part of a pluralistic society, and the Bible's values and views on harmony and The last is the importance of harmony that must be instilled. (Arifrianto, 2020) Research conducted by Ibnu Rusydi and Siti Zolehah. Regarding "Intercultural Communication in Maintaining Inter-Religious Harmony" results in Islamic teachings expressing peaceful, harmonious and tolerant living. Religious harmony is a condition where religious communities can accept each other, respect each other's beliefs, help each other, and work together to reach agreements. In the Indonesian context, religious harmony means togetherness between religious communities and the government in the context of successful national development and protecting the country from invaders. (Rusydi & Zolehah, 2018)

Apart from the two studies above, there is also research conducted by Lutfi Herianto related to the research conducted by the current researcher which stated that it was found that the form of harmony of the Donggo traditional community in maintaining religious harmony is *cua kaco'i angi* (mutual respect), *doho kaboro weki* (sit together), *inga dasa uma* (help build a house), *batu rawi rasa* (take part in events) as well as *tio kasama weki rasa ra dana* (protect villages and villages together). (Haryanto et al., 2021)

Researchers are interested in exploring how communication occurs in the Mbawa Village community in maintaining harmony and what factors make the Mbawa Village community live in harmony so that it can be used as a portrait for other areas that live in a multi-religious society.

II. Research Methods

This research uses a qualitative case study approach which is an approach to building knowledge statements based on a constructive perspective, for example, meanings originating from individual experience, social and historical values with the aim of building a particular theory or pattern of knowledge or based on a participatory perspective.. (Feny Rita Fiantika, 2022) According to English, A Case Study or Case Studies. The word "case" is taken from the word "case" which means case, study, event. Meanwhile the meaning of "case" is very complex and broad. (Hidayat & Purwokerto, 2019) According to (Atwar Bajari, 2015) Qualitative researchers demand a high level of naturalness. A researcher intensively enters a community to get a complete picture of a situation or experience.

Pretending is the main weapon for hiding your identity as a researcher. Creswell further said in Ahmad Fauzy's book that qualitative research is an approach to exploring and understanding the meaning of individuals or groups related to social problems.. (Ahmad Fauzy, 2022) This research places greater emphasis on the activities and communication used in the lives of Islamic and Christian communities in Mbawa Village.

The data sources in this research are the results of observations, interviews and documentation which will be processed by researchers. According to (Suwartono, 2014) The author often uses the term "process" or "process" of data to replace the word "Analysis" which seems more complicated. According to (Rahardjo, 2017) that in efforts to collect reading materials researchers need to consider two important aspects, namely relevance and novelty. while documentation is taking photos in natural conditions when the Mbawa people carry out daily activities and when carrying out traditional events. The way they view their life, the way they view their behavior in everyday life. (Yusuf, 2014)

The sampling technique in this research is non-random sampling or non-probability, meaning that not all informants in the population are given the opportunity to be sampled. For sampling, the researcher used a purposive sampling method where the informants who will be sampled are selected first, those who do not meet the criteria will not be sampled.. (Suharsini Arikunto, 2017)

The population used by the researcher was taking samples from each of the Islamic and Christian religious figures, the village government, the Christian community and the Islamic community in general as samples to be used informally in this research. Of course, not all of the community is informal, but informal ones have been determined by researchers who often experience the activities that occur in Mbawa Village themselves..

In this observation, the researcher went directly to Mbawa Village, Donggo District, by naturally observing the daily activities of the Mbawa Village community, both in formal traditional meetings and non-formal meetings. That is where direct involvement of researchers is needed in making appropriate observations.

The interview process was carried out face to face with Christian religious leaders, Islamic religious leaders, village government, Islamic communities and Christian communities. The researcher asked questions that were explored from the problems in this research, which were made in the form of a questionnaire.

III. Data Anaysis and Result

A. Intercultural Theoritic

Intercultural communication is a communication process that involves people from different socio-cultural backgrounds. In this situation, communicators and communicants are often faced with errors in interpreting messages, because each individual has a different culture, therefore determines different life goals, and also determines our way of communicating which is greatly influenced by the language, rules and norms that exist in each culture. (Marsellina, 2016) Each individual does not have to come from a different country, nor a different group, race, ethnicity, but rather the reality that each individual has a different culture. (Ali, 2016) Intercultural communication includes communication involving communication participants representing individuals, individuals or groups with an emphasis on differences in cultural backgrounds that influence the participants' communication behavior. (Hasibuan & Muda, 2017)

Etymologically (linguistically), culture or culture comes from the Sanskrit word buddhayah, which is the plural of buddhi (mind or reason). Culture is defined as things related to human mind and reason. Being cultured means having culture, having thoughts and intelligence to advance oneself. Culture is defined as everything that humans do as a result of thought and reason. (Mohammad Shoelhi, 2015) Formally, culture is defined as the order of knowledge, experience, beliefs, values, attitudes, meaning, hierarchy, religion, time, roles, spatial relationships, concepts of the universe, material objects and possessions that a large group of people have acquired from

generation to generation through effort. individual and group. (Mulyana, 2014) Communication is bound by culture. Just as cultures differ from one another, the communication practices and behavior of individuals raised in these cultures will also differ. (Juariyah, 2020)

Intercultural communication is no different from multicultural communication, in essence multicultural comes from the words multi which means many and cultural which means culture. Therefore, in simple terms, multicultural means culture. (Miskan, 2023) Communication can determine whether multiculturalism in a society will have positive or negative consequences. Communication effectiveness can be obtained from understanding and similarity in interpreting the meaning of the message received. On the other hand, communication is considered ineffective when the messages received, both verbal and non-verbal, do not match expectations. There is a gap between the verbal messages that appear and the non-verbal messages. This discrepancy often occurs in building communication which has the potential to give rise to certain conflicts and disputes on various scales from small to large. (Nahria, 2023) Theory is a scalpel for dissecting problems that are occurring in certain social situations. It is also often mentioned that theory is the foundation or basis for studying a social phenomenon. (Sawendra, 2018)

B. *Communication Between Culture Mbawa Village*

Communication or interaction that occurs between cultures includes communication that involves communication participants representing individuals, interpersonal groups, with pressure or circumstances based on differences in cultural backgrounds that can influence the communication behavior of individuals. Intercultural communication occurs when people from different cultures, whether in social habits, race or ethnicity, meet and communicate. (Purba & Siahaan, 2022)

Communication is the most important weapon in conveying a message, there are intercultural conflicts, interethnic conflicts, interracial conflicts and so on which are manifestations of messages communicated both verbally and non-verbally, interpersonal communication uses verbal messages to other cultures to carry out verbal communication to inform something, with the aim of notify and require notification or information, prioritizing clarity and reducing or clarifying misunderstandings. (Liliweri, 2017) The act of communication between two people or more relationships between them, thus every message contains implicit metacommunication or framing of the message, metacommunication itself is relational communication about a message. (Fajriyah, 2021) Even though someone is angry, when it is conveyed in regular and gentle words, it certainly does not offend the feelings of someone who is angry, then the anger will slowly disappear, that is where communication plays an important role in maintaining harmony. Of course, this will give birth to effective communication, namely sensitivity and skills that can only be done after we understand the process and are aware of what we and others do when we are communicating. (Gajali, 2018)

The following are the results of interviews with several communities that researchers observed in Mbawa Village, especially the Muslim community and Christian community, with the recognition that Mbawa Village lives in harmony amidst religious diversity with its communication.

"I just personally suggest, especially Muslims, that we should not insult each other, as in the letter Ali-Imran verse 103, I specifically call for Muslims, other communities also call for that, but I don't know the concept because I don't want to intervene. what they do is especially true when it comes to religious rituals" (Harun, 2023)

"What the Mbawa people do to maintain harmony between religious believers is by maintaining and developing an attitude of tolerance between religious believers, meaning mutual respect for each other regardless of religious differences, then if there are activities or events within the community, the Mbawa people will flock to it. take part in these activities" (Marta Yuni, 2023)

"The Mbawa community in maintaining this harmonious life cannot be separated from the existence of local content which still needs to be revived today, such as weddings, made ro mori

(life and death) events, these are events that bring together people of different religions and in each other." (Abdul Akhir, 2023)

"*We who live in this village actually have no differences, it's just that we have different religious beliefs, Muslims practice their beliefs, and Christians practice their beliefs. We live here like brothers, there are even people in the same house who have different religions, but that's not a problem for us, we always live in harmony here*" (Feri, 2023)

From the results of the interviews above, research results can be drawn that there are several things that make Mbawa Village live in harmony in religious plurality, namely the absence of mutually insulting languages spoken by the people of Mbawa Village when they meet other people of different religions. Mbawa views that maintaining harmony is one thing that is essential in social life. In maintaining harmony, there needs to be a forum as a dimension of inter-religious meetings. The Mbawa community has several local contents (local wisdom) as a culture that is mutually agreed upon in bringing together Muslims and Christians in the village. Mbawa's local content includes Mbolo weki, Rawi Rasa and Tekarane'e.

Empowerment of local content and the use of good and non-offensive language makes Christians and Muslims in Mbawa Village live in harmony and have a high spirit of tolerance, making Mbawa Village one of the villages in Bima Regency that is far from violence, both visually and between different religious understandings. the same or between religious communities.

The factors for the formation of inter-religious harmony in Mbawa Village from the results of researchers' interviews with the Mbawa community can be described as follows.;

"*The marriage of Muslims to Christians is not a problem for us here as long as they choose only one religion, for example a Muslim woman then a Christian man, for example a runaway at night, this morning we moved, both the RT and the hamlet head, religious leaders and us gathered, we asked them both, do you really know that you have different religions? Already! You are a man and you are a Christian, what was the agreement at that time? Let's ask them first, do you want to convert to Islam or do you want to convert to Christianity? For example, the answer is that you want to convert to Islam! OK, don't let a third party appear, then we will ask the woman again, do you want to convert to Islam or Christianity? We agree on Islam, sir! Well, the same goes for those who want to convert to Christianity, there is no pressure either from themselves or from their families*" (Alimin, 2023)

"*I don't forbid my child to convert to Islam, to convert to Hinduism, to convert to whatever religion he wants because it's not a problem for me but don't let there be regrets in the future and don't let there be any conflicts that are harmed.*" (Taufik, 2023)

"*Yes, as far as what happened after the marriage of young men from Islam and Christianity, there was nothing in the community that caused a commotion*" (Nurseni, 2023)

Based on the Mbawa community's statement above, this relates to the factors that make the Mbawa community able to maintain harmony amidst a plurality of religious communities, namely its tolerance for the right to choose the religion of the prospective partner who wishes to marry or who marries them. Not forbidding or forcing people to leave their religious identity in order to maintain the harmony that has existed for a long time in the Mbawa Village community

IV. Conclusion

In maintaining inter-religious harmony in Mbawa Village, the Mbawa community preserves three local contents, namely Kambolo weki, Rawi rasa, and Tekarane'e as a forum for establishing interactive communication between Muslims and Christians in Mbawa Village. There are factors that cause inter-religious harmony in Mbawa Village, namely intermarriage or marriage between Muslims and Christians by asking them to choose one religion as their way of life without any coercion.

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