



Inter-Religious Da'wah Communication Overcome Conflict

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ABSTRACT

This research discusses da'wah communication between religious adherents in overcoming conflict. This problem stems from the existence of a miscommunication between Muslims and Hindus. This research uses the theory of da'wah communication. This is a qualitative research with an interpretative paradigm and a case study approach. Methods of data collection through interviews, observation, and documentation. Meanwhile, data analysis uses data reduction analysis techniques, data presentation, and draws conclusions and verification to see how communication efforts deal with conflicts and their results. The conclusions in this study are, firstly the communication efforts of Islamic community preaching in overcoming conflicts in Dusun Mangir Lor include through group communication such as involving Hindus in social activities. Meanwhile, the communication efforts of Hindus in overcoming conflicts are by being tolerant. Second, the results of inter-religious da'wah communication efforts in overcoming conflicts include stating social identity, social integration, increasing knowledge, finding solutions, creating supervision, and inter-religious relations. The implication in this research is inter-religious harmony.

Keywords: Da'wah communication; conflict; Dusun Mangir Lor.

INTRODUCTION

In September 2019 in Dusun Mangir Lor there was a conflict between religious adherents, namely between Muslims and Hindus. Mangir Lor is one of the hamlets located south of the city of Yogyakarta. The people in Mangir Lor adhere to two religious beliefs, namely, Islam and Hinduism. Historical facts show that the diversity of races, ethnicities, religions and cultures in Indonesia often becomes a problem that often causes conflict between religious adherents. This can be seen from the shock of

disharmony between Muslims and Hindus in Mangir Hamlet which reached its peak on Tuesday, 12 September 2019 between Muslims and Hindus (Rachmat, 2021). Where, at that time the people of Dusun Mangir Lor experienced a misunderstanding or miscommunication which triggered a religious tragedy, namely, the rejection of one of the local community's religious activities.

The incident of inter-religious conflict in Dusun Mangir Lor occurred when Hindus carried out a Piodalan ceremony which was held at the house of the Uti family (a resident of Dusun Mangir Lor who adheres to Hinduism), sacred in the teachings of Hinduism (Kompas, 2020). The Piodalan ceremony is held once a year and in its implementation there are various religious rituals. Before carrying out the Piodalan ceremony, Mrs. Uti admitted that she had asked permission and said goodbye first to the Head of the Household (RT) and neighbors. This statement is based on what was conveyed by Pak Lha Lha, as the Head of Dusun Mangir Lor, who stated that:

"Hindu people have not obtained permission to hold a piodalan ceremony that invites many guests from outside, so most of the local community rejects the piodalan event because Hindus have not socialized that there will be a piodalan event" (Lha lha, 2021).

This act of refusal did not only happen once but has been rejected several times (Uti, 2020). That is why inter-religious harmony in Dusun Mangir Lor has not gone well. This conflict shows the lack of tolerance which has the potential to damage inter-religious harmony in Dusun Mangir Lor. Supported by the implementation of social-community activities in the hamlet which Hindus consider not to be involved and are reluctant to involve themselves so that this kind of condition increasingly makes Hindus feel sidelined. The impact is that the interaction between Muslims and Hindus in the local hamlet is hampered which can simultaneously lead to intolerance between religious adherents. Consequently, if we do not understand each other in terms of religious differences, there will be rejections of different forms of religious activities and religious rituals (Islam-Hindu).

Whereas in Indonesia every citizen has been given the freedom by the Indonesian people to choose a religion according to their own faith and practice worship according to their respective religious beliefs. This has been stated in the 1945 Constitution article 29 paragraph (2) explicitly and clearly which reads: "The state guarantees the freedom of each resident to

embrace their own religion and to worship according to their religion and belief". In Indonesia, inter-religious harmony is an important part of national peace and harmony in this country. Inter-religious harmony is a condition of inter-religious relations which is based on tolerance, mutual understanding, mutual respect and respect for equality in the practice of their religious teachings and cooperation in social, national and state life within the Unitary State of the Republic of Indonesia in 1945. Therefore, interfaith harmony Religion is a condition that must be created by building good communication (Ali, 1975).

Communication carried out by someone from a different culture is called intercultural communication, such as differences in ethnicity, language, customs, beliefs, and even social class. Communication is a joint effort with others, or building togetherness with others by forming a relationship (Abidin, 2015). With the existence of a communication relationship one can work together with community members (family, study groups, RT, RW, hamlet, village and country as a whole) to achieve common goals (Mulyana, 2010).

In everyday life, both consciously and unconsciously, humans have actually carried out intercultural communication with someone of a different race, ethnicity, religion or customs. Someone will not be separated from communication even with people of different religions even though humans need to interact. Interacting or communicating with someone of a different religion is a new experience to be faced. The existence of these differences requires efforts to adapt. How can someone make efforts to adapt communication to people of different cultures. They must be able to adjust the style of speech, either in the form of voice patterns, or the gestures of a person's attitude to accommodate communication with other people who are talking (West, 2017).

Discussing inter-religious conflicts will never end. This conflict is relevant and interesting in academic circles. Various previous studies related to inter-religious conflict have been widely studied. However, this literature review is focused on the results of existing previous research, especially with regard to research on the field of communication science and inter-religious conflict.

The first is the thesis of Muhammad Rifa'i, Postgraduate Student at Muhammadiyah University, North Sumatra, Medan with the title "Sara Conflict Resolution Method to Create Peace in Aceh Singkil" (Rifa'i, 2018). The results of the research on this thesis are the factors that lead to SARA

conflicts in Aceh Singkil, namely the establishment of illegal houses of worship, SARA conflict resolution methods in realizing peace by using Law No. 7 of 2012 concerning SARA conflict resolution in Aceh Singkil.

The researcher's interest in researching this matter was also based on initial observations in Mangir Lor Hamlet, Sendangsari Village, Bantul Yogyakarta. In this research is a type of field research (field research). As for the research method, namely qualitative. This study uses an interpretative paradigm. Where the interpretive paradigm comes from efforts to seek explanations regarding social or cultural issues based on the perspectives and experiences of the people or organizations studied. The purpose of this research is to find out the community's communication efforts in overcoming the conflict and the results in overcoming the conflict. Methods of data collection through interviews, observation, and documentation. Meanwhile, data analysis uses data reduction analysis techniques, data presentation, and draws conclusions and verification to see how communication efforts deal with conflicts and their results.

RESULTS AND DISCUSSION

The Social Life of the Mangir Lor Community During the Conflict

Conflict in general is a form of social interaction that cannot be separated in one's life, as well as the fact that communication cannot be separated from social interaction and conflict. Forms of violence in conflict are often directed at weak and depressed parties. However, conflict also does not always take place in a violent way using physical violence, it can also be due to differences in interests and communication failures (Muthmainnah, 2017). Thus, the form of interaction using aspects of communication aloud with high pressure accompanied by emotional means is also an indication that conflict is on going.

As a result of the ongoing conflict, it will change the social situation in the community. This is evident from the results of observations in Dusun Mangir Lor that Hindus are a minority who live among the majority of Muslims. This makes Hindus a weak people and in interactions in daily life they become depressed. Therefore, it creates inter-religious conflict between Muslims and Hindus. The conflict between religious adherents in Mangir Lor Hamlet, Sendangsari Village, Bantul Yogyakarta is a form of rejection by the Islamic community towards Piodalan ceremony activities carried out by Hindus.

The rejection of the Piodalan ceremony caused the interaction

between Muslims and Hindus in Dusun Mangir Lor to experience problems. Thus, this causes the relationship between the two to begin to strain. The results of this observation are based on what Mrs. Uti stated:

“Mother, here as a minority they are still treated with discrimination in their own area, in everyday life they feel ostracized, it is as if their existence is not considered even in social interactions they rarely greet each other. There is also, the community when talking in front of the mother is good but when behind the mother talks to people who are mean/backbite so that it doesn't match what she said before” (Uti, 2021).

Islamic Community Da'wah Communication Efforts in Overcoming Conflict

The Islamic community in Dusun Mangir Lor makes communication efforts in overcoming conflicts with the aim of alleviating conflict tensions, so that inter-religious harmony is increasingly felt. The results of data findings in the field regarding the communication efforts of Muslims to Hindus include the following:

Firstly, Group communication in overcoming conflict. Group communication here is utilized by Muslims to resolve conflicts. This can be seen in the social activities of Muslims involving Hindus. The existence of social activities creates communication interactions between religious believers. Communication is part of the cultural process, so with various approaches one can reliably reduce or at least anticipate the return of conflict. Social activities involving Hindus are the ability of a Muslim to open himself to pay attention to others as a form of accepting other people regardless of race, ethnicity, religion in social activities.

From the results of research on the communication efforts of Islamic community groups in Dusun Mangir in social activities involving Hindus. First, mutual cooperation. Gotong royong activities are activities that are open to anyone who may participate without distinguishing one from another. Gotong royong activities make relations between residents close even though in Dusun Mangir Lor it self they have different religious backgrounds. The communication efforts of Muslims to Hindus in this case are by informing them of mutual cooperation activities and inviting them. This is like what was said by the Head of Mangir Lor Hamlet

“Gotong royong in this hamlet is still enthusiastically followed by local residents. When there was a mutual cooperation activity in Dusun Mangir Lor here, all residents were notified and asked for staff

to help them” (Lha Lha,2021).

Mutual cooperation activities carried out in Mangir Lor are like community service. In terms of community service that is often done, namely fixing roads. With this activity, there will be social interaction with each other which can strengthen the relationship of community members.

Second, Siskamling. Siskamling activities are considered important because they provide a sense of security to the community, both for Muslims and Hindus, besides that it establishes a harmonious relationship between residents in the community. This siskamling activity in the community is usually called night patrol activities. Members of the night patrol activities, namely both youths and gentlemen, all participated. In Dusun Mangir itself this activity is still being carried out actively. Ronda in Dusun Mangir is carried out every night, the participants are divided into several groups every week

Third, Empowerment and Family Welfare (PKK). The members of the PKK board include wives of community leaders/leaders. In Dusun Mangir Lor, the head of the PKK is chaired by Mrs. Yati. The PKK also plays an important role in overcoming inter-religious conflicts in Dusun Mangir. Where is the communication effort made by PKK members to create harmony, namely by being open to accepting inviting Mrs. Uti as a Hindu to be involved and participate in PKK activities.

In everyday life to reduce social tension by greeting and smiling when interacting. This shows the strategy in which individuals adapt to Hindus without discriminating against their behavior. Besides that, when the PKK has activities every month, such as spraying to eradicate mosquito nests, each house does not choose which house to choose. The residence of Mrs. Uti as a Hindu was also desecrated. Such is the role of the women in Mangir Lor Hamlet through the PKK in establishing a relationship with Mrs. Uti as a Hindu.

Secondly, Adaptation to Hindu culture. The Muslims in Dusun Mangir Lor have adapted to other religions by increasing their attitude of tolerance. Tolerance is a form of communication effort in which both parties respect and respect each other in order to create peace. The plurality of religions as a sociological fact, which ultimately reflects the various paths to the One, is a matter of relative and absolute. Basically, human understanding of their religion is relative, but all of this is essentially for the sake of the Absolute. Whereas the Absolute, the One is revealed through ways that are relative (Umat, 2005). For example, this can be seen when

Hindus hold a Piodalan ceremony in February 2021. Where tolerance of Hindu culture becomes a joint action that encourages harmony between religious communities. The attitude of tolerance carried out by the Mangir Lor Islamic community towards Hindus includes:

Thirdly, Giving the freedom in carrying out religious ceremonies. This can be seen from when Hindus held the Piodalan ceremony in 2021. Muslims allowed traditional Hindu ceremonies. This indicates that now the members of the Mangir Lor community have the freedom to carry out their worship privately and in accordance with their respective faiths. Muslim society must of course have a pluralistic nature and be tolerant of various social and religious groups.



Source: Observation, 2022

Figure 1

Piodalan Ceremony Procession

Therefore, living in society is a basic need for human life so that one's life goals can be realized based on brotherhood, full of love and harmony. With the attitude of giving freedom in carrying out religious ceremonies, Hindus when they are going to hold the Piodalan ceremony until now there are no conflicts between religious adherents.

Muslims recognize the existence and not the truth of other religions on the basis of the principle of freedom of religion and are tolerant of non-Islamic religious communities. According to Islamic teachings, intolerance, bigotry, and intolerance in all forms are highly disgraceful acts (a moral sin, a social sin, and a cultural sin) because they conflict with the values of Islamic teachings and also conflict with legal principles. democracy and human rights.

The expression "no compulsion" in adopting a religion must be interpreted in a deep and broad sense. That the methods of da'wah carried out by Muslims must not have coercive motives, whether in the form of overt coercion or subtle coercion, whether in the form of real coercion or covert coercion. All forms of pressure and coercion in preaching are contrary to the vision and mission of Islam itself. Every form of religious coercion (whether subtly or openly) is very contrary to the principles of human rights and the principle of freedom of religion that every human being must have.

Fourthly, Respect other people's beliefs. Mutual respect for Hindu beliefs in Dusun Mangir Lor by not interfering with the ceremony. It can be seen from the situation during the traditional Hindu ceremony, the vehicles that passed in front of Mrs. Uti's house did not drive the vehicle, which made the atmosphere worried. During the Piodalan ceremony in 2019, the youth of Dusun Mangir Lor, when passing in front of their house, carried out motorbike stunts to the point of causing concern. This statement is like what Mas Ranu said:

"For this year's traditional ceremony, the surrounding community is able to be tolerant, the atmosphere can be pleasantly quiet without the noise of motorbikes. At the previous Piodalan ceremony, every motorbike that could see was pushing the gas on the motorbike" (Ranu, 2021).

This shows that the implementation of attitudes of mutual respect for other religious beliefs in Dusun Mangir has been attempted. Religious tolerance is reflected in an open-minded attitude. Seen from the Moslems in Dusun Mangir Lor to respect and let adherents. Hindu religion to carry out worship according to the teachings of each religion that is believed without even disturbing. Unknowingly, respecting other people's beliefs is classified as a form of non-verbal communication that is easy enough to apply to everyone.

Fifthly, Silence. Another attitude of tolerance for Muslims is to remain silent and not attend the event. Silence is a form of nonverbal communication that has meaning. Silence is not only negative but can also symbolize a positive attitude. Thus silence in the context of inter-religious communication applied by Muslims to Hindus in Dusun Mangir Lor means tolerance. This has a positive value because it avoids misunderstandings that can lead to conflicts between believers.

This was discovered when Mrs. Uti as a Hindu held a Piodalan

ceremony that the people around Dusun Mangir Lor were not present. Invited guests who attended were only close relatives and some of those who attended came from outside Mangir Hamlet. The absence of the surrounding community does not mean that it has a negative value; it actually has a positive meaning, because remaining silent and not interfering in the event is a form of tolerance by the surrounding community towards Hindus. This is like what the grandmother said:

"Tolerance with *lawum dinukum wakiyaddin* for you your religion and for me mine, means not interfering in the affairs of other religions and allowing them to take care of each other's religion, according to their personal beliefs."

The guests who attended the Piodalan ceremony were Muslims but they were not residents of Mangir Lor but from Mrs. Uti's family, Muslim guests helped prepare events such as food but when the traditional ceremony started the Muslim guests did not participate in the ceremonial procession but just take a look inside. This shows an effort to build tolerance between religious adherents in Dusun Mangir Lor. It is hoped that this can serve as an example of inter-religious tolerance in the Mangir Lor community.

With an attitude of adaptation to other cultures, be it by giving freedom of religion, respecting other religious cultures, and remaining silent. So, unconsciously this attitude has shown a form of non-verbal communication that can prevent conflict between religious believers. Adaptation to other cultures is one of the driving factors for intercultural communication between Islam and Hinduism in Dusun Mangir Lor.

Hindu Community Communication Efforts in Overcoming Conflict

Hindus in Dusun Mangir Lor also make communication efforts with residents of the surrounding community. The following is a communication effort by Hindus to overcome conflict in order to defuse conflict and create religious harmony. Personal communication that is done by Hindus to Muslims in overcoming conflicts is by having frequent dialogues. Dialogue is one of the communication efforts used to convey peace to people experiencing conflict. Dialogue is a structured form of communication that relies on full attention and active listening (Sihabudin, 2011). Dialogue is also an approach to communication that emphasizes listening attitudes and behaviors to develop shared understanding.

Dialogue is a form of interpersonal communication that shows

interaction. In the process of dialogical communication, there appears to be an effort from the communicators to create mutual understanding and empathy (Effendy, 2003). Dialogue of life between religious adherents occurs in daily life together, where people with different faiths who experience the same situation, are concerned together, concerns that do not have a religious label, are humane concerns.

Firstly, Greeting and Smile. Problems often occur in communication, and the most difficult thing to solve is related to relationships between people. Having the provision of communication skills is one of the main characteristics for someone who is successful. Therefore, the ability to communicate how to solve problems so as to establish good relationships with others. Efforts made by the Hindu community to establish good relations with residents, one of which is by smiling and greeting when they meet. This is like what Mrs. Uti said:

"Every time I meet local residents, I greet and smile and speak and behave politely, don't mention other people's feelings, even though sometimes they don't respond, you still grumble at other people" (Uti, 2021).

Greetings and smiling are forms of communication between Hindus and Muslims. This behavior seems trivial, but has a tremendous impact. These actions are able to heal resentment, disappointment and confusion without causing new problems.

Secondly, Socialization. Communication efforts between the Hindu community and members of the Islamic community in order to be able to dialogue between the two parties, namely by socializing. The efforts of Hindus to socialize can be seen when they are going to hold a traditional Piodalan ceremony. This is what Mrs. Uti said:

"Before holding the ceremony, you asked permission from the local residents and the RT head and the hamlet sir too" (Uti, 2021).

Then Mrs. Uti's statement was reinforced by what was conveyed by her son that he had socialized it to the youth of the local residents.

"During the youth gathering, I had socialized that my family would hold a traditional ceremony tomorrow. I also asked for his help and advice for the traditional ceremonial activities later" (Ranu, 2021).

Thus, the importance of socializing to local residents. This is with the aim of providing information and understanding to the public that Hindu culture is different from Muslim culture. In addition, to avoid misunderstandings that can lead to miscommunication between the two

parties. Socialization is one of the forms of personal communication carried out by Hindus to Muslim communities. Even though the socialization carried out by Hindus took a long time and received several rejections, over time it was established that they were able to accept it and established good communication relations (Effendy, 2003).

Thirdly, Friendship. The next communication effort carried out by Hindus to be able to dialogue with local residents who are Muslim is by visiting the house. The form of friendship that is carried out is one of them by visiting neighbors who are sick at home or are being treated at the hospital. This is based on what Mrs. Uti said:

“Mother also often visits people here who are sick with other mothers. When treated at the hospital, the group usually uses a car.” (Uti, 2021).

Gathering is a form of personal communication between Hindus and Muslims. In the life of neighbors, of course, it is no stranger to neighbors visiting just to chat or stay in touch. The process of visiting people of different religions will not run smoothly without understanding the character of the person being visited. But by understanding intercultural communication, people become more open to accepting differences, they even find it interesting because the friendship adds insight into different cultures. In addition, intercultural communication also plays a guiding role in recognizing in advance the characteristics and habits of the person who will be visited, not mentioning the differences they have, and what conversations are being discussed.

Fourthly, Adaptation to Islamic religious culture. The form of adaptation of Hindus to Islamic religious culture is by being tolerant. Tolerance is a form of communication efforts in social interaction. The people of Dusun Mangir Lor who are socially plural cannot deny that they need to socialize not only with their own group, but also with groups of different religions. Every religious community certainly strives to create tolerance in order to maintain social stability so that there are no conflicts of understanding or physical problems between religious adherents. Efforts to tolerate Hindus towards Muslims include: First, attending tahlilan invitations. Forms of tolerance for Hindus when invited to tahlilan by Muslims are attending them, and choosing to sit in the back to help prepare and deliver food. Second, do not use loudspeakers during traditional Hindu ceremonies and also stop the program when the call to prayer resounds. Third, giving takziyah to the families of Muslims who died is one of the

communication efforts of Hindus to relieve conflict tensions. Where with takziah it will interact with many people who are of course the majority of Muslims.

The Results of Intercultural Communication Efforts in Overcoming Conflict

Firstly, Declare Social Identity. One of the results of communication efforts in overcoming conflict is stating social identity. Where in the process of intercultural communication there are several individual communication behaviors that are used to express self-identity and social identity. The behavior is expressed through language actions both verbally and non-verbally. It is from the language behavior that self and social identity can be known, for example, the origin of the nation and religion can be known.

In Dusun Mangir Lor itself, the result of communication efforts is to express social identity. This can be seen when Mrs. Uti's family held the Piodalan ceremony, indirectly this action was clear that Mrs. Uti's family adhered to Hindu religious beliefs. Mrs. Uti's family is Hindu, so she declared her identity by building a temple of worship in her yard. Besides that, it also maintains the traditional Hindu religious cultures, such as always holding Piodalan ceremonies.

Basically what makes our behavior different from other people when communicating lies in how far we know our cultural and ethnic identity. If our cultural and ethnic identities are weak, they cannot influence our behavior. However, if our cultural and ethnic identity is strong, then our behavior is very cultural and ethnic depending on the situation (Cholis, 2022).

Secondly, Declare Social Integration. The result of communication efforts is integration in culture in Dusun Mangir Lor which can be marked with symbols of communication behavior. For example, when Hindus hold a Piodalan ceremony in 2021, the Islamic community allows the Uti family as Hindus to hold a traditional Piodalan ceremony. However, this activity had a limited number of visitors due to the Covid-19 pandemic. Then in the piodalan ritual activities the Hindus also use attributes originating from Javanese culture such as wearing kebaya and blangkon clothes.

The success of the social integration process, the mediation of those in conflict, as well as conflict resolution, both the tolerance process, have had a good impact. For example in improving post-conflict relations

between Muslims and Hindus. All of this, of course, cannot be separated from the role of the government and community organizations that care about improvements to overcome conflicts between religious believers. Every religion as an organization also thinks about integration issues, both internal and external integration. This can be seen in the coordination of the roles of its members according to the nature of the organization or internal and external relations (Mashadi, 2021).

Thridly, Increase knowledge. The results of intercultural communication can provide new insights, even insights that have never been known by individuals. This was found in Dusun Mangir Lor, that there were communication efforts made by Hindus to socialize their religious culture, namely the Piodalan ceremony. So this will add insight into the knowledge of Muslims about the culture of other religions. Vice versa for Muslims involving Hindus in social activities such as tahlilan, then this will also add insight to Hindus about Islamic religious cultures.

Increased insight into other cultural knowledge is needed in intercultural communication so that conflicts do not occur, then with knowledge of other religious cultures, intercultural communication can run effectively. Thus this gives rise to an attitude of tolerance between religious adherents, having a sense of empathy, and an attitude of openness between the two religions. It cannot be denied that intercultural communication can add to and enrich shared knowledge, namely by studying each other's culture. By means of intercultural communication between Muslims and Hindus can exchange cultural knowledge of each. Awareness of the existence of this diversity seems to still be found in the life of the nation. Furthermore, Pason believes in being a state (Harmony, 2019).

Fourthly, Finding a Way Out. The result of overcoming inter-religious conflicts by using communication accommodations is finding a way out. When they have found a way out, the Mangir Lor community is now without conflict. Knowing the way out in dealing with inter-religious conflicts was found based on the findings of the causes of the conflict in Dusun Mangir Lor. The cause of the conflict in Dusun Mangir was due to miscommunication and the existence of the doctrine of jihad and truth claims. Then, the suspicion caused by the feeling that only one's own group is the most correct and the other group is bad. Thus, there is no place for an attitude that inspires tolerance. So the way out is to increase social interaction and tolerance.

Religion and choosing a religion are other people's freedom, so

adherents of religions in practicing the religion they follow are not hostile and blame other religions. Realizing that difference is a reality in social life in Dusun Mangir Lor, therefore this should be used as a positive value that can beautify the phenomenon of interacting religious life (Hermawan, 1992). In interacting in everyday life, apply communication accommodations in a polite tone of voice, greeting each other, asking each other how they are and visiting or visiting each other.

Fifthly, Creation of Supervision. Intercultural communication efforts between Muslims and Hindus who have different beliefs and cultures create an attitude of mutual supervision. In every process of intercultural communication in Dusun Mangir Lor it is useful to inform or develop about the environment of the hamlet. This is mostly done by the mass media which spreads the development of events that occur around the environment.

The efforts of the Islamic community to create a wa group so that it functions as interfaith supervision in Dusun Mangir Lor. So that besides being useful for informing something but also for controlling the members in it. The creation of supervision is basically expected to avoid the possibility of deviation from the objectives to be achieved. Even through supervision to help carry out interfaith activities that have been planned effectively. Every religion also teaches social control functions. The function of social supervision that teaches ways to overcome and support high values such as values that order / recommend / prohibit religious adherents from doing / not doing something.

Sixthly, As a Bridge in Interreligious Relations. In the process of intercultural communication, the results of communication efforts made between two people of different cultures make a bridge for the differences between them. Bridging can be controlled by the messages they exchange, both explain the differences in a message so as to produce the same meaning and understanding. For example, when Hindus perform the Piodalan ceremony, there is a bridging process between Muslims and Hindus who are of different cultures.

This is because every religion has different traditional processions which are considered strange and unreasonable by other religions. The process of intercultural communication will be helped by the exchange of messages conveyed in response to questions and the purpose of the traditional ceremonial procession carried out by Hindus in Dusun Mangir Lor during the Piodalan ceremony. Therefore, every religion explains the

purpose of the procession that is carried out so as to produce the same understanding. From the research results, the purpose of holding a Piodalan ceremony is to send prayers to the ancestors. The running of the intercultural communication process can be seen from the smooth running of the Piodalan ceremony in 2021 which took place in Mangir Lor Hamlet. As well as the community as a vehicle that can be useful for resolving conflicts or resolving misunderstandings that occur between religious leaders and their followers or with the government and even among religious believers (Syamsuddin & Abidin, 2013).

Post-Conflict Changes in the Post-Conflict Social Conditions of the Mangir Lor Community

In social life, the name social interaction cannot be separated, whether social interaction that exists can occur between individuals and individuals, individuals and groups, and groups and groups. The conflict in Dusun Mangir Lor has been resolved, the community in general cannot be separated from the social circumstances that occur in life. This is because society is a social creature that is interconnected.

The social condition of the community is a group of people who live together in an area that interact and work together, so that they help and need each other. From the communication efforts in overcoming the conflict, the post-conflict situation that has changed social conditions in the Mangir Lor community, includes the following:

There is inter-religious relations. Changes that are visible from a social perspective are the occurrence of inter-religious relations in including cooperation. Prior to the conflict between religious adherents in Dusun Mangir Lor there was a lack of openness. For example, the cooperative relationship that exists between religious adherents is problematic. After the conflict between religious adherents that occurred, both parties began to be open through forms of cooperation, gotong royong began to form. Residents of the Mangir Lor community, both Muslims and Hindus, if there are community activities including mutual cooperation, Muslims and Hindus try to attend and participate in these activities. This is as stated by Pak Lha Lha:

"If there is an activity, there must be a notification letter for all residents, both Muslims and Hindus, to attend activities at Dusun Mangir Lor, such as mutual cooperation, as well as associations, etc." (Lha Lha, 2021).

In daily conversation, it seems that there is no difference between harmony and tolerance. Actually, between these two words, there is a difference, but they need each other. Harmony brings together different elements, while tolerance is an attitude of harmony. Without harmony, tolerance will never exist, while tolerance will never be reflected if harmony has not been realized. One of the main foundations of Islam, besides the principles of equality and justice is the principle of brotherhood which in Islamic terms can be called ukhuwwah. Ukhuwwah (brotherhood) can be supported by several kinds of ropes and ties (Ma'arif, 2015).

Be tolerant. The awareness of the Mangir Lor people to be tolerant of inter-religious adherents. This change can be seen when Hindus hold the Piodalan ceremony in 2021. This activity can run smoothly without any more conflicts like the previous year. The Mangir Lor people are starting to accept other people's culture with the presence of Hinduism in their area.

The smooth running of piodalan activities in 2021 without any interruptions and dispersal of guests, made Ibu Uti's family feel happy and grateful to God Almighty. As stated by Mrs. Uti:

"Mother's feelings are so happy and grateful that the procession of the traditional ceremony went smoothly from start to finish and it is time for the community to be tolerant like this. If this is the case, it feels good to be peaceful, harmonious, tolerant of each other without any more fighting."

This is also in line with what was stated by Ibu Uti's son:

"Yes, of course, without any more conflicts, I am very grateful to God. Maybe it's a blessing that there should be a peak of conflict first so that things can go on peacefully, safely like this."

Thus, the importance of public awareness to be tolerant, accept differences. Tolerance in religion does not mean that we are free to adhere to other religions today. Meanwhile, the next day they move to believe in another religion or are free to follow the worship and rituals of all religions without any binding regulations. However, religious tolerance must be understood as a form of acknowledging the existence of other religions with all their worship procedures. Besides that, it gives freedom to carry out their respective religious beliefs (Arsyad, 2019).

Frequent Occurrence of Social Interaction between Religious Believers. This change can be seen from the behavior of how the Hindu community in Dusun Mangir Lor greets the surrounding Muslim community. So as to build good relations that were previously not good in

interaction, and create a harmonious situation. As stated by Mrs. Uti:

"The condition of the people here, now is normal, if we meet on the street or where we pass people they greet each other, when there is a celebration the mother also helps, the harmony is increasingly felt."

This statement is also strengthened, as Mr. Lha-Lha said:

"There was only one day of commotion when there was a conflict, after that it started to get better again, we just have to increase the interaction so that it can be harmonious."

The results of this study indicate that communication efforts in overcoming conflict can affect social conditions and social interactions that exist in the Mangir Lor community. Thus, all religious leaders, community leaders, and the surrounding community must maintain and strengthen relations. This is intended in the future so that inter-religious conflicts will not happen again which can strain community interaction.

CONCLUSION

The research "Inter-religious Communication in Resolving Conflict in Mangir Lor Hamlet, Sendangsari Village, Bantul Yogyakarta" can be concluded that the cause of inter-religious conflict originated from a miscommunication between Muslims and Hindus. Then, the emergence of provocateurs to move the masses with the doctrine of jihad and truth claims. This is what makes inter-religious harmony problematic in Dusun Mangir Lor. The people of Dusun Mangir Lor, both Muslim and Hindu, have made communication efforts in overcoming conflicts. The communication applied is by establishing intercultural communication interactions both personally and in groups and other intercultural communication supporting factors such as adaptation, assimilation and accommodation.

The results obtained from inter-religious communication efforts in overcoming conflict are changes in social conditions. Where, during the conflict, there was visible disharmony in the Mangir Lor community. Meanwhile, in the aftermath of the conflict there were communication efforts in overcoming the conflict, so inter-religious harmony began to reawaken. For example, attitudes of tolerance and acceptance of other religious cultures began to emerge. However, this does not rule out the possibility that inter-religious conflicts in Mangir Lor Hamlet can grow again if inter-religious communication does not go well.

Thus, the importance of overcoming conflict by building

communication between religious believers. So that communication can be built properly without the emergence of conflict, it is necessary to have intercultural communication from every religion. Where each religion must adapt to its interlocutors who have different cultures. The establishment of communication between religious adherents who have different cultures results in positive functional impacts for both personal and social functions. In the personal function it produces clarity of social identity for Hindus in Dusun Mangir Lor, expresses social integration, adds to the cultural knowledge of other religions which creates an attitude of tolerance, and finds a way out to make Mangir Lor society without conflict. Meanwhile, the social function is to create supervision so that people live in peace without conflict, then as a bridge between religious believers and the socialization of values.

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