

Synergizing stakeholders' communication for religious harmony in Indonesia

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Abstract

Inter-religious conflicts are born, among others, due to misunderstandings in receiving and interpreting messages in the process of multi-religious community interaction, without exception conflicts in Bantul Regency, Indonesia. This research uses a qualitative approach that is descriptive analysis with the type of case study method. The results concluded that the conflict was caused by the process of inter-religious communication that took place in a stagnant and closed manner. In the process of communication between religious communities in large numbers, there are influences in the form of differences in religious, socio-cultural, political views to diverse ideologies and involve high psychological emotions. A religious conflict resolution approach that is oriented towards a transparent model of government policy implementation and reaches all levels of society is an obligation for regional and national leaders. Then, interfaith leaders must prioritize patterns of thinking and behaving by promoting a moderate attitude that puts the human side at the main level compared to group and religious backgrounds. In addition, religious people must be able to put aside egoism and a priori attitudes in interacting with people of other religions and religious leaders are obliged to communicate messages of peace and harmony in the frame of plurality. This study contributes to the development of a communication model in interfaith conflict resolution.

Article History

Received 25 Nov 2022

Revised 04 May 2023

Accepted 26 Jun 2023

Published 30 Jun 2023

Keywords

Synergizing;
stakeholders;
religious; harmony;
Indonesia.

How to cite:

Ridho, A., Rahmat, S., Masri, M.S.H., & Warsah, I. (2023). Synergizing stakeholders for religious harmony in Indonesia. *Islamic Communication Journal*, 8 (2), 41-64. Doi: 10.21580/icj.2023.8.1.13626.

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Abstrak

Konflik antar umat beragama lahir antara lain disebabkan oleh kesalahpahaman dalam menerima dan menafsirkan pesan dalam proses interaksi masyarakat multi agama, tanpa terkecuali konflik di Kabupaten Bantul, Indonesia. Penelitian ini menggunakan pendekatan kualitatif yang bersifat deskriptif analisis dengan jenis metode studi kasus. Hasil penelitian menyimpulkan bahwa konflik tersebut disebabkan oleh proses komunikasi antar umat beragama yang berlangsung secara stagnan dan tertutup. Dalam proses komunikasi antar umat beragama dalam jumlah yang banyak tersebut, terdapat pengaruh berupa perbedaan cara pandang agama, sosial budaya, pandangan politik hingga ideologi yang beragam dan melibatkan emosi psikologis yang tinggi. Pendekatan penyelesaian konflik agama yang berorientasi pada model implementasi kebijakan pemerintah yang transparan dan menjangkau seluruh lapisan masyarakat menjadi kewajiban bagi para pemimpin daerah dan nasional. Kemudian, para pemimpin lintas agama harus mengedepankan pola berpikir dan bersikap dengan mengedepankan sikap moderat yang menempatkan sisi kemanusiaan pada tataran utama dibandingkan dengan latar belakang kelompok dan agama. Selain itu, umat beragama harus mampu mengesampingkan egoisme dan sikap apriori dalam berinteraksi dengan umat beragama lain dan para pemuka agama berkewajiban mengkomunikasikan pesan-pesan perdamaian dan kerukunan dalam bingkai kemajemukan. Studi ini berkontribusi bagi pengembangan model komunikasi dalam penyelesaian konflik antar agama.

Kata kunci
*Sinergisitas;
pemangku kebijakan;
agama; harmoni;
Indonesia.*

INTRODUCTION

The problem of building houses of worship occurs along with the dynamics of religious life in the plurality of Indonesian people's lives (Adila et al., 2022). The diversity of religions and community beliefs goes hand-in-hand with the surrounding political and socio-economic problems and creates the potential for division and conflict. Among the forms of conflict that occurred was rejection by the community, expulsion, vandalism, arson to control, and closure by certain religious groups and the local government (Setiawan et al., 2021). In the last few decades, a series of cases related to conflicts over the construction of houses of worship have been found, including: The closure of the Pasar Minggu Batak Karo Protestant Church (GBKP) in Tanjung Barat Lama by the South Jakarta City government on September 30, 2016; Then, the case of the GKI Yasmin Worship Post Church being closed since 2008; The Filadelfia HKBP case also started in 2008; In 2015 there was destruction and burning of a mosque in Tolikara Regency, Papua; The rejection of a group of people against the construction of the St. Joseph Parish

Catholic Church in Tanjung Balai Karimun, Riau Archipelago; Destruction of the Al-Hidayah Mosque in Tumulutung Village, North Minahasa; The Case of the Destruction and Burning of the Ahmadiyah Mosque in Sintang District, West Kalimantan.

In the Bandut Lor Village area of Argorejo Village, which is the location of the conflict, the people have different cultural and religious backgrounds. Cultural differences can be seen from the types of tribes that inhabit the area, for example there are Javanese, Batak, Madurese, Flores to Papuan tribes. Then, religious differences can be observed through the discovery of three major religions that dominate the beliefs of the population, namely Islam, Christianity and Catholicism. In various cases of inter-group conflict in Indonesia, the background is generally religious and ethnic sentiment. When the two interact, the superior religious claims of each group show their existence, causing conflict (Regus, 2020).

Research articles discussing inter-religious conflicts have been found in national and international journals. Among them research conducted by Cahyo Pamungkas and Devi Tri Indriasari (2021) by title Preventing religious conflict in Papua Land: Adopting cultural traditions of peacebuilding. This research explores why the recent tensions between religious groups in Papua, Indonesia, did not develop into inter-religious conflicts like those that broke out in Ambon and Poso. Such tensions are likely due to the migration of ethnic Muslims from elsewhere in Indonesia which leads to political, racial, religious, and economic divisions. The immigrant population is generally Malay, Muslim, and affluent, while indigenous Papuans are Melanesian, Christian, and poor (Pamungkas & Indriasari, 2021).

Further research by Muhammad Rasyid Ridho and Tumin (2022) with the title Multicultural education: Effort in overcoming problems of cultural conflict In Indonesia. The journal discusses the philosophy of multicultural understanding that wants to be able to be a way out and minimize conflict events caused by the reality of a pluralistic society. It is hoped that people will have the fluency of understanding to give appreciation and respect to each other for the sake of realizing unity and justice within the framework of diversity. Instilling the pillars of unity and integrity, as well as efforts to instill cultural diversity in society (Ridho & Tumin, 2022).

A book by Faisal Ismail titled Dynamics of interreligious harmony: Conflict, reconciliation and harmony. A book that contains strategies and patterns of government policies of the Republic of Indonesia in an effort to organize and foster inter-religious harmony and tolerance (Ismail, 2014). Recent research conducted by Muhammad Arsyam, Zakirah, dan Sulaiman Ibrahim (2021) with the title Transmigration village and construction of religious harmony: Evidence from Mamasa of West Sulawesi. The study concluded that transmigration was the solution to the bloody and racially charged

conflict that occurred in Rano Village, Mamasa, West Sulawesi in 2004. The approach that embraces structural deliberation by the local government has in fact been able to restore the socio-economic order that continues to improve. The local community and government have also made a form of mutual agreement to cooperate with each other among ethnic groups, races, and religions, especially with transmigrants (Arsyam et al., 2021).

Then, the most central difference between this research and previous studies is that this research is conducted with an in-depth analysis using the approach of understanding moderate religious values and integrating them in the practice of communication and transparent decision making by local governments and religious leaders which will have implications for the creation of harmonization between religious communities that previously experienced conflict. Communicating the sacred messages of religion that are full of love and compassion for fellow human beings, despite the fact that they have different ethnic backgrounds and beliefs, but are still able to respect, accept, and cooperate in a broad societal context in order to obtain mutual benefits.

METHODS

This study uses a qualitative research model with a case study approach. The main targets as research subjects are the policymakers of Bantul district, Indonesia which includes local government, religious leaders, and inter-religious communities in efforts to resolve inter-religious conflicts. The informants in this study totaled 30 people with details of 10 people being religious figures, 5 local government representatives, and 15 interfaith communities in Bantul Regency, Indonesia. The identity of the informants in this study was intentionally not written down to provide a sense of security and comfort because the research area was a case of inter-religious conflict and had obtained prior approval. The data in the research were obtained through the observation process, interviews with the Exponential Discriminative Snowball Model Snowball procedure, and literature studies in the form of scientific journals and books.

The author of this study uses the theory of social interaction. In the study of communication, social interaction is interpreted as a relationship that involves more than one individual and the behavior of one individual has an impact in the form of influencing, changing and improving the behavior of other individuals or vice versa (Hidayati & Kurniawan, 2021). Social interaction theory engages people in a dynamic culture and places them as the main actors and people in charge. The encouragement that comes from within humans (inner heart) in the form of various needs and goals, they desire to have interactions (relationships) with other people. The need for interaction is in the form of

physical and psychological forms so that events that can be photographed are a form of action process that is dynamic in society (Jailani et al., 2021).

Among the forms of social interaction are associative processes and dissociative processes (Kumar, 2022). In the process of social interaction in the amalgamation model, values are found that grow in the form of social justice, love, solidarity, harmony, and so on. Thus, the process running in the merging interaction is a positive value. Meanwhile, the process of divorcing the social interaction model leads to hatred, egotism, hostility, conflict, arrogance, and conflict, and this is called a negative process (Fadilah, 2021).

Among the forms found in the associative (merger), the social interaction model is cooperation, assimilation, and accommodation. Meanwhile, the dissociative social interaction model consists of a competition, barriers (opposition), and conflict. Forms of interaction can provide benefits when they take place in rational calculations (common sense) and bring benefits to the actors who carry them out. However, it can cause harm (loss) when social interactions that run involve high emotions and negative sentiments without being accompanied by good and sustainable control (Cuevas & Dawson, 2020).

In addition to using social interaction theory in conducting the analysis, this research also combines it with a religious moderation approach. Religious moderation is a strategic concept in resolving religious nuanced conflicts to deconstruct religious understanding from initially rigid and a priori to soft and moderate (Rahman et al., 2021). In the case of conflict in Bantul Regency, in this case, the context of the religious moderation approach is aimed not only at the local government, and religious leaders who come from Muslims (Islam), but also at other religious leaders, even touching the lowest level of religious people, namely the lay community namely ordinary people until finally creating synergy between policy makers in creating religious harmony as the purpose of this study (Schmidt, 2021).

RESULTS AND DISCUSSION

Pluralism of the Argorejo Village community

Administratively, Argorejo Village is located in Sedayu District, Bantul Regency, apart from 4 other villages. The area owned by Argorejo Village is 732 Ha, divided into 13 (thirteen) Padukuhan and 72 RT. The names of the Padukuhan include Bandut Lor, Bandut Kidul, Sundi, Polo, Semampir, Kalakan, Gunung Polo, Polaman, Senowo, Sundi Kidul, Pereng Wetan, Meters, Kendul, and Ngentak.

The Argorejo Village area is bordered by several other villages, including the following: East side: Argomulyo Village, Sedayu District. West side: Argosari Village, Sedayu District. To the North: Argosari Village, Sedayu District. South side: Argodadi Village, Sedayu District.

The population of Argorejo Village is 12,340 people with a presentation of 6,595 women and 5,745 men as seen in table 1. While the population aged 7 to 14 years occupies the second position with a total of 1653 people, then the highest percentage is in the productive age of 14 to 56 years with a total of 7,343 people. Of the total population, 10,327 people are dominated by Muslims (Muslims). Then, followed by Catholics with a total of 1,152 souls and Christians with 861 souls, as presented in table 2.

Table 1. Data on the total population of Argorejo Village

No.	Data Type	Amount	Population Percentage
1.	Number of men	5.745 orang	95
2.	Number of woman	6.595 orang	95
3.	Total number	12.340 orang	95
4.	Number of heads of families	3.501 KK	95
5.	Population density	1709 per km	95,44

Source: (Argorejo Village Administrative Documents for 2019/2020).

Table 2. Data on religion and beliefs in Argorejo Village

No.	Data Type	Amount
1.	Islam	10.327 people
2.	Christian	861 people
3.	Catholic	1152 people
4.	Hindu	0 people
5.	Buddha	0 people
6.	Khonghucu	0 people
7.	Belief in God	0 people
8.	Other streams of belief	0 people
Amount		12. 340 people

Source: (Argorejo Village Administrative Documents for 2019/2020).

Interaction causes conflict

The pattern of interaction between religious leaders and people of different religions has several stages, starting with the stage of interactive communication patterns. The interactive process pattern is a model of interaction carried out by someone from two directions or reciprocally (two-way communication), but is at a low stage (Syah, 2022).

Interpersonal Interaction

Patterns of interaction between Muslim communities and religious leaders and non-Muslim communities. The pattern of interaction carried out by people of different religions is in the form of two-way or reciprocal (two-way communication) but is at a low stage. The stages of the pattern in carrying out interactions can be observed in figure 1.

In conducting interpersonal interactions, several conditions need to be considered, to make the interaction process effective. Among them are interactions carried out by prioritizing information openness, and walking flexibly, a person must have the ability to master various interaction models, the attitude displayed should be straightforward and concise, be able to understand and understand types of non-verbal interactions, be good listeners to one another, able to be consistent and egalitarian. If these points are not met, then the process of interpersonal interaction cannot be called effective.

1. Openness

Openness here is interpreted as an open attitude that allows a person to accept any form of thought, information, or point of view even though it is different from the things he believes in. A social order that has an open attitude tends to be more adaptive and able to accept differences compared to other groups of people who have an open attitude closed.

However, when the plan to build a house of worship was carried out by non-Muslim religious leaders, the interactions between the two parties turned closed. Closed interactions are caused by people who have shown an attitude of antipathy to the plan to build a house of worship, an attitude of antipathy to the plan to build a house of worship is based on the emergence of sentiment in the name of religion circulating around the Dusun Bandut Lor community carried out by irresponsible individuals and groups regarding the negative impact that will be caused if a non-Muslim house of worship is established in a predominantly Muslim neighborhood in the Dusun Bandut Lor area.

2. Not flexible

In the interactions that occur in the activities in the form of commemorating the birthday of the Republic of Indonesia, the atmosphere becomes joyful and fun. It was as if the differences were invisible, even though they came from different cultural backgrounds. Interaction between citizens of different religions (Islam and Christianity) is not rigid and formal, because, on the commemoration of the independence of the Republic of Indonesia, all of them feel part of one another (Observation, 06 July 2020).

When the potential for conflict began to emerge, the model of interaction between Muslim and non-Muslim communities in the Dusun Bandut Lor area of Argorejo Village changed. The communication that took place between the two groups with cultural backgrounds has undergone rotation and change, full of tension and stiffness. In the end, the relationship between religious communities did not go well and divisions emerged which sparked conflict among the people in the Dusun Bandut Lor area (Observation and interviews, 06 July to 17 July 2020).

3. Not mastering various interaction models

The Muslim and non-Muslim communities living in Bandut Lor Hamlet, Argorejo Village, Bantul Regency are generally Javanese. Javanese originating from different provinces and districts. Among them are the Javanese ethnic communities in the Yogyakarta, Bantul, Purbalingga areas the Javanese are migrants in the area, for example, Ngawi, Kediri, and Nganjuk (Observation, 06 July 2020). The interaction depends on who you are dealing with. Mastery of various interaction models can minimize the occurrence of inaccuracies in words and actions in the course of interaction. An example is when Muslim and non-Muslim communities interact at a meeting and forum in Dusun Bandut Lor, the language used is Indonesian. However, when there are people who have difficulty speaking Indonesian, they use smooth Javanese.

Among the forms of mastery of various interactions by the residents of Dusun Bandut Lor are interactions that involve Muslim and non-Muslim individuals. The area of Dusun Bandut Lor, Argorejo Village, is inhabited by the majority of Javanese Muslims who are Muslim, Javanese who are non-Muslims and Batak people who are non-Muslims. The Javanese living in the Dusun Bandut Lor area are not Pentecostal Christians, but Javanese Christians, while the Batak people are Pentecostal Christians. In interacting, Muslim residents with Javanese Christians are imposed with the Javanese language, because it is part of their daily culture, while on the other hand, when Muslims interact with Pentecostal Christians, they use Indonesian because these residents are Batak (Observation, 07 July 2020).

4. Not straightforward and concise

In family or sibling relationships, the culture of interaction that occurs is generally straightforward and concise. In the case of families who have different religious beliefs, it can be seen that the interaction between father and son is carried out simply and directly to the point of desire in question. In the above interaction, it is known how the interaction process involves families of different religions and

beliefs coming from one family, namely a father who asks his non-Muslim daughter for help to take her to the mosque to perform Friday prayers with sentence or simple and concise words (Observation and interviews, 16 July to 20 July 2020).

5. Not understanding non-verbal interactions

Interaction in non-verbal form between the main source, in this case, religious figures and the general public, can be seen using two transmissions, it can be seen by sight, but the voice can be heard directly by the ear. Interaction in the form of non-verbal is found in all interaction processes involving various traditions and cultures. However, there are differences in the pattern of non-verbal interactions carried out by individuals and groups who have high and low-interaction cultures.

The Muslim and non-Muslim communities in Bandut Lor Hamlet, Argorejo Village, Bantul Regency, the majority of which are Javanese, have a characteristic that is *andap asor* (gentle), and are included in high context communication. Non-verbal interaction in the Dusun Bandut Lor community of different religions is seen through direct interaction when meeting at a crossroads by greeting through a smile and a wave of the hand.

6. Not a good listener

The residents of Dusun Bandut Lor, Argorejo Village, interact with various cultural differences, but still, have a good listening attitude. It can be seen in the interaction model that occurs when Muslims and non-Muslims are discussing issues and events that are current problems in society and the government. Muslims and non-Muslims exchange information, ideas, and ideas with each other and listen to each other carefully. This activity can be an indicator that inter-religious religious leaders and their communities have good listening attitudes in interacting. However, when the symptoms of conflict have grown at the grassroots of religious and community leaders, the interaction has turned into rejection.

7. Inconsistent

Consistent attitudes towards interaction in this regard occur when inter-religious relations in Dusun Bandut Lor enter areas of different perspectives and understandings in respecting the holidays of other religions. In general, the non-Muslim community in Dusun Bandut Lor, Argorejo Village, conducts hospitality or visits to the homes of Muslim relatives in the form of congratulating them on the coming of Eid al-Fitr and Eid al-Adha, which are major holidays for Muslims. While non-Muslims do not do so, because they hold the principle that they will not pay

respect to religious figures and non-Muslims in the form of congratulating them on the coming of the holidays. The principle shared by Muslim religious leaders and Muslim communities in the area in interactions between religious communities is a principle that is believed in Islam (Observation and interviews, 19 July to 23 July 2020).

8. Not egalitarian

In the structure of Muslim and non-Muslim communities in Bandut Lor Hamlet, Argorejo Village, Bantul Regency, it was found that the barriers that appeared in the interaction process were in abnormal conditions. The Dusun Bandut Lor area is generally used as a housing complex, especially in areas adjacent to the conflict location for the construction of the GPdI Immanuel Sedayu house of worship. Directly, the culture of the elite area community (read: housing) becomes carried away in the interactions of daily life which includes economic, social, and political aspects (Observation, July 08, 2020).

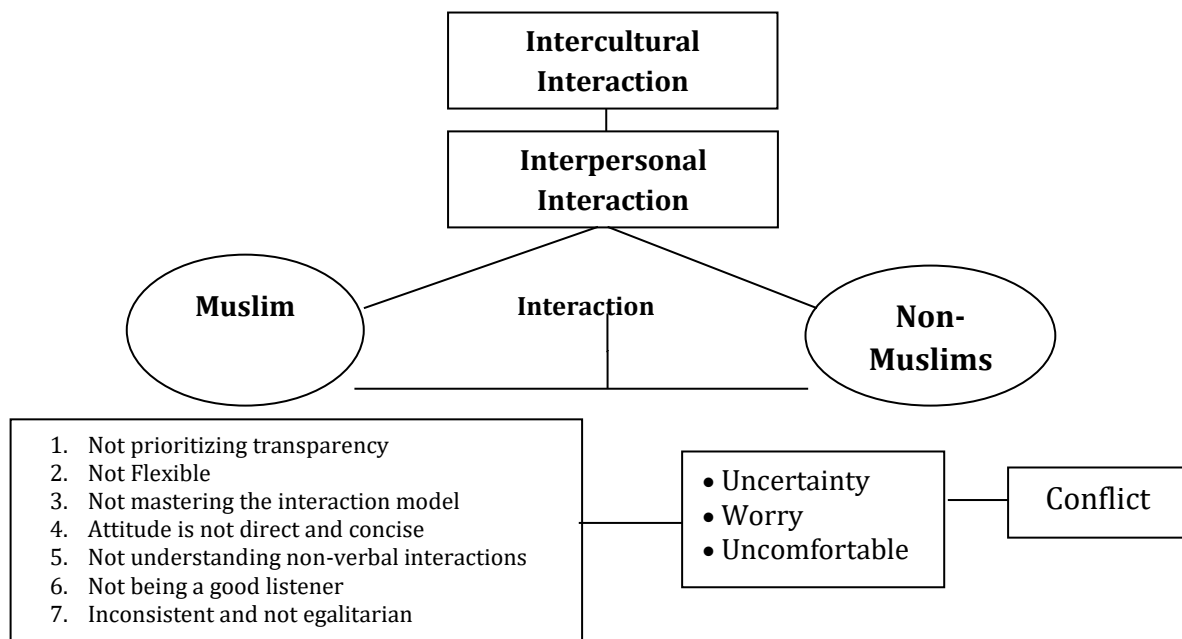


Figure 1. Ineffective interaction patterns

Source: (Observation, 27 July 2020)

Interaction between groups

Intergroup interactions that occur between Muslim and non-Muslim communities in Bandut Lor Hamlet, Argorejo Village, Bantul Regency can be explained through aspects namely, religion, social, politics, and ideology as presented in figure 2 (Observation, 03 June 2020).

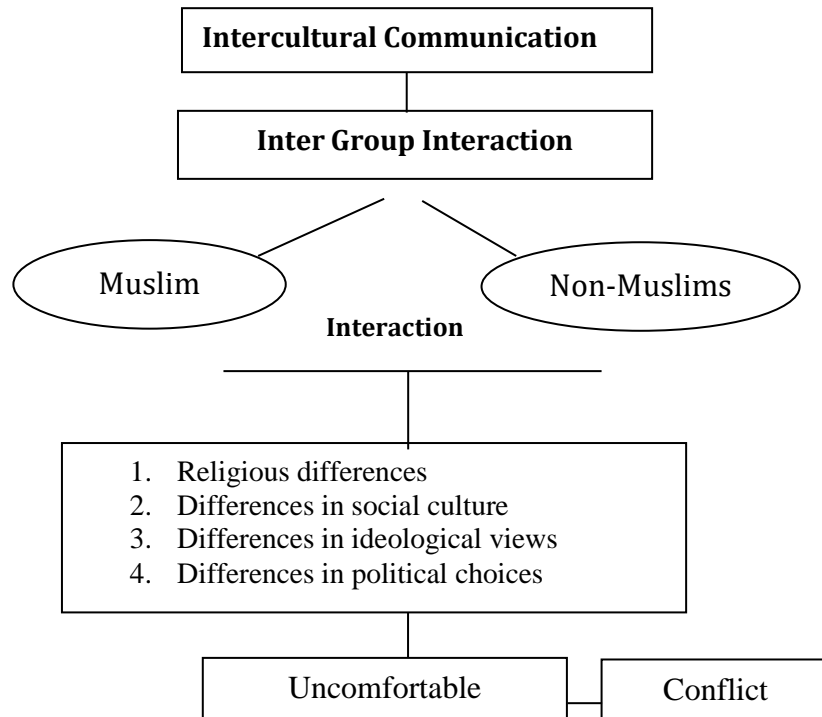


Figure 2. Transactional interaction pattern
Source: (Observation, 20 July to 01 August 2020)

The pattern of interaction that occurs between the Muslim community and non-Muslim communities in Bandut Lor Hamlet, Argorejo Village, Bantul Regency, is developing towards the stage of a transactional interaction pattern. This stage involves high emotions, running continuously and continuously in exchanging information.

1. Religion and social culture

In cases of conflict between the majority Muslim community and non-Muslim religious figures from GPdI Immanuel that occurred in Bandut Lor Hamlet, Argorejo Village, Bantul Regency, in the form of an attitude of refusal to build a house of worship, according to researchers' observations, several modes are the same as cases of establishment conflict. houses of worship in other areas. According to the

researcher, this is a form of expression, similar to other communal divisions or conflicts, the majority of which stem from racial, ethnic, political, and economic issues that have occurred so far. If we pay attention to the structure of the conflict, it is found that the factor is absolute, namely differences in beliefs. However, these differences in beliefs should not be used as a basis for the fact that between them there are sharp differences regarding the vision of living together. That such a diversity of beliefs has become a fact of life that is accepted by the Indonesian people, especially the people of Bantul Regency for generations. The prejudice that arises raises the potential for conflict because in it there are emotions that play a dominant role, then give birth to the embodiment of negative prejudice, not influenced by differences in beliefs.

Certain factors indicate the possibility of departing from everyday situations, for example, social distance is encountered, the narrowing of relations between groups of different religions, and the absence of clear boundaries regarding the rights and obligations imposed and owned by individuals and groups of people. religion, so that in the end, one feels that there is always a threat to values, norms, and beliefs. The climax is the emergence of oriented attitudes toward division and conflict.

2. Political

In the case of the conflict in Bandut Lor Hamlet, Argorejo Village, Bantul Regency, it was found that political sentiments were trying to be brought into the realm of religious life. It is indicated by some residents of Dusun Bandut Lor who have an affiliation with a right-wing Islamic political party. Among them is a mosque takmir which is in Bandut Lor Hamlet and has an affiliation with activities against non-Muslim leaders in the Pilkada in Jakarta until then it penetrates the socio-cultural order of the people of Bantul Regency (Sutisna et al., 2021). Anti-non-Muslim sentiments as state and regional leaders are indicated to have become a form of antipathy towards non-Muslims in the region (Ushama, 2021).

3. Ideological differences

In the case of the house construction conflict in Bandut Lor Village, Argorejo Village, Bantul Regency, some of them were influenced by Islamic thoughts which were considered to be quite strict in their attitude towards the diversity of religions in Indonesia which was pioneered by several intellectuals. This fact is proven by several findings in the field, namely the persons who spearheaded the rejection of the construction of the GPdI Immanuel Sedayu house of worship were Hizbut Tahrir Indonesia (HTI) and the Islamic Defenders Front (FPI) and Salafi-Wahabi (Observation, 10 July 2021). This group of religious organizations and firqahs in Islam

is known to be a source of turmoil, division, wars, and killings among Muslims in various parts of the Islamic world (Resnyansky et al., 2022).

In the area of Dusun Bandut Lor, Argorejo Village, religious organizations were found that were considered to be the cause of the instability of the community order in their movements and had been banned by the government (Ridho, 2021). These religious organizations seem to thrive among people who have different cultures. However, it can be observed that where organizations appear to be active in carrying out their movements, there will also be friction related to religious and political orders in that region (Suherman et al., 2020). In the Sedayu District area which brought among them, Bandut Lor Hamlet and Argorejo Village, the headquarters of the Regional Representative Council (DPD) of the Islamic Defenders Front (FPI) was founded, and also the branch office of the Al-Qur'an Interpretation Council in Bandut Lor Village (Observation, 29 June 2020).

In the case of the conflict over the construction of a house of worship in the hamlet of Bantut Lor, Argorejo Village, Bantul Regency, which involved the local government and Muslim community with non-Muslim religious leaders and congregations (GPdI) Immanuel Sedayu, from the three conflict contexts it can be interpreted that the interactions that exist are no longer effective. Differences in ideology ultimately lead to conflicts over the construction of houses of worship.

Synergizing stakeholders Communication for religious harmony

Stakeholders in the Bantul Regency government have a strategic role in conflict resolution to create a harmonious atmosphere for inter-religious relations. The synergy of stakeholders in conflict resolution can be identified figure 3.

The incident began when residents of RT 34 in Bandut Lor Hamlet, Argorejo Village, Sedayu District, Bantul Regency, refused to build a house of worship for Pentecostal Christians in Indonesia (GPdI). The reasons for the residents' refusal included the fact that in April 2003 there was an agreement between the residents and the non-Muslim religious figure not to build a house of worship in the location where they lived. Residents and non-Muslim religious leaders agreed to make the house a place to live with his wife and children. The house was bought by a non-Muslim Religious Figure in Bandut Lor Hamlet, Argorejo Village in 2003 for IDR 36 million covering an area of 335 square meters. letter "statement" not to build a house of worship in Dusun Bandut Lor (Observation, 28 June 2020).

However, as time went on, in the end, the residence of non-Muslim religious figures was used as a place for worship two to three times a month without any notification from

the residents of Dusun Bandut Lor, especially RT 34. The residents of Dusun Bandut Lor, especially RT 34, felt disturbed. First, in the worship ritual of the Pentecostal Christian congregation, weeping is heard; second, the location of the house is surrounded by Muslim residents; third, Pentecostal Christian congregations that worship at the homes of non-Muslim religious leaders are not residents of Dusun Bandut Lor or Village of Argorejo, but residents from outside the area; fourth, Pentecostal Christian congregations when they come to the homes of non-Muslim religious leaders use private vehicles, in the form of motorbikes and cars and the Pentecostal Christian church congregation parks their vehicles on the shoulder of a public road, causing disturbance to residents so they don't feel comfortable (Interview, 28 June 2020).

In the end, the Regent of Bantul Regency gave a relocation or moved the location of the church construction which was originally located in Bandut Lor Hamlet, Argorejo Village to Curug Hamlet, Argosari Village, which is 3 kilometers from the original location but is still in the same sub-district. The relocation of the location for the construction of the church was the result of negotiations between the Bantul Regency Government and Muslim and non-Muslim religious leaders after previously these non-Muslim religious leaders agreed to withdraw their lawsuit at the Administrative Court. On January 8, 2020, located at the Bantul Regency Regent's Office Home, Suharsono and non-Muslim religious leaders signed a letter of agreement which among the important points contained parties from non-Muslim religious leaders willing to withdraw the lawsuit for the revocation of the IMB by the Bantul Regent at the Jakarta Administrative Court (Interview, 28 June 2020).

According to one of the government figures in Argorejo Village, dialogue or mediation initiated by the Bantul Regency Government has been carried out repeatedly. He noted that mediation began before and after the conflict 7 (read: seven) times involving the sub-district head, village officials, and law enforcement. However, in the mediation, no agreement was found regarding the desired solution to the dispute over the construction of a house of worship in Bandut Lor Hamlet, Argorejo Village, Bantul Regency. So, in the end, the Bantul Regency Government made a policy by moving the location of the construction of the house of worship which was originally in Argorejo Village to Argosari Village, Sedayu District. (Interview, 27 June 2020).

The Bantul Regency Government takes on the role of messenger and the people of Bandut Lor Argorejo Village as the recipient of the message, but at certain times the opposite applies. The people of Dusun Bandut Lor, Argorejo Village, as messengers, and the local government of Bantul Regency as recipients of messages desired by the community. If the situation shows so, the Regional Government of Bantul Regency has the power and responsibility to provide responses, weigh and accept ideas and ideas

submitted by the community based on the applicable provisions and regulations, in this case, the transfer of the location for the construction of houses of worship from Argorejo Village to the Village of Argorejo Argosari Sedayu District.

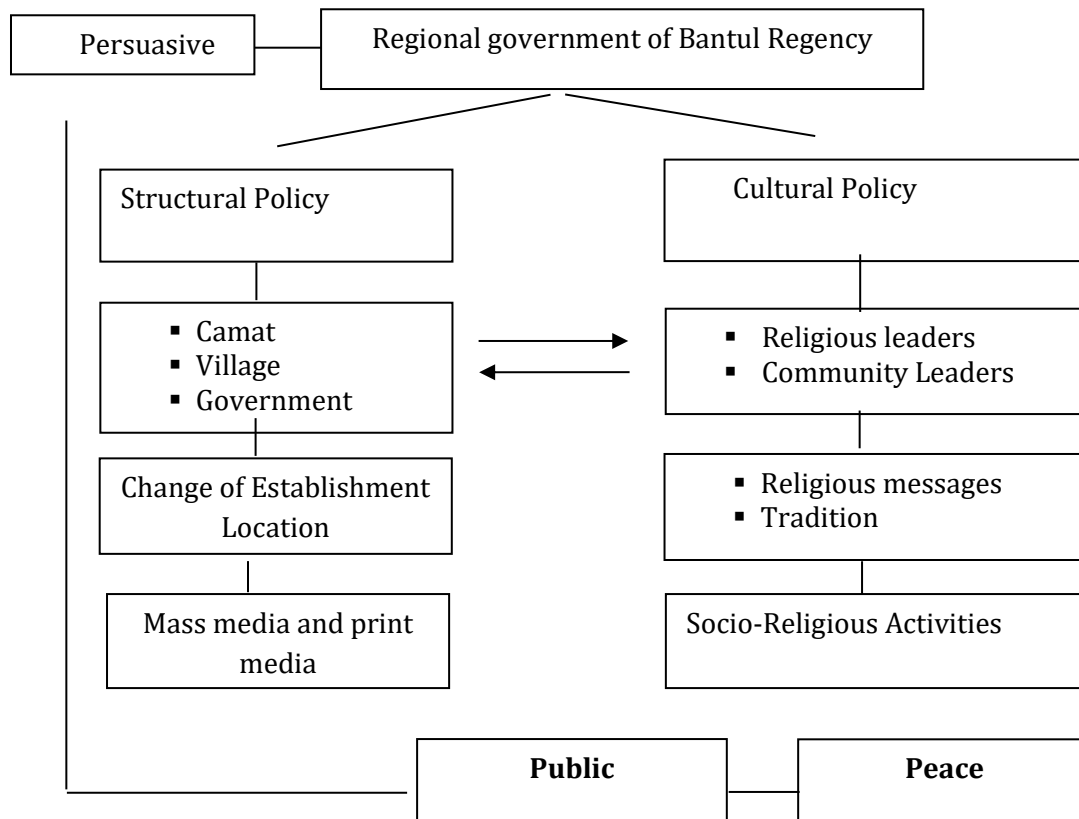


Figure 3. Role model chat of the Bantul regional government stakeholders

Source: Observation, 20 June to 11 August 2020

The role of the Regional Government of Bantul Regency, which is a crucial (important) point in resolving conflicts over the construction of places of worship, is to convey, inform, and report persuasive messages and dialogue in an interesting, clear, and easily understood manner by the wider community (Woiwode et al., 2021). This, resulted in an agreement from the people involved in the conflict regarding the acceptance of the permit for the construction of the GPDI Immanuel Sedayu house of worship, without any pressure, intimidation, or coercion from a particular party. The process of building a house of worship continued, even though the original location was moved from Argorejo Village to a new location, namely Argosari Village, after previously being rejected and disapproved by some members of the Argorejo Village community. However, this has become an impetus for the regional government of Bantul Regency to continue the

construction of the GPdI Immanuel Sedayu house of worship by moving it to another location (Observation, 29 June 2020).

The researcher conducted interviews with fifteen informants in the villages of Argorejo and Argosari, all of whom stated that they supported the decisions taken by the Regional Government of Bantul Regency (Interview, 28-29 June 2020). This fact is an added value to the role of the Regional Government of Bantul Regency which is carried out continuously and consistently, both through interactive media and directly (read: dialogue). The role of the local government has resulted in an understanding of the people of Argorejo Village, especially Dusun Bandut Lor, about moving the location of the GPdI house of worship in conflict resolution. The people of Dusun Bandut Lor in Argorejo Village understand that the establishment of a house of worship is a form of basic need for religious adherents to carry out rituals of worship, in this case, the GPdI Immanuel Sedayu congregation.

Referring to the chronology of the conflict in the form of rejection of the plan to build a GPdI Immanuel Sedayu house of worship, now the people of Dusun Bandut Lor Argorejo Village are showing openness in the form of acceptance and support of the Bantul Regency Government's decision by moving the location of the construction of the GPdI Immanuel Sedayu house of worship to Argosari Village so that it can be understood that the people of Argorejo Village, especially Dusun Bandut Lor, have been able to know the policy objectives undertaken by the Regional Government of Bantul Regency in resolving conflicts over the construction of houses of worship. The desired goal is not to appear in the minds of the people involved in the conflict to feel aggrieved or intimidated by the policy by not having a two-way interaction. With the existence of a continuous socialization process which was considered effective by the Regional Government of Bantul Regency and the people who were in conflict, so they were able to understand how important it was to resolve the conflict over the construction of houses of worship through a good structural persuasive approach model regarding local government policies, resulting in changes in attitudes and behavior of the people who engage in conflict to accept the policy and make peace and live together in harmony. The attitude of the community's trust in the Regional Government of Bantul Regency later became a trigger for changes in attitudes and behavior.

The main conflict with religious nuances can be avoided when the interaction process that takes place between religious believers is effective, open, and dynamic. Thus, effective and dynamic interactions must be carried out by people of different religions. The effectiveness in carrying out the interaction process can be seen from the benchmarks of the interactions carried out by religious leaders and religious communities in providing a harmonious and rhythmic meaning regarding the content of

a religious message. Thus, in the implementation of effective interaction, it is dependent on the main actors in interacting (religious figures) as messengers and religious communities as recipients, and the true purpose of the message is well received. (Vyborny, 2021).

In the observations that researchers made, interactions in the daily lives of people of different religions in Dusun Bandut Lor, Argorejo Village, Bantul Regency, can be seen in socio-religious activities, including in the form of meetings with Rukun Tetangga (RT) and Rukun Tetangga (RT) administrators. Residents (RW), community service, cooperation, and religious forum in Bandut Lor Hamlet, Argorejo Village, Bantul Regency involving religious and community leaders. This shows how important the main role played by religious leaders is in maintaining a sustainable life together. Thus, the role of religious figures in conflict resolution, as seen figure 4, occupies a central position. They are part of the elite in the social, political, and economic structure of the local community so the level of community dependence on them is very high. They are effective decision-makers in the religious, social, and political life of Indonesia. His profession as a teacher and proponent of religion makes his influence go beyond the boundaries of where he lives and the pulpits where they are, coupled with the strong psychological bond between religious figures and their followers (read: society) so that the views and movements of a religious figure have an impact broad (Koehrsen, 2021).

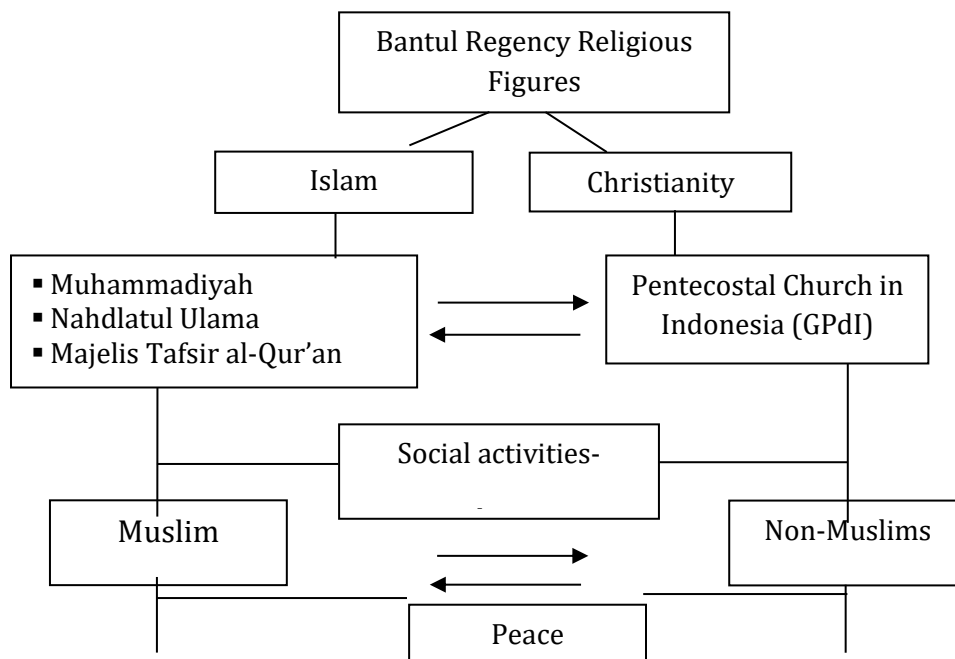


Figure 4. Stakeholders' role chart of religious leader in Bantul regency

Source: Observation, 20 June to 11 August 2020

1. Model of interaction between individuals of different religions

Interaction between individuals is a pattern of interaction carried out by and between religious leaders or between individuals of religious communities and others. The interactions that occur between religious leaders in Bandut Lor Hamlet, Argorejo Village can be seen in several forms of activity, because religious leaders meet in general activities involving the wider community. In interviews conducted by researchers, this interaction model was carried out by religious leaders in social activities, for example, repairing houses of worship from different religions (read: mosques) in Bandut Lor Hamlet (Interview, 26 June 2020).

In this case, the interaction occurs face-to-face between religious leaders in mosque construction activities in Bandut Lor Hamlet, Argorejo Village, face-to-face interaction can be used as a way to change the attitude (behavior change) of religious communities. This is because, in the interaction process involving the religious figures above, there is a process of exchanging messages (read: dialogue) between the main messengers, namely religious leaders, and receiving messages directly from religious communities who take part in the work of building houses of worship (read: mosques) in Bandut Lor Hamlet, Argorejo Village, Sedayu District.

Then, the interaction between individuals carried out by religious figures is also described in the commemoration of the Independence Day of the Republic of Indonesia. Based on the information provided by one of the religious leaders who conducted interviews, the researcher explained that the interactions carried out by religious leaders in the facts above occurred when they were in social activities involving the community, between the two religious leaders the communication process was carried out by talking and singing. enlivened a series of events to commemorate the Independence Day of the Republic of Indonesia, even though they came from different religions, the interactions that existed remained harmonious and peaceful. The ongoing process of interaction between the two, then it creates positive energy emotionally and harmonious and harmonious behavior.

2. Interaction patterns between different religious groups

Interaction between groups of different religions in this case is an interaction model carried out by more than three individuals. The religious individuals in question are religious and community leaders in the Bandut Lor Hamlet, Argorejo Village, Regency. In the observations of researchers, the implementation of the group communication process in Dusun Bandut Lor was carried out through: First, gathering (read: establishing relationships), social activities, and meetings involving RT/RW and village officials (Interview, 25 June 2020).

According to the description of a religious figure and one of the residents with who the researchers conducted interviews said that the process of interaction in a group pattern was explained in gathering activities (read: establishing relationships) between religious figures. Religious leaders from non-Muslim religions visit Muslim religious leaders on religious holidays. In these activities, religious figures interact by exchanging messages and information concerning relations between religious communities, so that the emotional and psychological conditions between religious figures are in tune and can be transmitted to other religious communities and communities (Interview, 28 June 2020).

Second, the activity of sharing food and visiting when relatives from other religions suffer from illness or experience calamities. Activities carried out by religious leaders to other communities or between communities and other communities of different religions in the same area of residence. According to one religious' figure, sharing food and visiting when other people and neighbors suffer from illness or disaster can foster feelings of sympathy and empathy among religious people which will ultimately affect emotional conditions and behavior among religious people. This is because individuals of different religions feel appreciated and become a driving force for the establishment of peace, harmony, and harmony in interactions between adherents of religions (Lähdesmäki et al., 2022).

In the pattern of group interaction carried out by religious leaders and the community in Bandut Lor Hamlet, Argorejo Village, the main goal is to strengthen emotional and spiritual bonds among and between religious communities. So, the conflict will eventually experience a slope (read: subside). The interaction carried out by religious leaders and the community in Bandut Lor Hamlet, Argorejo Village is a small group model interaction and has the following characteristics: first, the interaction is carried out in a relaxed and joyful atmosphere, organized and continuous; secondly, all individuals who interact have the same opportunities in conveying messages and information to others, thus giving greater influence to others; third, its nature is conformity, namely changes in emotional and psychological behavior with each other in the same form (Interview, 29 July 2021).

Third, then the pattern of group interaction carried out by religious leaders and the community of Dusun Bandut Lor, Argorejo Village can also be explained in the activities of hamlet and village activities. In interviews conducted by researchers, religious leaders said that in meeting activities, the community previously could interact by applying a two-way interaction type that allows sharing (read: exchange of opinions), and interactive dialogue about ideas and ideas possessed by participants. meeting (Interview, 15 June 2020). So that the process of feedback (read: reciprocal) messages

can run and is not controlled by one party and an individual. Because the messenger and the recipient of the message have a balanced and equal position, and by putting aside the attitude of dominating the stage.

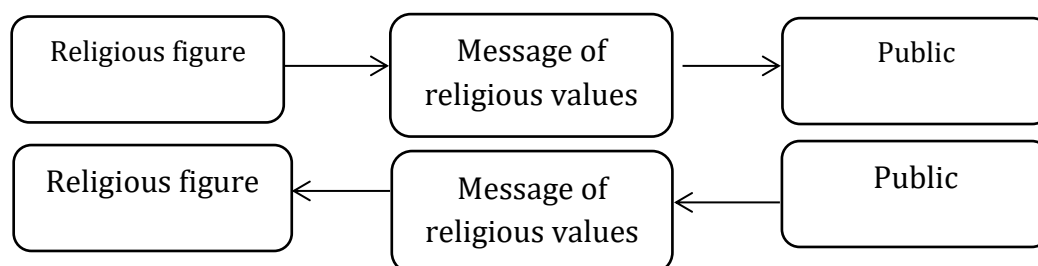


Figure 5. Two-way interaction chart pattern

Source: Observation, 09 June to 18 July 2020

Fourth, the role of interaction carried out by religious leaders in resolving conflicts and preventing conflicts in the hope that they will not recur can be explained through discussion and dialogue activities carried out by interfaith leaders facilitated by the Ministry of Religion (Kemenag) of Bantul Regency. In the observations of researchers, at least the Ministry of Religion (Kemenag) of Bantul Regency carried out dialogues and discussions involving interfaith leaders in preventing the recurrence of religious nuanced conflicts in Bantul Regency on August 13 (read: thirteenth) 2020. In the activities that took place at the Mbok Sum Mangunan shop, Dlingo, Bantul Regency, the theme is "*Religious Harmony Workshop on Building Togetherness in Differences*", an activity involving the Dlingo Sub-district forkompincam, interfaith leaders (read: Islam, Christianity, and Catholicism), as well as the Interfaith Harmony Forum (FKUB) Bantul Regency (Observation, 15 July 2020). The discussion and dialogue emphasized the importance of the role of religious leaders in building and maintaining inter-religious harmony through interactions between religious leaders and between religious leaders and religious communities. Religious figures become role models and role models when they are in a pluralistic society.

Then fifth, the role of interaction of religious figures in resolving conflicts over the construction of places of worship in Bandut Hamlet, Argorejo Village, Bantul Regency, can also be seen in religious pulpit activities. Muslim religious figures through the Friday sermon pulpit and non-Muslim religious figures through services that are held every Sunday (read: Sunday). The material presented at religious pulpits is not only about maintaining good relations with Allah SWT (read: God), but also among religious people and between religious communities more broadly (Interview, 21 July 2020).

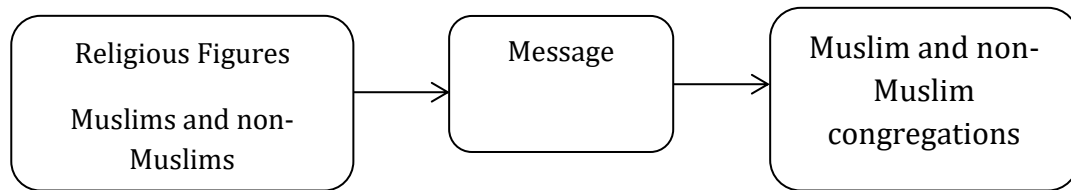


Figure 6. One way interaction chart model
Source: Observation, 20 June to 02 August 2020

In the process of carrying out one-way interactions carried out by religious figures in religious forums, religious figures act as messengers of the dominating religious values (Hasanah, 2021). This is because in ongoing religious pulpit activities (read: Friday sermons and services) those who are active in the process of delivering religious material are religious figures, this causes the role of the congregation (read: religious community) to be passive (read: only accept). The religious community acts as listeners and listeners, while religious figures convey. Thus, in alleviating conflict and maintaining harmony and peace in the people of Dusun Bandut Lor, Argorejo Village, Bantul Regency, religious figures become the main troops and actors. The form is through interactions between religious and community leaders that take place effectively, capable of being a problem solving as well as maintenance for all members of society so that they can emerge, grow and develop the personal characteristics of other members appropriately.

CONCLUSION

The conflict over the construction of a house of worship in Bandut Lor Hamlet, Argorejo Village, Bantul Regency was caused by the rejection by residents and the revocation of the building permit (IMB). The process of interaction involving interfaith people, it is influenced by interaction patterns that tend to run in stagnation and closed manner. Thus, making the interaction process in the rituals of daily life run ineffective, causing conflict. In addition, local government policies that are considered not transparent and reach all levels of society to the lowest level are another factor in the occurrence of conflicts.

The process of interaction between religious communities in Bandut Lor Hamlet, Argorejo Village, Bantul Regency, among others, is influenced by religious differences, social culture, political views, and religious ideologies. Thus, there is a transactional process that involves high emotions to the point of causing conflict which leads to the rejection of the establishment of houses of worship. The Bantul Regency Government as the main actor has the responsibility for conflict resolution, the role of the regional government is shown through openness and transparency in making and implementing

policies conveyed to the public through interactive media channels in the form of dialogue and socialization that are educative-persuasive. Meanwhile, interfaith leaders act as peacemakers which are actualized through a series of socio-religious activities, to spread messages of peace through religious pulpits and public discussions based on the essential values of religion, namely humanity-peace.

Indonesia's model of religious society becomes the potential for prolonged conflict when the state and religious leaders are unable to exercise precise control over the interaction process involving the entire community. Because, the social interaction of religious communities will always be in contestation and intersection along with the political, social, and economic culture that characterizes the journey of the Indonesian nation in the future. There will inevitably be potential for inter-religious conflicts in Indonesia to re-emerge and be exploited by certain political elites to gain power and profit. This research is expected to be able to be used as a new syllabus for regional heads and religious leaders in resolving conflicts involving religious communities in Indonesia.

An approach to resolving religious conflicts that are oriented to a model of implementing government policies that are transparent and reach all levels of society is an obligation for regional and national leaders. Then, interfaith leaders should prioritize patterns of thinking and behave by prioritizing moderation by placing humanity at the main level compared to the group and religious backgrounds. In addition, religious communities must be able to put aside egotism and a priori attitudes in interacting with other religious communities, religious leaders are obliged to instill religious values and messages of peace and harmony in the frame of pluralism.

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