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Rethinkingof InterfaithCommunications in
Building the Strengtheningof Religious Tolerance in Religious Development
(The Analysis of System andActor)

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Abstraksi

komunikasi lintas agama memiliki pengaruh yang kuat dalam sistem sosial, *meaning* atau makna merupakan cara untuk menampilkan kompleksitas dalam sebuah sistem. Pada hal seharusnya Pemerintah maupun tokoh agama selaku aktor mampu menangkap dengan baik makna-makna baik berupa simbol-simbol agama yang memiliki makna yang kuat, maupun teks-teks doktrin ajaran agama, sehingga sistem komunikasi agama yang terbangun tidak berbicara persoalan baik buruk, akan tetapi berbicara pilihan yang berpihak kepada keselamatan umat manusia. Bukan komunikasi lintas agama yang dibangun dalam kekuatan kelompok mayoritas.

Kata-kata kunci : Komunikasi Lintas Agama, Penguatan Toleransi, Pembangunan Agama

Abstract

The interfaith communication has a strong influence in the social system, meaning which is the way to depict the complexity in a system. Whereas the Government and religious leaders as the actors, they should able to comprehend the meanings, such as either religious symbols that have strong meaning or the texts of religious doctrine, in order that the existing of religious communication system did not speak good or bad matter, yet it should speak in favor of the choice of the salvation of mankind instead of building the interfaith communication of the majority group.

Keywords: the interfaith communication, strengtheningtolerance, religious development, the communication process

1. Introduction

This paper analyzes the role of the interfaith communication that had been running in Indonesia carried out by the actors both individually and institutionally, by looking at the theory of systems from Luhman as analytical approach. Wherein the phenomenon of religious tolerance shows a less harmonious relationship of some researches that has been conducted by researchers whointense to see the religious diversity in Indonesia, for the example, the results presented by the Setara Institute and Wahid Institute and other researchers.

The researches that had been done so far in looking at the interfaith communication aspects, limited in analyzing interfaith relations that occurred in everyday life.Based on the author's knowledge from some literatures that has been searched, there is no the research talking about the interfaith communication in using the system theory approach ofLuhmantoexplorethe interfaith communication that is closer to the approach of critical theory in analyzing towards a condition, especially for the religious life in the context of development communication. This paper will be organized from several parts of introduction, the analysis; the intersection of interfaith communication, religious development, the interfaith communication in analyzing systems and actors, and conclusion.

2.Analysis

2.1. The Intersection of Interfaith Communication

Abriefdefinitionwas madebyHaroldD.Lasswellthat theproper way todescribean actionof communicationis toanswer thequestion"Who is delivering, what is conveyed, throughwhatchannel, to whomandwhatinfluence"(Cangara, 1998). Another case withDevito(1997), he said thatcommunicationis a process ofan activity. Althoughwemaytalk aboutcommunicationas if it isstatic, stationary, communicationis neverlike that. Everythingin communicationis alwayschanging.

Everett M.Rogers (Cangara, 1998) stated that communication is the process where one idea transferred from one receiver or more with a purpose to change their behavior of two people or more. This definition was later developed by Rogers along with D.Lawrence Kincaid, so thatit gave a birth of a new definition which states that, "communication is a process in which two or more people to establish or exchange information with one another, which in turn, it will come to mutual understanding.

T. Craig and Muller (2007) stated that Aristotle, ancient Greek philosophers in his *Rhetorica,* mentioned that a communication process requires three elements which support it;those are who is speaking, what was said, and who is listening. This Aristotle's view considered by most communication experts largely that it is more appropriate to support a process of public communication in the form of a speech or rhetoric.

Early1960s,DavidK.Berlomadea simplercommunicationformula. Theformulais knownby the name"SMCR", namelySource(sender), Message (message), Channel(channel-media) andReceiver(receiver) (Cangara, 1998).From the writer's explanation above,the interfaithcommunicationisa partofcommunication disciplinesinwherethe focus ofits studyexplores theprocess ofreligiouscommunicationwhich is donein buildingreligiousdialogueforcreatingtheharmonization in thereligious lifeof mankind. Many theoriesof communicationcouldbe used asa philosophical foundationtobuild theinterfaithcommunicationin sciencewherethese theoriesare affectedbymanypsychological theories, especially socialpsychologyandsociology.

There are severaltheoriesdeveloped insciencecommunication, according to the author,those canbe used asthe intersection of scienceapproachin answeringthe problems ofinterfaith relationsamong them:

1. CAT (Communication Accommodation Theory)

To obtain the basic essence from this theory, where in the communication process we need paying attention to cognitive memory to begin a talk with others.In the next process, how it is sued in the next process a communicator's ability to modify behavior in the self-control to respond interlocutorsproperly. This theory started in 1973,West and Turner (2008), when Giles first introduced the idea of "mobility accent" model. This theoryhas to consider the fundamental motivations and consequences of what happens when two speakers adjust their communication style. People will try to do convergence when the communication process occurred. This is done to adapt the behavior towards others, not the divergences wherebyshows the difference between verbal and nonverbaltowards the communicators.

The application from this theory approach within the framework of the interfaith communication is where the theory approach ableto be applied by the actors in building the system of the interfaith communication by considering many factors including cultural factors, knowledge, psychology, so that the essence of the dialogue inthe interfaith communication can be well achieved. The writer estimatesthe essence ofthe interfaith communication that had occurred not up on the level of understanding in the communication process, from some results that examinedthe interfaith communication, as research conducted by Masykur with the topic "PolaKomunikasiAntarUmatBeragamaStudiatas Dialog Umat Islam dan Kristen di Kota CilegonBanten" (*The Pattern of The Interfaith Communication on Dialogue BetweenMuslims and Christians in Cilegon,Banten*), he concluded in one of his writings thatdialogue between Muslims and Christians in Cilegonhad become routine, oftentimes implemented formally, and fallen in formalism. Yet, the interfaith dialogue which is supposed to work in creating religious harmony, in fact it created a false harmony which limited to thedialogue of ceremonial formalistic. As the results,thecommunication between human beings from different faiths is still not created,so that it looks likethe communication which was built limited to the level of "ceremonial" and apparently "monologues" not"dialogical".

2. Intercultural Communication

Saltanat et al. (2014) in *International Journal of Asian Social Science* with topic of "Tolerance as a Phenomenon of Kazakh Culture", he explained that culture with strong ethical principles, derived from the roots of culture,is able to create a harmonious relationship of religious tolerance.In this case, itprovesthat culture iscapable to become a strong adhesive when culture usedas part of the social system culture in building a civilization.

Gudykunts and M. Lee (2001) explained that the main factor to build personal communication between cultures is to be able to understand the culture outside of our culture. This happened because the fundamental understanding of intercultural communication is done by the communication process fromdifferent cultural backgrounds. Actually, intercultural communication is not a new thing in human civilization. It has been long done by people in their initial form of ethnic groups. Thisintercultural relationship happens every time when they interact based on the same need and goal,so that the pattern of simple intercultural communication formerly could be going well.

The interfaith communication really needs this approach in order to run the process with good interfaith communication. In principles, intercultural communication has some characteristics that must be considered in order to well intertwine the communication process.One of the principles is equation, when thisprinciple can be established indirectly the communication process can run well.

Based on the writer's consideration, this principle ofequation becomes a problemamongsome problems occurredin interfaithcommunication,becauseeachreligious groups, particularlyreligious groupwhichconstitutes the majorityin certain area,alwaystakes an advantage the position of"power"which they possessed, not only incommunitysystem,but the government system as well. That is why the existing of the interfaithcommunicationonly giveslegalitytowards the wishes ofparticular group.Therefore, thefundamental objectiveinthe interfaithcommunication process isnotestablished well.Zainudin(2005) in *StudiaPhilosophicaetTheologica*journal,wroteon the topic of"Pluralismedan Dialog AntarumatBeragama (Pluralism andDialogueAmong the Religious)," he concludedfromsome ofhis conclusions, in understanding theproblem in religions,it needsmulticultural approach, in whichit tries to keep distance with the attitude of absolute, subjective and exclusive.

2.2. Religious Development

Religion has a strategic role in human life, when religion has become a belief towards the community groups in fulfilling the needs of everyday life.In this condition, religion isvery important in human civilization that is automatically able to create a cultural order that gives its own pattern in a community group.Religionbecomesvery important in human civilization,so thatsome religious scientists agreed that religion should be used as the foundation of development. In the contemporary discussion, there is an aversion that religion made as a foundation of development, because religion is often used as a trigger of any conflictthat is why it causes violence both psychologically and sociologically.Ogbonnaya (2012) said that this condition makes the position of religion in public life marginalized, whereas religion has tremendous spirit for every believer to build a better civilization. As an example of how the role of religion applied by the actors who play a role in developmentaddressing the issue of poverty to the grassroots level in the area of Nigeria and where religion can run together in the development process.

In the Indonesian context, religion has many roles in giving the pattern of influence in the Indonesian civilization for centuries,although the recent period, religion is often exploited by "particular religious group" to be used as a trigger of conflict especially to the issue of the essence of human emotions fundamentally.

Lubis (2010) explained that the philosophical development in Indonesia is the realization of the equitable and prosperous society based on Pancasila and the Constitution of 1945. The equitable and prosperous society can be achieved if all citizens believe The One Almighty God. The mention of TheOne Almighty God intended to be inclusive understanding, so the understanding of plurality of the societyis directed to the formation of consciousness of multiculturalism cosmopolitan. This consciousness has been integrated in a variety of traditions or local wisdom that allows them to interact across ethnic, culture or religion.

Indonesia's religious development policy has two main foundations; those are ideal and instrumental foundation. The ideal foundation is the ideals of the struggle for Indonesian independence as defined in the five principles of state of Indonesia summed up in Pancasila. The first Pancasila's principle is a universal obligation of the existence of every human being isthe grace of The One Almighty God.

The implementation of religious development as an integrated part of the national development agenda must be able to create synergies with the development in other fields. It is clearly stated in Law No. 17 of 2007 about the National Long-Term Development Plan 2005-2025, that the religious development is directed to consolidate the functions and the role of religion as a moral and ethical foundation in development, fostering noble morals, fostering the work ethic, recognizing theachievements, and becoming the driving force to achieve the progress in development. In addition, the religious development is directed to improve religious harmony by improving the sense of mutual trust and harmonization among community groups so that these conditions are able to create an atmosphere in community life full of, tolerance, consideration, and harmony.

Koejaraningrat(1997) explained that how religiousvaluesfollowed by Indonesian peoplefromall the layers, howthereligious valuesable to encouragethe Indonesian peopletoseeand plan forthe futuremore thoroughly and carefully. Therefore it requires Indonesian people to live more appreciative towards the values of humanity, and to optimize the spirit for better life, because any religion in Indonesia has sprit to be a better human being from all aspects. Religion has strategic value in giving the values of changes in society.It really depends on the harmonization of the livelihood of proselytes in society. For creating harmonious conditions, it is a must in religious life in society, because religion can be one of the factors in encouraging the development.

2.3. The Strengthening of Religious Tolerance in Development.

Related to terminology of tolerance, Stout (2006) explained that tolerance is an ambiguous term. Still, many would insist that tolerance is a virtue. In one context it is an intentional virtue, in another it appears more as a reflex of human nature at its best. It may also refer to a grudging and incomplete willingness to "bear" as moral burdens those who should change their minds. Surely, however, traditions, though it often seems an ideal honored more in theory than in practice. Its contrary, intolerance, may become public at times when ordinary mortals confront other ordinary mortals whose worldview or rhetoric does not correspond to their own expectations.

According Siagian (1993),the word tolerance derived from the Latin,*tolerare*. It means endure or bear. *Tolerare*here defined as bearing work together, even though the work was not liked or gave place to others, although the two sides disagreed. Thus, tolerance refers to the willingness to accept the existence of other people who are different. In Arabic language, it is called *tasamuh*which means allowing something to permit and facilitate each other. From the word*tasamuh,* it can be interpreted among those who have different opinions; each other should be able to provide a place for their opinion. Each of these opinions obtained the same right to develop their opinions and not to wrestle each other.

Colin Gunton (1996, in Talib and Gill, 2012) in the entry of tolerance in the dictionary of Ethics, Theology and Society explains that tolerance is a virtue to receive something for more goodness, especially concerning human welfare.Ministry of Religion, Republic of Indonesia (1980) stated that interreligious tolerance in Indonesia is popular with the term interreligious harmony. This term is an official term used by the government. Religious harmony is one of the religious development goals in Indonesia. This idea arose primarily motivated by the sharpening interreligious relations. Meanwhile, the causes of the emergence of tensions of internal religious interreligious, and between religious communities and the government can be derived from various aspects as follows:

1. The characteristicsofeach religioncontainpropagandaormission.

2. The lackof knowledgeof believerstoward their religionand theother religions.

3. Thebelieversare incapable torefrain their self,so less respect even to despise other religions.

4. The blurring boundary between religious adherence and tolerance in the society.

5. Each other's suspicion towards honesty of others in internal religious community, interreligious, and between religious communities and the government.

6. The lack ofmutual understandingin dealing withthe different opinions

According to Taher (1997),he said that to overcome the disharmonious relationship between religious communities in Indonesia and to seek a way out for solving the problem, Prof. Dr. HA. Mukti Ali, who was serving as Minister of Religious Affairs in 1971,opened the idea to be held religious dialogue. Religious dialogue was held as an effort to bring religious leaderstogether in order to develop religious harmony. Religious dialogue is not a polemic place for the colliding arguments through the pens. Dialogue is not a debate for each other to reveal the truth from someone and seek the mistakes of other's opinions. Dialogue is not an apology so that people try to maintain confidence because they feel threatened. Religious dialogue essentially is a free conversation, forthright and responsible based on mutual understanding in overcoming the problem of national life, both material and spiritual. Therefore, it is necessary to be developed the principle of "agree in disagreement". This means that each participant of religious dialogue should be tolerant in attitude and action.

However, from some studies that have been conducted by researchers both individually and institutionally including Setara Institute and Wahid Institute, some studies showed that the case number of intolerances in Indonesia from year to year indicated a very significant increase, whether those intolerances were carried out by state institutions and actors group of particular religious group.It is the time to be required for strengthening of religious tolerance in society, by building something that becoming social capital in society. During this time, much potential which is can be social capital in society ignored in the process of strengthening of religious tolerance. Many aspects which can be extracted from the principle of social capital that exist in society, such as: religion, culture and norms, these three aspects is able to proceed well in strengthening when these aspects intertwined together, this interaction is done based on the same goals and interests, with giving priority to the principle of "equality" in the society system.

The Strengthening tolerance can well intertwinewhen the elements that exist in the system of society lifehas the same opportunities for doing communication, those elements can be illustrated in the figure below:

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the state, civil societyrepresented byreligious institutions, religious organizations, andsociety are able tointertwinein strengthening towardsreligious toleranceinIndonesia. Hence thatthe aspirationis done inthe strengtheningof religious tolerancederived from these elements.Duringthis time, the toleranceaspirationonly limitedin the relationbetween stateand civil society, it wasdone bycertain groups.It looks like to the potentials of other elements are neglected, so that religious tolerance in Indonesia, which is said "strong", in fact it is "fragile". This case is proved by many cases of intolerance that occur during this time. There is an important note that these elements will be stronger when this strengthening process upholds the human right values and the local wisdom of local communities.

2.4. The Interfaith Communication in The Analysis of System and Actor

The interfaith communication constitute as a form of communication and an important part of the formation of communicative society especially towards a pluralistic society with pluralistic religion. For that argument, it needs to set up a communication forum, democratic of public space, free from domination and hegemony of one group, where the actors of consciousness are open, and mature.The interfaith communication is a sociological solution to resolve conflicts between religions, in studying sociology of communication to helpinterreligious communities in improving thecooperation among theirbelievers.Thereby, we can upholdtogether humanity, justice, peace, and brotherhood. The interfaith communication will overcome rivalry, oppression, hatred, to create harmony and keep a distance from the destructive attitude. In this context, the interfaith communication can be done in various forms, such as communication in the fields of life, social work, inter-monastic, dialogue for praying together (*istighosah*), and the dialogue of theologicaldiscussion.

Ali (1994) ????

All this time, the government and religious leaders only understand religions in ceremonial approach, so that the forms of communication that are built into the frame of regulation was not established from a powerful system.Because the understanding of the meaning of religion merely understood asceremonial aspects, whereas the concept of "meaning" has a strategic position in building a social system,in this case, the regulatory system for building interreligious communication that has a strong influence in the social system; meaning constitutes a way to depict the complexity in a system. In fact, the government and religious leaders as the actors should be able to capture properly the meanings, such as either religious symbols which have strong meaning, or the texts of religious doctrine, so that the religious communication system that is formed does not speak good or bad matter, but it speaks for the choices that stands for the salvation of mankind. It does not like the interfaith communication that is formed in the power of the majority group.

To build a spirit of interreligious communication in a pluralistic society, the one thing which should be developed is spiritual principle of giving and receiving, the attitude of consideration,

and respect towards different values. Many actors from both the government and religious leaders who do not understand the values of these differences are established well when the system of the interfaith communication is run. Hencebased on the writer,the concept of the interfaith communication in Indonesianeeds to understand the aspect of the system of the interfaith communication properly, and supposedly how the interfaith communication becomes an accelerator in religious development in Indonesia.

The interfaith communication as a form and process of communication that occurs in the community was able to undergo various obstacles and difficulties, especially related in understanding the values of religious doctrine outside of one's faith. Therefore, something which should be built is to improve the quality of the dialogue system framed by interfaith communication. Through the dialogue process, both actors from the government and religious leaders can obtain a better critical understanding a long with proper attitudes and actions and mutually enrich the materials of interfaith communication.

The improvement of the system should become important work to reorganize the system of interfaith communication. The interfaith communication is very valuable capital for the continuation of the life of Indonesian people. The system ofthe interfaith communication is something that can be changing dynamically according to the believers. Therefore, the behavior of the government, religious leaders and community leaders as the actors hold an important role in maintaining conducive circumstances. Here is the importance of interreligious relationships that are communicative relationship which is not only limited to religious leaders, but the involvement of community leaders and officials of the government bureaucracy.

The socialization ofthe interfaith communication is where religious leaders, religious youth leaders, students, and traditional leaders become the actors gathered in one desire to exhale on interreligious harmony. This activity constitutes as a commitment and public awareness in promoting the values of mutual trust and mutual understanding among various religions. A common understanding in harmony must be done. In fact, this nation formerly was very polite and courteous.Yet,right nowthere are frequent violences in the name of religion. The concept as we know that religion is a compass for guiding the direction of how we live in safe and peace on the surface of the world. Yet, what happened right now, religion is used as an excuse for doing violence.

A common understanding is not only done at moments of a ceremonial religion, or after the emergence of religious conflicts in society. Yet, the interfaith communication must be built into the dialogue system that has the quality, by optimizing the dialogue with religious leaders, community leaders, religious accuser, youth and other segments of society. Thus, identities are the basis of harmony, because in the dialogue, it will be found pure thoughts, as well as strategic movements to anticipate the emergence of frictions caused by religious issues.Interfaith dialogues in the interfaith communication needs to be revived, so that it could build mutual common trust towards the importance of harmony. Thus there is no falsehood between us and the goals can be achieved. How the goals of the socialization of the interfaith communication are to achieve harmony and peace between religious community and the development of the values of togetherness. To realize these goals, these are needed a joint effort between religious leaders and heads of state institutions (executive, legislative, and judicial), civil society, mass media, and other elements of society to eliminate mistrust and build mutual understanding. In the middle of the

diverse national problems (like poverty, unemployment, corruption, economic injustice, law, and social), thus, the role of religious leaders as the actors are very important to provide enlightenment and become a role model for the believers, in building confidence towards self and other people.

3.**Conclusion**

The condition of the system of the interfaith communicationis needed to be revised, becauseit has notbeen optimizedproperly.In the future, all of elementsinvolved inthe process of the interfaithcommunicationinthe strengtheningof religioustolerancein the developmentmust beable to play a roleaccording to their own role of the three components that have thesame positionby prioritizing human rights and local society wisdom that exist as a strong base of social capital in the development.

The interfaithcommunicationisvaluable capitalfor the continuation ofthe sustainability of the entire people of Indonesia. The system of the interfaith communication issomethingthatdynamically can changeaccording to thebehavior ofsupporters. Therefore,the behavior ofthe government, religious leaders, and community leadershold the important rolein maintainingconducive circumstances in this country.

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