



Patterns Of Religious Communication To Strengthen Brotherhood In Samura Village, Kecamatan Kabanjahe, Kabupaten Karo

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ABSTRACT

The focus of the problem in this study is how the pattern of community communication in strengthening brotherhood in Samura Village, Kabanjahe District, Karo Regency. This study aims to determine how the communication patterns and communication strategies in strengthening the brotherhood among religious believers in Samura Village, Kabanjahe District, Karo Regency. The theories used in this research are communication, interpersonal communication, intercultural communication, communication patterns, and symbolic interaction theory. The research method used in this study is a qualitative descriptive research method. The subjects of this study were eight main informants and one additional informant consisting of two religious leaders, one village government, four general public and one additional informant. The technique of determining informants in this study used the snowball technique. The data analysis technique used is data presentation and conclusion drawing. This study shows that the relationship between religious believers in Samura Village, Kabanjahe District, Karo Regency has a harmonious relationship, whether it is Muslim or Christian. Communication patterns used are interactional patterns or reciprocal relationships in communicating. The strategy used to strengthen the brotherhood is that the community attends the events held, immediately resolves problems, participates in social activities in the village, often conducts interpersonal communication, speaks in a relaxed language, and instills tolerance in oneself.

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1. INTRODUCTION

Communication is the process of delivering a message to the recipient of the message (communicant), in this case the communication that can be conveyed can be through oral or written using media such as mass communication from one person to another to inform or

change attitudes, opinions, or behavior either orally or not, directly through the media (Effendy, *Communication Dynamics*, 2008). In the context of daily life, every activity carried out by humans must use communication, with the aim that the message conveyed by the communicator is effective and has a feedback relationship to the communicant. According to Jalaludin Rakhmat, the communicant is the recipient of the communication. While the communicator is the participant who gives the message (Rakhmat, 2005). Communication is an important aspect of life, including activities that form relationships with one another. And effective communication can be well established if both parties recognize each other's strengths and weaknesses and understand the weaknesses of others. (Ngalimun, 2017).

As social beings, of course, humans cannot live alone and of course need other people in their lives. And this need will be fulfilled by exchanging messages through communication, in order to become a connecting bridge to unite humans with one another. So communication is a very important activity and cannot be separated from our daily lives. Not only applies in organizational life, but also in life in general. Communication is an essential thing in life. The way we interact is by communicating. Communication can be done in a simple way to complex things.

Communication is not only limited to spoken words, but from several forms of interaction, such as smiling, nodding your head, shaking your head, the same attitude and feeling. And the need for feedback or responses or responses given by a communicant to the communicator. Communication does not look at who we are talking to, where, when and regardless of religion, because communication can be done anywhere, anytime and with anyone. Indonesia is a country with various ethnicities and religions.

As mentioned in QS. Al-Hujarat verse 13. Indonesia is a country that has various ethnicities, races and religions, for that Indonesia has a motto that reads "Bhineka Tunggal Ika" which means different but still one. As already stated in the Qur'an Surah Al-Hujarat verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

" O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Knowing. (Surat al-Hujarat: 13).

Based on the Qur'anic verse above, it is explained that Islam itself recognizes these differences. However, even though they are of different races, ethnicities, cultures and beliefs, they must help each other and uphold the high value of tolerance.

However, these differences often lead to conflict. This is of course very unfortunate considering that Indonesia is a country with various ethnicities, nations, cultures, religions, races, but if managed properly it can create a sense of tolerance to build and strengthen the ties of brotherhood of all people in each region in this country, including in the Kabanjahe area. , Karo Regency.

According to a Wikipedia source uploaded in December 2018 Kabanjahe City is the name of a sub-district in Karo Regency, North Sumatra, Indonesia. Geographically this city is located

in the northwest of North Sumatra Province (Wikipedia, Wikipedia.Org, 2018). And is the capital of Karo Regency, which consists of 17 sub-districts, 10 sub-districts, and 259 villages with an area of 2,127.25 km². with an area of about 44.65 km² with a population in 2020 of around 415,878 people (Karokab.BPS, 2020) with a population density of 190 people/km². Kabanjahe City, Karo Regency is an area with a population consisting of various ethnicities and religions. Call it the indigenous tribes namely the Karo, Batak, Mandailing, Javanese and Nias tribes. However, it is dominated by the Karo and Batak tribes and the dominant religion in this area is Christianity.

Kabanjahe City is an area with a multicultural society. Multicultural society is a concept that refers to a society that puts forward the concept of cultural pluralism (Lubis H. M., 2005). Multiculturalism in the 1941 Constitution article 29 and article 28 paragraphs E and I of the amendments stated that Indonesia is a nation that believes in God Almighty who is the core of all religions, and respects the freedom of every community to embrace one religion and worship according to religion and belief. it (Lubis HM, 2005).

Multicultural society comes from three words, community, multi, and cultural. Society has a meaning, a unity of human life that interacts according to a certain system of customs that is continuous and bound by shared feelings. Multi means many or various. While culture means culture. So a multicultural society is a society that consists of many cultural structures. This is because there are many ethnic groups that have their own cultural structure. However, it is not uncommon for this diversity of tribes, cultures, and religions to sometimes even lead to conflicts.

In the city of Kabanjahe, issues about religion often become conflicts, which are discussed using social media intermediaries such as Facebook, which is a means of spreading this news. Fortunately, the conflicts that occurred on social media did not have an impact on the daily life of the Karo people, because in real life people still live side by side well and still instill tolerance among fellow believers. About 4.0 km from the heart of Kabanjahe, there is a village called Samura, where most of the people who inhabit the village are Karo people who are Christians, both Protestant and Catholic. But there are also people who are Muslim there. The comparison between Christianity and Islam there is 3: 1. People from the Javanese tribe also inhabit this Samura village, but there are no more people than the Karo tribe.

The differences in beliefs held by the Samura village community certainly have the potential to cause various forms of conflict (intolerance). At least intra-religious conflict or also called conflict between schools, which is caused by differences between religious understandings adopted (Kahmad, 2002). But with the right attitude and behavior can create good communication with each other, so that the coveted harmony is created. Of course this harmony can be created by instilling a sense of mutual care and respect for the religion they follow, and the differences in the way they worship. So that there is no conflict in order to give birth to a sense of security, comfort and peace.

As well as many routine activities that the people of Samura village routinely do either routinely or annually. For example, people who are Muslim do perwiratan, celebrating Hari Raya. In Christian communities, they carry out perpulungen (gathering) celebrations for Christmas and New Years. As well as the Annual Work held in Jambur or the large open hall in the village, which is held annually which is attended by all village communities regardless of differences in beliefs, all village communities will participate in enlivening this event.

This makes the people in Samura village complement each other, and make differences as something that can strengthen relationships. Departing from the statement above, the researcher is interested in conducting research to study communication patterns and learn how the Samura

village community creates harmonious relationships and is able to coexist well in addition to differences in beliefs that exist without causing a conflict because it instills a sense of tolerance.

Religious Life in Indonesia

The pattern of communication is a form of relationship between two or more people in a process of sending messages and receiving messages in an appropriate manner, so that the intended message can be understood and understood. Communication can simply be said as a process of equating perceptions, thoughts, and feelings between the communicator and the communicant. (Mulyana D. , 2002)

The behavior of inter-religious communication referred to in this study is an act or act of people from different religious backgrounds in Samura Village, Karo Regency to external stimuli that are used as a form of communication. The communication that takes place will not be separated from the value system adopted by each individual.

Religious life in general is an acknowledgment of the freedom to embrace and worship according to the beliefs held as long as it does not interfere with other religions. Harmony in social life will be created if social life between people of each religion has and instills an attitude of tolerance towards other religious communities.

Samura Village Community Communication Pattern

Ethnocentrism is not owned by the people in Samura village, Karo district, Kabanjahe district, so that people think that tolerance among religious people is a beautiful and pleasant thing. Religious differences among the people of Samura village, Karo district, Kabanjahe district illustrate that in a difference, a good interaction is created between one another so that each individual maintains his or her own strong belief. The people of Samura village, Karo district, Kabanjahe district instill an attitude of mutual respect in every difference between them.

The method used is to maintain a good way of communicating by using strategies in communicating without causing misunderstandings which will later lead to a big conflict. The awareness of each individual about someone who does something bad will affect the harmony between society and it is planted strongly by each individual. The pattern of communication used is interpersonal communication in understanding intercultural communication.

Interpersonal communication carried out by the community in Samura village, Karo Regency, Kabanjahe District, one of which is that the community will immediately resolve problems by meeting directly with related parties. So the factors supporting the pattern of interpersonal communication here include an attitude of openness, friendliness, empathy, equality, positive thinking, sociable in communication, so that every community can know each other well.

Factors that become obstacles or obstacles in the application of interpersonal communication patterns of religious people in Samura village, Karo Regency, Kabanjahe District, namely the language factor where not all village communities are Karo tribes, thus affecting the course of communication between communicants and communicators from different customs. , as well as the existence of prejudice, verbalistic and different perceptions. These factors arise from their individual personalities which can hinder the smoothness and effectiveness of interacting every day.

2. RESEARCH METHODE

Research method is a scientific process or method to obtain data that will be used for research purposes (Sugiyono, 2012). Research is an activity that is pursued through a long series of processes. Research activities in a social context, begin with an interest in studying in depth the emergence of certain phenomena (Bungin, 2004). Here the researcher chooses to use qualitative research methods to find, collect, process, and analyze data from research results obtained in the field. The use of qualitative research methods can be used to uncover and understand something behind phenomena and can provide complex details about phenomena that are difficult to uncover by quantitative methods (Anselm & Juliet, 2003).

Location The research was conducted in Samura Village, Kabanjahe District, Karo Regency, this is a village where the population is Muslim and Christian. The tribes owned by the people who especially live in the village of Samura are, Karo, Javanese, and Batak. Where they are able to live side by side in harmony.

Research subjects are informants who have information related to research. The research subjects here are religious leaders, community leaders, and the general public who have long lived in Samura Village, Karo Regency, especially the Muslim and Christian communities, both men and women.

Sources of data in a study are basic materials that can be processed and analyzed to answer research problems. Sources of data in this study, namely, Primary Data Primary data collection techniques are collecting data obtained through research activities directly to the research location to find complete data relating to the problem being studied.

3. RESULT AND ANALYSIS

Interreligious Communication Patterns in Samura Village

In a qualitative descriptive study, it requires a collection of information through interviews with several natural informants, and describes an event in an area. The initial step needed to conduct a qualitative research is the field observation stage and then the field stage. The researcher conducts an analysis at the field observation stage with a general description or strengthens something that will be done at the field stage.

Researchers must prepare themselves after entering the field stage, and play a role in gathering information such as interviews with informants to get to saturated data. Researchers can find communication patterns of people living in Samura Village, Kabanjahe District, Karo Regency, both Muslims and Christians to the point of saturated data. A good and harmonious communication relationship in the community living in Samura Village, Kabanjahe District, Karo Regency is one example of an environment that until now still maintains good relations with each other. The pattern of community communication according to the seven main informants and one additional informant in this study is that there is a reciprocal relationship in terms of interacting with adherents of different religions, both Muslim and Christian so as to create a harmonious relationship in the communication process.

The people in Samura Village, Kabanjahe District, Karo Regency have maintained good relations with each other for decades, ranging from children to the elderly. People also prefer conversations that are not formal. The seven main informants and one additional informant were Mr. Musa Sembiring, Mr. Ahmad Yani, Mrs. Rosani Br. Sembiring, Ms. Nurhaida Br Sitepu, Ms. Santi Sundari, Ms. Lisna sitepu and Monika Br. Ginting often greeted and interacted with each other. The informants in terms of interacting use comfortable language so as not to cause misunderstandings between one another. The seven main informants and one additional informant were neutral and did not feel that their religion was the truest religion. The informants also have an open attitude and are familiar with the community, both with others and

with different religions. The informants also interact by exchanging ideas which serves to strengthen the relationship. The informants also often carry out interpersonal communication both with others and with different religions.

Interpersonal communication in intercultural communication often occurs in every individual community who lives in the Samura Village, Kabanjahe District, Karo Regency. Communication that exists between communities involving two or more people, giving each other feedback. Communication carried out by the community is not always formal but also informal. Interpersonal communication is needed to create a harmony in intercultural communication continuously, so that communication patterns remain interactional. People respect each other by not providing food that is haram for Muslims. The sense of self and space is also not strictly limited by every religion in Samura Village, Kabanjahe District, Karo Regency because it can be realized with a simple attitude, namely knowing each other's limits. Trust and attitudes are also things that are maintained by the community by trusting their respective beliefs, and always maintaining an attitude of tolerance in intercultural communication.

The informants congratulated the rest of the community. The informants took the time to be present at the funeral home. The informants do not have an ethnocentrism attitude and do not like to enlarge a problem. Routine activities held by the community in Samura Village, Kabanjahe District, Karo Regency are mutual cooperation and annual work activities. The community's contribution at this time does not fully support gotong royong activities, but the community is still helping as much as they can. The communication pattern used specifically is an interactional communication pattern because it has a reciprocal relationship between the communicator and the communicant.

Strategies in Communicating to Strengthen Brotherhood

The informants said that they gathered with other communities, such as in a local shop to discuss non-formal matters and did not discuss issues related to religion. Learning about religion as early as possible until adulthood is one way to foster tolerance among religious believers in order to appreciate differences in order to be able to live in harmony and strengthen brotherhood among people. The informants did not have an ethnocentrism attitude, whether they were Muslim or Christian. One of the communication strategies carried out by the community is one of them immediately resolving existing problems.

The informants also maintain an attitude of tolerance by being fully responsible for maintaining the cleanliness of the shared losd, and the community's home page can be used for an event with a note while maintaining the cleanliness of the environment. Informants said that they were willing to come to attend a deceased neighbor to the funeral home to convey their condolences. Informants said that the community in Samura Village, Kabanjahe District, Karo Regency used to routinely carry out gotong royong activities. However, the community in working together is not as enthusiastic as it used to be because they have their respective activities, especially during this pandemic. However, this activity is still carried out to strengthen brotherly relations between village communities. Communication that occurs in the community really keeps the relationship harmonious, and always keeps the communication from going to topics related to religion because it is a personal matter and will lead to discussions that end in a debate.

Obstacles in Communication Patterns of Religious People to Strengthen Brotherhood

As far as the research was carried out, the researchers did not find obstacles that were so fatal for the village community to strengthen the brotherhood there, the obstacle was only felt by one of the informants, namely Mrs. Santi Sundari who was an immigrant community. The initial obstacle he felt was a language barrier, so he found it difficult to establish communication at the beginning and adapt to a new environment. But the more he came here, he felt how close the brotherhood and the high sense of tolerance were in Samura Village, Kabanjahe District, Karo Regency.

According to another informant who has lived in Samura Village for a long time, they do not find any obstacles to strengthen the brotherhood there as long as they have an open attitude, establish good communication, instill high tolerance and do not have ethnocentrism and do not like to enlarge a problem, the community will easily live side by side. harmoniously, and the need to use a language that has been agreed upon beforehand so that there are no misunderstandings for people who are not fluent in Karo.

4. CONCLUSION

Based on the findings of research data and discussion of Communication Patterns of Religious People to Strengthen Brotherhood in Samura Village, Kabanjahe District, Karo Regency, the following conclusions can be drawn:

1. People who live in Samura Village, Kabanjahe District, Karo Regency have a harmonious relationship in religious differences, both Muslims and Christians. With the activity of interacting with each other, communication between adherents of different religions can be well established. Interpersonal communication in intercultural communication in the community in Samura Village, Kabanjahe District, Karo Regency, uses a two-way or reciprocal communication pattern, namely the interactional pattern. This pattern will be successful if the communicator and the communicant give each other feedback in communicating during the research. The pattern of communication carried out by the community is often greeting and interacting with each other. The language used in the communication process uses a language that is relaxed, comfortable and a language that has been agreed in advance in order to create good relations between one another.
2. Obstacles in communication patterns of religious communities to strengthen brotherhood in Samura Village, Kabanjahe District, Karo Regency are the language barrier felt by immigrant communities and the lack of openness in a problem, but as long as the community can interact well and use the previously agreed language, their communication and interaction can run well.
3. The communication strategy to strengthen inter-religious brotherhood, which is carried out by the people living in Samura Village, Kabanjahe District, Karo Regency is by participating in mutual cooperation activities and other social activities. Another strategy taken by the community is to be open to a problem. Another strategy to create harmony is that children in Samura Village, Kabanjahe District, Karo Regency, who are Christians and Muslims, often play together and join the Village Youth Organization. Communication strategies are also applied in terms of inviting each other with a note that the event is not private. The community also respects each other in terms of worship and adheres to their respective beliefs so that in Samura Village there is never a big conflict. A good communication strategy is to not have individual characteristics or

feel that their religion is the most correct, it is also one of the reasons people can strengthen brotherly relations and build tolerance between one another.

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