COMMUNICATION PATTERNS OF RELIGIOUS PLURALITY COMMUNITIES IN SUMBERMULYO VILLAGE PESANGGARAN BANYUWANGI

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ABSTRACT

Sumbermulyo Village in Banyuwangi is a multicultural village with religious diversity that creates dynamic communication patterns in religious plurality. This research aims to analyze community communication patterns and efforts to resolve socio-religious conflicts. Using qualitative methods, data were obtained through interviews, observations, and documentation. The results show that the community maintains harmony by respecting religious differences through participation in social activities, such as celametan and gotong royong. Interfaith cooperation is also strengthened to create harmony. This communication pattern is effective in overcoming conflict and building interfaith tolerance.

ABSTRAK

Desa Sumbermulyo di Banyuwangi merupakan desa multikultural dengan keragaman agama yang menciptakan pola komunikasi dinamis dalam pluralitas agama. Penelitian ini bertujuan menganalisis pola komunikasi masyarakat serta upaya penyelesaian konflik berbasis sosial keagamaan. Menggunakan metode kualitatif, data diperoleh melalui wawancara, observasi, dan dokumentasi. Hasilnya menunjukkan bahwa masyarakat menjaga keharmonisan dengan menghormati perbedaan agama melalui partisipasi dalam kegiatan sosial, seperti selametan dan gotong royong. Kerjasama lintas agama juga diperkuat untuk menciptakan kerukunan. Pola komunikasi ini efektif dalam mengatasi konflik dan membangun toleransi antaragama

Introduction

Indonesia is a country known for its rich pluralism, reflected in the diversity of its population in terms of religion, traditions, arts, culture, way of life, and social values embraced by various tribal and ethnic groups across the country. This concept of pluralism refers to the idea that differences in nation, tribe, religion, customs, race and beliefs often characterize Indonesian society[1]. This view is reinforced by Funivall's concept of societal diversity, which is an expansion of the thinking of societal experts. Diversity, commonly referred to as plurality, shows diversity in all aspects of life, including culture, daily life, social interaction, and language as a means of communication between tribes[2]. For example, despite coming from the same region in East Java, the languages spoken in two neighboring cities can be very different. On the legal side, the 1945 Constitution clearly protects religious plurality, providing freedom for every individual to embrace and worship in accordance with their respective religions.

As a plural country, Indonesia is not immune to potential conflicts, be it individual, group, ethnic, or religious conflicts, including conflicts related to identity and political goals, such as separatism movements. If tolerance for differences is not upheld, the country could be vulnerable to attempts at reform and social chaos. In particular, religion is often considered the most sensitive issue and has the potential to spark unrest[3]. However, in essence, religion should not be a limitation in the common life of people, populations, and geographies. Therefore, it is important to continue to maintain and improve tolerance and interfaith harmony in Indonesia.

Recognized by the Constitutional Court of the Republic of Indonesia on November 7, 2017, the recognition of faiths opened the door for the emergence of various faiths and believers that were previously hidden[4]. This is reflected in the report of the Directorate of Belief in God Almighty and Tradition, organized by the Ministry of Culture, which noted that the number of believers in Indonesia reached 12 million people. However, the impact of this recognition is not

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[1] Syafrudin Lubis, "Pola Komunikasi Personal Melalui Pendekatan Nilai-Nilai Islami Dalam Upaya Pencegahan Terhadap Perilaku Transgender," *Konsep Dasar Layanan Bimbingan Dan Konseling Di Sekolah Dasar*, no. 224 (2018): 1–16.

[2] Imam Mashuri, "Pola Komunikasi Tokoh Agama Islam Di Desa Wisata Kebangsaan Wonorejo-Situbondo Untuk Menjaga Toleransi Muslim-Non Muslim," *Jurnal Ilmiah ArRisalah* 20, no. 1 (2022): 154–67.

[3] Mashuri.

[4] Ujang Mahadi, "Membangun Kerukunan Masyarakat Beda Agama Melalui Interaksi Dan Komunikasi Harmoni Di Desa Talang Benuang Provinsi Bengkulu," *Jurnal Kajian Komunikasi* 1, no. 1 (2013): 51–58, https://doi.org/10.24198/jkk.vol1n1.5.

always positive, especially in the context of religious issues, which are the most dangerous conflict triggers.

Religious issues are considered more sensitive because they are not limited by social, demographic, or geographic boundaries, and have a strong dimension of belief. Religious emotions can form primary bonds and group solidarity, but they can also lead to dangerous conflicts, as the sense of religious identity is easily offended and hurt. The conflicts that occur signal a breakdown in social relations between religious communities and a decline in tolerance.[5] Although religion is supposed to guide its followers in mutual respect, appreciation, and acceptance of differences, reality often does not match these expectations. Religion, which should be a source of spiritual tranquility and guidance in life, sometimes loses its substance in the face of various problems of human life[6].

Religion is considered a guideline for its followers to respect, appreciate, and accept differences among them. However, the reality that often occurs shows the opposite, where religious people are often more focused on the emotional aspects and less able to maintain harmony in everyday life. This causes religion to lose its substance in addressing various life issues, when religion no longer functions as a guide to life that is able to provide spiritual and objective peace for all levels of society. This phenomenon is very relevant to the current situation in Indonesia[7].

The majority of Indonesians tend to respond to religious diversity with indifference, and even tend to emphasize individual egoism. This is evident from several incidents of fighting that occur every year, resulting in both physical and mental injuries, as well as disharmony between cultures and religions. For example, disharmony between Islam and Christianity in Maluku from 1999 to 2002, the events in Tolikara, Papua, and in Kalimantan involving Sampit and Madura in 2000.[8]

The culmination of religious disharmonization events occurred in 2016, related to the controversy involving Ahok, who was deemed to have insulted a verse of the Qur'an. All these

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[5] Marhamah Marhamah, "Pola Komunikasi Dan Stratifikasi Dalam Budaya Tutur Masyarakat Gayo," *El-HARAKAH (TERAKREDITASI)* 16, no. 2 (2014): 255, https://doi.org/10.18860/el.v16i2.2779.

[6] Mahadi, "Membangun Kerukunan Masyarakat Beda Agama Melalui Interaksi Dan Komunikasi Harmoni Di Desa Talang Benuang Provinsi Bengkulu."

[7] M. A; Mukktarruddin Syahputra, "Sinergi Dalam Perbedaan: Pola Komunikasi Harmonis Antara Agama Islam Dan Kristen Untuk Toleransi Beragama" Volume 8(2, no. 2 (2023): 263–70.

[8] Nor Hasan and Nurul Qomariyah, "THE CONCEPT OF TARETAN DHIBI ' WITHIN THE FRAMEWORK OF" 10, no. 2 (2023): 120–38, https://doi.org/10.24252/.v6i2.1402.4.

incidents show that Indonesians still have difficulty accepting diversity or differences in their lives[9]. Data from Minister of Religious Affairs Expert Mahmud Syaltout in his speech during the launch event of the Religious Harmony Index showed that the value of the religious harmony index (KUB) in 2021 increased to 72.39, a "good" category, up 4.93 points from the previous year. However, despite the increase, inter-religious and cultural disharmony still occurs at various levels of Indonesian society[10].

The phenomenon of disharmony between individuals, groups, religions and cultures is part of human history. Disharmony often arises due to differences in opinions, beliefs, thoughts, desires and actions. Indonesia, with its religious and cultural diversity, is prone to disharmony, making it easy for religious believers to provoke conflict in the name of religion. Sumbermulyo Village in Banyuwangi is an example of a replica of Indonesia in terms of multiculturalism.

In this village, the majority of the population is of Javanese origin who embrace Islam, reflecting the dominance of Javanese culture. However, despite being dominated by one ethnicity and religion, this village remains a harmonious illustration of Indonesia's cultural diversity. The village, although dominated by one ethnicity and religion, still reflects the beauty and harmony of Indonesia's cultural diversity. The existence of different cultural elements, such as local customs, languages and traditions, enriches the lives of the villagers. The interaction between residents who respect differences makes this village a clear example that harmony can be created even in the context of the dominance of one tribe. Existing traditions are not only maintained, but also complement each other, creating an inclusive and tolerant atmosphere. Thus, this village is a symbol of diversity that fosters unity in the midst of differences.

Based on the explanation that has been presented, the specific objective of this research is to analyze the dynamics of cultural and religious diversity in Indonesia, with a focus on social interaction and tolerance between religious communities. This research aims to explore how the community in Sumbermulyo village, although dominated by one ethnicity and religion, is able to create harmony and harmony in the context of pluralism. In addition, this research also wants to identify factors that contribute to the creation of tolerance amidst potential conflicts, as well

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[9] Niki Hidayah Firman Aulia Ramadhan, "Communication of Teachers and Parents of Students in Optimizing Learning during the Pandemic Era at Min 6 Jembrana Bali" 5, no. 2 (2022): 89–101.
[10] Khansa Azizah, "ANALYSIS OF AMINA WADUD ' S HERMENEUTIC WEAKNESSES THROUGH WASATIYYAH YUSUF QARDHAWI ' S PERSPECTIVE Pendahuluan The Increasing Enthusiasm in Struggling Gender Equality Rights Was Espoused by Amina Wadud ' s Personal Experience in 2005 , Where She Was Bla" 10, no. 2 (2023): 103–19, https://doi.org/10.21111/klm.v11i2.98.4.

as understand the role of religion in shaping people's attitudes towards diversity. Thus, it is hoped that this research can provide deeper insights into the positive practice of pluralism and solutions to improve interfaith harmony in Indonesia.

Results

From the data collected through in-depth interviews, observation and data collection and from village documents both in the archivist and from the village web, the data can be presented and analyzed, based on the focus of the research.

Communication Patterns between Muslims and Non-Muslims in Maintaining Multicultural Community Harmony

Communication patterns in a multicultural society are an integral core in maintaining harmony in Sumbermulyo Village, Pesanggaran Subdistrict, Banyuwangi Regency, East Java Province. In the midst of the complexity of communication that occurs between Muslim and non-Muslim communities, efforts to create harmony and tolerance become the main focus. Realizing that communication is the main bridge to understanding differences, stakeholders in the village recognize the importance of understanding intercultural communication patterns.

Figures 1. Map of Sumbermulyo village
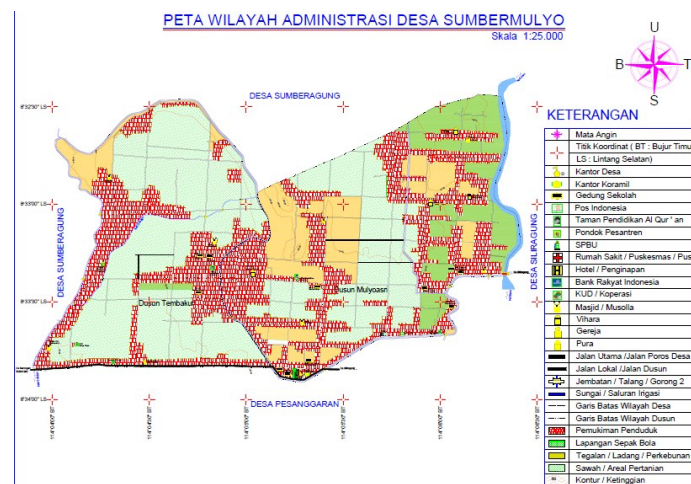
The concept of intercultural communication, as mentioned by Ari Wibowo, is an important foundation in efforts to maintain harmony in a society with diverse cultures, religions, and

backgrounds[11]. Differences in gender, culture, religion, language, and education level are factors that influence communication dynamics. Therefore, it is important for the people of Sumbermulyo Village to understand these concepts in order to maintain harmonious relationships.

According to Khatibah dkk, culture and communication are two sides of an inseparable coin. Culture not only influences communication patterns, but is also determined by them. This is the basis for people to carry out effective communication amidst their diversity[12].

In this context, intercultural communication patterns play a very important role. One of the goals is to make communication between multicultural communities more effective and reduce uncertainty. The concept provided by Devito is a guide in minimizing uncertainty in communication, which can cause conflict and problems in everyday life.

Effective communication patterns in Sumbermulyo Village include various aspects, ranging from communication between different religious groups, communication between different subcultures, to communication between different genders. By understanding and applying these concepts, the community can strengthen harmony and tolerance amidst their diversity[13]. Communication that is open, understanding, and respectful of differences will be the key to maintaining the harmony and diversity of Sumbermulyo Village.

To create a harmonious, harmonious, and peaceful life in Sumbermulyo Village, the community utilizes intercultural communication patterns as the main strategy to reduce the possibility of misunderstanding or conflict. Intercultural communication is successful when the communicator's goals are achieved and the methods and media used are appropriate to the existing culture, relationship, place, and function. Culture, as an important aspect of behavior, provides a foundation for people to understand and evaluate their behavior[14]. The importance of understanding symbols in communication is also emphasized, by avoiding the use of symbols that are difficult for the general public to understand.

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[11] Ari Wibowo, "Pola Komunikasi Masyarakat Adat," *Khazanah Sosial* 1, no. 1 (2019): 15–31, https://doi.org/10.15575/ks.v1i1.7142.

[12] dan Hasnun Jauhari Ritonga Khatibah, Irwansyah, "Pola Komunikasi Masyarakat Dalam Menumbuhkan Kerukunan Di Barus (Studi Terhadap Penganut Islam, Kristen, Dan Parmalim)," *MetaCommunication: Journal of Communication Studies* 6, no. 1 (2021): 86–98.

[13] Fawaizul Umam Suyitno, "Pola Komunikasi Masyarakat Desa Sumbermulyo Dalam Menjaga Kerukunan Masyarakat Multikultural," *Indonesian Journal of Islamic Communication* 3, no. 1 (2020): 130–53.

[14] Bambang Saiful Ma'arif et al., "Pola Komunikasi Dakwah KH . Abdullah Gymnastiar," *Mimbar* 25, no. 2 (2017): 1–65.

The community of Sumbermulyo consists of various religious and cultural backgrounds, There was 6 religion including islam, Christian Hindus and buddhas, you can see at the table below:

Tabel 1. Total Citizen total population by religion

NO	Religion	Total
1	Islam	5.624
2	Kristen	21
3	Hindu	481
4	Budha	75
Total		**6.301**

but Javanese culture has a strong dominance in this village. The presence of this dominant culture facilitates the process of harmonious communication among its residents. The concept of "religion niku ageman" is the driving force in accepting and recognizing the diversity of religions and beliefs in this village. For the people of Sumbermulyo, religion is the appropriate clothing for each individual, and the belief is personal and should not be imposed on others. This understanding is recognized as a strong foundation in maintaining harmony among them.

Religion is seen as a matter of belief, which comes from the heart of each individual. In Islam, the concept of hidayah emphasizes that only God provides guidance, so that each individual has the freedom to choose their beliefs without being forced. This view avoids potential conflicts that could arise due to the suppression or coercion of individual beliefs.

Durkheim stated that religion is a set of sacred belief systems and practices[15], which have the potential to unite people in a single moral community. In Sumbermulyo Village, this understanding is the basis for the diversity of religions and beliefs that are recognized and respected by the entire community, making intercultural communication an important tool in maintaining harmony and harmony in the midst of existing diversity. Astuti dkk argued that every religion has the truth in its own style, and all the answers it provides cannot be considered

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[15] Wibowo, "Pola Komunikasi Masyarakat Adat."

wrong, even though they are presented in different ways to solve human problems[16]. This view reflects the beliefs of the people of Sumbermulyo, who recognize the truth in every religion and view God as a single entity, where differences are merely designations. They believe that the many names of God are the result of cultural constructions in which religions were born.

With the belief that all religions have their own truths, the people of Sumbermulyo do not inhibit the process of religious conversion within their families or groups, even when interfaith marriages occur. This wa proven by The opinion given by Sulistiyono, he claimed to be the teaching given by his parents since childhood.

"Religion is a life guide on the road to happiness. Religion is not an inheritance from parents, but a matter of belief, like a father is a driver, children are passengers, the same driver has found a good road, a good bus, but if you want to change buses, go ahead."[17]

This phenomenon shows the high level of tolerance and pluralism in the community. They interact with mutual respect and adjust their understanding and behavior, not limited by cultural boundaries or certain social structures. The importance of harmonious communication in maintaining social harmony is the focus in forming a dynamic and harmonious society. Symbolic Interactionism Theory emphasizes that harmonious communication occurs when individuals in interaction are able to equalize their understanding of the meaning of symbols in communication.

The Sumbermulyo community, which has a Javanese cultural background, uses Javanese symbols in their communication, thus facilitating understanding and reducing the potential for differences in symbol meaning. Thus, harmonious communication can reduce the possibility of conflicts and problems in the community. With belief in the truth of each religion, high tolerance, and the use of symbols that are mutually understood, the people of Sumbermulyo form a model of harmony and harmony that can be used as an example in managing cultural and religious diversity in the wider community[18].

Efforts of Muslims and Non-Muslims in Resolving Religious-Based Conflicts

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[16] Widia Astuti et al., "Interpretation of Tasawwuf in Islamic Education To Improve Religious Tolerance," *Islamuna: Jurnal Studi Islam* 10, no. 1 (2023): 35–58, http://ejournal.iainmadura.ac.id/index.php/islamuna/article/view/9053.

[17] Sulistiyono, Interview Results, June 19, 2022.

[18] Joko Hariadi, Muhammad Arif Fadhillah, and Azrul Rizki, "Makna Tradisi Peusijeuk Dan Peranannya Dalam Pola Komunikasi Lintas Budaya Masyarakat Di Kota Langsa," *JURNAL SIMBOLIKA: Research and Learning in Communication Study* 6, no. 2 (2020): 121–33, https://doi.org/10.31289/simbollika.v6i2.3993.

Conflict is an inevitable phenomenon in social interaction. As viewed by traditional conflict theory, conflict is often considered a bad thing and should be eliminated because it has the potential to trigger division and disintegration in society. This view emphasizes that conflict is the result of ineffective communication, lack of trust, non-transparency, and leadership failure[19].

Symbolic interaction theory highlights that conflicts often arise due to differences in the understanding of symbols in communication. The inability of individuals to fully understand and accept the meaning of a symbol triggers conflict and problems. This suggests that completely eliminating conflict from the fabric of society is a difficult challenge[20]. Within the framework of contemporary conflict theory, conflict is no longer considered as something that must be eliminated, but rather as a natural part of social dynamics. Conflict is considered an instrument of change, which can move in a constructive or destructive direction. This view asserts that conflict is an inevitable part of social life, as there are always differences in views and interests among individuals or groups in society.

According to contemporary conflict theory, effective conflict handling involves good conflict management, so that it does not drag on and does not cause harmful divisions. Thus, dealing with conflict wisely and resolving it constructively is key to maintaining harmony and stability in a dynamic society[21]. To maintain harmony in Sumbermulyo Village, the village government has formulated a mission and vision that is expected to be agreed upon and accommodated by all groups and communities within the village. One of the strategies implemented to strengthen harmony is through the trilogy of harmony program initiated by the Ministry of Religious Affairs[22]. The program consists of Internal Religious Harmony, Interreligious Harmony, and Interreligious Harmony with the Government.

Internal religious harmony is an important first step in maintaining harmony between religious communities. The principle of "Ibdak Binafsik" from Islam and the concept of "Memayu Hayuneng" from Javanese culture underscore the importance of starting improvements from within oneself and one's family before engaging in efforts to maintain harmony with others.

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[19] Ega lia Triana Putri, "Pola Komunikasi Antarbudaya Etnis Tionghoa Dengan Masyarakat Pribumi," *Jurnal Wacana* 15, no. 2 (2016): 86–180.

[20] Akmal Maulizar, "Pola Komunikasi Kementerian Agama Provinsi Aceh Dalam Menyosialisasikan Program Moderasi Beragama Di Aceh," 2022, 1–50.

[21] Muhammad Anshar and Andi Faridah Arsal, "The Ethics of Digital Communication and Message Sharing on Social Media," *Jurnal Komunikasi Islam* 13, no. 2 (2023): 249–68, https://doi.org/10.15642/jki.2023.13.2.249-268.

[22] https://bengkulu.kemenag.go.id/artikel/42737-tri-kerukunan-umat-beragama

Every religion is encouraged to teach its followers to live by respecting, safeguarding and protecting its teachings.

Religious leaders have a key role in ensuring that these values become not only religious teachings, but also widely embraced Javanese culture. With the establishment of internal harmony in each religion, inter-religious interactions will become easier and more harmonious because there is no mutual suspicion between groups or religions. The Sumbermulyo community prioritizes the principle that groups or religions must be responsible for maintaining harmony within themselves, without the need to correct or suspect other groups or religions. Thus, harmony in Sumbermulyo Village is not only a desirable ideal, but also a reality that is actively practiced by the entire community.

The concept of inter-religious harmony carries an important meaning of a peaceful religious life among people who have various beliefs and religions[23]. This is reflected in the attitude of mutual respect and mutual trust between religious communities, without mutual suspicion or suspicion of each other. To prevent inter-religious disturbances, cooperation and cohesiveness between religions is an important key.[24] Maintaining inter-religious harmony is the next step after the religion itself feels comfortable and the community understands religious teachings well. In Sumbermulyo Village, inter-religious harmony has become part of daily life, where helping each other and working together in various aspects of life are common practices[25].

The achievement of inter-religious harmony is driven by the understanding that all religions have the truth that comes from one God. In addition, the existence of a culture that can unite all religions into a unified religious culture that is accepted by all religious communities is a supporting factor[26]. Inter-religious harmony in Sumbermulyo Village is reflected in cooperation between religious organizations as well as mutual cooperation and mutual assistance in repairing

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[23] Mochamad Rizak, "Peran Pola Komunikasi Antarbudaya Dalam Mencegah Konflik Antar Kelompok Agama," *Islamic Communication Journal* 3, no. 1 (2018): 88, https://doi.org/10.21580/icj.2018.3.1.2680.

[24] Koko Adya Winata et al., "Pola Komunikasi Efektif Dalam Moderasi Beragama: Membangun Dialog Harmonis," *Jurnal Pendidikan* 8, no. 2 (2020): 98–110.

[25] Yasyva Agfa Nizar and Yusnia I'anatur Rofiqoh, "Komunikasi Interkultural Dan Pluralitas Toleransi Antar Umat Beragama," *AL MUNIR: Jurnal Komunikasi Dan Penyiaran Islam* 12, no. 1 (2021): 1–14, https://ejournal.uinib.ac.id/jurnal/index.php/almunir/article/view/2155%0Ahttps://ejournal.uinib.ac.id/jurnal/index.php/almunir/article/download/2155/1831.

[26] Dewi Chandra, Hazani Stid, and Mustafa Ibrahim, "Pola Komunikasi Antar Budaya Dalam Membangun Harmonisasi Masyarakat Heterogen Di Kota Mataram," *PENSA : Jurnal Pendidikan Dan Ilmu Sosial* 1, no. 2 (2019): 368–90, https://ejournal.stitpn.ac.id/index.php/pensa.

places of worship. In addition, they also maintain the security of places of worship during holidays as a form of respect for religious differences.

Moreover, the people of Sumbermulyo are also active in maintaining friendship between religious communities, by visiting and receiving visits on holidays from other religious groups. They do not look at a person's religion, but rather prioritize the value of brotherhood and harmony among them. In their view, the most important thing is unity as a harmonious and peaceful community.

The harmony between religion and government in Sumbermulyo Village is reflected as a mutually beneficial symbiotic relationship. Religious institutions and the government have a vital dependency on each other. The government utilizes religious institutions as a means to convey its messages, invitations, and expectations to its people, while religious institutions need the government's role in regulating relations between diverse religious communities and managing state funds to improve the quality of religious life.

The strategies implemented by the Sumbermulyo community reflect an awareness of the importance of building harmony in a multicultural society. Instilling interfaith openness is a key foundation in efforts to strengthen harmony, as openness allows individuals to accept and appreciate religious and cultural differences. Furthermore, strengthening the youth's understanding of religion and culture is a proactive step to ensure that the values of harmony can be passed on to future generations. Youth who have a strong understanding of religion and culture can be effective agents of change in promoting peace and tolerance in society.

Finally, strengthening cooperative ties between interfaith organizations is an important strategy to expand the scope of efforts to build harmony. By working together across religions, the Sumbermulyo community can create a strong and effective synergy in overcoming challenges and promoting harmony at all levels of society. Overall, these strategies help the people of Sumbermulyo to respond to the problems of harmony in a multicultural society with a holistic and proactive approach[27]. By consistently implementing these strategies, it is hoped that interfaith harmony and tolerance can be strengthened and maintained in the long term.

Discussion

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[27] Robeet Thadi Robeet and Andang Sunarto, "Effective E-Da'wah Strategies for Navigating Religious Moderation Campaign in the Era of Digital Disruption," *Jurnal Komunikasi Islam* 13, no. 2 (2023): 233–48, https://doi.org/10.15642/jki.2023.13.2.233-248.

Communication patterns in a multicultural society play a very important role in maintaining harmony in Sumbermulyo Village, Pesanggaran District, Banyuwangi Regency, East Java Province. This village is a reflection of complex social diversity, where there are six religions practiced by the residents, namely Islam, Christianity, Hinduism, Buddhism, and others. With a strong dominance of Javanese culture, the people of Sumbermulyo have succeeded in creating an effective communication model to maintain harmony and tolerance in the midst of different beliefs.

Interfaith interaction in this village is strongly influenced by the concept of intercultural communication, where factors such as differences in religion, culture, language, and education level play a significant role in the dynamics of communication. According to Ari Wibowo, intercultural communication is an important foundation in the effort to maintain harmony in a diverse society[28]. In this context, an in-depth understanding of cross-cultural communication patterns is crucial to creating harmonious relations between Muslim and non-Muslim communities in Sumbermulyo.

The concept of cross-cultural communication is also reinforced by the views of Khatibah et al, who emphasize that culture and communication are two sides of the same coin. Culture not only influences communication patterns, but is also shaped by communication itself. Therefore, for the people of Sumbermulyo, understanding effective communication patterns is key to maintaining harmonious relationships in the midst of diversity[29]. Open communication, mutual understanding, and respect for differences are the basis for maintaining diversity in this village.

In addition, Devito's theory of uncertainty reduction in grube researcyh is relevant in efforts to overcome tensions that may arise from cultural and religious differences[30]. In a multicultural society like Sumbermulyo, uncertainty in communication is often a source of conflict. However, by applying open and empathetic communication patterns, this uncertainty can be minimized, so that the potential for conflict can be suppressed.

One of the unique characteristics of communication patterns in Sumbermulyo Village is the dominance of Javanese culture, which acts as a social glue. The concept of "agama niku ageman",

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[28] Wibowo, "Pola Komunikasi Masyarakat Adat."

[29] Khatibah, Irwansyah, "Pola Komunikasi Masyarakat Dalam Menumbuhkan Kerukunan Di Barus (Studi Terhadap Penganut Islam, Kristen, Dan Parmalim)."

[30] Dirk-martin Grube, "Justified Religious Difference : A Constructive Approach to Religious Diversity," *International Journal of Philosophy and Theology* 76, no. 5 (2016): 419–27, https://doi.org/10.1080/21692327.2015.1166682.

which means that religion is the appropriate clothing for each individual, shows a deep understanding of religious pluralism in this village. The community believes that religion is a personal matter that should not be imposed on others. This is reflected in the view that each individual has the freedom to choose his or her beliefs without any pressure from other parties. This thinking is very much in line with the concept of hidayah in Islam, which emphasizes that only God provides guidance, so there is no coercion in terms of religion.

This view is also supported by Emile Durkheim's sociology of religion theory, which states that religion is a set of sacred belief systems and practices, which have the potential to unite individuals in a moral community. In Sumbermulyo Village, different religions are recognized and respected by the entire community, and this makes cross-cultural communication an important tool in maintaining harmony in the midst of diversity.

The high level of tolerance in Sumbermulyo Village can also be seen in the community's flexibility towards religious conversion and interfaith marriage. As revealed by Sulistiyono, people in this village view religion as a life guide that is not hereditary, but as a result of individual beliefs. This phenomenon shows that the people of Sumbermulyo have a very strong attitude of pluralism, where they respect each other's beliefs and interfaith differences, and do not let certain cultural boundaries or social structures prevent them from interacting with others.

Symbolic Interactionism theory, which emphasizes the importance of shared understanding of symbols in communication, is relevant in this context. The Sumbermulyo community, which has a Javanese cultural background, uses Javanese symbols in their interactions, which helps to minimize potential differences in symbol meaning and conflicts that may occur. With the use of mutually understood symbols, harmonious communication can be achieved, thus reducing the potential for conflict within the community.

On the other hand, in dealing with potential religious-based conflicts, the Sumbermulyo community has a conflict resolution strategy that is oriented towards dialogue and cooperation. Traditional conflict theory often views conflict as something bad and to be avoided, but in the context of Sumbermulyo Village, the community sees conflict as a natural part of social dynamics that cannot be avoided. Instead, they focus on effective conflict management, so that conflicts are not prolonged and do not cause harmful divisions. This approach is in line with contemporary conflict theory, which views conflict as an instrument of social change that can be constructive or destructive, depending on how it is managed.

One of the strategies implemented by the community in maintaining harmony is the trilogy of harmony program initiated by the Ministry of Religious Affairs. This program includes internal religious harmony, inter-religious harmony, and religious harmony with the government. The principles of "Ibdak Binafsik" in Islam and "Memayu Hayuneng" in Javanese culture underscore the importance of starting improvements from within oneself and one's family before engaging in efforts to maintain harmony with others. With internal harmony in each religion, interfaith interactions will become easier and more harmonious, as there is no suspicion between groups.

The inter-religious harmony fostered in the Sumbermulyo community is also shown through cooperation in maintaining and repairing places of worship, as well as helping each other during the celebration of other religions' holidays. They are also active in maintaining interfaith fraternal relations, by visiting each other during religious holidays. This reflects the spirit of unity and peace that is the main foundation in the community.

With effective cross-cultural communication strategies, high tolerance, and wise conflict management, the Sumbermulyo community has succeeded in creating a model of harmony that should be used as an example in managing religious and cultural diversity in the wider community.

Conclusion

Communication patterns in Sumbermulyo Village, Pesanggaran Subdistrict, Banyuwangi Regency, have been well established and reflect harmonious communication. This communication pattern plays an important role in minimizing differences in the meaning of symbols that can trigger conflict, so that the community can solve problems that arise effectively. In addition, in maintaining a dynamic and harmonious socio-religious diversity, the people of Sumbermulyo, especially interfaith leaders, play an active role in establishing respect for religious differences through participation in social activities such as celebrations, celebrations, and mutual cooperation to build places of worship, regardless of differences in beliefs. This effort becomes a solid foundation in creating tolerance and harmony in the midst of religious diversity in the village.

References

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