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Construction of Harmonious Communication Message for Multireligious Communities in Maintaining Religious Harmony

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ABSTRACT

This study aims to analyze and explore the construction of the harmonious communication message of the multireligious community in Rama Agung and Sindang Jati villages in caring for religious harmony. This type of research is qualitative interpretative type field research refers to procedures that produce words and conduct in-depth behavioral observations, using a phenomenological approach. Data was collected through observation, interviews and documentation, informants were selected purposively using the snowball sampling technique, there were 20 research informants, data was analyzed interactively. The results of the study found that there are two categories of communication message constructions for the harmony of multireligious communities, namely: first, non-fanaticism, messages that prioritize the values of tolerance, mutual understanding, and balance in interacting with others without being trapped in blind extremism/fanaticism, non-violence, and opening themselves to accept differences and appreciate diversity. The message of harmony is built through a shared narrative that encapsulates the collective experience of society through the use of symbols, terms, or narratives and universal values that can be accepted by all religious groups. Second, the meeting point of religious understanding, which lies in the relationship between human beings, emphasizes that in the diversity of beliefs, social, ethical, and humanitarian aspects are easier to be a unifying bridge than differences in theological doctrines. Tolerance, mutual respect for the application of national values is the meeting point of religious understanding, because differences are not for division but differences are the strength to help each other and move forward together..

1. Introduction

Harmonious communication in a multireligious society is an important topic for the study of multicultural communication and *da'wah*, especially in areas with religious diversity. Indonesia is known as a country with high religious diversity, including in Bengkulu Province. This diversity, although it is a cultural asset, also has the potential to cause friction if not managed properly. Communication that creates harmony and mutual understanding in fighting for the principles of equality and harmony between religious groups is essential to build tolerance and harmony.

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Every religion in principle always teaches kindness, love and harmony, advocating harmony, peace, harmony, mutual respect, upholding the principle of togetherness (Forstmann & Sagioglou, 2020). In the empirical world, religious issues often show the face of unabated conflicts, tensions and riots (Arif, 2021). Sometimes the packaging of religious messages is faced with a social reality that seems contradictory, on the one hand it is a source of noble values for goodness, but on the other hand it is a source of hatred among others. This reality is indeed recognized not because of his religion but because of his adherents for the teachings he receives (Arif, 2021; Forstmann & Sagioglou, 2020). Research by the Ministry of Religion on the triggering factors of conflict in Indonesia found that religious factors ranked third after politics and economics (Faridah, 2013; Nawawi, 2009). Meanwhile, research data related to conflict and violence with religious nuances in Indonesia, the Center for Religious and Democratic Studies Paramadina released that there were 274 cases of violence in Indonesia from 1990-2008, 47.8% of which were cases of religious conflict. Various efforts have been made by both the government and multireligious communities in maintaining religious harmony, with mutual tolerance, one of which is by building a warning and early response system for religious conflicts, which has been regulated in Law Number 7 of 2012 concerning Conflict Management (Nature, 2019), and maintaining harmony with the prevention of conflicts with a religious dimension through religious moderation in maintaining religious harmony (F. Nurdin, 2021).

Data on the Religious Harmony Index (IKUB) in Indonesia conducted by the Agency for Research and Development and Training of the Ministry of Religious Affairs, in 2023 reached 76.02 points, an increase from 73.09 points in 2022. This increase reflects an improvement in the attitude of tolerance and cooperation between religious communities in Indonesia. Bengkulu Province recorded a fairly high tolerance level compared to several other provinces in Indonesia, namely 73.3 IKUB. The people of Bengkulu Province coexist with various religious backgrounds such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, data from the Central Statistics Agency in 2022 shows that Bengkulu Province has a relatively low level of social conflict, which is only 2.5% of the total conflict cases reported in Sumatra, although this province has a fairly high level of religious heterogeneity (87% Muslims, Christianity 9%, Hinduism 2%, and others 2%).

Harmony and low conflict in Bengkulu Province are strengthened by the existence of seven harmony villages, namely Rama Agung village and Enggano sub-district in North Bengkulu district, Abusakim village in Central Bengkulu district, Pardasuka village in Kaur district, Air Petai village in Seluma district, Suro Bali village in Kepahiang district and Sindang Jati village in Rejang Lebong district. These villages have characteristics and characteristics in caring for religious

harmony in the form of the level of active participation of interfaith communities in social activities, such as joint religious holiday celebrations, cross-community community service, and interfaith dialogue forums that are routinely carried out, this shows the existence of an effective social mechanism in maintaining stability, one of which is through good interfaith haragoni communication.

The selection of the harmony village to photograph the practice of harmonious communication of the multireligious community in caring for religious harmony, at least based on the representative diversity that is a miniature representation of the multicultural community in Indonesia, this is found in the community of Rama Agung village known as a village with high religious and ethnic diversity that reflects the plural life pattern of the community. Other characteristics have a community-based approach to education and social interaction such as 'earth alms' integrated with the celebration of 1 Suro in Sindang Jati Village. These two villages allow the exploration of differences in the dynamics of social relations and interfaith communication models based on the level of diversity and the approaches used.

Rama Agung Village, North Bengkulu regency, in 2019 became the only village in Bengkulu Province to be named the Integrated Village of the National Religious Union by the Ministry of Religion of the Republic of Indonesia (Rohimin, 2019), in 2024 Third National Religious Moderation Village. Meanwhile, Sindang Jati village by the head of BPIP Yudian Wahyudi, inaugurated as a religious and nationality moderation village and Pancasila village (Hidayat & Sumarto, 2020), In contrast to the other five villages, the coronation of the harmony village is still at the regional level.

The religious and ethnic diversity owned by the people of Rama Agung and Sindang Jati villages as miniature Indonesia, there is no conflict in the name of religion and ethnicity, they are known as a harmonious society. The focus on these two villages will make a profound empirical contribution to the study of multireligious communication. The combination of a cultural approach (Rama Agung village) and an informal education/dialogue approach (Sindang Jati village) can enrich the research perspective and offer a comprehensive framework for the study of religious harmony through the discovery of the construction of communication messages of harmony in multireligious communities.

Harmonious communication of a multireligious community is an interaction that occurs between Christians, Catholics, Islamists, Hindus, and Buddhists who discuss humanitarian issues, such as peace, harmonization of interfaith relations, criminality, solidarity, and so on (Purwasito, 2003). Religious and cultural differences can threaten an individual's appearance when interacting with others. Strong beliefs and fanaticism in the religion they adhere to will give birth to clashes of views and

behaviors with the beliefs of other religions (Hanafi, 2018). The face of the phenomenon of communication between religious believers in Rama Agung village, North Bengkulu, and Sindang Jati village, Rejang Lebong, in caring for a harmonious and tolerant face, is important to be cared for and formulated as a construction of the message of harmonious communication of a multireligious community from the perspective of social construction.

Previous research on interfaith communication, especially in maintaining harmony and conflict between religions, was approached more institutionally and the local wisdom of the local community, not in the portrait of religious adherents in maintaining balance. The results of previous research explain that conflicts in the name of religion must be avoided and managed by revitalizing social institutions through the cultural customs of the local community (Farida, 2016), It is necessary to build interest-based communication between religions imbued with the spirit of religion as a message of peace (Muhtadi, 2019), Building Harmonious Communication Between Religious Communities (b. Noordeen, Rahmavati, &MP; Ruba, 2020; Thari, 2021), building tolerance and solidarity between religious communities, avoiding the language of hatred and suspicion between religious communities,(Hakis, 2015) Building Internal Perceptions of Ethnicity and Religious Communities (Pratiwi, 2016), suppressing identity as a characteristic of religion. Various researchers from different disciplines have actually discussed or discussed many issues surrounding the prevention of religious conflicts in Indonesia. Some of these researchers such as Jati Tanzila et al (Tanzila, Sumantri, & Wahyudi, 2018) Kahpi & Harahap (Kahpi & Harahap, 2020), Sholeh (Sholeh, 2013), Azizah (Azizah, 2021), Of course, there are many others who research both on a national and international scale, but some of the researchers that the author explained above prove that the issue around the prevention of interreligious conflicts is very important and curcial to be studied and researched.

This research is interesting and important to examine the social construction of the dynamics of the relationship between religions and the communication process that takes place in multireligious communities in caring for religious harmony from the life experience and perspective of each religious adherent, to enhance and formulate harmonious communication between religious believers. The social facts of the multireligious community in the ability to manage cultural conflicts, the awareness of interfaith dialogue and the availability of space for interaction between religious people in various socio-religious activities make research on harmonious communication in a multireligious society in Bengkulu relevant to understand how to construct a harmonious communication message in maintaining harmony and tolerance in the midst of diversity.

2. Method

Types and Approaches of Research

This type of research, *field research* using data taken directly from Rama Agung village and Sindang Jati village which became the primary data for the research. This type of research is qualitative interpretive, aiming to obtain an authentic understanding of people's experiences, as felt by the people concerned (Denzin & Lincoln, 2009; Mudjia, 2018). The type of qualitative research refers to procedures that produce words and make in-depth observations of behavior (Action, 2008; Maliong, 2005). Using this design, researchers can engage in a continuous and continuous experience with the participants. This involvement allows researchers to dive into the depth of meaning that is manifested in participant behavior, both through speech, body language, communication patterns, as well as culture and tradition.

Using a phenomenological approach of the constructivism paradigm. According to Littlejohn and Foss that phenomenology is concerned with the appearance of an object, event, or a condition in our perception, phenomenology means letting something come manifesting itself as it is (Littlejohn & Foss, 2008). In the concept of communication studies, the theory of social construction can be said to be between the theory of social facts and the definition of social (Erianto, 2004). Using this approach, the researcher asked the multireligious community in the villages of Rama Agung and Sindang Jati to explain their social and cultural relations as they are. This is done in an effort to minimize the subjectivity of researchers. The phenomena experienced by the research subjects are then described systematically, factually, and accurately (Action, 2008). The results of the study using this approach will obtain an in-depth picture of the construction of harmonious communication messages of multireligious communities, especially in the villages of Rama Agung and Sindang Jati, Bengkulu province.

Data Source

The data sources of this research are primary data and secondary data, the primary data sources come from the results of observations, interviews and documentation. Data is in the form of expressions of thoughts, ideas, imaginations, feelings, and actions, both verbal and non-verbal. Primary data sources are obtained through informants (figures, religious leaders, and local communities) who have characteristics that can be used as informants, namely willingness to answer research questions, openness, and honesty (Iskandar, 2010). The selection of informants is taken by *purposive* technique *Snowball sampling*, the sample is selected based on the characteristics of the subject in accordance with the purpose of the research to be carried out (Herdiansyah, 2012), informants who directly experience the events that are the focus of the research, are able to recount the events they experienced, and are willing to be used as research informants. There were 20 selected informants, 11 from Rama Agung village and 9 from Sindang Jati village. Secondary data sources are references, documents related to the research topic, this secondary data is in the

form of all information that can support primary data and can be sourced from printed and electronic documents, reference books, newspapers, photographs, and so on related to the research theme.

Data Collection Techniques

The data collection techniques in this study are triangulated: observation, in-depth interviews and documentation. According to Spradley, the research object in qualitative research is called social situation, which consists of place, actor, and activity, while the observation stages according to Spradley are 1) descriptive observation, 2) focused observation, 3) selective observation (Harton, 2018; Spradley, 1980). Interviews were conducted with *Key report*, the key source is assumed to know and understand the object in question the most. Through this method, the researcher is given space to obtain complete answers from the informant starting from his personal opinion, enthusiasm and even the level and what he experienced in the past. Documentation is carried out by collecting related to village profiles and the history of interreligious relations, this is done through an integrative review (Kuswarno, 2009), which is a review of knowledge through literature related to the topic of research on harmonious communication of multireligious communities.

Data Analysis Techniques

The data analysis in the study follows the opinion of Miles & Huberman by using flow model data analysis, which is data analysis consisting of three streams of activities that occur simultaneously, namely data reduction, data presentation, conclusion drawing and verification (Miles & Huberman, 1992). The process is carried out by collecting data on messages, media, and the process of communicating the harmony of the multireligious community in Rama Agung village and Sindang Jati village in building and maintaining religious harmony.

3. Results and Discussion

The results of observations on the construction of harmonious communication messages of multireligious communities in Rama Agung and Sindang Jati villages show several key elements that play a role in creating an atmosphere of mutual respect, tolerance, and harmony. The message of effective harmonious communication always considers the local context and culture of the communities in the two villages, this includes an understanding of the traditions, customs, and values that prevail in the community, and the language used in inclusive communication and avoiding terms that can trigger conflict or division, using neutral terms and embracing all parties, such as "we" and "together", " can strengthen the sense of unity.

Effective communication in creating harmony must be based on an open attitude and listening to each other. It creates a space for all parties to express their views and feelings, providing a forum where each individual feels comfortable to share personal experiences related to his or her religion and beliefs, through a forum of religious representatives. The construction of a strong message of harmony can

involve strengthening social networks between religious groups. Collaborative activities involving many parties can strengthen social ties, joint programs such as social services, cultural festivals, or environmental activities involving all religions.



Figure 1. Religious Harmony Festival in Rama Agung



Figure 2. Verbal Message at SD Negeri 12 Sindang Jati village

Success in creating a harmonious atmosphere depends on understanding, inclusivity, and ongoing dialogue. By involving all parties and prioritizing the values of unity, communities can create an environment that respects each other and coexists peacefully. The results of the above observations, then the researcher confirmed to the people of Rama Agung village and Sindang Jati village. Here are some of the main communication messages that support harmony in a multireligious society in the first category of construction drajat

Acceptance of differences, tolerance and respect

The people of Rama Agung are known as people who uphold differences, they live in harmony, the main message in harmony is the importance of accepting differences as part of life. Whether in the context of religion, culture, ethnicity, race, or political views, every individual and group has the right to have different views. This message invites us to understand that diversity is not a threat, but a wealth that can enrich our perspective and life. As Mr. Putu conveyed about the message of harmony in accepting differences, "differences are our strength, by understanding each other, we can learn more about ourselves and others," (interview with Putu Suriade, in Rama Agung, May 3, 2024).

Other informants see differences as a grace, our readiness and inner ability to accept others who are inherently different, even though there is a conflict of understanding about the way of living a decent life according to our personal view, differences as a grace must be accommodated.

"We live in differences, we continue to build communication among leaders, including religious, customary, youth, and women leaders, we always advise that differences are grace, differences must be accommodated. Allowing or allowing others to be themselves and not our desire to influence them to follow our ideas is where the power of tolerance lies," (interview with Gede Romania, in Rama Agung, May 15, 2024).

According to Father Octo, Priest at St. Thomas Catholic Church in the village of Rama the Great:

"Differences do not need to be questioned, what are the differences we both know, when interacting with a sense of humanity, a sense of social for us to be able to learn together, our tolerance attitude must accept that we are different, the growth of tolerance in each individual, dialogue to communicate and explain differences and there is mutual recognition," (Interview with Father Octo, in Rama Agung, May 15, 2024).

The finding in Sindang Jati village, that the construction of the message of tolerance and mutual respect is a religious practice that must be carried out, and differences are part of religion that must be accepted properly without forcing or encouraging action. *Non-fanaticism* promotes tolerance, which is the ability to coexist with those who share different views without feeling threatened or wanting to impose personal beliefs on others. It also contains a message to respect the beliefs, cultures, or life choices of others, without having to agree or agree.

Father Junaidi, a Buddhist leader in Sindang Jati village, said "respecting differences in the first step towards a peaceful and prosperous society, in Buddhism, tolerance and mutual respect are religious practices that must be carried out by Buddhists," (Interview with Father Junaidi, in Sindang Jati, July 13, 2024). The message of harmony through tolerance is always maintained, even involving oneself in the construction of houses of worship of different religions as a form of tolerance behavior.

Mutual respect, collaboration and solidarity

Mutual respect is an attitude of placing all human beings in an equal relationship, there is no superiority or inferiority. Even though we are different, we can still collaborate for a common goal, such as creating a peaceful, safe, and harmonious environment for everyone. The focus is on the common good that goes beyond individual or group differences. Made Astawa, chairman of FPUB Rama Agung village, explained that "especially in a multi-faceted society, it is necessary to know first, what other religions are teachings, which are permissible and which are not, this is sometimes violated because we don't know, if you already know o, this is the limit," (Interview with Made Astawa, in Rama Agung, May 15, 2024).

Instilling a message of mutual respect can also be seen from the activities of community life, when there is a community that dies, then people from other religions mourn, and vice versa, expressed by Mr. Hazirul as a community leader:

"My neighbors are Hindu, our relationship is good, we respect each other, I don't discriminate between Muslim neighbors and Hindu neighbors. When a Hindu died, I and other Muslim neighbors also mourned. When they carry out the procession of management religiously, we are present, but there is outside, which is inside the Hindu people, we are aware that there is a limit and there are religious rituals that we must respect and value," (Interview with Hazirul, in Rama Agung, May 4, 2024).

In addition, during Islamic holidays, people of other religions also congratulate the holiday. The results of observation show that when there is a commemoration of religious holidays, the people in this village are very respectful of each other, people of other religions ritually do not participate in celebrating other religious holidays but they provide opportunities and space for followers of other religions to celebrate by not disturbing them. Based on the results of the interviews and observations above, it can be seen that in celebrating religious holidays, the people in Rama Agung village are very respectful of each other's religious believers.

Father Yan, a Catholic religious figure who has lived in Sindang Jati for 47 years, conveyed many things about religious diversity in Indonesia, including in the Sindang Jati village area.

"The Catholic religion teaches to respect and appreciate each other, because among us there are indeed differences, but with these differences we should bring peace and love for each other, reject acts of violence even though they are different religions, maintain brotherhood, help each other and work together to maintain family and mutual agreement," (Interview with Father Yan, in Sindang Jati, July 14, 2024)

The message of mutual respect in a nonverbal way can be seen from various activities of caring for each other, protecting each other between different religions, in practice that occurs in Sindang Jati all communities or individuals are the same, the absence of majority and minority is the key to multicultural success.

"During the implementation of Islamic holidays, Catholics and Buddhists maintain security. Not only that, Catholics and Buddhists also took over and helped with the garden work of Muslims on the holiday. This also applies to non-Muslims when celebrating holidays (Christmas, Passover, Vesak), so the Sindang Jati Muslim community takes turns to maintain security and help the garden work of the non-Muslim community of Sindang Jati," (Interview with Suhardi (Catholic figure), in Sindang Jati, July 15, 2024).

The attitude of mutual respect between religious people is also seen during the commemoration of Islamic holidays, namely the Prophet's Birthday and *istighosah* which are performed by Muslims in the Sindang Jati field.

Trust each other

Mutual trust is one of the most important elements in relationships between human beings (social capital) for the cultural strengthening of a society. Suspicion and betrayal are bad starts in building cross-border communication, on the contrary, always being prejudiced (*husnudzan*) and maintaining trust are elements that must be emphasized. Mutual trust and tolerance are important attitudes in a religious community, Putu Suriade, the village head of Rama Agung stated:

"Rama Agung is known for its diversity, the message that we always remind at every time residents need to have competence and skills, not only dialogue, especially being able to work together with people of different religions and beliefs and attitudes of mutual trust are a bridge that connects different hearts. Trust between individuals is the foundation for building harmony," (Interview with Putu Suriade, in Rama Agung, May 4, 2024).

Faith between religious communities is the foundation in harmony, in the society of Rama Agung not only acknowledges relief but also celebrates the equality that unites in one community such as weddings and cooperation, this was asked by Gede Romania "we are a big family that has diversity and differences, fostering mutual trust is important, I always advise that you are me and I am you, " (Interview with Gede Romania, in Rama Agung, May 15, 2024).

Junaidi, a resident of Sindang Jati village, Rejang Lebong, explained that "when there is a wedding party, the whole community is invited without exception. And to serve food is done together (Islamic, Catholic, and Buddhist) without any suspicion because the community has agreed not to serve foods that are prohibited by each religion," (Interview with Junaidi, in Sindang Jati, July 14, 2024).

The results of the above observations and interviews explain that the attitude of mutual trust built by the multireligious community in Rama Agung village and Sindang Jati village provides a growing picture of the collectivity of individual religious believers, the construction of messages reflected in actions and statements about mutual trust in religious diversity, mutual trust allows us to see each other as human beings first, Not only as religious believers, so that the harmonization of relationships in interaction is the result of attitudes and behaviors of beliefs that are cared for together.

Interdependence

Humans are social beings (*homo socius*), each other needs each other and complements each other. This requires that people always cooperate and be responsible for each other. Conditions like this can only occur in a healthy social order, where humans maintain strong social relationships with each other. The message of harmonious communication in the degree of interdependence can be seen from the statements that humans cannot live alone, humans need others. The people of Rama Agung village are well aware that they live in a multiethnic and multireligious society, but as social beings, they cannot live alone, they need

cooperation in a society so that common prosperity is created. The implementation of interdisciplinary messages can be seen in weddings, death events and commemorations of religious holidays, as conveyed by Putu Suriade.

"Throughout the year there are always wedding events, residents work hand in hand to help each other without looking at the differences in religions that exist, we always advise that differences are grace must be grateful, don't because we are different limit us to cooperate and help each other, we are aware that humans need other people, almost all members of the community are present in the celebration, both from Islam, Hinduism and other religions, " (Interview with Putu Suriade, in Rama Agung, May 15, 2024).

Nyoman Supriadi said that even though the people in Rama Agung are plural, both religious, tribal and racial, when there is mutual cooperation at the wedding, all people take part, this is based on their own awareness that differences are strength, "both from Hinduism, Islam, Christianity, Buddhism, Protestantism and Catholicism there are all. When there are neighbors who have a wedding ceremony and other people from the religion help each other," (Interview with Nyoman Supriadi, in Rama Agung, May 13, 2024).

Data and facts found in Sindang Jati village, that the people in Sindang Jati also always add an empathetic message, they must respect differences and continue to cooperate with each other to take care of a multireligious community, must help each other because humans need others. When one of the Buddhist residents held a wedding in Sindang Jati, various elements of society were present. Regardless of religion, ethnicity or culture. The community worked hand in hand to help the host in carrying out the reception. Starting from setting up tents, cooking also helps materials by bringing rice, salt, money and so on. Afternoon reception with single-organ entertainment. Realizing the large number of residents who were busy with work, the event continued in the evening with braided horse entertainment.

When one of the residents faced a disaster and died, everyone joined in their condolences. Regardless of religion, ethnicity or socio-economic position, the people of Sindang Jati will be willing to help. It has become a tradition of the Sindang Jati community when someone dies, each head of family takes out a bundle of firewood and 1 kg of rice. Sometimes some add salt, cooking oil and other necessities. The donation will be placed in front of their respective houses which are then picked up by residents with cars that go around.

If we look at cooperation in various aspects of the social life of the Sindang Jati community, it can be understood that there is interdependence between groups. This interdependence is driven by various social needs. In accordance with the philosophy of humans as social beings. During Catholic holidays, for example, Muslims and Buddhists are not only tasked with securing the worship process but also helping to run the economic wheel. Muslims and Buddhists help tap the palm that Catholics usually tap during their celebrations, and vice versa. This is where

interdependence occurs, meaning that awareness of the many needs that must be helped by others encourages a person to be open and try to please others.

Appreciation for pluarbility

Appreciation for religious pluralism can be manifested by an attitude of tolerance between religious communities. Religious pluralism is a state in which every individual has the right, freedom, and security to worship according to their conscience. Kristen Ponarti, a sister at the Catholic branch of St. Thomas Rama the Great, explained "plurality is the wealth that makes our society more colorful, we are diverse, there are Bali, Java, there is Medan, Padang that is rich in color. Appreciating differences, we learn to live in harmony," (Interview with Kristen Ponarti, in Rama the Great, May 15, 2024).

Gede Romania stated that each religion brings a unique perspective and enriches the experience through an open attitude to existing differences not mocking other beliefs or religions "yes each religion brings a unique perspective that enriches the human experience, appreciation of plurality helps us understand and respect each other, we learn a lot about uniqueness that brings peace by being open to existing differences, (Interview with Gede Romania, in the village of Rama Agung, May 15, 2024).

Religious adherents interacting and accepting pluralism are also observed in Sindang Jati village, appreciating plurality and opening themselves up to merit, especially in the traditions that the community runs, traditions such as "suroan" held in are unique things that are found, "suroan" which is known as "earth alms" is carried out during an event of gratitude to God the ruler of nature. In this tradition, all the people are gathered in the field/village hall and the prayer they use is with the prayer of three religions, in turn the leaders of each religion lead the prayer for their people.

"The celebration of the night of 1 Suro began with a torch parade around the village followed by an earth alms event at the village hall. The next day on the 1st of Suro, all residents from various religions such as Islam, Buddhism, and Christianity gathered at the village hall. They were present with tumpeng and wearing traditional clothes, then marched from the village head's house to the village hall while carrying daily and following the traditional customs of Sindang Jati Village. The event continued with a joint prayer led by three religious leaders from each religion," (Interview with Sugiarto, in Sindang Jati, August 3, 2024).

The tradition of "suroan" is carried out once a year, the essence of this activity is gratitude to the creator and further fosters an attitude of unity between residents. In this tradition, people bring their own food from home and eat it together. The multicultural value found in the "suroan" tradition of the Sindang Jati community is the order of each religion in turn every year.



Figure 3. Celebration with "suroan in Sindang Jati

The attitude of plurality was also felt when one of the residents died. Regardless of what religion they follow and believe, the entire Sindang Jati community comes to attend the funeral and pray for it in the form of their respective religions.

The presentation of data and information proves that the Sindang Jati community has a consensus in maintaining harmony (multicultural). Although the consensus is not in writing, it has become a culture that they always maintain. The message of harmonious *communication without fanaticism* invites people to build a peaceful and balanced life through acceptance, tolerance, dialogue, and respect for differences. *Non-fanaticism* rejects fanaticism and extremism, and encourages openness, empathy, and solidarity in common life.

Meeting point of religious understanding

The common ground of religious understanding is often found in universal concepts that go beyond the boundaries of certain beliefs. The meeting point of religious understanding lies in the relationship between human beings, emphasizing that in the diversity of beliefs, social, ethical, and humanitarian aspects are easier to be a unifying bridge than differences in theological doctrines. Actually, every religion teaches goodness and morality which are the principles of behavior for each adherent of its religion, as stated by Astawa, "many religions teach the same moral values, such as honesty, compassion, and justice. This principle is the foundation for good behavior in society, we must realize that the teachings mean goodness and morality," (Interview with Made Astawa, in Rama Agung, May 15, 2024).

Each religion has the same teaching principles, especially those related to communication inside and outside the religion that is adhered to, accepting each other, respecting each other and cooperating with each other, "yes... Indeed, religious teachings are the same as love that is manifested in life activities, that we must accept each other, respect each other and cooperate with each other, this is a moral principle that must be held in order to lead to peace and love," (Interview with Father Octo, in Rama Agung, May 15, 2024).

The meeting point of religious understanding in addition to goodness and morality is the search for meaning, religion often serves as a means for individuals to

search for meaning and purpose in life, in this case, all religions provide space for existential questions. Beyond the search for meaning, the common ground is also about spiritual experiences where spiritual experiences, whether through ritual practices, meditation, or prayer, create a space for similar inner exploration that has values of mutual respect and tolerance.

"I really believe that. By understanding that behind the differences in rituals and teachings, there is a common purpose in seeking meaning and purpose in life, we can build a deeper sense of mutual respect and tolerance. This is an important step towards peace and mutual understanding between religions. The teachings underline the interconnectedness between individuals and the universe, encouraging mutual respect and empathy for others," (Interview with Gede Romania, in Rama Agung, May 15, 2024).

The meeting point of religious understanding is how to understand religion correctly in accordance with their respective religions, if they maintain tolerant human relations with other religions and do not hurt them. Each religion has values and norms that are understood and practiced by each adherent. These values and norms are their philosophy of life in carrying out their daily lives in the midst of a social life that is so dynamic and heterogeneous. Religious values and norms understood by each adherent become a guideline in life so that an atmosphere of harmony and mutual tolerance is felt in their daily lives. These values and norms are certainly the basis for the formation of social capital in creating harmony in Rama Agung and Sindang Jati Villages.

Table 1. Values and Norms in Each Religious Community

It	Religion	Value	Norm
1	Islam	- Do not mix religious affairs with other affairs.	- The teaching of respecting differences; - Do not disturb other religions.
2	Hindu	- Always look for the root of the problem first; - Tat Twam Asu for a harmonious and peaceful life; - Considering all religions to be best for their adherents; - Religion is considered a moral coach.	Tri Kaya Parisudha is the demand to think well, say well, and behave well.
3	Catholic	- Harmony; - Loving others; - Compassion for other religious people; - Militancy towards their respective religions.	The Trinity of Unity and Unity among Fellow Beings
4	Protest	- Not looking at the background of other religions; - Consciousness as a social being, not because of orders/rules.	Both come from immigrants so they must be able to adjust.
5	Buddha	- Love; - Harmony between religious	- The law of karma; - Prohibition of hurting

communities; - Accept differences.	others; - Adherents of other religions are not prohibited from entering their places of worship.
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Source: Researcher Interview Data (2024)

Based on the results of the interviews, it is illustrated that the message of harmonious communication constructed by the community in caring for religious harmony is more based on not being overly fanatical through the message of tolerance of living in differences, mutual respect, trust, interdependence and appreciation of pluralism as well as conveying common points of religious understanding. The community in the villages of Rama Agung and Sindang Jati constructs a harmonious communication message with the same goal, which is on the basis of the desire to always live in peace, safety and calm and harmony, through the principles of harmony, balance, and equality.

Discussion

The harmonious communication and religious awareness of multireligious communities is determined by how they understand religion, where religious teachings are understood from, who teaches them, and how the dialectical understanding meets the socio-cultural reality of the community. Harmonious communication is determined by many things, Berger and Luckmann (Berger & Luckmann, 1991) explained that public awareness, both individuals and groups, is built through three simultaneous moments. First, externalization or self-adjustment to the sociocultural world as a human product. Second, objectivity, which is social interaction that occurs in an intersubjective world that is institutionalized or undergoes an institutionalization process. Third, internalization is the process by which individuals identify themselves with social institutions or social organizations where individuals are members. The process takes place dialectically and simultaneously.

The process of externalization, objectification and internalization can be influenced by three main things, namely what structure is formed, what text is accepted or influenced, and who is the mediator of the transformation process. Therefore, religious awareness in forming harmonious communication does not occur in a vacuum. On the other hand, this awareness is also not necessarily only due to the three factors above, but is also influenced by the process that has been going on for a long time in the social sphere, namely the historicity factor. The analysis of this discussion is focused on the process of externalization, objectivity and internalization of multireligious communities to see the construction of harmonious communication messages, forms of media and harmonious communication processes that lead to building a harmonious communication model for multireligious communities.

Harmonious communication of multireligious societies refers to the process of interaction based on the principles of mutual respect, understanding, and cooperation between individuals or groups from different religious backgrounds, in order to create harmonious relationships, reduce potential conflicts, and encourage cooperation for the common good, despite differences in beliefs and outlook on life. The harmony presented is the result of the social construction of a multireligious society that involves exchanging messages through symbolic interaction, and community face-to-face negotiations present the reality of the social world of the community that is harmonious and peaceful, such as the portrait of the harmonious communication of the multireligious community in Rama Agung village and Sindang Jati village in caring for the harmony.

Berger and Luckmann describe social construction as a social process through their actions and interactions, in which individuals create continuously a reality that is subjectively owned and experienced together (Bungin, 2013). The continuous communication between the multireligious community in Rama Agung village and Sindang Jati village is the result of a phenomenon from the construction of social reality that occurs every day through religious, cultural and economic aspects. The reality of communication in a multireligious society is constructed peacefully without conflict, becoming an example in the management of multireligious societies about how the constructed messages that occur are the product of the dialectic of externalization, objectivity and internalization in which individuals interact with each other, construct each other and reconstruct that form social reality.

Construction of a Harmonious Communication Message for Multireligious Communities

As the findings of the research on the construction of harmonious communication messages for multireligious communities in Rama Agung and Sindang Jati villages, the construction of harmonious communication messages is a process of designing and delivering messages that aim to create, maintain, and strengthen harmony in a society, especially in a socially, culturally, or religiously diverse environment. In the context of a multireligious society, the message of harmonious communication serves to build a common awareness of the importance of coexistence with mutual respect within the framework of harmony, balance and equality.

The analysis of reality of how the Rama Agung and Sidang Jati communities construct the message of harmony communication using the theory of social construction Berger and Luckmann explains that reality is built through the process of social interaction, harmony and social harmony do not occur naturally, but through the process of social construction of reality which involves three main stages of externalization, objectification, and internalization of how social reality is formed through interaction and communication between individuals (Berger & Luckmann, 1991).

According to Berger (Berger & Luckmann, 1990) that human beings are human products, in this case the individual is a social agent who according to Berger's dialectical always externalizes, objectifies and internalizes in daily life related to his social environment. The premise of the social construction theory above is based on the results of research on the construction of a harmonious communication message for a multireligious community in Rama Agung North Bengkulu and Sindang Jati Rejang Lebong in caring for religious harmony, at least two categories of harmonious communication message construction have been found in the construction of the second degree, namely *Nir-fanaticism* and a meeting point of religious understanding.

a. *Nir-fanaticism*

The findings of the construction of a harmonious communication message based on sombolic interaction and facial negotiation of religious people in maintaining harmony are constructed. The concept of a harmonious communication message about *non-fanaticism* prioritizes the values of tolerance, mutual understanding, balance, harmony and equality in interacting with others without being trapped in extremism or blind fanaticism. *Non-fanaticism* means avoiding excessive fanaticism towards certain beliefs or views, as well as being open to accepting differences and appreciating diversity. Some of the main dictions of communication messages that support harmony *without fanaticism* as a product of the construction of harmony communication messages in Rama Agung village and Sidang Jati village:

First, the narrative of the message of acceptance of differences, tolerance and respect. Externally, the people of Rama Agung and Sindang Jati villages coexist from various religions, cultures, and political views, each individual and group has the right to have different views. According to the research informant, differences are strength, diversity is not a threat, differences are grace, the importance of conveying a message of tolerance, that the construction of a message of tolerance and mutual respect is a religious practice that must be carried out, and difference is part of a religion that must be well accepted without coercion. *Non-fanaticism* promotes tolerance, which is the ability to coexist with those who share different views without feeling threatened or wanting to impose personal beliefs on others. It also contains a message to respect the beliefs, cultures, or life choices of others, without having to agree or agree.

Second mutual respect, collaboration and solidarity. The attitude of mutual respect is the attitude of sitting all human beings in an equal relationship in Arabic called *musawah* (Yunus, 2009), there is neither superiority nor inferiority, *non-fanaticism* also encourages us to work together in diversity and build solidarity. Even though they are different, they can collaborate for a common goal, such as creating a peaceful, safe, and harmonious environment for everyone.

Third, mutual trust, the most important element in the relationship between fellow human beings (social capital) for the cultural strengthening of a society.

Suspicion and betrayal are bad starts in building cross-border communication, on the contrary, always being prejudiced (*husnudzan*) and maintaining trust are elements that must be emphasized. Mutual trust and tolerance are important attitudes in a multireligious society, and trust between individuals is a bridge to build harmony.

Fourth, interdependence. Humans are social beings (*homo socius*), between each other are mutually necessary and complementary to each other, the message of harmonious communication in the degree of interdependence can be seen from the statements that humans cannot live alone, humans need others. Without others, all the systems that have been built will be difficult and impossible to function for the development of social harmony and human empathy, the implementation of the message of interdependence can be seen in weddings, death ceremonies and commemorations of great religious achievements.

Fifth, appreciation for differences. Appreciation for different pluralities is something that shows respect for others in life, this is manifested by an attitude of tolerance between religious people. Religious pluralism is a state in which every individual has the right, freedom, and security to worship according to their conscience.

The five dictionaries of harmonious communication messages that are constructed into *non-fanaticism* invite people to build a peaceful and balanced life through acceptance, tolerance, dialogue, and respect for differences. *Non-fanaticism* rejects fanaticism and extremism, and encourages openness, empathy, and solidarity in common life. With these messages, it is hoped that people can live in harmony full of peace, mutual respect and equality in relationships.

b. Meeting point of religious understanding

The meeting point of religious understanding lies in the relationship between human beings, emphasizing that in the diversity of beliefs, social, ethical, and humanitarian aspects are easier to be a unifying bridge than differences in theological doctrines. The multireligious community in Rama Agung and Sindang Jati, conveying an attitude of tolerance, mutual respect for the application of national values is the meeting point of religious understanding, in fact each religion teaches goodness and morality which is the principle of behavior for each adherent of its religion, the meeting point of religious understanding is how to understand religion correctly in accordance with their respective religions, if with other religions maintain human relations that are tolerant and not hurt him.

The meeting point of religious understanding refers to the effort to find commonality or similarities in various different religious views, interpretations, and teachings. This is done to create harmony, tolerance, and mutual understanding among individuals or groups with diverse religious backgrounds. The message of harmonious communication of the meeting point of religious understanding as a

result of the construction of the social reality built by the multireligious community in Rama Agung and Sindang Jati on several constructs of the message of the meeting point of religious understanding: *First*, goodness and morality, many religions teach the same moral values, such as honesty, compassion, and justice/equality, this principle is the foundation for good behavior in society. *Second*, the search for meaning, religion often serves as a means for individuals to search for meaning and purpose in life, in this case, all religions provide space for existential questions. *Third*, spiritual experience, many religious traditions emphasize the importance of spiritual experience, whether through ritual practice, meditation, or prayer, this creates a space for similar inner exploration. *Fourth*, unity and unity, many religions teach the importance of unity among mankind. The concept that all beings have the same values and goals is a recurring theme. *Fifth*, connectedness, many teachings underline the interconnectedness between individuals and the universe, encouraging mutual respect and empathy for others. Lastly, dialogue and tolerance, awareness of plurality encourage interreligious dialogue, which helps to strengthen understanding and tolerance among various traditions.

The findings about the construction of harmonious communication messages are in line with what was put forward by Cassandra L. Book in Alex Sobur, that there are two models in message preparation, namely: informative message preparation and persuasive message preparation, precisely in the persuasive preparation model, this type has the goal of changing the audience's perception, attitude and opinion. Therefore, the preparation of persuasive messages has a proposition, meaning that every message made is expected to have a change effect (Sobur, 2014).

Referring to the concept of harmonious communication which is interpreted as a process of conveying messages that are oriented towards mutual respect for differences and maintaining relationships. The message of harmony communication in this study is intended to be a series of ideas/ideas/thoughts, both verbal and non-verbal, in achieving togetherness in diversity, prioritizing the norm of living together, in the end the delivery of the message of harmony will give birth to harmonious human relations in the midst of a multireligious society. The construction of harmonious communication messages, namely *non-fanaticism* and the meeting point of religious understanding, was obtained based on findings and theoretical analysis using social construction theory, where externally, multireligious communities adjusted themselves to the sociocultural world that Rama Agung and Sindang Jati were portraits of religious moderation villages that got along well as human products, objectively social interaction in the world of internationalization which was institutionalized through an institutional process for example, through FPUB and representatives of religious people in the village structure, then internally individuals identify themselves with social institutions or organizations, this is manifested in the contestation of religious diversity.

The following table explains how the message of harmonious communication is constructed as the main message of the multireligious community in caring for the harmony of religious people which is constructed in the second order of communication messages as follows:

Table 1. Construction of a Harmonious Communication Message for Multireligious Communities

Construction d-1	Construction d-2	Concept
Tolerance	<i>Nir-fanaticism</i>	The message prioritizes the values of tolerance, mutual respect, mutual trust, mutual understanding, and balance in interacting with others without being trapped in extremism or blind fanaticism.
Mutual respect		
Trust each other		
Interdependence		
Appreciation of plurality		
Kindness and morality	Meeting Point of Religious Understanding	- The meeting point of religious understanding lies in the relationship between human beings, emphasizing that in the diversity of beliefs, social, ethical, and humanitarian aspects are easier to be a unifying bridge than differences in theological doctrines. - Efforts to find commonalities/similarities of various different religious views, interpretations, and teachings, to create harmony, tolerance, and mutual understanding among individuals or groups of diverse religious backgrounds.
Search for meaning		
Spiritual experience		
Associations and unions		
Connectedness		
Dialogue and tolerance		

The message of *non-fanaticism* and the meeting point of religious understanding is a message of harmony communication resulting from social construction through interaction in externalization, objectivity and internalization, starting with the selection of neutral and universal symbols where the message of harmony must use symbols, terms, or narratives that can be accepted by all religious groups, for example universal values such as acceptance of differences, love, tolerance, and mutual respect, mutual respect, collaboration and solidarity, mutual trust, interdependence, and appreciation of pluartiness, are often used as the basis for the communication messages that are built.

The message of harmony is built through a shared narrative that summarizes the collective experience of multireligious communities, such as the importance of unity in diversity, as well as open patterns of interaction. The process of externalization of shared values, this allows individuals of different religions to understand differences as assets, not threats, these values are then embodied in everyday actions, such as cooperation in interfaith social activities. The process of interaction and the formation of an objective harmonious reality conveyed by religious, media, or

educational leaders is internalized by individuals as the value of living together, when the values of harmony are accepted by the majority of society, these values become part of the social reality that is considered objective.

Using the social construction theory approach, it can be concluded that harmony in a multireligious society does not occur naturally, but is the result of social construction through intensive and inclusive communication. To ensure the success of the construction of harmony, the message of communication should: emphasize on universal values and togetherness, avoid exclusivity and create a space for authentic dialogue, and use the media as a tool to promote tolerance and mutual understanding.

4. Conclusion

The construction of the message of harmonious communication of the multireligious community in the villages of Rama Agung and Sindang Jati in maintaining harmony is categorized in two message groups, namely *non-fanaticism* and the meeting point of religious understanding. *First, non-fanaticism*: a message that prioritizes the values of tolerance, mutual understanding, and balance in interacting with others without being trapped in blind extremism/fanaticism, non-violence, and opening oneself to accepting differences and respecting diversity. The message of harmony is built through a shared narrative that encapsulates the collective experience of society through the use of symbols, terms, or narratives and universal values that can be accepted by all religious groups. *Second*, the meeting point of religious understanding lies in the relationship between human beings, emphasizing that in the diversity of beliefs, social, ethical, and humanitarian aspects are easier to be a unifying bridge than differences in theological doctrines. Tolerance, mutual respect for the application of national values is the meeting point of religious understanding, because differences are not for division but differences are the strength to help each other and move forward together.

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