



Integration of Inter-Religious Communication at Wedding Celebrations in Parda Suka Village, Kaur Regency

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Abstrak

Kata kunci:

Komunikasi
Inter-Religius,
Toleransi,
Kerukunan Umat
Beragama

Toleransi dan kerukunan antarumat beragama merupakan aspek penting dalam kehidupan masyarakat Indonesia yang majemuk. Indonesia sebagai negara dengan beragam suku, agama, bahasa, dan budaya membutuhkan kerja sama dan komunikasi yang harmonis antarumat beragama untuk mencapai perdamaian dan keselarasan sosial. Dalam konteks ini, penelitian dilakukan dengan tujuan untuk menganalisis integrasi komunikasi inter-religius dalam mewujudkan kerukunan umat beragama, dengan studi kasus perayaan pernikahan di Desa Parda Suka, Kabupaten Kaur. Metode Penelitian yang digunakan dalam penelitian ini ialah jenis penelitian kualitatif yang dijabarkan secara deskriptif dengan pendekatan etnografi. Hasil penelitian menunjukkan bahwa komunikasi antarumat beragama yang harmonis memungkinkan umat beragama dengan latar belakang agama yang berbeda untuk berpartisipasi aktif dalam perayaan pernikahan sesuai dengan ajaran agama mereka. Temuan ini menekankan pentingnya promosi komunikasi positif, terbuka, dan inklusif sebagai sarana untuk memelihara kerukunan di tengah masyarakat yang heterogen, menuju perdamaian dan harmoni dalam kehidupan sehari-hari.

Abstract

Keywords:

Inter-Religious
Communication
, Tolerance,
Religious
Harmony.

Tolerance and harmony between religious communities is an important aspect in the life of a pluralistic Indonesian society. Indonesia as a country with diverse ethnicities, religions, languages and cultures requires harmonious cooperation and communication between religious communities to achieve peace and social harmony. In this context, research was conducted with the aim of analyzing the integration of inter-religious communication in realizing religious harmony, with a case study of wedding celebrations in Parda Suka Village, Kaur Regency. The research method used in this research is a type of qualitative research which is described descriptively using an ethnographic approach. The research results show that harmonious inter-religious communication allows religious people with different religious backgrounds to actively participate in wedding celebrations in accordance with their religious teachings. These findings emphasize the



importance of promoting positive, open and inclusive communication as a means of maintaining harmony in a heterogeneous society, leading to peace and harmony in everyday life.

INTRODUCTION

Humans are social creatures who inevitably have to relate to their environment. This is because humans need each other to fulfill their needs. In social life, of course, humans cannot escape interaction and communication. Likewise with people who have different religious backgrounds. Inter-religious relations then become a new experience that is often experienced. Therefore, inter-religious communication is an activity that will always be encountered in everyday life.

Indonesia is a country that has diversity in various aspects, ranging from ethnicity, religion, language, customs and others. This is reflected in the motto “Bhineka Tunggal Ika” which means different but still one. Therefore, Indonesia is a complex country because it has these differences. Differences between people with different cultural backgrounds often lead to misunderstandings or lack of understanding, especially in religious matters, causing many conflicts. This causes disputes between two parties of different religions. In social life, it is often found that people in the neighborhood are people of different cultures, and they interact in society through communication (Liliweri, 2009).

The relationship between individuals or groups from different cultural environments will affect communication patterns, because cultural differences have different value systems and therefore determine different life goals (Rakhmat, 2005). Religion or beliefs embraced by humans is an important element in life together. Especially in terms of maintaining inter-religious communication. This is achieved by building tolerance between religious communities. The communication factor plays an important role in creating a harmonious and peaceful society without any social inequality in religious diversity.

Indonesian society is called a heterogeneous society in all aspects, including ethnic diversity, religion, language, customs, and others. If each community group communicates with each other, these differences can be understood (Ridwan, 2016). Humans are naturally



social creatures, which means they tend to live and interact with others in communities or societies. This is one of the defining characteristics of humans that sets them apart from other creatures on the planet. Humans' reliance on social interaction is an essential part of their lives and affects many aspects of daily life, such as communication, interpersonal relationships and the formation of social groups.

Religious harmony is an important means of ensuring national integration, as well as a necessity in order to create the stability necessary for the process of achieving a united and peaceful Indonesian society. Harmonious cooperation can occur if among religious believers feel mutual need, mutual respect for differences, mutual help, mutual assistance and being able to unite opinions or other terms have an attitude of tolerance. Tolerance in interfaith relations stems from the appreciation of the teachings of each religion. In order to maintain religious harmony, tolerance must be maintained and understood to avoid conflict. Usually, conflicts between religious communities are caused by the attitude of feeling the most righteous by eliminating the truth of others. Ironically, this has infected Indonesia, namely the crisis of tolerance between religious communities (Anggraeni et al., 2018).

Inter-religious communication can help reduce conflict and promote inter-religious harmony. By communicating openly and listening to each other, religious believers can understand each other's perspectives, values and beliefs. This can reduce stereotypes, prejudice and discrimination that often occur between religious communities. Inter-religious communication is a must not to say a necessity that must be carried out by all elements of religious believers, in order to eliminate suspicion, suudzhan and to establish harmonious relationships between fellow religious believers (Thadi & Supian, 2023).

Inter-religious communication here is a combination of interpersonal communication and inter-religious communication. Interpersonal communication includes verbal and nonverbal behavior. Interpersonal communication is communication whose messages are packaged and expressed in verbal and nonverbal forms. Interpersonal communication is an evolving communication process, which varies depending on the level of relationship of the parties involved in communication, the message communicated and the way the message is communicated. Usually spontaneous behavior, behavior according to habit, behavior



according to awareness or a combination of the three is a form of interpersonal communication (Ida, 2013). Meanwhile, inter-religious communication is communication carried out by people of different beliefs. Thus, inter-religious communication is very important in order to create a harmonious society without discriminating the beliefs that are adopted. In contrast to intercultural communication which focuses on understanding cultural differences such as language, values, and norms, with the aim of building cross-cultural understanding and overcoming challenges such as stereotypes and cultural prejudices. Interreligious communication focuses more on understanding differences in religion, beliefs, and religious practices, with the aim of building dialogue and harmony between religions and overcoming challenges such as interfaith tensions and intolerance.

In social life, there are many activities that can produce inter-religious tolerance, one of which is a wedding celebration. In this case, when there are people who live in the same neighborhood holding a wedding, then their neighbors also feel happiness and enliven the wedding event. In addition, neighbors help the owner to prepare for the continuity of the event, both young people and parents. Thus, in this study, differences in religion and belief, especially tolerance efforts in the form of interfaith helping attitudes when helping wedding celebrations in the neighborhood, become a research problem.

Departing from the above background, the researcher decided to analyze how interactions and attitudes of tolerance between religious communities in Parda Suka Village, especially in the context of wedding celebrations. The reason why the researcher chose Parda Suka Village as the research location is because of its strong reputation in promoting tolerance and inter-religious harmony. With its rich religious diversity and the support of the local community, the village is an ideal location to analyze interactions and attitudes of tolerance, particularly in the context of wedding celebrations. This study aims to explore the understanding of the integration of religious harmony in the environment of Parda Suka Village, Kaur Regency, particularly through wedding celebrations, and to analyze its positive impact on the coexistence of different religious adherents in the community.



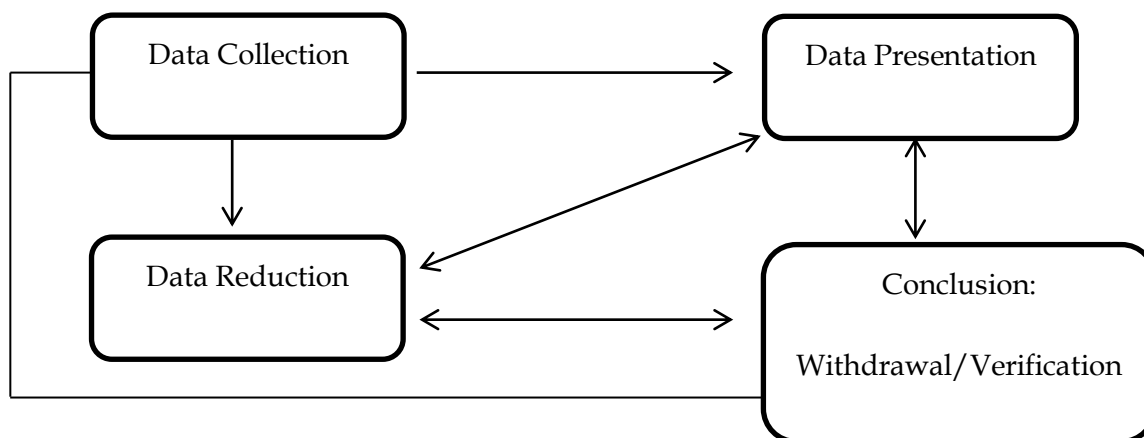
METHOD

In this section, researchers chose a qualitative approach for two main reasons. First, the problem studied, namely Interfaith Communication Integration at Wedding Celebrations in Parda Suka Village, Kaur Regency, requires real field data. Second, the problem studied is closely related to primary data from research subjects who are an integral part of the daily life of the local community. The qualitative approach used is a descriptive type that collects data in the form of words, pictures, not numbers.

The research method is basically a scientific way to get data with specific purposes and uses. This research method uses a qualitative approach with triangulation data collection techniques. According to Sugiyono, qualitative research methods are research methods used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are triangulated (combined) data analysis is inductive, and qualitative research results emphasize meaning rather than generalization(Sugiyono, 2009). The research method used is able to bring the researcher closer to the object under study, because the researcher directly observes the object under study, in other words, the researcher acts as the main research tool(Sutopo, 2002).

In this study, the triangulation data collection technique was carried out by combining results from interviews with key informants, direct observation, and document analysis to obtain a more complete picture of inter-religious communication in Parda Suka Village, Kaur Regency. This research aims to understand inter-religious communication in Parda Suka Village, Kaur Regency. Data analysis in this study used the Miles and Huberman model method. Miles and Huberman (1994) stated that the data collection process carried out three important activities including data reduction, data presentation, and verification. In this review, the three types of analysis activities and data collection activities themselves form an interactive cyclical process(Emzir, 2012).Here is an overview of the process:

Figure 1: Miles and Huberman Data Analysis Model



RESULTS AND DISCUSSION

Geographical Condition of Parda Suka Village

Parda Suka Village is a village located in Maje Sub-district, Kaur Regency, Bengkulu Province, with a total area of 515.10 hectares. The village has fairly clear geographical boundaries, bordering Bakal Makmur Village to the north, Air Long to the south, Laut to the west and Penyandingan to the east. Parda Suka village has a variety of land types managed by the local population, which includes a significant range of land uses. Of the total area, 72 hectares are used as yards which are generally used for residences, small gardens and some other household activities. In addition, the village has 8 hectares of land designated as a field, which is usually used for various sports activities and community events.

One of the largest land uses in Parda Suka Village is plantations, which cover approximately 400 hectares of the total village area. These plantations include various types of crops, the most dominant of which is coffee with an area of around 324 hectares. In addition to coffee, there are also clove plantations that reach an area of 4,420 hectares, pepper plantations covering 75 hectares, as well as 46 hectares of land planted with various other crops.

However, not all land in the village has been utilized. There are approximately 115 hectares of land that have not been cultivated or used for certain purposes. This unutilized land holds great potential for future development, whether for agriculture, plantations, or



other uses that can support the economy and welfare of the people of Parda Suka Village. Thus, the geographical condition of Parda Suka Village reflects the diverse land use and development potential that is still wide open. The village is not only rich in natural resources, but also has a diversity of land uses that can be optimized to improve the standard of living of the local community.

Demographic Condition of Parda Suka Village

In 2022, Parda Suka Village had a total population of 1,303 people, consisting of 701 men and 602 women. Villagers are spread across a range of age groups, from toddlers to the elderly, creating a distinctive demographic diversity. The majority of the villagers work in the agricultural sector, with a total of 1,132 people. In addition, a small number of villagers are involved in animal husbandry (17 people), fisheries (6 people), as well as various other sectors such as civil servants (PNS), members of the TNI/Polri, and other occupations. The village also has a significant livestock population. Livestock in Parda Suka Village includes 85 buffaloes, 108 cows, and poultry consisting of 3,852 chickens, 2,879 ducks, 542 ducks, and 175 geese. This sizeable number of livestock shows that livestock, although not the main sector, still contributes significantly to the village economy.

Public facilities available in Parda Suka Village include one primary school building and one auxiliary health center (Pustu), which serves as a health service center for the village community. For places of worship, the village has 2 mosques, 2 langgar, 3 churches, and 1 temple. This reflects the religious diversity in the village, although the majority of the population is Muslim, with 1,203 people. In addition, there are 15 Protestant Christians, 20 Catholic Christians, and 80 Hindus.

In terms of education, most of the residents of Parda Suka Village graduated from primary school, with 867 people. In addition, there are 276 people who graduated from junior high school, 56 people who graduated from senior high school, and 20 people who have a university degree. However, there are also some residents who are still not in school (134 people), did not finish primary school (80 people), or never went to school (41 people). This indicates a challenge in terms of access and equity of education in the village. The family planning program in Parda Suka village records 56 couples of childbearing age (PUS),



24 New Participant Group Couples (PKPB), and 13 Sub-Partners of the New Participant Group (Sub-PPKB). This indicates an effort to control the population and improve family welfare in the village.

Social and Cultural Community of Parda Suka Village

The culture inherited by the people of Parda Suka Village is truly fascinating with its deeply held values, including tolerance, harmony and mutual cooperation. This village is a place where religious differences have never been a barrier for its residents to support and respect each other. Every day, they collectively maintain harmony in their daily lives. Not only in routine situations, but also in important moments such as wedding celebrations, the spirit of gotong royong is strongly felt. Parda Suka villagers voluntarily work together to organize weddings with warmth and joy, regardless of their different religious beliefs. This attitude of tolerance is the main pillar in strengthening the social fabric between them.

What is interesting is how every individual in this village feels a responsibility to maintain peace and harmony. Whether in daily activities or special moments, the spirit of cooperation and mutual respect is always evident. They realize that diversity is a wealth, not a burden. This is what makes Parda Suka Village a real example of harmony in diversity. Parda Suka Village carries an important message about how values such as tolerance, harmony and mutual cooperation can help build an inclusive and sustainable society. It is an example for other communities that through mutual respect and cooperation, we can create a peaceful and harmonious environment where every individual feels valued and accepted.

The life of the people of Parda Suka Village, which coexists between adherents of one religion and another, then creates a diversity that is maintained in the frame of harmony between religious communities. The harmony of living in different faiths in this village is characterized by mutual help in daily activities and even in some celebrations. One of the celebrations that often involves all parties in this village is a wedding celebration. A wedding celebration is one of the most special moments in life for most people. To get to this point requires a lot of struggle, starting from getting acquainted to getting married (Muttaqin, 2020). In the celebration, researchers saw a lot of tolerance applied between religious



communities, ranging from parents to young people even tolerating and taking part in the celebration.

Wedding Traditions and Customs in Parda Suka Village

A wedding in Parda Suka Village is not just an ordinary event, but an event filled with rich traditions and customs that have been passed down from generation to generation. Every stage of the wedding, from the meaningful proposal process to the sacred marriage ceremony and the festive reception, is organized in accordance with traditional rules that have become an integral part of community life in this village. For example, the handover procession is not just an exchange of gifts, but also a symbol of the commitment and agreement between the two parties who will enter into a marriage relationship. Likewise, the traditional procedures during the marriage ceremony, which not only follow existing patterns, but are also colored with local wisdom values inherited from the ancestors.

Wedding celebrations, better known as receptions, are also an integral part of the wedding tradition in Parda Suka Village. Here, it is not just a lavish party to celebrate the success of the married couple, but also a moment to strengthen the bond between villagers. These traditions are not just a series of formal ceremonies, but also a symbol of togetherness and solidarity between families and villagers. By maintaining and strengthening wedding traditions like these, the people of Parda Suka Village are not only maintaining the continuity of their culture, but also strengthening their identity as part of a cultural heritage that must be preserved.

The limitations in tolerating people of different religions are socializing, interacting and having a human side as well as the rights in neighbors that must be fulfilled as an obligation that must be carried out in neighbors. And do not interfere with religious activities and activities carried out between different religions. Because to realize this harmony, this cannot escape the efforts that must be made by each individual. In addition, high awareness and appreciation from every community of different religions and cultures. So that it can realize inter-religious harmony. In order to maintain inter-religious integrity, in addition to learning the teachings of the religion itself, it would be nice to also know the limits of tolerance. That way at least it can help minimize the emergence of religious conflicts



so as not to commit anarchist actions that can disturb other religious adherents (Yunaldi, 2019). These things are then done by the people of Parda Suka Village to achieve harmony between people of different beliefs.

Figure 2. Attending Muslim and Non-Muslim Invitations in Parda Suka Village



The bond of marriage is something that is considered sacred or holy, so sometimes marriage is also interpreted as a celebration of love where in this event there is an inauguration of the relationship between two people religiously and legally. Marriage not only unites two people but also unites two families, so holding a wedding party is considered an expression of gratitude, happiness and pride in oneself (Wibisama, 2016). Attending an invitation is a praiseworthy and noble act, and so is giving gifts in the form of souvenirs. This is permissible because it is a sincere act, namely giving gifts without coercion and not expecting anything in return (Ananda Nurifqi Heri, 2023).

Giving gifts is also a well-maintained tradition in Parda Suka Village. Before attending a wedding, people often give gifts to the couple getting married, either in the form of money or other useful items. In general, people in Parda Suka village give foodstuffs in the form of *sembakoyang*, the contents of which can vary depending on the ability and economic situation of the giver. Items that most often appear in these gifts include: rice, coconut, sugar, dry biscuits, vermicelli, salt, dish soap and others. This gesture demonstrates a sense of care and concern from family and friends, and serves as financial support for the couple getting married. It also deepens social bonds and shows a strong sense of attachment within the community.

Figure 3. Gifts for Wedding Celebrants in Parda Suka Village



In addition to giving gifts, helping to cook and participate in the preparation of wedding food is a norm upheld in Parda Suka Village. Villagers often gather to cook and prepare wedding dishes together. This practice not only helps the couple getting married financially, but also creates an atmosphere of close cooperation within the community. Food preparation is a moment where people feel like they have an active role in the wedding, and this helps to deepen the social bonds between them.

Figure 4. Cooking a Wedding Celebration Dish in Parda Suka Village



Amidst the spirit of mutual assistance in preparing wedding meals in Parda Suka Village, there is also a deep concern for the diversity of religious beliefs held by its residents. In particular, villagers show a strong respect for the principles of halal food that is in



accordance with their respective religious beliefs. This indicates a high level of understanding and tolerance within the community, where they value and respect religious differences while striving to maintain togetherness and harmony. Thus, in the preparation of wedding meals, the people of Parda Suka Village not only take care of the hygiene and quality aspects of the food, but also respectfully observe their religious principles, allowing everyone to enjoy the celebration without compromising their respective religious beliefs.

DISCUSSION

Communication in Wedding Celebrations in Parda Suka Village

Effective communication in this case involves aligning the expectations and needs of both the bride and groom and their guests. For example, if there are certain religious rituals or traditions that one group of guests would like to keep, it is important for both parties to communicate clearly about how to integrate those wishes into the overall wedding event. This could involve talking openly about how rituals and traditions from different religions can be harmoniously integrated into the celebration, without compromising the meaning or value of each. In addition, good communication can also help build understanding and mutual respect among guests representing different religions. Open discussions about each other's religious beliefs and practices can help dispel stereotypes and prejudices that may arise. This creates an inclusive and tolerant environment where every guest feels respected and welcome.

In the context of a wedding in Parda Suka Village, where guests come from different religious backgrounds, good communication will be an important bridge to strengthen social and cultural bonds among all participants. By prioritizing open dialogue and interfaith understanding, the wedding becomes not only a celebration of love between two individuals, but also an event that strengthens interfaith solidarity and harmony.

Each religion has its own customs and culture that is believed by each of its adherents. The different religions in Parda Suka Village certainly make the community have different cultures and beliefs, then to create harmony the community needs to understand each other's cultures. Intercultural communication will play a very important role in that, as explained by Chraleay H.Dood intercultural communication includes communication involving



communication participants representing individuals, interpersonal or groups with emphasis on differences in cultural backgrounds that affect the communication behavior of members (Liliweri, 2009). Young Yung Kim also explained that intercultural communication shows a communication phenomenon where members each have a different background involved in a contact between one another.

Communication is a form of interaction involving two or more living beings, which can include diverse entities such as humans, animals, plants, or even genies. In a broader sense, communication is the process of sharing experiences. In practice, communication is an attempt to express ideas, opinions, or feelings with the aim of being understood or accepted by others. It also includes the ability to convey information or messages from the communicator to the communicant through various channels or media, in the hope of getting useful feedback. The main components involved in the communication process are the communicator, the message conveyed, the media or channel used, the communicant who receives the message, and the response or feedback that arises as a result of the communication (Mulyana, 2015). In addition, communication can also be interpreted as a form of communication interaction that involves a cause-and-effect or action-reaction process that occurs reciprocally (Mulyana, 2002).

Within the framework of inter-religious communication that creates harmony in Parda Suka Village, the practice of helping each other in preparation for wedding celebrations plays a central role. This reflects the spirit of solidarity and close collaboration among the village community, including residents who adhere to various religious beliefs. One concrete example of this harmony is in attending wedding invitations. Attendance at a wedding ceremony is not only a social obligation, but also a symbol of support and happiness given to the couple getting married. In this case, the simple act of attending the invitation creates strong social ties among villagers, both family and friends who attend, which in turn strengthens social relations within the neighborhood.

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The Effect of Inter-religious Communication on Social Harmony

Inter-religious communication plays a crucial role in strengthening social harmony and reducing inter-religious conflict in Parda Suka Village. The village is a living example of how effective communication between followers of different religions can create an inclusive and harmonious environment.

First, inter-religious communication allows for a deeper understanding of cultural and belief differences among communities. By communicating openly, Parda Suka villagers can understand each other's religious traditions, beliefs and practices. This helps to eliminate stereotypes and prejudices that may arise, and deepens mutual respect and tolerance. *Secondly*, through inter-religious communication, the people of Parda Suka Village are able to build close relationships and strong solidarity among fellow residents. The practice of helping each other in preparation for wedding celebrations, for example, is concrete evidence of how effective communication strengthens social ties and inter-religious harmony. Attendance at wedding ceremonies, gifts, and participation in the preparation of wedding food are ways for villagers to show support, care, and a sense of brotherhood regardless of religious differences. *Third*, inter-religious communication helps to harmonize the



expectations and needs of the bride and groom and invited guests at wedding celebrations. Openness and open dialogue about each other's religious beliefs and practices help to ensure that the celebration runs smoothly and harmoniously, without offending any religious sensitivities. *Fourth*, inter-religious communication also plays a role in understanding and respecting the boundaries of tolerance. By communicating openly and understanding each other's religious principles, the people of Parda Suka Village can avoid inter-religious conflicts that may arise and ensure that religious diversity becomes a source of wealth that enriches and strengthens the social fabric.

The concept of religious tolerance in Islam is not to justify and recognize all religions and beliefs that exist today, because this is a matter of faith and faith that must be properly maintained by every Muslim individual. Tolerance is not recognizing all religions are the same, let alone justifying the procedures of worship of other religious communities. There is no tolerance in matters of faith and worship (Rusydi & Zolehah, 2018). This is why the local people appreciate the Muslim principle of keeping the food in good condition and halal.

Keeping the wedding venue clean is also a shared responsibility in Parda Suka Village. Before, during and after the wedding, villagers work together to clean and maintain the wedding venue. Cleanliness is an effort made to remove dirt from a dirty place (Sa'di, 2008). Cleanliness is an action taken to remove impurities in the surrounding environment. This act is not only to ensure that the wedding venue remains beautiful, but also shows their respect and social responsibility towards the couple getting married. The cleanliness of the venue is an important factor in creating a comfortable and memorable environment for all guests attending the wedding.

As such, helping in the preparation of wedding celebrations is a strong tradition rooted in the social culture of Parda Suka Village. This practice reflects solidarity and unity among the community, and shows how cooperation and collective support are the main pillars of a memorable wedding celebration in this village. Helping each other is a form of togetherness that grows within the community. By helping each other, people are willing to work together to help others or to build facilities that can be utilized together. With the assumption that



humans are social creatures who cannot live alone but rather the involvement of other humans in various aspects of life(Adi Mandala Putra, 2018).

Helping each other in the wedding celebration activities carried out by the people of Parda Suka Village is a form of successful interpersonal communication and group communication. Interpersonal communication is usually associated with meetings between two, three or maybe four people that occur spontaneously and unstructured, while group communication occurs in a more structured atmosphere where the participants are more likely to see themselves as a group and have a high awareness of common goals(Alvin A. Goldberg, 1985).

Besides being a manifestation of the success of interpersonal communication and group communication, this wedding celebration certainly contains the role of organizational communication. One of the most defining characteristics of organizational communication is the concept of relationships. Organization as a network of interdependent relationships. If things are interdependent, it means that they influence and are influenced by each other(Ida, 2013). The role of organizational communication here is how village government officials have an important role in setting rules. Parda Suka village government officials are certainly involved in wedding celebrations in their community. In the context of an organization, understanding the communication events that occur in it, such as whether instructions from village government officials have been carried out correctly by the community, or how the community tries to convey criticism and suggestions to village government officials. This allows the organizational goals that have been set to be achieved in accordance with the expected results(Effendi, 1992).

Joseph Devito in his book Human Communication states that organizational communication is the sending and receiving of messages in organizations, both in formal organizations and informal organizations. Then if you pay attention to the meaning of the word communication and organization, then organizational communication is communication that occurs between people in the organization itself, as well as between people in the organization and the outside public, with the intention of achieving a goal(Suminar et al., 2014). This theory relates to when a village called Parda Suka is



considered an organization, where the community is the people in the organization and invited guests from outside the village are considered the outside public. The goal of what this community wants to achieve is the same, namely the success of a wedding celebration held by one of its residents.

The wedding celebration in Parada Suka Village is a scientific case that illustrates how the effectiveness of interfaith communication can be the key to realizing interfaith harmony. The definition of effective communication, broadly speaking, means conveying something in an appropriate and clear way so that the information we convey can be easily understood by others. Effective communication is one of the important things where the communicator can convey his message well by using the right media and can be received by the right target. Communication is said to be effective if there is a two-way flow of information between the communicator and the communicant and the information is equally responded to in accordance with the expectations of the two communication actors (Nisa, 2016).

Through positive and inclusive communication, villagers who follow Islam, Hinduism, Catholic Christianity and Protestantism are able to carry out wedding celebrations without constraints arising from differences in religious beliefs. The open communication and deep understanding realized between religious communities in the village play a crucial role in reducing feelings of alienation that may arise between different religious groups. This approach to communication that focuses on harmony, in turn, creates active participation from all religious groups in wedding celebrations, as they feel comfortable to contribute according to their religious teachings, while still appreciating and respecting the differences that exist.

CONCLUSION

Researchers concluded that inter-religious communication plays a very important role in creating harmony amidst the diversity of religious beliefs in Parada Suka Village, Kaur Regency. As a country known for its ethnic, religious, linguistic and cultural diversity, Indonesia needs harmonious communication among religious communities to maintain social harmony. Wedding celebrations serve as an example that shows how open and



inclusive communication can reduce feelings of alienation and promote understanding, appreciation and mutual respect among religious communities. The practice of helping each other in preparation for weddings, such as giving gifts, assisting in food preparation, and keeping the celebration site clean, not only strengthens social relations within communities, but also deepens strong social bonds among people of different faiths.

It is important to understand that communication is key to reducing conflict and increasing understanding among religious communities. This research reflects how a harmony-focused communication approach enables all religious groups to actively participate in wedding celebrations in accordance with their religious teachings. In conclusion, harmonious interfaith communication has a positive impact on creating interfaith harmony in a society with diverse cultures and beliefs. This emphasizes the importance of promoting positive, open and inclusive communication as a means of maintaining harmony in a heterogeneous society, and as an effort towards peace and harmony in everyday life.

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