

INTERPERSONAL COMMUNICATION IN REALIZING RELIGIOUS MODERATION IN TRENGGALEK DISTRICT

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Abstract

In order to achieve religious moderation, the inhabitants of Trenggalek Regency engaged in interpersonal communication, which is the focus of this study. Data gathering for this study involved both observation and interviews, following a qualitative research methodology. The findings demonstrated that interpersonal communication was successful in educating the residents of Trenggalek Regency about religious moderation there. With this, the neighborhood, which has never experienced interfaith conflict, may bring about harmony among its residents. Religious moderation is crucial in society. Every human being aspires to the fulfillment of holy peace. Importantly, Trenggalek practice of religion comports with the established social order and presents no risk of conflict. One of the benefits of interpersonal communication is the recognition of religious harmony.

Keywords: Interpersonal Communication, Religious Moderation, Trenggalek.

Abstrak

Penelitian ini bertujuan untuk mengetahui komunikasi interpersonal yang dilakukan oleh masyarakat Kabupaten Trenggalek dalam mewujudkan moderasi beragama. Penelitian ini menggunakan pendekatan penelitian kualitatif, dengan prosedur pengumpulan data menggunakan observasi dan wawancara. Hasil penelitian menunjukkan bahwa komunikasi interpersonal mampu membawa masyarakat Kabupaten Trenggalek mengetahui moderasi agama di wilayahnya. Dengan hal tersebut masyarakat tidak pernah mempunyai konflik antaragama, hal tersebut dapat menciptakan perdamaian antar umatnya. Dalam bermasyarakat, moderasi beragama menjadi penting. Terwujudnya kedamaian beragama adalah tujuan bagi setiap manusia. Pentingnya, implementasi beragama sesuai dengan tatanan masyarakat di Kabupaten Trenggalek dengan potensi konflik yang kecil. Terwujudnya kerukunan beragama adalah salah satu kekuatan komunikasi interpersonal.

Kata Kunci: Komunikasi Interpersonal, Moderasi Beragama, Trenggalek.



Lisensi

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A. INTRODUCTION

There are many different ways to define religion, making it challenging to explain with a single definition that applies to everyone. Most people's definitions of other religions are based only on their comprehension of the same concept and viewpoint. Given that every religion asserts to be a revelation from the Almighty, this is only natural.¹ Religion will always play a role in human civilisation and influence how various cultures communicate. As a result, there is still no universally accepted definition of religion.²

This represents the importance of unity and tolerance in bridging differences to prevent war. In other words, recognizing commonalities among diversity enables individuals to coexist peacefully. In order to foster cooperation and be able to meet human needs, humans are social beings with an innate urge to communicate with other people. It is hoped that people will have high levels of tolerance in life, particularly with regard to their devout religion, given the wide variety of the surroundings around them.³

When religious knowledge and experience go too far, they may violate things like human values, the value of consensus, and public order. The guiding principle highlights how religious moderation will strike a balance between social justice and the goodness of God. As a result, the context of moderation will retain its integrity and exhibit tolerance for others around it. Thus, the residents of Trenggalek, East Java, are aware of the value of preserving religious dialogue in order to preserve human dignity and promote moderation.⁴ This creates equilibrium and the ability to moderate that comes from communication.

The Republic of Indonesia's Ministry of Religious Affairs also underlined that variety and nationality are two of the four foundations of religious

¹ . O & Dinie Anggraeni Lesi, "Kedudukan Bhineka Tunggal Ika Untuk Memperkokoh Negara Kesatuan Republik Indonesia Di Masa Pandemi," *DeCive Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 1 (10) (2021), <https://doi.org/10.56393/decive.v1i10.269>.

² Ayu Maharani, "Urgensi Moderasi Dalam Menyebarnya Pemahaman Radikalisme," *IAIN Pontianak* 1 (17) (2023).

³ Fadhillah Iffah, "Manusia Sebagai Makhluq Sosial," *Lathaif* 1 (1) (2022), <https://ojs.iainbatusangkar.ac.id/ojs/index.php/lathaif/index>.

⁴ Susi, "Komunikasi Dalam Moderasi Beragama'Perspektif Filsafat Komunikasi,'" *Prosiding.lahntp*, 2021.

moderation. First, the country's dedication to religious tolerance has worked to foster an environment that will allow different religions and beliefs to coexist peacefully. The connectedness between communities is seen in Trenggalek, East Java, through its religious life. Hindus, Christians, and Muslims all have paths that can bring about religious harmony. One of the most notable instances is when a relative passes away, people do not focus on religion but instead adopt a cooperative approach to foster tolerance. As a result, these connections systematically have a significant impact on how religion communicates.

Second, freedom to express one's opinions without coming under duress is a component of religious tolerance. The people of Trenggalek, East Java, also practice this kind of worship. Hindus lack a suitable venue of worship, although this is uncontested. The government will make an effort to construct a Hindu temple in the area. Third, discourse and effective communication in community groups are always prioritized in religious moderation that opposes violence. In order to implement the plan, religious leaders who also serve as community leaders communicate with one another. In addition, there has never been a significant confrontation involving interreligious tensions in the East Javan region of Trenggalek. Fourth, the application of embracing religious moderation has always included valuing local wisdom, specifically tradition and culture. That is, keeping the variety of customs in the East Javan region of Trenggalek always results in a mutual understanding.

Richard recognizes that the visual aspect has a very important power in communication. He describes thinking as an experiential process. The visuals can give birth to interpersonal messages that are generated through experiences depicted in one's cognition. Interpersonal communication in this perspective can be defined as the process of creating something unique, having multiple meanings.⁵

Interpersonal communication between individuals will give birth to a different view. All aspects of life that have many differences must also carry out

⁵ Ali Nurdin, *Teori Komunikasi Interpersonal*, ed. Kencana (Jakarta, 2020), 18.

religious life in harmony. In the communication carried out by the people of Trenggalek, East Java, it will lead them to religious moderation that holds fast to morals and always upholds the value of tolerance in the midst of community plurality. The spirit of religious moderation cannot be ignored and certainly can sacrifice the basic beliefs of its religious teachings in the name of tolerance for Christians and Hindus.

Society, culture and religion coexist so that they are interrelated. This states that their existence can create relationships and their existence cannot be separated from one another. Norms and religion also have a strong attachment. Besides this, norms are also fundamental as a pointer to the validity of the law. The norms are general consisting of moral norms, politeness norms, legal norms, religious norms. Religious norms as rules of life that must be accepted by all human beings as orders or teachings sourced from God Almighty.⁶

Sociologically, society is made up of different ethnicities, different cultures that bind themselves to one another. The diversity of society consisting of small groups, families consisting of individuals, all show their own characteristics. There are many uniquenesses, differences, diversity, but they are still a unity. These differences merge into social bonds where each individual has their own desires for their lives. From the life of each community group, there is always an awareness and recognition of plurality, so that there is a commitment to accept and maintain tolerance consistently in the environment.

Every person who engages in social interaction will undoubtedly mention behavior that is understandable and has a certain social significance. For each person to work with those around him, they must be able to adapt to their environment. From these many variances, a group is typically formed, and from this group, distinctions in traits that may be separated from the community group emerge. Consequently, residents of a place will likewise undergo acculturation to the local way of life.⁷

⁶ . F. dkk Hardi, *Pengantar Ilmu Hukum*, ed. CV. Intelektual Manifes Media (Bali, 2023).

⁷ Rizal Mubit, "Peran Agama Dalam Multikulturalisme Masyarakat Indonesia," *Episteme* 11 (1) (2016).

Humans with their limitations are inseparable from a complex and dynamic problem in carrying out social interactions. Without interaction, there will never be a good communication relationship between these individuals. Of the many religions that exist, of course, each religion has rules to ensure the benefit and peace of society. Society also has a social structure that will relatively lead to different segmentations. On the other hand, the correlation formed will also refer to a society that accepts diversity.⁸

Even though Islam is the dominant religion in Trenggalek, East Java, the correlation between the many religions demonstrates that there is close religious peace. The tolerance shown toward other religions is a sign of inter-religious harmony in the community. There are no conflicts in the area because of the high degree of tolerance. The community's social activities are tightly related and interdependent in all spheres of existence.

In contrast, Hendrik also conducted a study titled "Management of the Application of Religious Moderation Values in Religious Families in Bakunase 2 Village, Kota Raja Subdistrict, Kupang City, East Nusa Tenggara." The study's findings revealed that the value of national commitment is applied as a means of promoting harmony in family life, society, and the country. An applied principle called tolerance can promote a spirit of cohesion and respect for those who hold various opinions and worldviews.⁹

In addition, anti-violence shows that the value of anti-violence in religious moderation provides a value for thinking wisely and not being fanatical about one religious view that can create goodness as well as justice. Accommodative, that the value of religious moderation accommodation is an important part of understanding the behavior of others to avoid conflict so as to accept religious

⁸ Pierre L. van den Berghe dikutip oleh Michael Banton, *Racial and Ethnic Competition*, ed. Cambridge University Press (New York, 1983).

⁹etc. Hendrik, "Manajemen Penerapan Nilai-Nilai Moderasi Beragama Dalam Keluarga Beda Agama Di Kelurahan Bakunase 2 Kecamatan Kota Raja Kota Kupang Nusa Tenggara Timur," *Satya Aastraharing* 6 (2) (2022), 10.33363/satya-sastraharing.v6i2.903.

values to accept each other. This is the main foundation in creating harmony and harmony in religious life and the state.

As a result, one of the communities that recognizes how much religion has reinforced religious moderation is Trenggalek, East Java. This element aims to foster harmony among the society as a whole, enabling the development of religious communication patterns. The exchange of information will increase understanding of the region's profane areas and broaden viewpoints on various religions. Based on this context, understanding religion and communication are crucial in order to prevent prejudices from emerging from different majority and minority perspectives. Communication between people, done in the context of fostering a spirit of religious moderation, is the foundation of both harmony and conflict.

B. RESEARCH METHOD

This research employs qualitative descriptive approaches that frequently involve analysis. Researchers took part in the activities or situations that were the subject of this study. In general, qualitative research collects its primary data through field observations and interviews.¹⁰ A descriptive research approach aims to characterize and understand objects for what they are.¹¹ The FKUB Trenggalek East Java campus served as the primary data source for this study, with supplementary reference data coming from local religious authorities and communities. The data analysis method, meantime, makes use of the Miles and Huberman analysis to aid in research.¹²

This study examines social issues that arise in a variety of contexts, such as relationships, activities, community attitudes, continuing processes and the effects of events, as well as interpersonal communication. When conducting descriptive research, field researchers don't tamper with the study's subject. It also seeks to find solutions to current issues and gather data or information that can be studied and explained.¹³

¹⁰ M. Ramadhan, *Metode Penelitian*, ed. Cipta Media Nusantara (Surabaya, 2021).

¹¹ Jalaluddin Rakhmat, *Metode Penelitian Komunikasi*, ed. PT. Remaja Rosdakarya (Bandung, 2004).

¹² Sirajuddin Saleh, *Analisis Data Kualitatif*, ed. Pustaka Ramadhan (Bandung, 2017).

¹³ Sugeng Pujileksono, *Metode Penelitian Komunikasi Kualitatif*, ed. Intrans Publishing (Malang, 2016).

C. RESULTS AND DISCUSSION

Interaction with the environment is essential to the creation of religious peace. In order for them to interact with one another, identify one another, and establish communication that fosters harmony. One of them is interpersonal communication, which can take on several forms depending on the parties involved. The dialogic nature of the situation's dialogic process, which demonstrates interactions to interlocutors that foster a spirit of moderation in interpersonal communication carried out by the community, is crucial to understanding the relevance of interpersonal communication.¹⁴

Trenggalek Regency is one of the regencies/cities in East Java Province, located in the southern region of East Java, approximately 181 km southwest of Surabaya City, directly adjacent to the Indian Ocean. Trenggalek Regency is divided into 14 sub-districts with 152 villages and 5 sub-districts, 555 hamlets, 4,502 neighborhoods and 1,290 RW. The list of sub-districts in Trenggalek includes Panggul, Munjungan, Pule, Dongko, Tugu, Karangan, Kampak, Watulimo, Bendungan, Gandusari, Trenggalek, Pogalan, Durenan, and Suruh.

The majority religion in Trenggalek Regency is Islam, which is practiced by 757,708 people. In addition to Islam, there are several minority religions, including Hinduism, which is adhered to by 31 people, Buddhism by 43 people, Catholicism by 470 people, and Protestant Christianity by 1,552 people. Data on religious adherents was obtained from the Religious Harmony Forum (FKUB) of Trenggalek Regency. FKUB is a forum formed by the community facilitated by the Government in building, maintaining, and empowering religious communities to realize harmony and community welfare in Trenggalek Regency.

These forums are leaders who are role models in the community. For this reason, it is expected that FKUB as a forum formed based on community aspirations, must also have an important meaning. FKUB Trenggalek Regency is one of the forums that has an official mandate in the government to take care of

¹⁴ Ida Suryani, "Komunikasi Interpersonal Dan Iklim Komunikasi Dalam Organisasi," *Jurnal Dakwah Tabligh* 14 (1) (2013).

religious harmony issues.¹⁵ FKUB should optimally carry out its mandate in a society that has many religions so that it is necessary to foster religious moderation.

A system of convictions, practices, and beliefs about the existence of and interaction between people and God or other spiritual forces is known as religion. A strategy that promotes acceptance, inclusivity, and openness in religious practice is known as religious moderation. Recognizing that there are several ways to perceive and practice religion, and that no one religion or belief is truer or better than another, is part of practicing religious moderation. It enables people of many religious origins to work together, communicate, and appreciate their differences while yet upholding the integrity of their own convictions.

Respect for human rights and democratic ideals, such as freedom of religion, speech, and expression, is a key component of religious moderation. For instance, moderate Islam is a possible way to improve the nation's situation.¹⁶ Religious moderation is becoming more and more significant in the setting of globalization and pluralism as a strategy to foster better understanding and resolve disputes that may result from variations in religion and belief. Of course, effective communication is also necessary for achieving religious moderation in a region. This refers to interpersonal contact between its citizens.

According to Purwanto, interpersonal communication is communication between a person and another person in a community or organization, using certain communication media using language that is easily understood to achieve a goal.¹⁷ Meanwhile, according to Suranto, interpersonal communication is a process of delivering and receiving messages between the sender of the message and the recipient of the message either directly or indirectly.¹⁸ Based on this opinion, it can be concluded that interpersonal communication is the process of

¹⁵ Aslati, "Optimalisasi Peran FKUB Dalam Menciptakan Toleransi Beragama Di Kota Pekanbaru," *Toleransi: Media Komunikasi Umat Beragama* 6 (2) (2014).

¹⁶ Kurniawan, A. (2020). Peran Masjid sebagai Sentra Dakwah Moderasi. *Jurnal Komunikasi Islam (Journal of Islamic Communication)*, 10(1), 125–145. <https://doi.org/10.15642/jki.2020.10.1.125-145>

¹⁷ Djoko Purwanto. *Komunikasi Bisnis*. (Jakarta : Erlangga, 2006), 21.

¹⁸ Suranto A.W, *Komunikasi Sosial Budaya*, (Yogyakarta : Graha Ilmu, 2010), 13.

conveying information, thoughts and certain attitudes between two or more people in which there is an alternation of messages either as communicants or communicators with the aim of achieving understanding of the issues discussed which causes changes in behavior.

In addition, Devito emphasized that the quality of communication is also determined by openness, empathy, supportiveness, positiveness, and equality. First, the openness carried out by the communicator effectively must be open with the people who are interacting. This is certainly done by people in the Trenggalek Regency area who adhere to different beliefs. This aspect is shown by their openness in the communication process carried out by agreeing that there is no coercion in the communication process, it is part of the moderate attitude of the community that strengthens harmony in society.¹⁹

Second, People who have empathy with religious moderation, they recognize that every individual has the freedom to practice their religious beliefs according to their own beliefs. They do not try to impose their religious views or values on others, and they also appreciate the diversity of religious beliefs in society. Empathy with religious moderation also involves recognizing that there are different interpretations and approaches to religious practice, and all these approaches deserve respect as long as they do not harm others or violate human rights.

In this context, it is important to note that religion itself can be interpreted in various ways, including more conservative or more liberal approaches. Having empathy with religious moderation means respecting and appreciating this diversity of interpretations, as long as they remain within the bounds of tolerance and respect for human rights. In building empathy with religious moderation, it is important to communicate with mutual respect, open minds to understand others' views, and seek common ground in fundamental human

¹⁹ Elvira Dwi, "Efektivitas Komunikasi Interpersonal Petugas Lembaga Permayarakatan Dengan Warga Binaan (Studi Di Lembaga Permayarakatan Kelas II B, Probolinggo)," *Studi Ilmu Komunikasi*, 2018.

values. This will help society create an inclusive and tolerant environment, where individuals can practice their religion peacefully without harming others.

Third, open support is something that greatly supports the running of effective communication. The people of Trenggalek who have good communication provide mutual support supported by an inclusive society so that they can practice strong values of tolerance in practicing religion and moderation. Fourth, positive attitudes are an important part of maintaining communication and moderation in respecting others. A positive attitude towards religious moderation promotes tolerance, inclusiveness and peace between religious communities. It allows individuals to practice their religion with respect and freedom, while still respecting the rights and beliefs of others. Fifth, equality in religion is also to create an inclusive and pluralistic society, where all people feel respected and recognized in their religious practices. It promotes interfaith harmony, tolerance, and mutual understanding among different religious communities by exercising good communication in the region.

With the practice of good communication skills, we can influence positive behavioral changes and improve relationships with others who bring an understanding of interpersonal communication, the people of Trenggalek Regency can instill religious moderation so that they understand religion and carry it out according to its path. The importance of religious moderation with communication that has been created will be easy to understand from various points of view of each religion. It is also an effort not to misinterpret the understanding of religion. Religion itself is something perfect because it comes from God. However, the way each human being understands and practices religious teachings has its own differences according to the religion he believes in.

The people of Trenggalek have a vision of realizing an advanced, just, prosperous and personality-based Trenggalek Regency based on Faith and Taqwa. This vision will be carried out with peace in accordance with the commitment to maintain integrity. Trenggalek Regency has different religions,

including Islam, Christianity, Hinduism, Buddhism, and Catholicism. It should be noted that Trenggalek Regency has a religion which is a belief that regulates the system of faith in God Almighty with rules relating to human association with the environment. There is no society that lives without a form of religion. This is because the issue of religion is a personal matter that concerns human rights themselves in dealing with God. Religion is a system of belief in God that is embraced by a group of people by always interacting with Him.

Religion has a binding nature for humans, namely binding humans with God. The number of religions that have developed in Indonesia such as Islam, Catholicism, Hinduism, Buddhism, and Confucianism has brought human life to have its own characteristics in religion. This is due to differences in cultural backgrounds and social dynamics that influence the surrounding environment. The manifestation of various sources will give birth to norms and values of religious teachings in people's lives. The values and norms that exist in society must also be communicated properly. This is so as not to trigger misunderstandings that will make material disputes between communities.

The ability of people to discern between good and bad is inherent in religion. Humans naturally develop a religious perspective that is in line with their conscience in daily life. Always connected to aspects of the human psyche is the dilemma of goodness or truth. This component is a part of meeting one of our spiritual requirements. It is clear from the previous justification that religion and human existence are inseparable. Religious rules also have an objective truth or actuality, and they are constantly tied to the behavior of human existence.

In the research conducted, researchers found three sources of religious differences in Trenggalek Regency, namely Islam, Christianity and Hinduism. Of the three religions that were successfully observed, Trenggalek Regency in terms of religion has a very high sense of tolerance and there is no conflict between religious communities. One example is maintaining the friendship between the three religions. They do some social activities together, such as doing arisan together, genduri, working together to clean the environment, helping each other

when one of the residents dies, and so on. This is what strengthens the interaction of the Trenggalek community with communication that can prosper each other's lives.

The history of Islam in Trenggalek Regency is famous for its spread by Ki Ageng Menak Sopal. The spread of Islam, which is known to be subtle and careful, has been done. However, the spread of Islam in Trenggalek is not strongly supported by written documents. It is only folklore that can be used to know its history from generation to generation. The spread of Islam has been carried out since the time of the guardians of the Demak Sultanate. Many versions of the Menak Sopal story are associated with the names of regions in the region. The figure of Menak Sopal is also associated with the place, namely Bagong Dam in the Bagong area of Trenggalek Regency. The long history of the spread of Islam is often associated with the Islamic Mataram Kingdom. A religious figure named Ki Ageng Galek was the oldest preacher. In spreading Islam, he was assisted by his students.

According to various stories, Menak Sopal spread Islam as a result of his good relationship with the farmers. In the past, many people embraced the Hindhu and Buddhist religions, but these were eliminated and replaced with Islam. It can be concluded that Menak Sopal is an important figure who spread Islam in Trenggalek Regency who was able to bring prosperity to his community by leaving one of the dams, namely Bagong Dam. Until now, the story is still embedded in the community related to the spread of Islam in Trenggalek Regency.

Islam is the majority religion in Trenggalek Regency, with 757,708 people. FKUB stated that Islam in the region has a very strong sense of tolerance with other minority religions. In the region there has never been conflict or conflict between religious communities. Islam, which is widely spread in Trenggalek Regency, respects and applies religious norms.

Religious norms can regulate society individually and in groups, thus the community is under religious norms by itself the conscience of the community

commands to act in accordance with the will of conscience based on religious awareness in accordance with its habits. A harmonious and respectful society is a form of realizing a high social sense. Religious harmony in the Trenggalek community has a relationship with inter-religious people based on tolerance, mutual understanding, mutual respect, and mutual respect in the equality of experience of religious teachings and cooperation in community life.

It can be concluded that Islam in Trenggalek is a widely practiced religion. The scope of society has no boundaries and is always within the social values of other communities. The implication of Islam in Trenggalek Regency is very strong, a high sense of tolerance. They realize that to achieve life, there needs to be a religious element that can distinguish good and bad actions based on the norms that apply in the area where they live. Many activities are carried out to strengthen brotherhood in the region such as gatherings between residents. This is done to fulfill the needs of the community in a society that respects each other.

In addition to Islam, this study observed Christianity, which is one of the religions based on the life history and teachings of Jesus Christ. Christianity in Trenggalek Regency is practiced by 1,552 people whose distribution areas are uneven. The uneven distribution of Christianity in the region is also not known in many areas. Places of worship or churches are only scattered in a few places, among others, the Pantekosta Messenger Church, the Trenggalek Protestant Christian Church, the Indonesian Baptist Church of the Light of the World, the Imanuel Church.

In the context of inter-religious harmony in Trenggalek Regency, it is an important part of inter-religious tolerance. People in different religious environments have high tolerance, mutual respect, mutual appreciation of the beliefs and teachings of the religions they adhere to. The harmony and tolerance between religious communities in the Trenggalek Regency area, Pastor of the Trenggalek Pentecostal Messenger Church Ayub Kusmanto commented as follows:

"The harmony and tolerance between religions in the Trenggalek Regency area is very high, the community has a very good relationship in the neighborhood and still helps each other. There are many activities that can unite Muslims with other religions by holding neighborhood gatherings, environmental activities, and so on."

The community in this setting has a place of worship and a setting that is extremely supportive of it in fulfilling its responsibility as a religious community and being faithful to God. In an atmosphere where there are many religious differences and when the majority of the population is Muslim, it will be easier to build a spirit of mutual aid and a strong sense of solidarity. To have a really harmonious relationship while yet respecting the diversity between religious communities and the right to practice the religion they believe in, unity and cooperation amongst religious communities are required.

Worship conducted by Christians in the Patimura Street no. 14 area, precisely at the Trenggalek Pentecostal Messenger Church, is carried out every Sunday and Thursday. On that day, Christians worship in the morning from 07.00-09.00 WIB. Meanwhile, in the afternoon Christians worship from 17.00-18.00 WIB. In the church, there are about 35 people who come from different sub-districts and villages. They came from Ngantru, Surondakan, Ngetal, and Jaraan. In fact, the people around the church mostly adhere to Islam.

In carrying out the service led by Pastor Job Kusmanto, the congregation carried out the service solemnly. Worship is carried out by reading the Bible one by one and also explaining its meaning and purpose. With this activity, the congregation can get to know the Lord Jesus and all His promises and commands. In the church liturgy, prayers for Bible reading are often offered after the hymns right before the pastor reads the Bible and preaches. The Bible or the word of God is the breath of life for Christians. In their daily activities, Christians begin and end with prayer. Usually, the reading of God's word has been preceded by singing one to two worship songs. This is followed by a short period of worship and then a prayer before reading the word of God.

The last observed religion is Hinduism, which is one of the religions in Trenggalek Regency, adhered to by 31 people. Hinduism is the least practiced religion in Trenggalek Regency. Haryono as an officer at the Religious Harmony Forum (FKUB) said that although Hinduism is a minority religion in this region, the community is very tolerant of other religions, especially in Trenggalek Regency, which is predominantly Muslim. The Hindu minority makes Trenggalek also have minimal places of worship.

Based on field data, Trenggalek still does not have a temple or special place of worship for Hindus themselves. In the absence of a temple in the region, people who adhere to Hinduism carry out worship outside the city or in their respective homes. Hinduism holds that every form of worship is considered as one step forward towards a higher state. Every form of worship is viewed with tolerance and deep understanding. The religion does not insist on uniformity of thought, way of thinking and practice.

Hinduism recognizes that every human being has diverse thoughts, words, and actions, and even realizes that every human being is at a different level of spiritual development. In Hinduism, the Vedas are a collection of revelations from Brahman (God). The Vedas are taught orally and kept in secret by the tradition of the college which is then interpreted by the rishi who has the authority to interpret. In the procession drips the essence of the truth of Hinduism. The Vedas are used as guidelines by Hindus to run their lives. It can be seen that Hindus highly value their holy book, because it can provide guarantees for the achievement of the realm of happiness, namely heaven or freedom called Moksa. This guarantee can be achieved if the believer can carry out the teachings of the Vedas seriously and with total surrender. The holy word revealed by Hyang Qwidhi Wasa in the Veda Sruti should be studied and practiced correctly through several stages and special instructions so as to provide the correct interpretation of the *Upaweda*.

Bagus as chairman of the Hindu Religious Harmony Forum (FKUB) said that Hindus in Trenggalek Regency are only a minority. In this case FKUB also

often holds meetings held at Widowati Hotel and at the Trenggalek Kesbangpol Office to discuss religions in the region. There are no problems or conflicts that occur, a high sense of tolerance will further strengthen the brotherhood between other religious communities. In their daily lives they carry out activities as they should in accordance with the norms and rules that apply in society. As it is known that Hinduism is a religion with few adherents, many people in the Trenggalek Regency area actually celebrate Hindu holidays outside the city. Usually they worship in the cities of Malang, Tulungagung, and also Bali. Hindus who worship in holidays based on the Saka calendar are Nyepi holidays. In addition there are also holidays based on the Balinese calendar including Galungan, Kuningan, Saraswati. To perform this worship, of course, Hindus also have an association in worship.

Hindus who worship in Bali on the Odalan holiday perform the Dewa Yadnya ceremony addressed to Ida Sang Hyang Widi at the temple. Usually, this ritual ceremony is carried out based on the Balinese Pakuwon calendar every 210 days or every six months led by pemangku or priests. Hindu ceremonies are held on good days that have been determined. The good days are Purnama Kapat, Kalima, Kasada, Julungwangi, Tambir, and many other days. The Odalan ceremony is generally held for about three to seven days depending on the temple where they worship. The Odalan ceremony is held with the aim of realizing a harmonious and prosperous life in the community.

From the description above, it can be seen that religion and society in Trenggalek Regency have a very close relationship. Both have a very positive influence on each other so as not to cause conflict. The sense of tolerance towards religious people in different environments also strengthens that the majority Muslim community has a relationship and mutual respect for others. The relationship between the two is a mutual support that provides peace and prosperity among others. The atmosphere of peace and togetherness is a willingness to live side by side and together. Religious harmony is a relationship between religious believers that can foster harmony of mutual understanding.

Religion and society, which cannot be separated, have an awareness that religious harmony must be dynamic. So, it can be transformed to people from various circles. Religion cannot by itself solve all problems. Religion is only one factor of community life. Openness between one religion and another is also very important. If people have a fanatical view, it will be a big barrier.

The religious identity of the people of Trenggalek certainly has its own characteristics. In each religion they have their own understanding and of course can distinguish these characteristics clearly. Social interactions carried out by rural or urban communities build good communication so that religious identity can develop well too. The dynamics of communication carried out by the people of Trenggalek can create good interactions in their environment. Although the majority of Muslims in various regions they can display interfaith communication patterns as well.

From the various religious differences studied, researchers observed that the level of religious tolerance in Trenggalek Regency is very high. In the Religious Harmony Forum (FKUB) system, of course, it has a very important role with the members in it. As well as in carrying out their duties, they also play a role in conducting dialogues with religious leaders and community leaders in the region. The activity of conducting religious socialization to the community related to interfaith harmony is a fundamental thing to do. This also aims to establish relationships between fellow communities so as to create mutual respect, mutual appreciation, and mutual understanding in equality in practicing their religious teachings.

Whether we realize it or not, sometimes differences are the cause of disputes. Maybe not only intellectually but emotionally or physically. With a high sense of tolerance, we also do not merely question the religious background that needs to be instilled by the community, especially in us with a sense of mutual respect, help, and also be able to make a unified whole without any disputes. In maintaining the order of life, the community certainly has a sense of empathy and sympathy for others. The order of life means that the relationship

between religion in life is combined with culture and society so that it will form a harmonious life.

Broadly speaking, the people of Trenggalek, East Java, have performed their respective religious obligations. They succeed in their relationship with God, their relationship with fellow humans, and their relationship with the environment in which they live. This is because they have their own goals in life. The community performs worship that is carried out with their beliefs. At the same time, they carry out human relations on a family basis, with the basic concept of providing an overview of religious teachings that teach help to fellow human beings. Religion, which has an important value in life, has provided a value system that refers to community norms and provides justification in regulating community behavior patterns.

Religion is significant because it serves as a moral compass for individuals, allowing them to evaluate religious principles from an intellectual perspective, making them both a standard and a guiding principle. People must be able to compare the truth in today's world even in the face of several issues. The quantity of disputes that consistently create issues with understanding a religious difference is something that the inhabitants of Trenggalek need to be aware of. To prevent creating fresh issues in the area, this is being done. Keep up the tremendous tolerance of the Trenggalek people, who are renowned for it. in order to foster positive relationships among a variety of heterogeneous societies. Religion and society in Trenggalek Regency have close enough relations to foster a sense of camaraderie in each of their distinct settings.

D. CONCLUSION

Inter-religious harmony can be well and completely achieved thanks to the interpersonal communication practices of the Trenggalek people. There is no tension between religious groups in the region, as Muslims, Christians, and Hindus live in peace. Trenggalek Regency has a dispersed locations and territories with minorities of other religions besides Islam. Only one or two people who practice a religion other than Islam reside in a given location. In the

society in which they live, religion has a positive influence on both parties. The relationship between religion and society becomes one cohesive unit when there is a high degree of tolerance and a sense of connection.

There is a natural harmony between religion and society in Trenggalek Regency. In light of this, it is crucial to act in accordance with community values and standards. Fulfilling religious obligations while upholding human ideals to achieve complete goodness is possible when happiness takes precedence over social peace. From this, it can be inferred that society and religion in Trenggalek Regency attach great importance to living a good life in accordance with the principles of the faith they follow. In Trenggalek Regency, researchers can only find information on three religions: Islam, Christianity, and Hinduism.

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