

STRATEGY MANAGEMENT IN OVERCOMING RELIGION CONFLICTS IN PLURALISTIC COMMUNITIES IN MOPUYA SELATAN VILLAGE, BOLAANG MONGONDOW DISTRICT

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Abstract

This research aims to discuss pluralism in the heterogeneous region focusing on three communities of different religions living side by side in harmony and peace. The pluralistic community in South Mopuya Village has made the conflict prevention an important agenda. This study discusses how the strategies of religious leaders and government give understanding to Mopuya's society to avoid and prevent conflict. This research uses a qualitative method. The data are gained using techniques such as observation, interviews, and documentation. Data obtained will be analyzed using qualitative descriptive analysis. Plurality in this study, assimilation of activities, needing each other at work, and increasing awareness of the importance of education, *tabligh da'wah* and worship tolerance are strategies to prevent conflict. Persuasive approach and language equality are unifying solutions for a plural society to live in harmony and peace.

Keywords: Management of strategy, Conflict of religion, Plural

Abstrak

Peneliti akan mengkaji pluralisme di wilayah heterogen yang terfokus pada keagamaan dengan tiga komunitas penganut agama yang berbeda hidup berdampingan dengan rukun dan damai. Masyarakat Plural berkembang di Desa Mopuya Selatan menjadikan pencegahan konflik antar umat beragama perlu ditingkatkan. Penelitian ini mengkaji bagaimana strategi tokoh agama dan pemerintah dalam memberikan pemahaman kepada umatnya untuk menghindari dan mencegah konflik pada masyarakat plural dan bagaimana tantangan serta solusi tokoh lintas agama dalam mengatasi konflik pada masyarakat plural. Penelitian ini merupakan penelitian kualitatif dengan teknik pengumpulan data observasi, wawancara dan dokumentasi Data yang diperoleh akan dianalisis menggunakan analisis deskriptif kualitatif. Pluralitas dalam studi ini, asimilasi kegiatan, saling membutuhkan dalam pekerjaan dan meningkatkan kesadaran akan pentingnya pendidikan, dakwah *tabligh* dan toleransi ibadah menjadi strategi mencegah konflik. Pendekatan persuasif dan penyetaraan bahasa sebagai solusi pemersatu masyarakat plural untuk hidup rukun dan damai.

Kata Kunci: Manajemen strategi, Konflik agama, Plural

Background

Indonesia is a country that has a multicultural tradition, both in terms of religion, ethnicity, language, and culture.¹ Pluralism in Indonesia is not a new phenomenon, at least during the New Order regime, which made an official agenda to create harmony among religious people in

Indonesia.² Discourse on pluralism made by the government was aimed at maintaining harmony to uphold the integrity of the Indonesian state. The social facts above are the main concepts in seeing the social reality that exists in Indonesia. Social facts are defined as something that generally covers the whole of society, both law, morals, beliefs, and habits applied in the community to

¹ Erwin Jusuf Thaib, "Dakwah dalam Perspektif Pluralitas (Studi Analis SWOT pada Masyarakat Kota Gorontalo)" (UIN Alauddin Makassar, 2016), p. 1.

² Arfan Nusi, *Mengaji Pluralisme Agama Kepada Nurcholish Madjid* (Yogyakarta: Atap Buku, 2015), p. 1.

contain the general needs of a social organism.³ Social functions in a social fact must be fulfilled to satisfy the needs of the nation and state. This fact is inseparable from the plurality of the Indonesian nation, which consists of various elements of the nation that are not the same.

In a multicultural society, we can see the differences. These differences can form anywhere because each difference creates its own habitat.⁴ Because it is caused by several factors, such as geographical conditions, it can be a very influential factor affecting the creation of the plurality of Indonesian ethnic groups.⁵ Religious differences do not need to be conflicts when they deeply understand and respect each other's religious teachings.⁶ Differences in religion, ethnicity, and culture cause the potential for conflict due to disagreements, fanaticism, and differences in interests. Problems related to religion are everyone's responsibility.⁷ This social fact is described in abstract social phenomena, such as law, customs, norms, language, religion, and other aspects of life, which are manifested in people's lives beyond the ability of individuals.⁸

Community life will not avoid conflict, but the conflict has a trigger. This trigger can be prevented as early as possible. Kornblurn said that conflict is the phenomenon that most often arises because conflict has always been a part of social and political life and can be a force in socio-political dynamics and changes.⁹ Religious

conflicts can occur because of cyberbullying and hate posts that are communicated as issues of religious differences. This is why media literacy is needed to prevent conflict and prepare young generations to be wise and critical to encounter conflicts that can arise at any time.¹⁰ Conflict management is needed because conflict is created by a person or group who makes constructive or destructive changes; therefore, conflict management must use conflict strategies and tactics.¹¹

Conflict management must be applied to every individual and group activity when it occurred or has not yet occurred, because prevention efforts must increase awareness of the importance of peace. Conflicts between groups usually start from unresolved individual problems and then develop into conflicts between groups. Conflicts can also occur in the internal group caused by unequal perceptions, goals or targets.¹² Conflict management is the ability to control conflicts from occurring, which requires management skills. In Islam, conflict is not a goal but also a means to unite various conflicting things to free human life from individual interests and ugliness so that they can be brought to the right path.¹³

Wasisto has argued that a strategy to minimize conflict was resolved with a local wisdom approach, namely promoting community cohesiveness in the reconciliation process, starting with a balanced bureaucratic representation in

³ Ramdani Wahyu, *Ilmu Sosial Dasar* (Bandung: CV. Pustaka Setia, 2017), p. 25.

⁴ Ahmad Zaenuri, *Mengawal Peradaban (Sebuah Pemikiran Seputar Pluralisme, Pendidikan, Sosial, dan Budaya)* (Yogyakarta: Trussmedia Grafika, 2015), p. 5.

⁵ Thaib, "Dakwah dalam Perspektif Pluralitas (Studi Analisis SWOT pada Masyarakat Kota Gorontalo), 2."

⁶ Hamdan Dauly dan Andy Dermawan, *Dakwah di Tengah Persoalan Budaya dan Politik* (Yogyakarta: LESFI, 2001), p. 32-33.

⁷ Ahmad Zaenuri, *Mengawal Peradaban (Sebuah Pemikiran Seputar Pluralisme, Pendidikan, Sosial, dan Budaya)* (Yogyakarta: Trussmedia Grafika, 2015), p. 5.

⁸ Dadang Kahmad, *Sosiologi Agama* (Bandung: Remaja Rosdakarya, 2000), p.5.

⁹ Hendrik Risman, 'Upaya Pemerintah Daerah Kabupaten Kutai Barat dalam Menyelesaikan Konflik Tapal Batas Antar Kampung di Daerah Kabupaten Kutai Barat

(Konflik Kampung Muhur dan Kampung Kaliq)', *EJournal Pemerintahan Integratif*, 3.3 (2015), 393.

¹⁰ Anisa Setya Arifina, 'Literasi Media Sebagai Manajemen Konflik Keagamaan di Indonesia', *Jurnal Komunikasi dan Kajian Media*, 1.1 (2017), 54.

¹¹ Hasan Waduloh, 'Manajemen Konflik dalam Perspektif Dakwah', *Jurnal Dakwah Tabligh*, 15.1 (2014), 103.

¹² Faiz Karim Fatkhuloh Valentina Purnama Dewi, Sugeng Suwagi, Udin Sumarsah, Sofyina Sauri, 'Penerapan Manajemen Konflik Berbasis Agama dan Psikologi Studi Kasus di SMK Negeri 29 Jakarta', *Eduvis : Jurnal Manajemen Pendidikan Islam*, 6.2 (2021), 127.

¹³ Indah Muliati, 'Manajemen Konflik dalam Pendidikan Menurut Perspektif Islam', *Tingkap: Jurnal Ilmiah Ilmu-Ilmu Sosial Budaya & Ekonomi*, 12.1 (2016), 50.

maintaining peace.¹⁴ Yohanes said that the existence of traditional institutions is essential in reducing conflicts in the form of deliberation which must be carried out regularly to prevent conflicts that might occur. If there is a conflict, deliberation must also be carried out immediately to stop prolonged conflict.¹⁵

Pluralism always continues to be grounded in the Indonesian people to prevent and avoid conflicts between groups for any reason. Ideally, conflicts can be triggered by various things, from small to large things. The introduction of the values of pluralism makes people respect, love, and do not disagree with each other. Conflict conditions can also arise from incompatibility that affects various parties, which will result in endangering institutional instability, and dynamic stability in the organization that can lead to progress or setbacks.¹⁶ Religious diversity is complete freedom for humans because Islam does not deny existing religions and recognizes the existence of other religions, and it does not reject the values of their teachings.

Pluralism teaches everyone to respect the other's religions and beliefs, because this world consists of a pluralistic society. Umi Hanik has argued that to create harmony in life and pluralism, there needs to be openness or transparency, be aware of differences, critical, having similarities, and being willing to understand religious beliefs, rites, and symbols to understand others properly.¹⁷ From the previous studies above, pluralism needs to be disseminated for human peace. This study will discuss pluralism in a heterogeneous area focused on the

community in Mopuya Selatan Village, Dumoga Utara District, Bolaang Mongondow Regency, in which three communities of different religions have lived side by side in harmony and peace. This study discusses the strategies of religious leaders and the government in giving understanding to their community to avoid and prevent conflict in a pluralistic society and how the challenges and solutions of interfaith leaders in overcoming conflicts. This research is expected to contribute to the study of pluralism.

This research is field research using a qualitative approach. The data are obtained from direct observation, interviews, and documentation. There are six informants in this study. Three of them are religious leaders from each religion, one village government person is the main informant in this study, and two others are supporting informants. This research focuses on a phenomenon in the object of research supported by documentation obtained from the object of study. The data obtained will be studied, analyzed, and interpreted to make it easier to draw conclusions. We then provide the results to the previous questions.¹⁸

The data obtained will be analyzed using descriptive qualitative analysis. It describes the actual information obtained on the research object, especially related to the strategies of each religious and government figure in overcoming conflict in a plural society. It is supported by several literatures to complete the discussion of the studies observed, researched, and analyzed. This study uses literature to explain a phenomenon, to look for the relationship of a phenomenon, as well as the relationship interpreted with the ideas of researcher which comes from the literature.¹⁹ Thus, results obtained from various information can support this

¹⁴ Wasisto Raharjo Jati, 'Kearifan Lokal Sebagai Resolusi Konflik Keagamaan', *Jurnal Walisongo*, 21.2 (2013), 393-416.

¹⁵ Yohanes Bahari, 'Model Komunikasi Lintas Budaya dalam Meresolusi Konflik Berbasis Pranata Adat Melayu dan Madura di Kalimantan Barat', *Jurnal Ilmu Komunikasi*, 6.1 (2008), 1-12.

¹⁶ Yusnia Binti Kholifah, 'Manajemen Konflik Perspektif Pendidikan Islam', *Piwulang: Jurnal Pendidikan Agama Islam*, 2.1 (2019), 23.

¹⁷ Umi Hanik, 'Pluralisme Agama di Indonesia', *Tribakti: Jurnal Pemikiran Keislaman*, 25.1 (2014), 61.

¹⁸ Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian, Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), p. 27-28.

¹⁹ Ismail Nurdin dan Sri Hartati, *Metodologi Penelitian Sosial* (Surabaya: Media Sahabat Cendekia, 2019), p. 212.

research and be a reference for the next researchers in the same field.

Mopuya Selatan Village: Description and History

The harmony created in the village of Mopuya certainly has a fundamental factor, which is related to the history of the formation of this village. It was recorded that from 1972 to 1974, the government, through the Department of Transmigration for the North Sulawesi region, Mr. Muhibagani pioneered the clearing of wilderness for housing for as many as 100 transmigrants and brought in 2,672 transmigrants or 500 families from Java and Bali to the region. The transmigrants received a life guarantee for one year in the form of basic groceries and land for housing and the cultivation of two hectares per family, which is still wilderness. The first house of worship was the regional office of transmigrants' logistics warehouse grocery revenue. The transmigrants worked together to clean the warehouse. On Fridays, it is used for the Friday prayers of Muslims, and Sundays, it is used for worship places of Christians.

In 1963, the Balinese arrived after Mount Agung's eruption and spread in several villages, including Mopuya. In 1973, based on the idea of the regional office of transmigration, places of worship for transmigrants began to be built. Each religion received 2,500 m². For Muslims, an added 2,500 m² was given to build an Islamic school (madrasah). Now, there are six houses of worship, namely the Mosque of Jami' Al-Muhajirin, GMIM (Protestant Calvinist) members of the PGI Congregation Imanuel Mopuya, Puseh Temple for Hindus, KPGM (Protestant) Church for the Mopuya Calvary Session, Catholic Church of St. Yusuf Mopuya, and Pentecostal Church. The Mosque of Jami' Al-Muhajirin, GMIM members of the PGI Congregation Imanuel Mopuya, and Puseh Temple for Hindus are located side by side with a fence separating them.

Based on the data contained in the Mopuya Selatan Village Government in 1980, Mopuya Village became an official village region, and the

following year the Mopuya community was first charged with paying land taxes and PAD. From 1984 to 2011, Mopuya Village developed into five villages consisting of Mopuya Selatan Village as the main village, Mopuya Utara Village, Mopuya Selatan Satu Village, and Mopuya Selatan Dua Village as a division village. Thus, this village is a transmigrant village, a heterogeneous village, a village inhabited by various ethnic groups and religions.

Interfaith Leaders, Conflict and Plural Society Mopuya

The term plurality is often related to social and political problems. In relation to religion, this term is understood as the presence of different religions in a community. As an understanding of diversity, true multiculturalism is a continuation of pluralism. As a continuation of pluralism, multiculturalism seeks to emphasize pluralism which, among others, recognizes the existence of a common platform between cultures and diverse beliefs while also recognizing aspects that cannot be compromised. Nurcholish Madjid in Shofan has argued for recognition of common platforms that discuss the teachings of other religious groups to find a common thread or *kalimatun sawa*' as the basis for establishing dialogue and social cooperation.²⁰

Structural differentiation in society can also cause problems,²¹ but in every problem that occurs, there must be a solution. This method includes changes in the structure of conflict resolution. The very important thing is that it is important to listen actively to the parties' complaints to ensure that the conflict needs to be resolved, and to identify the problem that is the source of the conflict to find common ground.²²

To the people who are polarized into ethnic, religious, and cultural groups, the understanding

²⁰ Moh. Shofan, 'Pluralisme Agama Bukan Nihilisme: Respon Untuk Kaum Fundamentalisme', *Konfrontasi: Jurnal Kultural, Ekonomi dan Perubahan Sosial*, 3.1 (2016), 10.

²¹ Nanang Martono, *Sosiologi Perubahan Sosial* (Depok: RajaGrafindo Persada, 2011), p. 201-202.

²² Usman Effendi, *Asas Manajemen* (Jakarta: Rajawali Press, 2014), p. 201-202.

must always be given that all religions always teach about goodness and peace in social life. Based on the results that this study has obtained at the research location through informants from the village of Mopuya Selatan, there have never been conflicts related to their diversity. This village is also ranked first as having the best social harmony in North Sulawesi.

One of our informants has said that Mopuya Selatan Village is the number one region in North Sulawesi in producing interfaith harmony. The diversity of the area and high tolerance need to be fostered so that peace can be maintained. To safeguard this condition, it is necessary to have an organization that can oversee all religions and schools and offer an understanding of tolerance to the residents.²³ The religions embraced by Indonesian society have passed the selection stage that the religion provides good teaching to its people. The belief in the absolute truth of the teachings of God in His revelations from adherents of all religions cannot be taken away.²⁴ Each religion also teaches tolerance in religious life by respecting and respecting one religion with another.

From the explanation of informants, we see that the teachings taught by any religion always emphasize the values of goodness in establishing social relations between people to achieve the ultimate life in the world and the hereafter. The community's life is built through good social relationships, *hablumminannas*, to make a safe and peaceful area. However, in the case of religious activities related to beliefs, no compromise can be made on this matter because every religion has its own way of worshipping God. But when we look at it from a social standpoint, we must respect each other to maintain harmonious relations between the communities so that they are not divided by the assumption that one religion is the

most correct and the other is wrong. Preachers certainly have a very important task to change the attitudes and behavior of their congregation so that they understand each other regardless of ethnicity, culture and religion.²⁵

In order to maintain social life there needs to be mutual respect. This leads to a harmonious and peaceful life, which is the ideal of the Indonesian people. Discourse of pluralism in Indonesia is a very good discourse because it is in accordance with diversity and the diversity of the Indonesian people themselves who adhere to the framework "*Bhineka Tunggal Ika*" (unity in diversity). Talking about social problems in anticipation of conflicts between religious communities is the important role of religious leaders and the government. They must always think about maintaining harmony between the religious communities. This harmony is in accordance with the bathe third precept of the state's Five Principles or Pancasila, namely "*Persatuan Indonesia*" (the unity of Indonesia). The third precept contains the meaning that the community must always be united and the nation must always be integrated.

The Government and Plural Society Mopuya

Mr. Evert Erenst Mangindaan, who was then serving as Governor of the Province of North Sulawesi, gave birth to the motto is "*Torang Samua Basudara*" which was then continued by Governor Olly Dondokambey, who issued the motto "*Torang samua Ciptaan Tuhan*".²⁶ This illustrates that the government wants to provide understanding through the motto for the community to maintain security and peace in social life, even though we live in a pluralistic area regarding religion, ethnicity, and culture. The aspects of social life with the existence of plurality in overcoming conflicts in the community of

²³ Kuswandi Gali, (Village Head of Mopuya Selatan Village) *Interview*, {Tuesday, 16 April 2019}.

²⁴ Abdul Munir Mulkhan, *Teologi Kiri, Landasan Gerakan Membela Kaum Mustadi'atin* (Yogyakarta: Kreasi Wacana, 2002), p. 18.

²⁵ H. Imam Sujai, S.Ag, S.Pd, (Leader of Moslem) *Interview*, {Wednesday, 17 April 2019}; Barent Suahani, (Leader of Christ) *Interview*, {Thursday, 18 April 2019} and I Wayan Sutaman, (Leader of Hindu) *Interview*, {Friday, 19 April 2019}.

²⁶ Kuswandi Gali, (Village Head of Mopuya Selatan Village) *Interview*, {Tuesday, 16 April 2019}.

Mopuya Selatan Village government are implemented by the government as follows:

Assimilation of Activities

Assimilation is a social process characterized by differences in cultures or traditions living at the same time and place.²⁷ M. Blau, one of the originators of the theory of exchange, said that exchange can be seen from anywhere. Blau's main idea is that the interaction between individuals or groups in human life is based on the expectation of reciprocating reactions from other parties. The interaction will stop if the expected response does not come. The social exchange will continue as long as others will return the "gift" given by one person.²⁸ Assimilation of this activity needs to be done by the government involving the whole community regardless of ethnicity or religion to establish a good and harmonious sense of family.

The informant explained the role of government to increase the sense of kinship through the assimilation of activities can create a sense of mutual cooperation, namely to involve each other in each activity. This understanding gives color to the aspects of community life in Mopuya Selatan Village with high social value. With a pluralistic picture of society regarding religion and ethnicity, the strategy applied by the government of Mopuya Selatan Village must be general without intervening in the faith of the religious communities. Conditions like those described above demand a persuasive approach that the government must apply to its people.²⁹

Needing each other at work

The basic of social interaction in sociology stem from Max Weber's thinking about social

action. This concept differs from previous sociological thoughts, such as Durkheim, who argued that the main study of sociology lies in social facts. To Weber, social structure and social institutions (as social facts) help to shape human actions that are full of meaning.³⁰

Today there are many issues relating to what in Indonesia is called *sara* (tribe, religion, and race) caused by irresponsible individuals who only think of personal interests without seeing the effects of what they do. The people of Mopuya Selatan Village are not easily provoked by *sara* issues, even though Mopuya Selatan Village is a diverse village in terms of religion and ethnicity. This condition is partly due to the equality of work among the residents of Mopuya Selatan Village. They always mingle when they meet at work, where a sense of kinship between fellow communities can be established.

The informants explained that the social structure and social institutions (as social facts) help shape human actions that are full of meaning. Their equality and togetherness in work are very supportive in maintaining interfaith harmony. Doing this minimizes the provocative actions that occur in this country. Involvement and mutual need in social activities or work sustains peaceful co-existence in social life. The people of Mopuya Selatan Village provide us with an example of how to avoid getting caught up in conflicts related to *sara*, a major issue in our country today.

Awareness of the Importance of Education

Education as an effort to pass down values will not only improve personal well-being but also improve the fate of human civilization. It imparts an outlook on life to the next generation.³¹ Education is a factor that greatly influences the

²⁷ Iwan Ramadhan, Agus Sastrawan Noor, and Supriadi, 'Asimilasi Perkawinan Arab-Melayu Kampung Arab Kelurahan dalam Bugis Pontianak', *Khatulistiwa: Jurnal Pendidikan dan Pembelajaran*, 4.4 (2015), 2.

²⁸ Esty Setyarsih, 'Fenomena Makelar Kost dalam Sudut Pandang Sosio Ekonomi Ditinjau dari Teori Pertukaran Peter Michael Blau', *Jurnal Analisa Sosiologi*, 6.2 (2017), 86.

²⁹ Kuswandi Gali, (Village Head of Mopuya Selatan Village) *Interview*, {Tuesday, 16 April 2019}.

³⁰ sitti Hardiyanti And Idham Irwansyah, 'Faktor-Faktor Yang Mempengaruhi Penggunaan Kontrasepsi dan Hak Reproduksi Perempuan pada Keluarga Akseptor KB di Kelurahan Maccorawalie Kab. Pinrang', *Predestination: Journal of Society and Culture*, 1.2 (2021), 97.

³¹ Ida Windi Wahyuni, 'Penerapan Nilai-Nilai Moral Pada Santri TPQ Al-Khumaier Pekanbaru', *Generasi Emas: Jurnal Pendidikan Islam Anak Usia Dini*, 1.1 (2018), 51.

stability of social life. Therefore, education must include human growth in all aspects, namely spiritual, intellectual, imaginative, physical, scientific, and language, both individually and collectively, and encourage all these aspects towards the good to achieve perfection.³²

An informant also affirms the importance of education for the community for national life. The awareness of the importance of education will have a good effect on the order of community life in the sense that the community will be able to understand and digest what is decided by community leaders. With the existence of a community that is aware of the importance of education, conflict between people will be prevented. Conditions like this require the role of the government and the community to motivate the next generation to get the highest level of education.³³

Thus, the demands in the field of education are significant to be able to provide understanding to the community regarding the importance of preserving harmony between religious communities.

Religious Leaders and Plural Society Mopuya

Currently, the values of communicating religious message (which in Islam is called *da'wah*) must always be upgraded. In other words, religious leaders must be able to position themselves properly when dealing with a plural society. The development of management science has been influenced by religion, tradition, customs, and social culture.³⁴ One variant of plurality related to social diversity is multiculturalism. As a new paradigm in *da'wah*, there are at least four approaches to preaching multiculturalism. That is to say, *da'wah* thinking based on multiculturalism differs from conventional *da'wah* thinking which places faith

conversion as the core aspect of *da'wah*. Multicultural *da'wah*, however, focuses on the idea of equal rights of citizens, including the rights of minority groups. It chooses a cultural approach that puts forward a strategy of socializing Islam as an integral part of the Muslim community (*ummah*), and not as something foreign. This is achieved by developing the idea of Islam as a moral system. Multicultural *da'wah* initiated the idea of intercultural and religious dialogue.³⁵

In spreading *da'wah* and providing understanding of the basic things that religious leaders must possess,³⁶ they must focus on creating a harmonious society, because society has a very significant role in carrying out the educational process for each individual.³⁷ With this process, religious leaders not only require a variety of strengths and provisions but also engage in personality development that is open and has a high commitment to their cause. Hopefully, they can transcend the boundaries of primordialism and go beyond their intellectual capacity because preaching is basically identical to the value of the struggle itself.³⁸ The aspects of *da'wah* applied by religious leaders in the plural society in Mopuya Selatan Village that preserves the worship and mutual-aid activities of the religious communities are as follows:

Dakwah Tabligh

Tabligh is an important part of *da'wah*. However, *tabligh* is a process of delivering religious teachings because *tabligh* is an integral part that is impossible to overlook. Therefore, preaching is impossible without *tabligh*.³⁹ *Tabligh* is

³⁵ Hamdani Khaerul Fikri dan Danu Wiradaningrat, 'Strategi dan Solusi Dakwah pada Masyarakat Multikultural', *Mudabbir: Jurnal Manajemen Dakwah*, 1.2 (2020), 143–44.

³⁶ A. Ilyas Ismail dan Prio Hotman, *Filsafat Dakwah, Rekayasa Membangun Agama dan Peradaban Islam* (Jakarta: Kencana Prenada Media, 2011), p. 77.

³⁷ Pimpinan Pusat Muhammadiyah, *Berita Resmi Muhammadiyah, Gramasurya*, 2015.

³⁸ Hasanatul Jannah, 'Kyai, Perubahan Sosial dan Dinamika Politik Kekuasaan', *Fikrah - Jurnal Ilmu Aqidah dan Studi Keagamaan*, 3.1 (2015), 173.

³⁹ Asna Istya Marwantika, 'Pemetaan Aliran Pemikiran Dakwah Ditinjau dari Periodisasi Gerakan

³² Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru, Wacana Ilmu*: (Jakarta, 1999), p. 27.

³³ Kuswandi Gali, (Village Head of Mopuya Selatan Village) *Interview*, {Tuesday, 16 April 2019}.

³⁴ M. Munir dan Wahyu Ilahi, *Manajemen Dakwah* (Jakarta: Kencana Prenada Media, 2006), p. 41.

an activity of conveying religious teachings to the public so that the community or worshipers can apply it in everyday life, carry out what is ordered, and stay away from what is forbidden to achieve pleasure and harmony in human life.

Community development is interpreted as an effort to build the community in all its aspects, gradually leading to the attainment of the goals. If this understanding is associated with propagation as socialization, then at least two mutual relations are found.⁴⁰ First, the da'wah community development objectives have links that strengthen one another. Second, *da'wah* in terms of methods and approaches, *da'wah* and community development have a complementary relationship. Building a community must be comprehensive. Moreover, human development must be comprehensive in terms of humanity so that it may become a perfect creature according to its degree as a human being.⁴¹

From the statements of the informants, we see that in the village of Mopuya Selatan, awareness of advising the congregation has been well-formed, despite the absence of an intense meeting of religious leaders who talk about religious harmony. The religious leaders in the village of Mopuya Selatan have been able to convey their awareness to always be the pioneers of matters relating to existing social dynamics.⁴²

The explanation above also illustrates the importance of always providing understanding to pilgrims or audiences. *The intense Da'wah tabligh* only applies to compulsory worship such as the

Friday sermon (*khutbat*), obligatory worship for Christians on Sundays, and Hindus. But this *tabligh* perspective does not apply on ordinary days. There is no meeting between the figures preaching *tabligh* held outside worship unless there is a meeting at events such as *majelis taklim*, rites of oath, worship congregations, etc. The results of the above interviews also illustrates that religious leaders already have awareness to always enlighten worshipers to maintain harmony among fellow human beings, because religious leaders understand this has become their obligation to preach even without being told anyone.

Worship Tolerance

As Indonesian people, we are often proud of being a nation with high tolerance and harmony between religions. Religious tolerance and religious harmony are created between religious adherents through awareness of tolerance and cooperation between each other.⁴³ The informants' expressions illustrate a very high tolerance value found in Mopuya Selatan Village. Tolerance in terms of worship will not interfere with the beliefs of the followers of other religions. This is done for realizing a harmonious relationship between the people without being disturbed by each other when the time of worship comes. Promoting the principle of high and good tolerance does not mean that we as religious people are free to participate in other worship that is not in accordance with our creeds or beliefs. A high and good tolerance here means the ability to understand each other from the aspect of worship so that conflict does not occur.⁴⁴

Dakwah dan Konsep Keilmuan', *Qalamuna: Jurnal Pendidikan, Sosial dan Agama*, 7.1 (2015), 5 <<https://doi.org/https://doi.org/10.37680/qalamuna.v7i10.1.364>>.

⁴⁰ Windy Novita, *Kamus Ilmiah Populer: Sain Politik Hukum Sosial Budaya* (Surabaya: Pustaka Gema Press, 2016), p. 329.

⁴¹ Ernawati, 'Konsep Pendidikan Rumah Tangga dalam Perspektif Cahyadi Takariawan', *Syamil: Jurnal Pendidikan Agama Islam*, 3.1 (2015), 106.

⁴² H. Imam Sujai, S.Ag, S.Pd, (Leader of Moslem) *Interview*, {Wednesday, 17 April 2019}; Barent Suahani, (Leader of Christ) *Interview*, {Thursday, 18 April 2019} and I Wayan Sutaman, (Leader of Hindu) *Interview*, {Friday, 19 April 2019}.

⁴³ Kunawi Basyir, 'Pola Kerukunan Antarumat Islam dan Hindu di Denpasar Bali', *Islamica: Jurnal Studi Keislaman*, 8.1 (2013), 5.

⁴⁴ H. Imam Sujai, S.Ag, S.Pd, (Leader of Moslem) *Interview*, {Wednesday, 17 April 2019}; Barent Suahani, (Leader of Christ) *Interview*, {Thursday, 18 April 2019} and I Wayan Sutaman, (Leader of Hindu) *Interview*, {Friday, 19 April 2019}.

Challenges and Solutions of Community Leaders in Overcoming Conflicts in Plural Societies

Efforts to manage the plurality of the people of Mopuya Selatan Village need to be carried out by religious leaders who are able to be carried out by religious leaders who can teach each congregation. The preaching must be realized in accordance with the conditions of the people of Mopuya Selatan Village itself. Therefore, there is a need for in-depth analysis and understanding related to the needs needed by the community in terms of religion. The plurality of the community certainly requires an appropriate communication strategy or approach. But in the journey of preaching we are sometimes hindered or find a challenge that can harm harmony among religious communities that have existed for a long time.

Long-standing harmony in the people of Mopuya Selatan Village does not mean that no challenges or threats occurred. These challenges usually occur because of internal and external factors in the community of Mopuya Selatan Village. Despite facing challenges, government and religious leaders must be able to provide solutions to the diseases that occur so that harmony will continue to exist. All parties must think and act to find the root of the problem and provide a solution. One solution to the problem is promoting multicultural education for the next generation.⁴⁵

Educational Factors

Education can be understood as a means to educate and provide students more insight. Most people think that education only lies in formal institutions such as schools and universities. More broadly we understand that there are three education characteristics: informal, non-formal, and formal. Informal education is education obtained or implemented by the family environment; non-formal education is extracurricular education, place of study, and so

on; and formal education, namely public or private official schools. The lack of awareness of our predecessors' views on the importance of education resulted in the occurrence of difficulty in digesting scientific information. This awareness problem is one of religious leaders' obstacles in understanding the community.

The informant has described the challenges that religious leaders must face in delivering *da'wah*, namely that the lack of awareness of parents regarding education causes difficulty in absorbing the material presented. An unequal level of education causes religious leaders to be confused in presenting the material. When giving an understanding to an educated community, it is certainly easy, but on the contrary, if this *da'wah* is delivered to the public who have never received an education, of course, this is one of the obstacles to public communication.⁴⁶

The challenges discussed in the explanation above are also discussed in communities that do not have adequate levels of education. Based on the data sources above, the number of tabulations for the level of education, especially the population who graduated from elementary school, is more dominant compared to the level of education above. This is different from when religious leaders can provide understanding to educated people. This level of education has the potential to be related to whether or not the *da'wah* is carried out successfully by religious leaders.

Political Factors

Political science is about the relationship between human beings in the form of appreciation and understanding. This is relevant regarding issues in social life, both arising from human desires in group life and arising from the process of interaction within the community.

⁴⁵ Rahmania Sadek, 'Pendidikan Multikultural dalam Masyarakat Majemuk', *Dodoto: Jurnal Pendidikan*, 17.17 (2019), 23.

⁴⁶ H. Imam Sujai, S.Ag, S.Pd, (Leader of Moslem) *Interview*, {Wednesday, 17 April 2019}.

Thus, matters relating to politics include three main elements, power, authority, and order.⁴⁷

The political system can be interpreted as a unity that forms from several elements or components. The elements of each component are interconnected structurally and functionally, there is an attachment in achieving the main goals of each so that its existence is always intact and its totality is maintained.⁴⁸ But it is different with Mopuya Selatan Village which has a plural population.

The interview results revealed by several informants showed that political actors were involved when political years had entered and they tend to justify all means to achieve their political interests. Irresponsible politicians will eventually have negative effects in the community itself because it has been provoked by issues that are beneficial to some groups for the benefit of other political groups. With good awareness from the government, religious leaders, and the community can undoubtedly minimize the conflicts that may occur caused by these politicians. Long-standing awareness and harmony and the presence of good social factors from the community can certainly help reduce the nature of fanaticism itself, although we cannot deny some elements still want to ignite conflict for their interests.⁴⁹

The challenges above require a solution for the people to remain harmonious and peaceful according to what our beloved nation aspires.

Persuasive Approach

A persuasive approach is a heart-to-heart approach or an approach that is good or non-violent. The approach taken by the Mopuya

Selatan Village is to provide understanding to the community through a persuasive approach. The statement of the informant above illustrates that an effective approach that religious leaders must take is the persuasive approach, because this approach is the most efficient way when we provide understanding to less educated people. In other words, this approach is a way to attract sympathy from the person we want to preach. With this approach, when we have established a good emotional relationship, the community will easily accept what we say. Words from the persuasive approach also have soft meanings; this approach is a dynamic approach to the existing social reality.⁵⁰

Language Equality

Efforts in equality in language that are carried out are attempts to provide understanding to the people who want to understand. Religious leaders in Mopuya Selatan Village carried out this effort. The results of the interview above provide an understanding that with language adjustments, what is conveyed is easily accepted by the audience. Religious leaders certainly must know and understand the situation and the condition of the community, in the sense that when preaching, they must be able to adjust to the language of the community so that what is conveyed can be digested and accepted by the community.

Even though what we have said is good, when it is not understood by the people who are the target of da'wah, what is conveyed will be in vain because they cannot change the behavior of the people themselves. Mopuya Selatan Village as described above, is a very plural area in terms of religion, ethnicity, culture, and language. Still, most of the people of Mopuya Selatan Village are transmigrants from Java island, so many people use Javanese, but in the village, the wider plain of North Sulawesi has a unifying language that we know as market language.⁵¹

⁴⁷ Teuku May Rudy, *Pengantar Ilmu Politik: Wawasan Pemikiran dan Kegunaannya*, Cet VI (Bandung: Refika Aditama, 2013) p. 8-9.

⁴⁸ Sahya Anggara, *Sistem Politik Indonesia* (Bandung: CV Pustaka Setia, 2013), p. 1-2.

⁴⁹ Kuswandi Gali, (Village Head of Mopuya Selatan Village) *Interview*, {Tuesday, 16 April 2019}; I Wayan Sutaman, (Leader of Hindu) *Interview*, {Friday, 19 April 2019} and Indra Wardana, (Community) *Interview*, {Saturday, 20 April 2019}.

⁵⁰ H. Imam Sujai, S.Ag, S.Pd, (Leader of Moslem) *Interview*, {Wednesday, 17 April 2019}.

⁵¹ Kuswandi Gali, (Village Head of Mopuya Selatan Village) *Interview*, {Tuesday, 16 April 2019}.

The explanation of the informants above emphasizes the use of everyday language because the people of Mopuya Village, especially our parents, do not have a lot of education. In this way, what we convey can be easily digested and understood the need for language adjustments because in effective communication to formulate *da'wah* strategies, one of which is by adjusting the language. This language adjustment is not made by the people who have to follow the preacher's language, but it is the preacher who must adjust to the language.

Conclusion

Based on the field research results, the Mopuya Selatan Village community is a plural society. Plurality can be seen in the existence of several places of worship and several cultures and languages. The existence of plurality makes it necessary to have a strategy always to provide understanding to the community to avoid conflicts related to *sara*. Associated with aspects of plurality, the strategies implemented by religious leaders in preventing conflict are by assimilating activities and tolerating *muamalah* (mutual-aid in) worship. The nature of the family and social values that have been well established are the existence of similarities and interdependence in terms of work.

There are disputes of understanding and interests that hamper the role of religious leaders in providing understanding to the community. Undoubtedly, there is an approach that supports all this, namely the persuasive approach. This persuasive approach aims to establish good emotional relations between figures and the community. Therefore, using this approach, religious harmony messages conveyed can be implemented in social life. In the results of the above research, it is necessary that religious leaders have the answer to all the problems that occur in the community. They must continuously increase the sense of kinship in the community by involving each other in any public activity without discrimination. When the community works together for common needs, people focus on

work, instead of focusing on unimportant problems.

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