



West Java DPRD Political Communication in the Policy of Religious Tolerance

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ABSTRACT

Along with the times, the implementation of tolerance must continue to increase, starting with growing knowledge and implementing it. Among these elements are members of the legislature who have policies that play a significant role in political communication with their constituents. This study aims to examine the knowledge of DPRD members in the West Java region regarding religious tolerance, the political communication of DPRD members in the West Java region regarding religious tolerance policies, and formulate a model of political communication carried out by DPRD members in the West Java region in a policy of religious tolerance. Using qualitative research methods, this study used interview data collection techniques. The conclusion is that DPRD members in the West Java region have extensive knowledge about religious tolerance, the political communication of DPRD members in the West Java region is quite complete involving internal and external political communication, and the model of political communication developed is making regional regulations, monitoring, and creating rules budgeting for religious tolerance programs. The impact of the research results is expected to increase religious tolerance in the West Java region and inspire DPRD members in other areas to increase knowledge and political communication regarding religious tolerance.

Keywords: Communication, Politics, Policy, Tolerance, Religious.

INTRODUCTION

Historically, the Indonesian state was sustained and built on differences, including differences in religion and belief, so that differences will still exist, including threats resulting from these differences. Among these differences is the difference in faith. Indonesia is listed as a country with quite a lot of religions. According to the Indonesian Information Portal (2020), six religions are living in Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism, as well as hundreds of religious beliefs.

In the view of communication science, differences are noise for communication; barriers to effective communication. If effective communication is hampered, misunderstandings can occur, leading to simple conflicts in the form of differences in views and debates, as well as disputes that escalate into feuds and wars (Hikmat, 2019).

The reality of conflict due to differences in religion and belief has often become a blurry record in Indonesian history. Therefore, since the establishment of the Indonesian state on August 17, 1945, one of the things identified as a "latent danger" that threatens unity internally is differences in religion and belief.

The threat of conflict due to religious differences is the most real threat among differences in ethnicity, religion, race, and inter-group (SARA) because it involves the most fundamental ideology; concerning right-wrong; regarding the good and the bad, as well as about the future after living between heaven and hell. The conflicts are also variants, clashes between people of different religions and people of the same faith because of class differences. There is also the stereotypical treatment of religious communities towards other religious communities with different beliefs. Then there are even more extreme acts of anarchy that can harm materially and immaterially (Yunus, 2014). Conflicts are often violent and claim many victims under various pretexts of "jihad" among religious people, so they are brave enough to do anything with the belief of fighting for their religion.

Among the provinces in Indonesia that are vulnerable to conflicts of different religions in West Java. The life of religious communities in the West Java region is quite dynamic because of the multi-religious population. Although statistical data shows that the people who embrace Islam are dominant, quite a few follow other religions, so inter-religious relations are vulnerable. West Java is often used as an object of study related to religious tolerance.

The Center for the Study of Religion and Democracy (Rafsadi, 2014) concluded that the province of West Java is a province in Indonesia that is always concerned with matters of religious tolerance because the results of research and surveys are never out of the top or bad for the practice of religious toleration from various.

Meanwhile, districts and cities considered vulnerable to religious conflict in the West Java region are the City of Tasikmalaya, the Regency and City of Sukabumi, and the Regency and City of Cirebon. The results showed that the areas with the worst scores were Sukabumi Regency (49.46) and Tasikmalaya Regency (61.05), followed by Tasikmalaya City (76.83) and Sukabumi City (79.84). Then, 12 documents were found at the district/city level, which included restrictions on freedom of religion, including West Java Governor Regulation No. 12 of 2011 concerning the Prohibition of Activities of the Ahmadiyya Congregation in West Java.

The Komnas HAM report (2016) recorded 97 complaints of violations of religious freedom in Indonesia, most of which came from West Java Province. West Java collected 21 complaints—one of which was the dissolution of the Christian Spiritual Awakening Service at the Sabuga Building, Bandung. The National Survey for Religious Harmony (KUB) for Research and Development of the Ministry of Religion shows that there is still a low tolerance among religious believers in West Java, in the bottom sixth position according to the religious harmony index getting an index of 63.39%. This figure is below the average value of the KUB index in Indonesia, which is 67.65% (Sila, 2018).

In 2017 West Java Province won the second-best award as the most tolerant province. This award is about maintaining religious harmony. Related to efforts to realize a life of religious tolerance is one of the obligations carried out by Regional Governments, both provincial and Regency/City governments.

This award received by West Java is proof of the upholding of Article 29 of the 1945 Constitution, which mandates: (1) The state is based on Belief in One Almighty God; (2) The state guarantees the freedom of each resident to embrace their religion and to worship according to their religion and beliefs.

This constitutional basis can be interpreted that the pillars of West Java which are part of Indonesia, are Godly so that every citizen is obliged to have a religion or have God so that no citizen living in Indonesia who does not believe in God or atheism is allowed. However, Indonesia also provides citizens the opportunity and freedom to embrace any religion according to their respective beliefs and carry out religious Law in the form of worship rituals following their separate ways.

In order to support religious harmony and harmony, the Government of Indonesia issued Law Number 1/PNPS/1965 concerning preventing abuse or blasphemy of religion. This Law has been around for a very long time. This means there has been intolerance and disrupted religious harmony in the past. Therefore, it is necessary to review this Law again and reconsider how to implement it in the field.

These laws and regulations encourage all citizens to develop religious attitudes by prioritizing harmony. In inter-religious harmony, everyone must obey his religion's teachings and respect the education of other people's religions.

Therefore, religious communities can coexist peacefully (peaceful coexistence), in harmony, in a family atmosphere, and cooperate in goodness, known as tolerance.

[Bakar \(2015\)](#) argues that tolerance, especially with fellow adherents of different religions or religions, is a form or action that does not dwarf, isolate, isolate or alienate other people's beliefs.

Tolerance is highly recommended for religious people, so that inter-religious conflicts do not occur, which can happen anytime and anywhere, not only in the capital city but also in the regions, even remote areas. Therefore, all parties must participate in cultivating tolerance, both among religious communities and among people within the same religion.

Tolerance needs to be developed by all parties, especially strategic institutions with authority in policy areas. One of them is the Regional People's Legislative Council (DPRD). This regional legislative institution is very strategic in being the initiator of strengthening the concept of religious tolerance and avoiding religious intolerance.

Through its role and function, the DPRD can open political communication within the framework of making a positive contribution to the diminishing attitudes and behavior of behaviors and the growth of attitudes and behavior of behavior tolerance in the regions. As the DPRD of West Java, an area directly adjacent to the Capital City of DKI Jakarta, people's lives are multifaceted, including multi-religious.

In this context, the existence of DPRD is very strategic; DPRD, as a political superstructure, is a political actor in the area that carries out strategic functions, one of which is through the development of political communication in carrying out its duties.

There are quite a several studies that focus on religious tolerance or tolerance among religious people, including research by [Shofiah Fitriani \(2020\)](#) entitled Diversity and Tolerance Between Religions; [Beti Rohman \(2022\)](#) with the title Strengthening Tolerance in a Plural Society Through the Competence of Religious Counselors in Community Service; Hasan [Abdillah \(2022\)](#) with the title Religious Tolerance and Freedom (Reinforcing the Meaning of Tolerance and National Harmony); Depict Pristine [Adi & Ade Fitri Amalia \(2022\)](#) with the title Religious Tolerance in Social Practices of Religious Majority and Minority Communities in Sukoreno Village, Umbulsari District, Jember Regency; Enjang [Muhaemin and Irfan Sanusi \(2019\)](#) with the title Religious Intolerance in the Framing of the Kompas Newspaper; [Dudi Iskandar et al. \(2022\)](#) with the title Communication Management of the Religious Harmony Forum of DKI Jakarta in Overcoming Intolerance and Radicalism. The results of the six studies both examine tolerance, but what differs from this research is the relationship between tolerance and political communication by members of parliament.

The benefit of this research is the increase in the study results on posted

communication that public officials can use to increase the implementation of inter-religious tolerance in West Java and several other areas.

Based on the background explanation, using a qualitative descriptive research method, this study aims to determine the knowledge of DPRD members in the West Java region regarding religious tolerance; examine more deeply the political communication carried out by DPRD members in the West Java region in implementing religious tolerance; create a political communication model that can be used as a reference in realizing religious tolerance.

RESULTS AND DISCUSSION

DPRD Members' Knowledge of Religious Tolerance

DPRD members, both at the provincial, regency, and city levels are representatives of the people. They are elected through elections that involve all local people who have the right to vote. They are committed, even promised in political campaigns, to serve the people through political policies that favor the people in their respective regions. Therefore, they must know all the problems in people's lives. One of the problems is religious intolerance among religious communities and prejudice with discrimination communities, which often occurs in almost all regions in Indonesia, including the West Java region.

DPRD members know about the problem of intolerance in Indonesia. However, in Bandung, these DPRD members believe that they are not too vulnerable, and even these DPRD members have yet to find more vulnerable areas, except in remote areas. The city of Bandung is a relatively academic community and is already middle and above, so the conflicts that occur are less sharp than those in remote areas. In Bandung, the community is quite mature, so there are more compromise approaches.

This DPRD member said tolerance is a basic need in social life, so policymakers often invite all elements of society to understand tolerance and its importance. So far, what is needed is mutual understanding and mutual understanding in the context of religious tolerance. As explained by Mursyid (2016) and Nopriansyah (2017), what is meant by tolerance is respect for others. In the field of religion, it means respecting their faith and their religious rituals.

Meanwhile, members of the Bandung Regency council understand that the people of Bandung Regency have a high tolerance level, so if there is a problem, constantly communicating is one form of solving patience.

Members of the Bogor Regency DPRD admit that the Bogor Regency area is prone to conflict. However, the competition is not competition tolerance between religious communities. The conflict that often threatens the Bogor area is a social conflict due to various social gaps. Meanwhile, members of the Ciamis Regency DPRD stated that although the Ciamis Regency area has a religious community, the vulnerability to social conflict due to intolerance among religious

people is very low.

Members of the Sumedang Regency DPRD said that conflicts due to religious intolerance were minimal because Muslims and non-Muslims carried out their respective worship or daily lives together. So far in Sumedang, both Christmas and Eid al-Fitr, the community continues to participate, such as buying clothes, making cakes, and breaking fast together, so that there is a non-Muslim union that also shares with Muslims.

Meanwhile, a member of the DPRD for West Java Province described his knowledge of inter-religious tolerance in the West Java region. According to him, West Java was a region with a relatively good level of religiosity and a pretty good level of tolerance. There are rarely conflicts between communities related to religious understanding, even though situations that are seen as committing religious blasphemous areas most vulnerable to social conflict are industrial and economic, but most working there are not indigenous people.

The existence of social conflict in a pluralistic society is seen as typical. The people of West Java are a pluralistic society, including adherents of religions in West Java, the plurality level is relatively high, so it is possible that friction can occur at any time, which can trigger conflict. However, the West Java region is not conflict-prone because it can be adequately controlled even if it exists. The conflicts that occurred were caused by groups acting intolerant towards other religions, which were allegedly not native to West Java but immigrants.

According to John Burton, conflict is not part of the original innate human character. The existence or birth of conflict is due to the structure or environment in which humans live, which teaches or makes humans learn and force them into conflict. Usually, conflicts occur because of an unstoppable desire to fulfill their basic and complementary needs. Alternatively, because their sense of security is disturbed, their fundamental human rights are threatened, thus triggering them to defend themselves and fight against people who tarnish their right to privacy. These things often happen in society and often result in differences which eventually become disharmonious again so that clashes and conflicts cannot be avoided (in Miall et al., 1999)

Religious conflict is unavoidable; it appears and disappears over time and differs in the context of the competition and the place where the conflict occurs. Several years ago, there were significant religious conflicts in Indonesia, such as those in Ambon, North Maluku, and Poso, of which conflicts are no longer heard. However, conflicts were born in several areas with similar triggers, namely religious issues. Several reports show an increase in low-scale inter-religious disputes, including contents discontested to the construction of places of worship which received resistance from adherents of other religions (Panggabean & Ali-Fauzi, 2014).

Legally formal, Indonesia has clear regulations to deal with social conflicts

due to religious intolerance. Therefore, several DPRD members in West Java also acknowledged this regulation. This means that they also know about these regulations. Some of them stated that they acted based on the rules in *qurulesflicts* between adherents of religions are not only motivated by matters of worship rituals and religious beliefs alone; other factors are involved in it, so it can complicate and even spread conflict. They started with economic and political factors. These two factors most strongly influence the atmosphere of religious strife. Because *strifenciple*, religious conflicts are very vulnerable to being infiltrated by the interests of particular groups or groups for the benefit of their group (Syukon, 2017; Ja'far, 2007: 139). Therefore, more than the juridical-formal approach above alone is needed to prevent and overcome social conflicts due to religious intolerance, so the approach often taken by DPRD members in West Java is multidimensional by involving various stakeholders.

In the context of using power to prevent conflict in the region or the areas, this can be done, among other things, by optimizing the role and function of the DPRD. This can be done if DPRD members know and understand conflict, including how to prevent and deal with conflicts due to match intolerance in the region. Although not directly, DPRD members, since they were candidates, have been "taught" how to develop religious tolerance. As stated by several members of the Election Organizers (KPU and Bawaslu) in several districts/cities in West Java, when campaigning for elections, candidates for DPRD members must also respect differences, including differences in religion. Discriminatory attitudes and behavior because of these differences severely violate elections.

In conflict, there is a view that what is essential is not eliminating the competition but managing the conflict correctly by utilizing various facilities and infrastructure to channel conflict according to its portion. Because, after all, if the match is by nature, then the competition will be beneficial, not to the detrimental actions of anarchism (Bercovitch et al., 2009). Therein lies the urgency of the role of the provincial DPRD in preventing and overcoming conflicts, including religious conflicts, so that the presence of *codisputesnreasdisputes* understanding and understanding.

Moreover, the DPRD, as part of the regional government, and regional heads have adequate access to manage conflicts in their regions to generate more benefits. To study of the accessibility of local government in the development of tolerance for religious life began with the issuance of Joint Regulations of the Minister of Religion and Minister of Home Affairs Number 9 and 8 of 2006 (PBM No. 9 and 8 2006) concerning Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in Maintaining Harmony Religious Community, Empowerment of Religious Harmony Forum, and Establishment of Houses of Worship. Explicitly this government regulation emphasizes the duties of local government. Still, its implementation involves the participation of

religious communities, namely the Forum for Religious Harmony (FKUB), so the three parties are responsible for maintaining inter-religious tolerance.

Although in several regions, many local governments have not optimized their accessibility in facilitating work and budgeting for FKUB. The communication built by FKUB is no exception (Iskandar et al., 2022). This is shown from the Center for Religious Harmony (PKUB) monitoring results in 2019 concerning assistance to FKUB in all Indonesian provinces that the amount of the budget as assistance for FKUB operations starts from IDR 10,000,000. Up to IDR 2 billion. Several Local Governments have given sufficient attention, but most others have yet to. Even though FKUB is the leading sector in maintaining religious harmony. As is well known, recent cases of intolerance that have disrupted internal and inter-religious harmony, for example, regarding houses of worship, have continued to occur in several areas and have even indicated an increasing trend.

The existence of FKUB was also acknowledged by several DPRD members in regions in West Java, as stated directly in the findings from interviews with several DPRD members' information. With the existence of FKUB, DPRD and regional heads have partners to continue developing religious tolerance while simultaneously reducing the number of religious intolerance. Informants acknowledged from DPRD members that the partnership between FKUB, DPRD, and regional heads effectively prevented religious intolerance.

The regional government, as defined in Law 23 of 2014 concerning regional government, is the implementation of government affairs by the provincial government and DPRD according to the principle of autonomy and co-administration with the prfocusf broafocusdom on the system and regulations of the Unitary State of the Republic of Indonesia as referred to in the Law The 1945 Constitution of the Republic of Indonesia.

Political Communication of DPRD Members on Religious Tolerance

DPRD and local government have a better role as a facilitator and dynamic actors in creating dialogue and cooperation between adherents of religions. DPRD develops political communication that is more massive in initiating, encouraging, and implementing dynamic and harmonious communication among strategic groups involved in building religious tolerance.

In addition to launching a program to strengthen dialogue throughout the region, DPRD encourages people to realize the importance of interfaith dialogue in their daily lives. This dialogue will create understanding in the context of national and state life. Furthermore, this understanding will positively affect aspects of cooperation, both in the social, ethical, and in her fields, so healthy communication in religion is born.

The reality of healthy communication through dialogue initiated by the

local government, including the DPRD, which collaborates with FKUB in several areas of West Java, is often held. Several DPRD members in the West Java region initiated the dialogue. Moreover, in the DPRD in the West Java region, many DPRD members also occupy strategic positions in the FKUB structure to develop external political communication within the framework of strengthening religious tolerance or preventing religious intolerance.

Above all, every DPRD member must carry out anticipatory efforts and resolve conflicts according to their capacity as citizens and representatives of the people. You are starting with yourself, your family, and the community environment. It is essential for a politician when conducting political communication, campaigning, or building narratives of tolerance. Among them is tolerance between religious communities (Baxadirovna, 2021). Romanova also said that if politicians are wrong in communicating politics regarding tolerance, it could be a boomerang for her (Baxadirovna, 2021).

Conflict may be unavoidable because of its innate nature, but preventing the escalation of conflict is primarily determined by the seriousness of all parties in responding to it. Therefore, it is essential to rebuild the awareness of religious adherents, to believe that every religion has teachings on safety and high respect for others. It is also important to consider eliminating negative terms which are psychologically very disturbing to religious life. DPRD members also carry out literacy to live in peace and tolerance amid a pluralistic nation.

When various laws and regulations stipulate that efforts to create religious tolerance and harmony must involve at least three parties: the central government, local government, and the community through the Religious Harmony Forum (FKUB), the Regional People's Representative Council (DPRD), both the Provincial DPRD as well as district or city DPRD, also have access, as well as focus on implementing their roles and functions in efforts to create religious tolerance.

Many things become the background for the provincial DPRD to play its function in creating religious tolerance. DPRD develops political communication within the framework of creating religious tolerance, including:

First, the DPRD is the incarnation of the local people because it was formed through general elections involving all local people who have the right to vote. The existence of DPRD members is a manifestation of the local people, both in the way of thinking, behaving, and not showing partiality to the local people. DPRD members, in developing political communication to carry out the people's mandate, need to recognize any barriers; they are representatives of all the people in their area.

In the election process, they depart from different groups called political parties, but after they are established, they are DPRD members. Even though the DPRD institution is separated into factions that show a political party background

when carrying out their duties to realize the people's aspirations, they develop political communication by not separating political party partitions. Therefore, functionally in carrying out their functions, rights, and obligations, DPRD members communicate politics by mingling in the structure of the commissions.

In a commission consisting of members from factions, it is not only shown that they are representatives of factions or political parties, but they communicate harmonious politics within the commission as representatives of the regional people so that when issuing policies, they must focus on political messages for all regional people without any partitions. Including party partitions.

The political communication of DPRD members in commissions is for all regional people, not only for constituents who sympathize with their political parties. Likewise, in the religious context, when adherents of a particular religion dominate DPRD members, it does not mean that they only fight for local people who share the same faith as them. They continue to develop political communication for all religious communities in the area.

Second, DPRD members are elected through the election process. In election activities, they can communicate politically through campaigns explaining the vision, mission, and action program. When they are elected, it will automatically become the regional head's work program. The regional head candidate's promise is embodied in the regional head's work program.

Third, DPRD is a state institution positioned as a political superstructure in the region, so it has the primary obligation to maintain national unity and integrity. The political message of the NKRI jargon *Harga Mati* has also become the jargon of the DPRD, both at the provincial and district or city levels. Therefore, various things that have the potential to threaten the unity and integrity of the nation and state become the scrutiny of the DPRD.

Fourth, one that is entrusted with participating in creating tolerance among diverse people is the local government. Talking about local government is related to the functions of DPRD as part of regional government. The wheels of regional government development, among others, are determined by the DPRD's policies in carrying out its functions. The function of making regional regulations, budgeting, and supervisory functions. The DPRD functions are directed towards policies that favor efforts to create tolerance among religious communities.

Fifth, maintaining order and security and creating peace and harmony between community relations in the regions created by the DPRD and other *Muspika* elements in the areas. DPRD plays a role in creating order and security, as well as peace and harmony among the people in the region. Various things considered to have high vulnerability to disruption of order and *sesafetyas*, well as peace and harmony among people in the area, are on the agenda of the DPRD's thinking. DPRD participates in finding the best solution through its functions so that conflicts do not occur, such as only religious conflicts in several regions in

Indonesia.

These five things are political innovation, political creation, and political action, directly through the implementation of DPRD functions and actual activities, and directly communicating politics through cooperation between DPRD and the DPRD secretariat face-to-face with religious people.

The various innovations, creations, and actions of the DPRD depart from a philosophical basis, as stated by the philosopher Fritjhof Schuon (1984) that relations are esotericists born in a different world. However, apart from the differences that arise in religions, esoterically, the religions in the world have the same principle, namely that they originate and are directed to the Supreme Being. This religion can be applied to guide how people of different faiths meet each other in giving their roles as servants of the One God in this world.

What DPRD members need is that they, as religious people, socially cannot deny that they have to communicate not only with their group but also with groups of different religions. Religious people must strive to bring about tolerance to maintain social stability so that ideological and physical clashes do not occur between people of diothereligion (Kinloch, 2005). DPRD is a regional people's representative institution with a position as a political superstructure and a political actor as an element of the regional administration. The presence of the DPRD strengthens local government governance, especially in terms of listening to the people's aspirations in the regions. In the context of preventing and overcoming social conflict due to religious intolerance, there are several approaches to political communication that DPRD can use according to their duties and functions, including:

The first is the legislative approach. One of the functions possessed by the DPRD is the function of legislation, in addition to the process of budgeting and oversight. This legislative function certainly has a significant and strategic meaning in regional government administration because this function is the primary vehicle for reflecting the aspirations and interests of the people (public) in formulating regional regulations (Yusdiansyah, 2012, p. 194).

This statement is in line with the general explanation of Law Number 32 of 2004 concerning Regional Government number 7, which among other things, states, "The administration of regional government in carrying out its duties, authorities, obligations and r, responsibilities and on the authority of higher laws and regulations can establish regional policies that formulated, among other things, in regional regulations."

Therefore, in the context of preventing and overcoming social conflict due to religious intolerance, the DPRD can communicate its performance in designing and establishing a regional regulation to prevent and deal with social conflict due to reldiscriminationhe existence of regional regrulesat discuss religious tolerance has become a separate political communication

message for the DPRD's performance in building a life of religious tolerance in society. However, based on findings in the field, DPRD members in the West Java region have not yet made regional regulations. They still tend to use statutory regardless of the central government.

Second, the budget and supervision approach. DPRD also has a budget function. The function of the budget is manifested in the form of internal political communication in discussing the joint approval of the regional regulation draft regarding the Regional Revenue and Expenditure Budget (APBD) submitted by regional heads. The duties and authorities of the DPRD are listed in Law Number 9 of 2015, which is the second amendment to Law Number 23 of 2014 concerning Regional Government, which among other things, discusses and gives approval for the draft regional regulation on APBD submitted by regional heads, as well as carrying out supervision. On the implementation of regional regardless APBD.

Therefore, DPRD members must have competence in preparing the APBD so that it is by development plans and community needs. DPRD must participate in preparing the APBD by upholding fiduciary duties (Trisnasari & Sudiarta, 2019, p. 3). Their competence in preparing the budget is a political communication message, both internally and externally, which can impact the birth of trust, especially from the people as a communication.

Preventing and overcoming social conflicts due to religious intolerance, of course, must be supported by an adequate budget. It must be understood that each region has a different potential for conflict. Therefore, the DPRD must make every effort to allocate funds to socialize anti-conflict measures in all regimes monitored or realize the use of the funds.

Third, dialogue and cooperation approach. The issue of strengthening dialogue and cooperation between religious adherents has been introduced previously. This is also a form of political communication that the DPRD can initiate. The government and FKUB have conducted dialogue programs in conflict areas. Not without results, only the reality shows that the recurrence of conflicts in various regions is clear evidence that the dialogue has yet to be maximized. This is due to several factors:

First, there are discussions attended by community leaders, traditional leaders, or youth leaders who are heard and respected by others. It is also considered to invite several people who have nothing to do with the conflict or are considered neutral. Second, the discussion did not get a bright spot or agreement between the two parties, possibly due to limited time, place, and ability, and yes, i.e., discussion. Third, the discussion agenda is only for a moment rather than a long-term agenda planly when holding discussions between religious communities, but wh. Still, whenever, the discussion has no impact and needs to be obeyed together. Discussions are only rituals and narratives. Programs and policies agreed upon in discussions are only adhered to once they are monitored

to be realized immediately. Fourth, discussions between religious communities are usually carried out when there is a conflict or a problem. Discussions only become routine agendas that continue to bring together people of different religions. It is different if the discussions are nonstandard, strnormalerstanding and tolerance between religious communities will be built. So most of the discussions are reactive, not preventive (Rusli, 2013: 128–129)

DPRD Political Communication Model in Religious Tolerance

The DPRD takes an active role in initiating, formulating, fighting for, maintaining, and developing a life of religious tolerance in the region. A DPRD political communication model can be created, named the Regional Legislative Religious Tolerance Political Communication Model.

This model involves internal political communication, namely between the DPRD and the Board's Completion Instruments (AKD) and the DPRD secretaria,t and external political communication, by collaborating with regional heads and regional apparatus organizations (OPD).

DPRD internal political communication, as well as DPRD external political communication, involves the Religious Communication Forum (FKUB) and strategic community groups, such as the mass media, community organizations, youth organizations, and others. The model can be described as follows:



Sumber: Diolah dari berbagai sumber

Gambar 1: Model Komunikasi Politik Toleransi Keagamaan Legislatif Daerah Jawa Barat

DPRD members in West Java can carry out political communication directly related to DPRD functions to help avoid religious intolerance. First, it must initiate the birth of a Regional Regulation on religious tolerance through the initiative rights owned by the DPRD if it turns out that there are no regional

regulations in their area. However, a regional irregular lending religious tolerance has been made in the region. In that case, the DPRD must remain active in supervising the implementation of the existence of regional regulalawat. It is implemented by all regional apparatuses and becomes a reference for the community in the region. In addition, the DPRD must also periodically evaluate the actuality of the content of regional regulations by developments in conditions and situations on the ground. If regionrestrictedation content is no longer suitable and adaptive to environmental develoeffects ges will be made according to the times.

If the regional regulation on religious tolerance already exists, the DPRD must also monitor the follow-up action taken by the regional head. For example, in the form of governor or regent/mayor regulations regarding the same matter, which are the elaboration of regionaprovincialtions, as well as other implementing regulations, which strengthen the implementation of regionprovinciarulesrough its budgetary function, the DPRD must also reinforce by budgeting adequate funds for religious tolerance programs, both by the local government and related agencies and by the Forum for Religious Harmony, which is a working partner of the local government.

Second, the DPRD must carry out intense political communication with the Forum for Religious Harmony so that it always gets up-to-date information related to developments in the situation of inter-religious relations so that if there are problems that threaten the occurrence of religious conflict, the DPRD can get information quickly, and can also participate. as well as thinking and providing solutions for ways out so that religious conflicts do not occur.

DPRD functions that focus on religious tolerance policies must be carried out proportionally and somewhat because there is a tendency for regions in Indonesia, especially those that have become big cities, such as West Java, Central Java, East Java, Banten, Yogyakarta, as well as most of Sumatra and Sulawesi are already multicultural societies.

In a multicultural society, there are two groups of religious people: the educated and the ordinary. These two religious groups have differences in their rituals and religious spirituality.

Religious community groups are in the category of educated people; when they practice religiouspiritualgs, they genuinely understand and believe in it in conscience and ratio. Not only prioritizing intuitive and mere symbols. This group will find it easy to practice the values of religious tolerance towards other religions.

On the other hand, religious groups are categorized as ordinary people, namely those who practice their spirituality and spiritual understanding based on symbols and attributes. They do not use their minds to test the truth of their teachings. This community group can quickly be invited to take actions that violate religion. This group is also easily emotional, and relatively challenging to practice

religious tolerance towards other people is fanatical but can quickly be controlled by a more dominant group, primarily if the group is affiliated with politics or other differences.

Third, the DPRD can initiate and even directly carry out activities related to strengthening religious tolerance in collaboration with the DPRD Secretariat. It can also coordinate with its constituents in the field according to their constituency.

The DPRD can also carry out activities, including First, the DPRD must form an individual desk which can be named the Religious Tolerance Desk or an interfaith desk led by one of the DPRD leaders who is assisted structurally by other DPRD members who come from commissions that handle religion, for example, commission five or commission E, as well as involve the DPRD secretariat.

Second, the DPRD can schedule regular gatherings with people with different religious backgrounds, especially with interfaith figures, such as communities, conferences, afternoon hanging out, and other casual activities, so that they are more intimate and non-formal.

Third, DPRD can facilitate discussion activities related to inter-religious harmony with various religious stakeholders to discuss vulnerable ability and possible vulnerabilities strategies to continue strengthening spiritual unity.

Fourth, the DPRD, the DPRD secretariat, and the Inter-Religious Communication Forum can campaign for inter-religious harmony through various means of publication and forms, such as public service announcements on television, radio, and social media.

CLOSING

Based on the results and discussion, the conclusions of this study are: First, in principle, DPRD members in the West Java region have good knowledge of religious tolerance. DPRD members are spearheading running and implementing religious tolerance literacy in the province of West Java, with a population of 47 million.

Second, the political communication of DPRD members in the West Java Province region related to religious tolerance is a "complete" political communication. The DPRD in the West Java region develops political communication with a focus on three main functions: making regional regulations, monitoring and budgeting. In its implementation, it involves many parties, namely the internal political communication of the DPRD, namely between the DPRD and the Completeness of the Council (AKD) and the DPRD secretariat, by collaborating with regional heads with Regional Apparatus Organizations (OPD), and external DPRD political communication involving the Religious Communication Forum (FKUB).), and strategic community groups, such as the

mass media, community organizations, and youth organizations.

Third, the political communication model for DPRD members in the West Java region can be called the Regional Legislative Religious Tolerance Political Communication Model because the West Java regional DPRD initiates, plans, implements, and evaluates various regional policies in building religious tolerance while remaining focused on the three functions DPRD, namely: making local regulations, supervision, and budgeting.

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