

## The Religious Pluralism Model of Communication in Interfidei Yogyakarta

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### Abstract

The study aims to explain how the communication network and the interactional model of communication among the societies and religious leaders who become a member of Interfidei Yogyakarta. It refers to the background which consists of the main problem, while the main problem in this research is the developing of the societies in Yogyakarta who change from mono to multi complex societies containing religious pluralism. Being a reality, we should accept it as a part of our life in this society. On the other hand, multi complex society usually experiences some challenges such as disharmony and continuous change. Based on that situation, some of the communities in the society and the groups of religious leader have done some efforts to reduce the misunderstanding or misconception among the societies and the adherents of religion. The effort is making a forum of dialogue among the communities or groups of religious leaders. One of the formal forums which focus more on a religious pluralism issue is Interfidei. The method of this research is qualitative and taking place in Interfidei Yogyakarta. Furthermore, the samples of this research consist of ten people who join in Interfidei as a member and participant. The result is that Interfidei divides their activities into two parts; it consists of organizing a workshop and focus group discussion which involves external stakeholders and internal discussion which involves internal staffs. Both of them are done by Schramm communication model. It is because the adherents of religion who join in Interfidei always share their opinions and receive the ideas from another person with pleasure.

*Keywords: adherents of religion, Schramm communication model, multi complex society, and religious pluralism*

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### 1. Introduction

Every region in Indonesia develops into its uniqueness, for example the cultural diversity, society and religion. It cannot be denied that these diversities bring about negative and positive effects. The positive effects are that Indonesia becomes a rich country in cultural diversities such as vernaculars and religion diversities, while the negative effect is that there is an assumption that one religion or belief is better than others. As a result, it causes a disintegration or conflict among the ethnic communities.

As stated above, the phenomenon also experiences in Yogyakarta which has many uniqueness. One of the uniqueness is the diversity of community who lives in Yogyakarta. It is because Yogyakarta has become a major destination for students in Indonesia who want to continue their study to University. On the other hand, the diversity of community does not only bring about a positive impact but also a negative impact. For example, the closure of church, prohibition on worship, prohibition on building the

place of worship and prohibition on discussion about religion in public area such as campus. Bantul becomes a second region which has many cases in religious intolerance after Sleman. For example, the closure of boarding school named Al-Fattah for transvestites in Banguntapan, Bantul. Furthermore, Gunung Kidul is on the third position which has many cases in religious intolerance. It can be seen by the closure and seal of church. (Kasus Intoleran di Kota Yogyakarta Tinggi: <https://m.tempo.co/read/news/2016/03/11/173752571/kasus-intoleransi-di-yogyakarta-tinggi>, diakses Jumat 2 September 2016 Pk. 09:11). It is similar with the statement of Dadang Sudiadi (2009), he said that the diversity of community faces a challenge such as social disharmony and change continually.

Based on that situation, some of the communities in the society and the groups of religious leader have done some efforts to reduce the misunderstanding or misconception among the societies and the adherents of religion. The effort is making a forum of dialogue among the

communities or groups of religious leaders which can be used to find a solution for every problem.

One of the formal forums which focus more on a religious pluralism issue is Interfidei (Institut DIAN/Interfidei). Interfidei was established on 20 December 1991 in Yogyakarta. It was published officially to public as an institution on 10 August 1992. The founders were Dr. Th. Sumartana (R.I.P.), Pdt. Eka Darmaputera, Ph.D. (R.I.P.), Dr. Daniel Dhakidae, Zulkifly Lubis, and Dr. Djohan Effendi. (Interfidei Yogyakarta: <http://blogcp.stjtjakarta.ac.id/?listing=dian-dialog-antariman-interfidei> diakses pada 29 Maret 2016 pk 17:33).

Interfidei has not been established to represent one religion as an institution, but it is established to become an association of all adherents of religion. The scope of Interfidei is connected by all religions, all beliefs in society which honor the values of humanity and life without violence. Furthermore, Interfidei exists as a forum which has many ideas growing out of the diversity and the real experience in society. These ideas are produced by the dialogue among the societies and the adherents of religion. They are connected by the developing of an effective communication model among the adherents of religion who are joined in Interfidei.

An effective communication model means every member of Interfidei must accept all suggestions from other members and convey an opinion in discussion forum, so that the process of communication can flow two directions. It was developed by Wilbur Schramm in 1954 which focus on developing communication process through social interaction (role-taking and feedback). Based on the background, the writer is interested to study communication model of the

adherents who are joined as a member and a participant of Interfidei titled The Religious Pluralism Model of Communication in Yogyakarta.

## 2. Theoretical perspective

Model is an illustration which is made to represent a fact. Model describes a link between variables and components of phenomenon. (Rakhmat, 1995:60). Furthermore, model is a representative of phenomenon, both fact and abstract, which accentuates the most important elements of its phenomenon. Different from Mulyana's statement, he said that communication model is not phenomenon; it is only a media to explain and reduce the phenomenon. (Mulyana, 2005:121). In conclusion, communication model is an illustration of variables and components or a link between variables and components in communication.

Nowadays, there are many communication models in communication field. However, all of them are not effective if they are used in different communicators and communicants. Khairiyah (2008) found that communication model for career women in Sidotopo, Surabaya is S-R (stimulus and respond) to their babies. The process of communication occurs when mother gives a stimulus to her baby while the baby gives his/her mom a respond. In addition, the process of communication for children in 5 years old is two ways communication where the communicator and communicant who are involved in its process share the same meanings. Stimulus and respond model of communication is a basic model which is influenced by psychology. The picture below shows that stimulus and responds communication model is the simple process of communication.

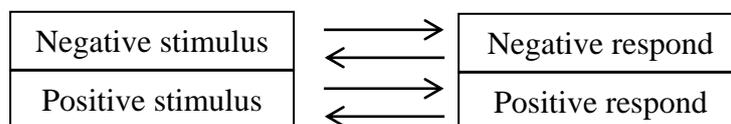


Figure 1. Stimulus and responds communication model (Mulyana, 2013: 144)

On the other hand, Heyan Pranata (2012) who did a research of communication model for career women in creating harmonious family and high-quality children in Fajar Indah, Surakarta. The result showed that there are two interpersonal communication models, interactional communication model and ABX communication model. Both of them have the same function to

create harmonious family and high-quality children.

ABX communication model was developed by Newcomb. Newcomb illustrated that a person (A) talks to another person (B) about something or someone (X). It assume that the orientation of A to B and X are interdependent component and they are a system which consist of four orientation such as the orientation of A to B

which includes the perception to X as the object; the orientation of A to B at the same perception; the orientation of B to X; and the orientation of B to A. the picture below shows the ABX communication model.

Meanwhile, interactional model was developed by Blumer. He classified three components which become the basic of this model. Firstly, a man does something based on the meaning which is sent by

another person to social environment (verbal symbol, non-verbal symbol and physical symbol). Secondly, the meaning related to the social interaction which is done by the individual related to his social environment. Thirdly, the meaning is created and changed through the interpretation process which is done by the individual related to his social environment. The picture below shows the interactional model.

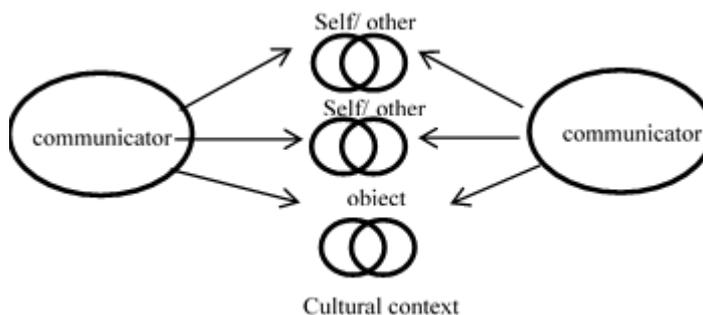


Figure 2. Interactional communication model (Mulyana, 2013: 173)

Another communication model is Schramm model which consists of three models. The first model is similar with Shannon and Weaver model including a source, message and destination. The second model observes the link between the communicator and communicant. This link shows that the process of communication always experiences two ways communication. The communicator and communicant talk and hear alternately, so the process of communication occurs in two ways. In addition, respond from

communicant can be verbal and non-verbal. In Schramm communication model, respond is given after the communicant accepts a message; it means that the respond is not given when the message is sent by the communicator. Meanwhile the third model, Schramm emphasized feedback as the most important thing of communication. It is because feedback can give us an understanding whether our message can be accepted or not. The picture below shows the three models of Schramm.

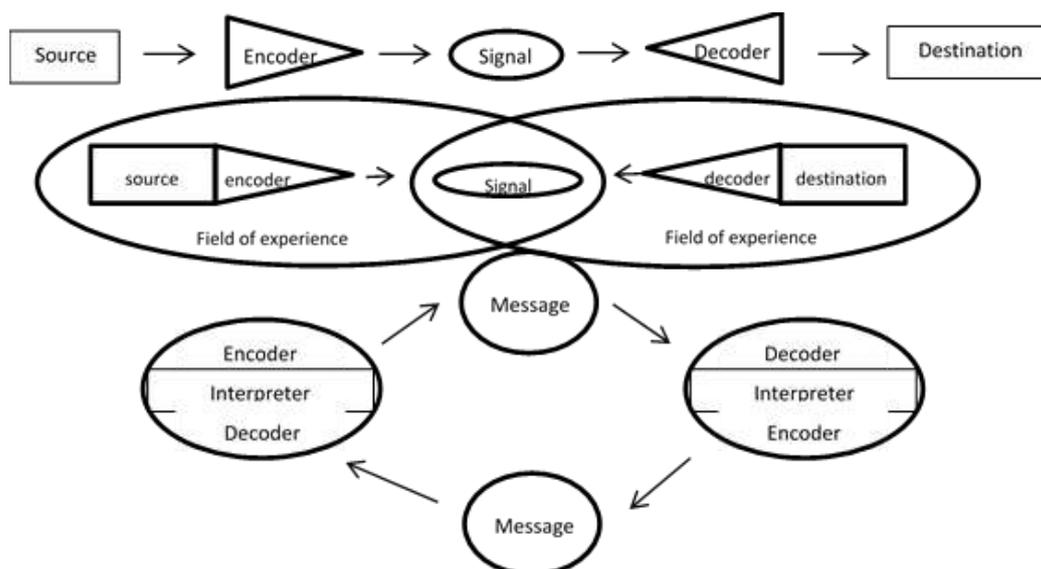


Figure 3. Schramm communication model (Mulyana, 2013:152)

### 3. Method

The method of this research was qualitative and the method of collecting data used focus group discussion. Furthermore, the samples of this research, taking place in Interfidei Yogyakarta, consisted of ten people who join in Interfidei as a member. They were collected in one forum to get the appropriate data. Then, the data was discussed and analyzed including a coding to the same opinions; determining the same attitudes and opinions of the participants based on the different context; determining the same concepts; classifying and categorizing the attitudes and opinions of the participants based on the discussion; finding the relationship between the variables to determine the result of the discussion or point of view of all participants; and discussing the result with other researchers.

This research used three components to analyze the data: (1) Data reduction, data reduction is the first component to analyze data including selection, focus, simplification, and abstraction from field note. In addition, data reduction is the component which can manage the data, so that the unused data will be removed in this process. (2) The presentation of data, the presentation of data is an arrangement of information and description in a narrative form to make a conclusion. It is a narrative of the phenomenon found in the field, so that the researchers can analyze the data based on their point of views. Furthermore, it can be written in world, matrix, illustration, time plan, worksheet, and table to support the narrative. (3) The conclusion and the verification.

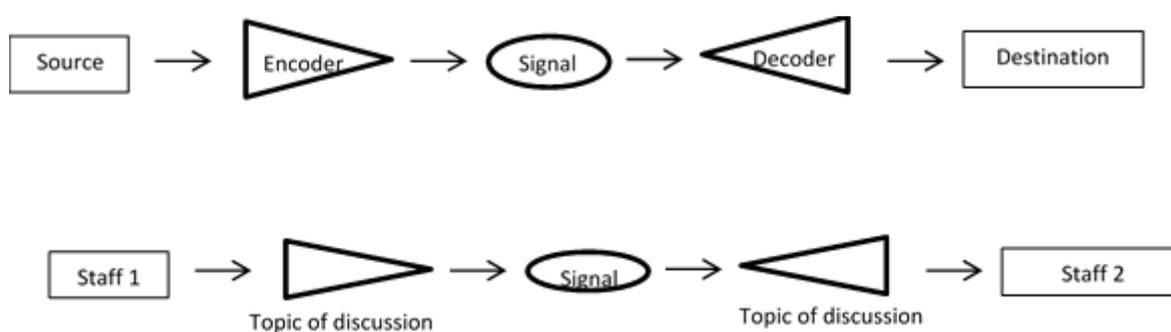
### 4. Discussion

Interfidei divides their activities into two parts; it consists of organizing a workshop and focus group discussion which involves external stakeholders and internal discussion which involves internal staffs. Both of them are done by Schramm communication model. It is because the adherents of religion who join in Interfidei always share their opinions and receive the ideas from another person with pleasure.

#### *Internal discussion*

Internal discussion for internal staffs is organized every month. Each staff can convey his or her ideas related to the topic of workshop and focus group discussion. Then, they will begin to associate with one or two institutions such as American Institute for Indonesian Studies and the ministry of religion which will set up a fund for them in organizing a program.

The process of communication occurs when one staff conveys the ideas related to the topic of a program and another staff gives a respond directly. On the first communication model, Schramm stated that communication always need three components; source, message and destination. (Mulyana, 2013: 151).



**Figure 5.** The communication model of Interfidei adapting the first Schramm communication model

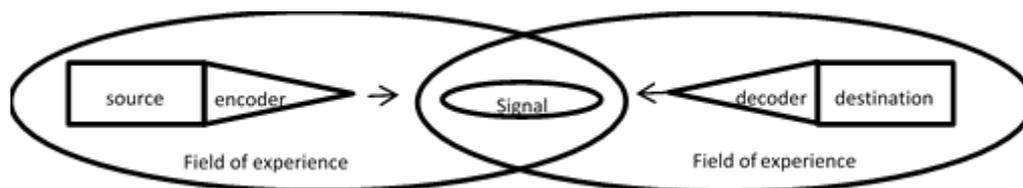
Based on the picture above, it is clearly seen that the source is staff 1 who delivers a message (topic of discussion) through signal (language) to a staff 2, then the staff 2 gives a feedback directly to a staff 1.

*Workshop and focus group discussion*

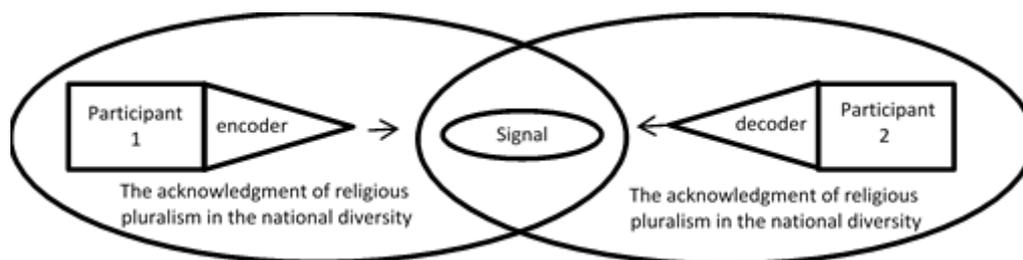
Interfidei always cooperates with another Institution to organize a workshop. For example, workshop for religious teacher of Senior High School in Gunung Kidul cooperated with the ministry of religion which discussed about religious pluralism in the national diversity. There were three speakers who spoke different perspectives about pluralism – pluralism in islamic education Institutions, the problems and the challenges, and pluralism in Christians’ view – based on their background knowledge in this workshop. Then, the participants were classified

into some groups. Each group would discuss about the speakers’ perspectives and convey the conclusion on the last session.

There was a communication when one group conveyed the conclusion and other groups give their responds alternately. Although the speakers and the participants were from different backgrounds, they appreciated one another. They were united by the same perspective to acknowledge the religious pluralism. Schramm said that communication occurs when the communicator and communicant talk and hear alternately based on their background knowledge or experience, so the process of communication occurs in two ways. The process of communication will be easier when the participants have the same proportion of background knowledge area. (Mulyana, 2013:150). The picture below shows the communication model of Interfidei adapting the second communication model of Wilbur Schramm.



**Figure 6.** The second Schramm communication model (Mulyana, 2013:152)



**Figure 7.** The communication model of Interfidei adapting the interactional model of Wilbur Schramm

Based on the picture above, it is clearly seen that the field of experience on the Schramm's communication model related to the acknowledgment of religious pluralism in the national diversity. It is because the acknowledgment of religious pluralism in the national diversity on the communication model of Interfidei is the basic element to apply an interactional communication on discussion. Furthermore, the second important element in a communication model is a source and a destination which related to participant 1 and participant 2. They have a role to be an encoder and a decoder of message using a signal (language).

## Conclusion

Based on the discussion, there are two activities of Interfidei; it consists of internal discussion involving internal staffs and organizing a workshop and focus group discussion involving external stakeholders. Internal discussion related to the Schramm communication model containing the basic component of communication process such as source, message and destination. Meanwhile, a workshop and focus group discussion organized by Interfidei involving the acknowledgment of religious pluralism in the national diversity as the basic element to apply an interactional communication on discussion.

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