Exploring Interpersonal Communication of the People of Waraka in Maintaining Interfaith Harmony

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Abstract
Social friction between religious believers always exists in every plural community environment as part of the social dynamics of society. Therefore, total elimination is very difficult but trying to suppress social friction is possible, if done with awareness from all parties. This article aims to exploration the interpersonal communication of the Waraka community in promoting inter-religious harmony. The type of research used is descriptive qualitative with ethnographic methods of communication. The research location is in Waraka, Central Maluku district. Data collection using participatory observation techniques, interviews, and field recording. The results showed that interpersonal communication of waraka communities was built through muamalah activities, religious holidays, traditional celebrations and official meetings. In addition, in building interpersonal communication, the waraka community presents an attitude of openness, empathy, obedience, and utilizes the strength of each other in maintaining harmony between religious believers. However, the intensity of communication between waraka communities is not so strong, because public spaces such as traditional markets and beach tourism as meeting places for various religious communities that exist in building communication relationships that have not been maximally used by the community. But there are also no sports facilities for the younger generation, so it presents a sense of awkwardness for each other when meeting in an official or daily activity.
Keywords: Harmony, Interpersonal Communication, Interfaith Communication, Waraka Country

Abstrak
Gesekan sosial antar pemeluk agama selalu ada disetiap lingkungan masyarakat yang majemuk juga termasuk dinamika sosial masyarakat. Karenanya, menghilangkan secara total sangatlah sulit tetapi berupaya menekan untuk tidak terjadi gesekan sosial sangatlah mungkin, jika dilakukan dengan kesadaran dari semua pihak. Artikel ini bertujuan untuk mengeksplorasi komunikasi antarpersonal masyarakat Waraka dalam merawat kerukunan antarumat beragama. Tipe penelitian yang digunakan adalah kualitatif deskriptif dengan metode etnografi komunikasi. Lokasi penelitian di Waraka, kabupaten Maluku Tengah. Pengumpulan data menggunakan teknik observasi partisipatif, wawancara, dan pencatatan lapangan. Hasil penelitian menunjukan bahwa komunikasi antarpersonal masyarakat waraka terbangun melalui kegiatan *muamalah*, hari-hari besar keagamaan, perayaan-perayan adat dan rapat resmi. Selain itu dalam membangun komunikasi antarpersonal, masyarakat waraka menghadirkan sikap terbuka, empati, kepatuhan, dan mendayagunakan kekuatan antara satu dengan lainnya dalam menjaga keharmonisan antarpemeluk agama. Meskipun demikian, intensitas komunikasi antar masyarakat waraka tidak begitu kuat, karna ruang public seperti pasar desa dan wisata pantai sebagai tempat pertemuan berbagai komunitas agama yang ada dalam membangun hubungan komunikasi yang intes belum maksimal digunakan masyarakat. Tetapi juga tidak adanya fasilitas olahraga bagi generasi muda, sehingga menghadirkan rasa canggung satu sama lain tatkala berjumpa dalam satu kegiatan resmi ataupun sehari-hari.
Kata Kunci: Kerukuran, Komunikasi Antarpersonal, Komunikasi Lintas Agama, Negeri Waraka

INTRODUCTION

Living in a pluralistic environment is not a choice that needs to be avoided or accepted (Hermawati et al., 2016), because since humans have brought with them their own uniqueness that others do not have (Miftah & Muiz, 2020), it is a gift that should be sukuri rather than to be contested. Therefore, respecting each other and not forcing others to follow what we want is something that every individual must understand. Wibisono stated that in essence every human being loves and upholds the values of peace even though they are different (Wibisono, 2017). Actually, the differences of each individual are a potential for a great strength that can be used to produce maximum work with their uniqueness but also complement each other to complete great work (Sunarso, 2021).

Indonesia is one of several major countries in Southeast Asia with a diverse society, both customs, ethnicities, languages, cultures, and even beliefs. Diversity or plurality has a diverse meaning in the midst of the world community, including Indonesia. Therefore, a concept of thinking about the meaning of diversity or pluralism is needed. Diversity means various types (RI, 2016). While in English it means many or plural. One of the elements of diversity in Indonesia is religious diversity. Knowledge, beliefs/religion, art, morals, laws, and customs as well as other abilities and habits acquired by humans as members of society are components of culture that have a very deep meaning (Hariandi et al., 2023). Rizki Ananda in his writing concluded that religion is something that can put human life in order (Ananda, 2017).

Religion, as understood by anthropologists or sociologists, religion is a system of beliefs and actions embodied by a group or society in interpreting and responding to what is perceived and believed to be supernatural and holy (Jenri Ambarita, n.d.). Hendropuspito (1984), states that religion is a type of social system created by its adherents that revolves around non-empirical forces that they believe can be used to achieve salvation for themselves and the wider community in general(Ambarita & Ririhena, 2022).

Indonesian society has a variety of religions, it is recognized by the State through(Undang-Undang RI Nomor 39, 1999), that every Indonesian citizen has the freedom to choose, embrace and carry out their worship according to their respective religion. The religions recognized by the Indonesian State are Islam, Christianity, Catholicism, Buddhism, Hinduism and Confucianism. Religion also presents the dynamics of communication between religious people. Dialogical Theory by Mikhail Bakhtin and Martin Buber in (Littlejohn & Foss, 2019: 294) reveals that in dialogue, a person can express and try to defend his opinion, but at the same time he accepts and respects the other party's opinion (Riyanto et al., 2022).

Communication or dialogue between religious communities has existed in various countries around the world. However, the nature, goals and processes are not the same in practice in each country and other countries, even between regions or communities in one city can be different. Michael (2013) conducted a study in the northern Melbourne Austral region with three main questions, concluding that religion is an important component of interculturalism. Therefore, a lack of knowledge and understanding of religious and cultural differences can hinder cooperation, and trigger fear, distrust, suspicion, and even direct hostility. Conversely, greater knowledge and understanding of religious and cultural differences, as well as familiarity with different religious practices and different culturally based customs, can increase mutual respect, empathy and social cohesion (Riyanto et al., 2022).

Magenda, as quoted(Rozak, 2008), reveals that one of the causes of conflicts between religious believers is a consequence of the results of the development of the New Order itself—until now which seems uneven from Sabang to Merauke. As a result, among religious believers, new middle classes were born where they supported religious activities themselves. Therefore, Susetyo in (Rozak, 2008), revealed that one of the causes of the low quality of inter-religious harmony in Indonesia is that the religious orientation developed by the community is still too symbolic. The intended orientation is just to have religion not to be religion, accompanied by the use of religion as a tool of government legitimacy, making religion lose its identity and conscience as an entity that brings peace and justice to its adherents.

Interfaith communication is very important to be understood as an effort to present an understanding of differences, increase social trust, and also glue cohesion between religious communities. Likewise, it can also foster social capital that is indispensable in building a pluralistic society. However, it is not easy to do it, it is clearly seen through social friction with religious nuances as well as sara which still often occurs, even though the "inter-religious harmony project" has been carried out by the government since the seventies through the Trilogy of Religious Harmony (Rozak, 2008), as well as religious moderation which is currently a national government program through the Ministry of Religion of the Republic of Indonesia until 2019 is designated as the year of religious moderation.

Maluku is one of the provinces that has a long history of conflicts between communities, even becoming one of the largest in this republic. However, behind the magnitude of communal violence that scorched the knot of harmony known as Pela Gandong as part of the identity of the Maluku people, it was also quickly resolved and coexisted again compared to other regions. Of course, losses, both material and non-material, as well as traumatic to the community are inevitable. Waraka is one of the countries in Central Maluku district, Maluku province. The country that has the name of the traditional land of Pasine Yamalatu is located among the Negeri of Horale, Wailulu, Marihunu, Latea, Karlutu, and Warasiwa, as well as the Negeri of Many, Sahulau and Samasuru. The country of Pasine Yamalatu has a population of 2,219 people consisting of three religious communities, namely Protestant Christianity, Islam, and Catholic Christianity (Waraka, 2016). Although there are three religious communities that live in harmony and peace, the government system of the waraka country is hereditary or known as the monarchy system. The monarchy or royal system of government is the oldest system of government in the world. In his leadership, the monarch will be in power until he dies and bequeaths his throne to his son.

When conducting research in the indigenous country in 2022. I have seen and/or monitored as well as dialogue both with the community and with upu latu (king of waraka), and found that the interaction between the people of the three communities was so good that the intensity of communication was not so massive. The position of the residential area is also segregated because they do not blend with each other in one environment between the three communities, but the environmental base of each of the three religious communities is formed. There is no public space that is a meeting of the three communities in saying hello. Even so, the customary country has become a model country for religious moderation by the Central Maluku regency government because of the diversity and harmony of its community.

Regional segregation is a dividing chasm in building the intensity of harmonious interfaith community communication after conflict. Because long-term trauma and others are a little bit more affected by each other's interactions. Public spaces are part of the solution to building harmonious inter-religious communication, because it is there that people from various faith communities meet regardless of each other's differences.

Communication is important in the midst of a pluralistic society. Because friction between different communities is impossible not to occur if the interaction between religious people is not so massive but also good. Andrik (2003) stated that interfaith communication is an interaction built by religious believers who discuss humanitarian issues, such as peace, harmonization of interfaith relations, criminality, solidarity, and so on (Nurdin Ali, 2022). Communication plays a role in connecting individual goals with groups, organizations, and religions. Furthermore, with communication, it can bring together common goals, identity formation, and joint actions to build mutual harmony in society (Nurdin Ali, 2022).

Some of the previous studies that are relevant and/or related to the research to be carried out are research from jendri ambarita et al. With the title of the research "Diversity and Harmony in the Land of Waraka", the findings revealed by the research were that the people of Waraka adhered to three different religions, namely Protestant Christianity, Islam and Catholic Christianity. Despite the differences, the Waraka community can coexist harmoniously. For the people of Waraka, togetherness is above all, considering the bitter dark times that have been experienced. In addition to dark memories, blood ties are also one of the foundations for the local community to always maintain harmony in the midst of existing religious differences.

Furthermore, Asep S. Muhtadi's article titled "Interfaith Communication: Finding Solutions to Religious Conflicts", in his writing, Asep tries to elaborate by analyzing empirical facts that occur, especially in Indonesia, related to plurality that is very likely to occur in other regions as well. He also offered in his study that religion must animate every message it conveys. In technical language, there is sincerity in conveying the message. Sincerity and sincerity are part of the spirit of religion when communicating.

Next from (Hakis, 2015) with the title "Inter-Religious Communication in Ambon City", the findings reveal that to build harmony among the people in Ambon, the following steps are needed: (1) stop seditious language; (2) communicating to always restrain yourself; (3) communicating with peaceful language from the bottom up, and vice versa; (4) conducting dialogue, opening networks between adolescents, and educating multiculturalism; (5) public space as a meeting place at the sociocultural level must be considered; (6) peace management itself.

From the three studies and/or articles above, it is certainly different from this article, because the three studies/articles above do not specifically look at interpersonal communication from different religious communities in the management of harmony between religious communities. Likewise, in particular, the research from the above general also only reveals the opinion of the waraka community regarding the importance of living together, but the reasons why people feel that it is important to live together and the type of interpersonal communication of the waraka community are not mentioned.

Therefore, this article is important as an alternative consideration, but also a role model to encourage discourse and practice for all parties, in an effort to build peace and welfare of the people in Maluku in particular and Indonesia in general. The purpose of this article is to explore the interpersonal communication of the three religious communities in the Land of Waraka, Maluku in caring for the harmony between religious communities there.

RESEARCH METHOD

The type of research used is qualitative descriptive with the Ethnographic Method of Communication from Dell Hymes (1974) in his book Foundations in Sociolinguistics: An Ethnographic Approach which is followed by Stephen W. Littlejohn and Karen A. Foss in their book COMMUNICATION THEORY: Theories of Human Communication (Littlejohn, n.d.). Communication ethnography looks at the communication patterns used by a group; interpreting an existing communication activity for a group; when and where group members use all these activities; how communication practices create communication; and the diversity of codes used by a group (Littlejohn, n.d.).

Donal Carbaugh states that the ethnography of communication raises at least three types of problems: to find the type of shared identity created by communication in a cultural community, to uncover the common meaning of public performance that can be seen in a group, and to explore the contradictions or paradoxes of the group (Littlejohn, n.d.). The use of this research method aims to provide a more in-depth picture but also an understanding of the social and cultural context in analyzing the interpersonal communication of the three religious communities in the Land of Waraka. The research location is in Waraka Country, Teluk Elpaputih District, Central Maluku Regency.

Data collection using participatory observation techniques, interviews, and field recording. Meanwhile, data analysis is carried out using the data analysis techniques of the Miles and Huberman interactive model, namely data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1992) while still paying attention to the ethnographic components of communication known as "SPEAKING" (Setting, Participants, Ends, Act Sequence, Key, Instrumentalities, Norms, and Genre) to analyze the key elements of communicative situations (Littlejohn, n.d.).
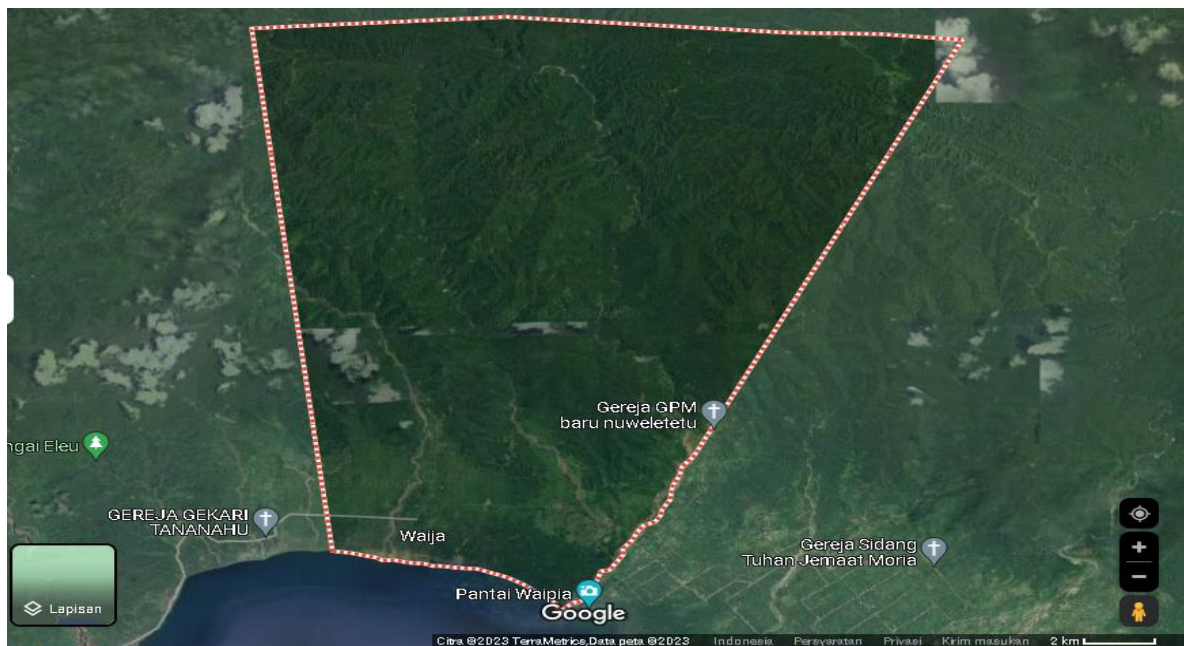
RESULT AND DISCUSSION

Paisine Yamalatu is a symbol of the greatness of the Land of Waraka, as well as the name of Teon Negeri Adat, the sentence Paisine Yamalatu consists of two syllables, Paisine means remembering Payete Sikisouwa (the first King of the Land of Waraka) and Yamalatu which means the Land of the King, while the name Waraka is taken from the original language of wemale which means "providing a place for the king". After the collapse of the kingdom of Nuusaku with the killing of Rapiele Hainuele, then at that time a couple named Payete Sikisouwa and his wife Pisatama came out, both of them walked towards the south, passing through a road called Talamena Shiva (wamale) where every journey they had traveled was always given a cross (x) out of chalk.

The journey out of the kingdom of Nunusaku that everyone made had to go through the Student Talamena. After Payete Sikisouwa and a group of people who joined arrived at a place called Heramaheluey (ganemong trees), this place was the first village of Waraka Country, so the clans who joined at that time asked Payete Sikisouwa what the meaning of the sign (X), "this is the meaning of my clan, which is Lailossa" the answer from Payete Sikisouwa. The clans that joined and inhabited the first village as well as the first megeri included (1) the Lailossa Raja I clan, (2) the Matoke clan, (3) the Mahali clan, (4) the Walakuti clan, (5) the Kasalle clan, (6) the Rumaray clan. The village or the first country of Heramaheluey is a sacred place for the people of Waraka and the people of Ueng in Taniwel from ancient times to the present.

After inhabiting the first village or country, he moved again to a place called Rumahirane which is the second village or country, but after that he moved again to another place called Patimasya which was the third village or country. then moved to Lilisanay which was the fourth village or country inhabited by the community at that time. Then it moved again to a new place called Herepulane which is the fifth state. At that time, the number of occupations was very large because many territories were conquered, until the state of Herepulane at that time was said to be the golden age of government from the leadership of Latu Lailossate, which can be proven by the joining of several countries that were carried out without any element of coercion, including the Apissano people and the Hitalesia people who came from West Seram. Then they moved again to a new place, namely the koli-kolia which is the sixth village or country, in this place without any coercion all the people who came from Lessipara (Liang and Yapiloti) people of Suahuey, Tanapu (Tananahu) and the people of Awaya. Among the people who joined the Payete Sikisouwa were the Apisano, while the last to join were the Awaya.
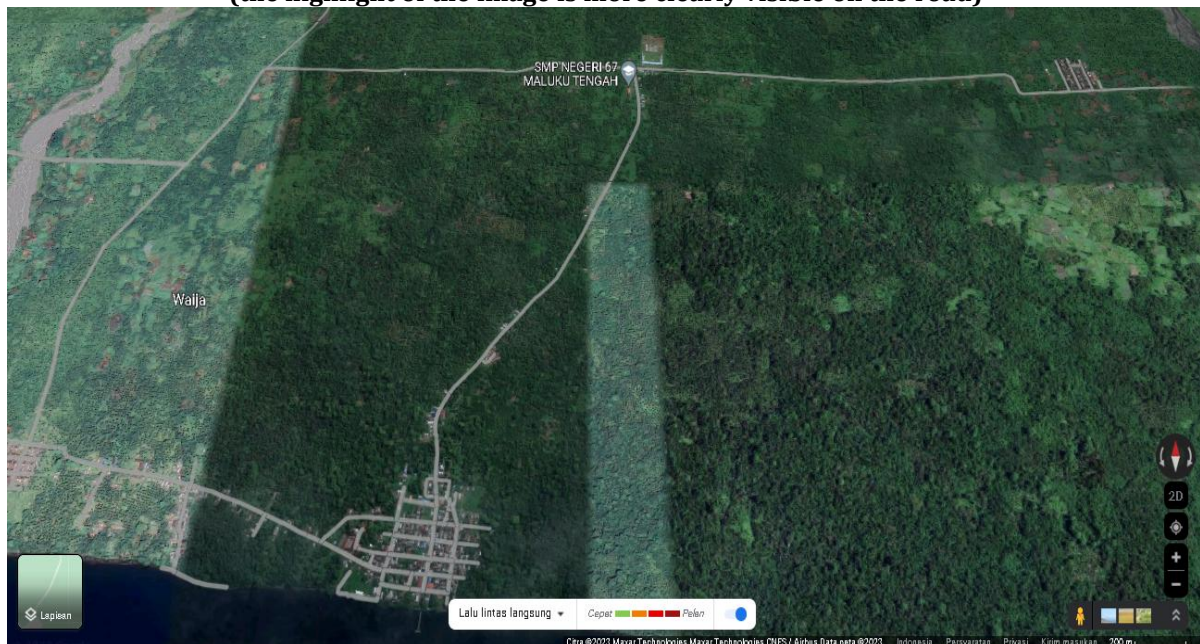
Finally, from the land of Koli-kolia, right on January 25, 1914 all of them moved under the leadership of the 16th King Lasiata II with the title of Upu Manu Hualatu, Latu Lailossate to the coast to live a settled life, they occupied/occupied the location of a new village, namely the Land of Waraka as well as the seventh country. The 16th King, Lasiata II was the first King of Waraka to be baptized into Christianity (formerly animism) under the name Adrian Lailossa, the kingdom of Waraka is currently ruled by the 20th King of Lailossate, Richard Y. B. Lailossa, SH with the title Upu Mahu Hua. The following is the map of the land of Waraka (*Google Maps*, n.d.):

Picture 1. View of The Land of Waraka from The Air (image highlights further away)
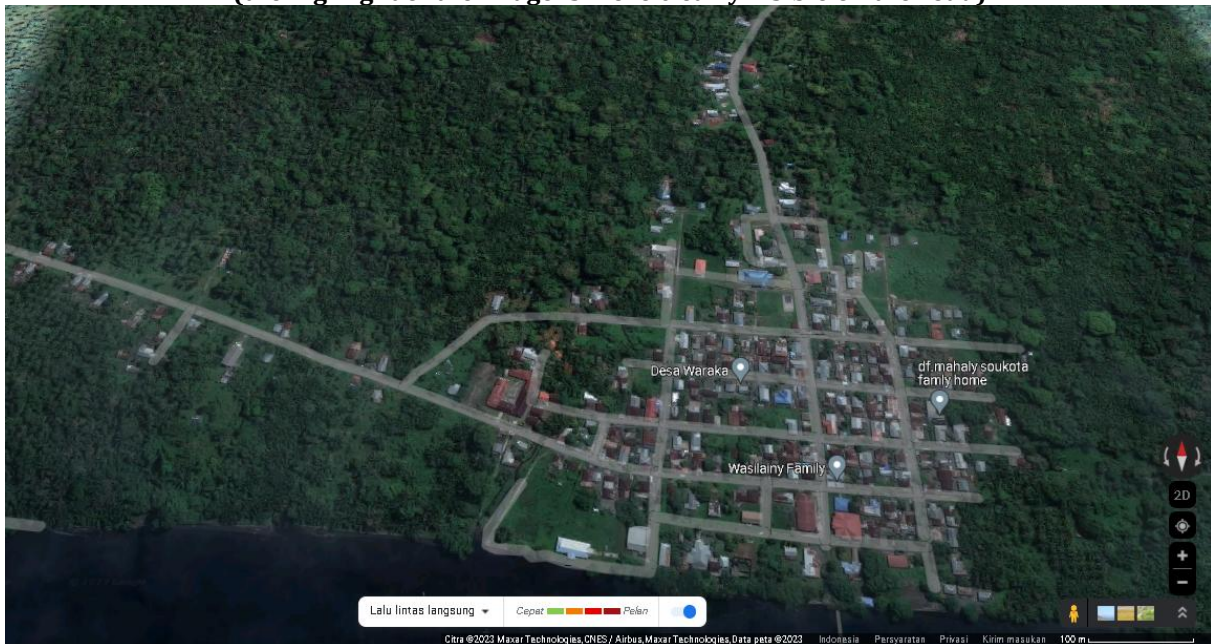

Source: https://www.google.com/maps/place/

Picture 2. View of The Land of Waraka from The Air
(the highlight of the image is more clearly visible on the road)

Source: https://www.google.com/maps/place/

Picture 2. View of The Land of Waraka from The Air
(the highlight of the image is more clearly visible on the road)

Source: https://www.google.com/maps/place/

The Entry of Islam in the Land of Waraka

Islam has been in the Land of Waraka for a long time, through Mr. H. Usman Rentua, he came from the village of Bula, Key Besar. Mr. Haji Rentua is the first pilgrim in South Seram. Mr. Haji Rentua used to work in the company Awaiya or Ondornene which is currently PTPN (PT. Nusantara Plantation). Around 1908 PTPN at that time held recruitment of workers from Flores, Key, and from the Southeast. Bapk Haji Usman who at that time lived in Awaiya, where the PTPN company was located, right next to the village of Waraka. One time there was a disaster that came from the king's family, namely the 17th Upu Latu, Harmanus who died around 1908. Tete Usman (the greeting of upu latu) who made a coffin for the 17th upu latu because at that time the waraka community did not have such skills and/or abilities. On the basis of the services of Haji Usman, the royal family allowed Uthman (the king's father's greeting) to live in the Land of Waraka. When he (Mr. H. Usman) lived in the Land of Waraka, there were many challenges and resistance from the community, that if Mr. Haji Usman lived and settled here (in the land of Waraka) then we would all be Islamized, but because Tete Haji Usman had services to the royal family so it was considered, then conveyed to the community and accepted that he lived and settled in Waraka. Mr. Haji Usman then married a key person and had his children and grandchildren living and living and living until he grew up in the land of waraka. Therefore, especially for the imam in the land of Waraka from his (father Haji Usman Rentua) In the eyes of Rumah Rentua, there was no mosque in the past, but there was a violation.

The passage of time continues, at one time, there was one of the people from Buton who also worked at PTPN, together with Mr. Haji Usman Rentua, his name was Mr. La Tambaga, he then married a native of Waraka who is a Christian named Paulina Maatoke. Paulina then converted to Islam and changed her name to Maimuna, then followed her husband (La Tambaga) to Ruta. After arriving at Ruta Paulina or her Islamic name, Maimuna and her husband could no longer return here (the Land of Waraka) because their family had forbidden them to return, and in that situation they finally evacuated to Tulehu, they settled there until they had children and grandchildren, and their children and grandchildren later married and returned here so that for the position of preaching in the land of Waraka was taken from the eyes of Maatoke's house.

So these two clans, which later became the forerunners of Islam, also held the position of imam and preacher here and it cannot be delegated to other clans or houses other than the two unless from the two eyes of the house there are no descendants who are able to carry out the

responsibility, then they can be lent to others outside the two descendants and/or the eyes of the house. For example, when he passed away. Mr. Imam Said (son of Mr. H. Usman) but none of his children and grandchildren at that time could become Imam, so to fill the void, finally they in the Imam family agreed to appoint Mr. Ibrahim Manuala who came from Flores (the current Imam) as an imam with the provision that if one day the descendants of Mr. Haji Rentua can become an imam, the position of imam will be returned to the family/descendants of Mr. Haji Usman, because they have the right to it. So in the Land of Waraka, the imam and preacher are from the descendants and the eyes of the house and those who are responsible for Muslims, especially the problems of the ummah (Ricard Y. B. Lailossa, 2023).

The Entry of Khatolik in Waraka

The Father of Waraka, Francis Raing Sogen, when interviewed at his residence on July 4, 2023, revealed that Catholicism entered the country of Waraka as the data available in us was around 1985. By the people of eastern Flores and from the southeast, Key and Tanimbar who were then working for the Aweiya company. After they had a meeting consisting of several families at that time, then they agreed to form a church. Furthermore, in 1986, a year after entering the country of Waraka and receiving approval from Upu Latu, the Catholic church finally began to be built. The form of acceptance of both the community and the king as a leader in the land of waraka can be seen from the indigenous people in the land of waraka who at that time did not exist at all who were Catholic but could accept their presence and could even build a church, until now there are more than 13 heads of families.

Interpersonal Communication through Muamalah Activities

Muamalah in Arabic means social relationships or interactions between humans. In relation to interfaith communication, muamalah activities can be interpreted as relationships or social interactions between followers of different religions. The principles of muamalah activities can at least be the basis for creating harmonious relationships and mutual respect between members of society from different religious communities. Muamalah activities in relation to interfaith communication can be carried out through dialogue between religious communities, social activities involving all religious believers.

In this regard, the intensity of interfaith communication built by the waraka community between the three religious communities is not only through religious holidays, traditional celebrations, musrembang and other official events involving the entire community, both from the government and non-government, but also through buying and selling activities. Every morning and evening when waraka from the Muslim community sells their fish to the Christian community, the communication is built with jokes full of laughter between each other. In addition to that moment, communication between religious believers was also built when parents drove their children to school. While waiting for their children to come home from school, parents exchanged stories with each other. Likewise, during social service, the intensity of communication between residents seems to be warmly awakened to accept each other without seeing differences in beliefs

The Attitude of the Waraka Community in Interpersonal Communication

Peacebuilding is expected to be further improved so that religious life is more orderly, calm, and peaceful. This can improve the quality of faith and piety towards God Almighty, maintain the stability of the harmony of life of religious people and quality people, certainly increase awareness of responsibility together in strengthening the spiritual, moral and ethical awareness of the nation for the implementation of national development in general and the region in particular. Religious values or also known as religious beliefs are ideas related to a religion that have explicit and implicit meanings that have an impact on the behavior of people who practice them. Religious beliefs have fundamental properties, originate from God, and their truth is universally recognized by those who practice them (Hariandi et al., 2023).

The land of waraka as one of the countries whose society is diverse in religion but there are also cultural differences in certain groups based on the history of the entry of religion in the

country, that Islam entered the country through one of the people from Southeast Maluku, the key and Catholic tribes under the group of people from Flores who at that time worked in one of the companies near the land of waraka. Of course, the dynamics of interfaith communication must also be diverse, Lilis Sukmawati (2019) in her thesis revealed that the practice of applying simplicity in interacting and communicating can strengthen brotherhood, build cooperation, provide links between others and maintain harmony (Sukmawati, 2019).

A person's social action determines his or her attitude, which is a fixed system of judgments both positive and negative, emotional feelings, pros or cons tendencies towards social objects (Krech et al., 1962). The object of attitude is everything that exists in the individual. "Attitude develops in the process of desire satisfaction" (Krech et al., 1962). Unfulfilled desires lead to social prejudice. Social prejudice can cause disappointment, mental illness, rejection or unacceptable attitudes by society, views that are not in accordance with the norms and values that apply in society. If we look closely at an interaction that occurs, we will notice that speakers often adjust their behavior to each other. Adjustment efforts in an interaction as offered by Howard Giles and his colleagues (Littlejohn, n.d.) That it is very important in communication, because it can provide social identity and bind or reproach and exclusion, of course it closes the distance between existing religious communities but also strengthens harmony between others.

Interpersonal or interpersonal communication is the process of sending and receiving messages between two or more people with the effect of feedback, both immediate and delayed (Devito, 1997:4). Explained by Guerero, et al. (2007) in (Liliweri, 2017) that interpersonal communication refers to the exchange of verbal and nonverbal messages between several people through functional relationships, relaxed relationships to more intimate relationships. Social relationships are built because a person feels that their self-esteem or sense of security will increase, of course these relationships are realized through harmonious communication (Hernawan, 2010). The following is the attitude of the waraka community in managing inter-religious harmony through interpersonal communication:

1. Openness

Openness in interpersonal or interpersonal communication refers to a person's tendency and ability to share his or her personal information, thoughts, feelings, and experiences with others. Openness in interpersonal communication creates a strong foundation, builds mutually beneficial relationships, but also strengthens connections between individuals. Of course, it creates trust, promotes understanding, and supports the growth of relationships. In the context of a multi-religious society, it is necessary to pay attention to several aspects such as the aspect of willingness to listen, understand, and respect religious views outside their religion and/or those that are different, as well as building open dialogue. Of course, it all brings trust between each other. In addition, openness also presents respect for other religious rituals, practices, and teachings without judging or interfering.

The openness of the waraka community in accepting each other is always seen on religious holidays. Waraka residents who are Muslims always receive the presence of non-Muslim residents on Eid al-Fitr and Eid al-Adha when they visit for house-to-house gathering, and it has even become a tradition for the local community every year. On the other hand, on Christmas and post-holidays, Muslim residents of the Waraka community are also invited to attend these events. Often Muslim youth guard around the church during Christmas or post-worship services, even though the potential for disturbances or others that can interfere with the process of Christmas worship or the day after from outside the waraka is very difficult because neighboring countries or regions are all Christians, but it does not ignite the spirit of meraka (Muslim youth waraka) in maintaining and/or overseeing the process of Christmas and post-worship services. This attitude of openness is not only on religious holidays, in the celebration of natsar, after the procession at the king's house, all the people and their respective soa together go to the church to hand over their natsar to the church without feeling diminished faith or others.

Openness in the context of interpersonal communication creates a social environment that is safe, peaceful and lives together in harmony despite having different beliefs, because there will be a feeling of being heard and respected. Of course, to achieve that, it is necessary to involve understanding and accepting diversity as part of the cultural wealth of the community.

Openness in a diverse society creates harmonious cooperation and mutual respect among citizens with diverse religious backgrounds. The waraka community through cross-character communication, there are always activities to clean houses of worship between the three existing religious communities. Even through the three furnace stones, it is often held together.

2. Empathy

Empathy is the ability to feel and understand the feelings, views, and experiences of others. In the context of interpersonal communication, empathy plays an important role in building healthy relationships but also understanding the perspective of others. Empathy in the context of inter-religious communication is an important thing to strengthen relations between religious believers and strengthen tolerance.

In relation to interfaith communication, empathy is shown by listening carefully, respecting differences, and avoiding actions that can cause conflicts between religious believers. The social dynamics of a multi-religious society are important to make people aware by showing empathy and avoiding actions that can cause conflicts between religious believers (Aras, n.d.).

The waraka community has a tradition of "souvenirs" which has been a wealth in itself in building empathy for each other. The souvenir tradition is a community habit in helping residents who are carrying out an event, whether it is a funeral event, wedding, aqiqah, sidi or others that do not look at community or religious differences.

In addition to these traditions, the waraka community also visits each other during the celebrations of certain religious holidays. For example, Christmas, the night after Eid al-Fitr and Eid al-Adha. Especially for Eid al-Adha, the waraka community has a tradition of delivering sacrificial animals from the mosque to the king's house before being slaughtered, where the delivery procession is not only carried out by the Muslim community but also the Christian and Catholic communities. Of course, it all illustrates the strong empathy between the three communities.

Participating in religious celebrations or religious events from various traditions can increase understanding and strengthen social bonds between community members. Through the practice of empathy in religiously diverse societies, individuals and groups can help build a strong foundation for religious harmony and diversity. It creates an environment where everyone feels valued and heard, regardless of their religious background.

3. Attitude of Compliance

We often know what is called politeness in interpersonal communication that is displayed based on "standards of compliance". Compliance generally means following rules, policies, standard specifications, or according to penalties (Liliweri, 2017). Societies that are diverse in religion, are not together since the first country and/or land as a unit in the bonds of ancestral history. However, from data obtained directly from informants or through direct monitoring, people consciously inform and remind each other regarding prohibitions and rules that can and cannot be done.

On other occasions, there were almost no disputes between facilitators due to the influence of liquor. In fact, from the data obtained, the country of waraka is among the largest producers of sopi (a type of traditional khamar drink) in the surrounding area. Because there is an unwritten rule that if there is a dispute caused by liquor (sopi), the business will be closed by the state, in this case the king.

4. Harnessing the Power of Interpersonal Communication

It should be noted that everyone has "strengths", not only physical strength but also spiritual strength, mental strength, and psychological power that make up his person, which in turn will be manifested in interpersonal communication. The king of the land of waraka, not only has the power above, but also has the power of power, which with that power presents communication with the community.

As a leader, persuasive communication in order to change the attitude of the community to obey and obey the rules, especially in order to maintain harmony between existing religious communities, has been well conveyed, so that interaction between communities is almost not found in community talks that mention religion or others that lead to other communal frictions.

Regarding the existing situation, Perloff (2003) calls it a symbolic process in which the communicator in this case the king of waraka and other community leaders try to convince the public to change their attitude or behavior about certain issues, namely avoiding talks that offend religion or others related to people's daily lives, of course it avoids conflicts between religious groups.

CONCLUSION

Communication is always present in every community activity, including in social relations of the community. Because through communication, change and/or transformation of the ancestral heritage will reach the next generation. Diverse communities, both cultural, religious and ethnic, of course, always present different forms of communication. In relation to sending messages, that not everyone who is the target of sending messages experiences the same change in attitude, therefore it is an important thing that must be realized by every person or communicator. The significance of this article is that interpersonal communication between the Waraka community presents an openness, empathy, obedience, and utilizing the strength of each other in maintaining harmony but also harmony between existing religious communities.

However, the intensity of communication between religious believers is not so strong, due to several factors. First, public space as a meeting place for various religious communities that exist in building communication relationships that are only one point, namely the volleyball court, but the gathering of young people in playing volleyball is only in leisure time (not every day). This study only looks at interpersonal communication between Warakata people in an interfaith context. Meanwhile, communication and the role of religious leaders have not been touched as the main pawn in building existing harmony so it needs to be developed in the future in seeing the pattern of communication between religious leaders and the community in the context of managing existing harmony.

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