

Conceptualization of Communication Ethics Framework for Inter-religious Harmony (Study of Inter-Religious Harmony in the City of Kediri)

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Abstract:

This research aims to show Islamic views through the Qur'an and Hadith regarding inter-religious harmony and then create a framework for the formation of communication ethics which can possibly be formed through reformulation of contextual interpretive meaning through Islamic views, historical descriptions and assessments regarding the ethics of inter-religious communication according to the textual Islamic view as a formula framework for an ethical approach to inter-religious communication, which not only can be seen for its validity philosophically, logically, and can be tested analytically, but can also be used as a practical reference in universal inter-religious communication practices considering the current conditions of inter-religious harmony. Paul Receur's Hermeneutic Phenomenology Approach is a form of approach that will be used to examine several frameworks of Al-Qur'an and Hadith texts relating to inter-religious harmony in this research. Research results show that the ethical approach in interreligious communication according to the textual Islamic perspective, is an approach or method by which people of different religions should communicate with each other in all matters, anywhere and in any relationship, optimally making ethicality a perspective and basis for consideration. Islam textually considers it important and has regulated broadly and in detail the approach by which people of different religions should communicate with each other in all matters, wherever and in any relationship, optimally making ethicality a point of view and basic considerations.

Keywords: communication ethics, interreligious harmony, hermeneutic phenomenology.

Abstrak:

Penelitian ini bertujuan untuk memperlihatkan pandangan Islam melalui Al-Qur'an dan Hadis tentang kerukunan antar umat beragama kemudian membuat kerangka formasi etika komunikasi yang kemungkinan dapat dibentuk melalui reformulasi makna interpretatif secara kontekstual melalui pandangan, gambaran historis, dan penilaian Islam mengenai etika komunikasi antar umat beragama menurut pandangan Islam tekstual sebagai kerangka formula pendekatan etis komunikasi antaragama, yang bukan saja dapat dilihat validitasnya secara filosofis, logis, dan dapat diuji kebenarannya secara analistis, namun juga dapat digunakan sebagai rujukan praktis dalam praktik-praktik komunikasi antaragama yang universal mengingat kondisi saat ini. Pendekatan Fenomenologi Hermeneutik Paul Receur merupakan bentuk pendekatan yang akan digunakan untuk mengkaji beberapa kerangka teks Al-Qur'an dan Hadits yang menyangkut tentang kerukunan antar umat beragama dalam penelitian ini. Hasil penelitian menunjukkan bahwa pendekatan etika dalam komunikasi antar umat beragama menurut perspektif tekstual Islam, merupakan suatu pendekatan atau metode yang dengannya umat yang berbeda

agama hendaknya saling berkomunikasi dalam segala hal, dimanapun dan dalam hubungan apapun, secara optimal menjadikan etika sebagai perspektif dan landasan. Islam secara tekstual memandang penting dan telah mengatur secara luas dan rinci tentang pendekatan yang harus dilakukan oleh umat yang berbeda agama sebagai hal yang penting sebagai sudut pandang dan pertimbangan mendasar.

Kata Kunci: etika komunikasi, kerukunan antaragama, fenomenologi hermeneutik,

A. INTRODUCTION

Religion, borrowing Endang Saefuddin Ansari's term, can be likened to a large library of truth. Anyone can enter through the door. The door can be passed through if it has been opened with the key called faith.¹ Faith in the teachings of the three major allied religions, namely Judaism, Christianity and Islam, is a belief by which a person becomes religious.² A person has no religion if there is no faith in him. Faith in its unconstitutional form is the highest belief in the sense of: "something that is recognized as true".³

Religious harmony is a strategic step that this nation must take towards a harmonious and peaceful society. Several events that have occurred in this country are enough to provide valuable lessons that religion is a determining variable for national reconciliation. The attacks on Ahmadiyah in West Java, attacks and looting by Sunni groups against Syi'ah in Pamekasan, Madura, suicide bombings in GBIS Solo, the emergence of terrorism under the guise of religion and so on are signs that religion is still the basis for cracks in stability in this country.

The function of religion as unifying human aspirations is demonstrated by the ability of religion to provide a combination of moral values, so that religious communities are encouraged to create agreements regarding the content and nature of social obligations. Religion helps society create integrated and complete social systems. For this reason, I see that religion can have a big role in their efforts to carry out national reconciliation efforts. In fact, reinterpreting the history of the world's major religions can be used as a role model for humanity to create, develop and improve religious abilities in relation to harmony and harmony between religious communities.

If we look at the history of the city of Medina, for example, it is the most unique city in the world. The Prophet Muhammad migrated from Mecca and entered this city in 624 M. The Arab community in this city at that time came from the Aus and Hazraj ethnic groups. These two ethnic groups are under the domination of the Jewish community which controls most of the economic facilities and activities.

The first uniqueness is because in this city the first and last multicultural civilization was built, lived and developed by mankind on the basis of a very well-known law called the 'Medina Charter'.⁴ The Medina Charter is none other than the decision of the Prophet Muhammad which contains the basic provisions that regulate all aspects of life (ideology, politics, economics, social, culture, defense and security) of the people of Medina consisting of Muslim, Christian and Jewish communities to live in peace. in one

¹ Saifuddin Anshari, *Ilmu, Filsafat Dan Agama: Pendahuluan Pendidikan Agama Islam Di Perguruan Tinggi Umum*, 1979.

² Hamka, *Filsafat Hidup* (Umida, 1985).

³ Anshari, *Ilmu, Filsafat Dan Agama: Pendahuluan Pendidikan Agama Islam Di Perguruan Tinggi Umum*.

⁴ Syaikh Abdul Hamid Al-Khatib, *Ketinggian Risalah Nabi Muhammad*, ed. alih bahasa H. Bey Arifin (Bulan Bintang, 1976).

social condition. An important lesson in this category is that the Prophet Muhammad's strategic steps were taken after he succeeded in uniting the native Muslim community (the Ansar) with immigrants who followed him in emigrating from Mecca (the Muhajirin), developing and making them the dominant force and then shifting the dominance of the Jewish community. in the city previously called Yathrib.⁵

The second uniqueness is because most of the concepts of prophetic social order contained in the 'treasures of Islamic texts' which originate from the attitudes, sayings, vows of approval and behavior of the Prophet Muhammad SAW were depicted in the lives of the people of Medina from the time he arrived in this city until Now. It may be that this uniqueness inspired Nurcholish Madjid (deceased), his predecessors, and his followers, to give birth to the idea of restoring civil society, a civilized civil society as reflected in the life of Islamic society during the time of the Prophet Muhammad in Medina.

The most unique thing among this various uniqueness is that there is a strong indication that the people of Medina during the leadership of the Prophet Muhammad were the most communicative multicultural and multi-religious society that ever existed in the history of human social life. The situation of the society at that time indicated that differences in religious beliefs were not an obstacle to the creation of order, togetherness, and social integration in society.

The incident of the visit of 60 Christians from Najran (now Yemen) under the leadership of Al-Aqib to the Prophet Muhammad to debate about religion is one of the most obvious examples. Upon arrival at the Prophet's mosque, the group asked permission to pray in the Christian way. The Prophet Muhammad allowed it unconditionally. After the prayer, they invited the Prophet to debate about the Prophet Isa. This group persistently and earnestly explained and defended their belief in the Trinity. Because they persisted in their belief in the Trinity, the Prophet offered Muhabalah as a middle way to find out which of the two parties was right. At first, the group agreed to be in peace, but then before they returned home, the group leader asked for a delay in thinking. The Prophet also agreed to the request.

The most important note from this tradition is that effective communication took place between adherents of different religious beliefs during the reign of Prophet Muhammad SAW. Unfortunately, this communicative multicultural society has so far only existed in history. There has not been a single country after the time of the Prophet until now whose citizens are multicultural but live in harmony, not even Indonesia.

Muslims in Indonesia constitute the majority of citizens who experience a process of marginalization of social roles structurally in the state management process. There are indications that the marginal role of Muslims, which is suspected as a result of Indonesia's secularization process after the Presidential Decree of 5 July 1959, has penetrated almost all sectors of national, state and social life.

The tendency of the relationship to break down between the New Order Regime and Indonesian secular nationalist groups on the one hand, and the steps taken by the New Order elites to the Muslim middle class (intellect) on the other hand have changed the social bargaining position of Muslims today. Political shock as a result of the Komando Jihad case at Tanjung Priok in 1984 made the Indonesian political authorities intensively make sympathetic maneuvers to approach the middle class of Islam. This

⁵ Syaikh Abdul Hamid Al-Khatib, *Ketinggian Risalah Nabi Muhammad*.

subtle maneuver towards the Islamic middle class started a movement to raise awareness among the New Order leaders that anti-Islamic groups were ready to pounce and take over the leadership of the Indonesian nation into the hands of an alliance of secular nationalists and Christian nationalists.⁶

The current elite awareness that occurred during the presidential election in 2014 also shows this indication. This was clearly demonstrated by the elites of the Golongan Karya Party and the TNI who encouraged them to get closer to the Muslim community, which was marked by the intensity of the visits between the top leaders of the Golongan Karya and the TNI to Islamic boarding schools and Islamic institutions. The terawih movement around and also special contact with the ulama and social leaders of the Muslim community completed this maneuver. This maneuver was like tit for tat and made the religious movement among the growing Muslim middle class even more fertile.

This maneuver began to be seen with the blooming of religious flowers in campus mosques, mentoring in schools which became active again after being wiped out by the specter of Islamophobia as a result of the Tanjung Priok case, and the revival of enthusiasm for Indonesian Islamic education with the nationalization of the taklim assembly and Al-Qur'an Kindergarten, and finally the legitimacy of Islamic boarding schools as institutions that are socially equivalent to schools in the process of implementing twelve years of compulsory education.

The infiltration of Muslim intellectuals from ICMI circles into all the structural gaps of state management organizations that could be considered massive has even become a phenomenon which was later accused of being an Islamization movement that shocked anti-Islam circles at home and abroad, including the United States. The issue of greening the Cabinet and Parliament of the Republic of Indonesia in 1992 became a suspicion, accompanied by cynicism from every anti-Islamic group. This phenomenon, which continued until the nomination period for President and Vice President of the Republic of Indonesia in 1997, was responded to not only by domestic anti-Islam groups but also by high-ranking Western officials and academics. Their press carries out criticism and pressure full of intrigue against the elected government. In 1997, Singapore's senior ministers also joined in determining who should be chosen as vice president at the 1998 MPR General Session.

The anti-Islamic voices seemed to give a strong warning that if Indonesia wanted to overcome its monetary crisis, then Indonesia had to choose a Vice President who was accepted by market (Western anti-Islam). Two key CSIS figures, namely J. Kristiadi and Yusuf Wanandi, clearly expressed statements similar to those of Lee Kuan Yew, who always linked the issue of the vice president's position with the problem of the Indonesian monetary crisis. Kristiadi loudly threatened that if B.J Habibie was elected vice president, the Rupiah would fall to Rp. 20,000 per US dollar.⁷

Changes in the social bargaining position between Muslims and non-Muslims culminated and reached a climax point with President Habibie's statement in the opening speech of the Gathering of the Indonesian Islamic Dakwah Council (November 1, 1998) at the Merdeka Palace, Jakarta. Habibie in his speech stated that preachers should play an important role in building social ethics and collective behavior both in

⁶ Hartono Mardjono, *Reformasi Politik Suatu Kecharusan* (Jakarta: Gema Insani, 2004).

⁷ Hartono Mardjono, *Reformasi Politik*.

the economic, social, political and legal fields.⁸ This is considered quite reasonable considering that the Indonesian people have the largest proportion of Muslims, namely 90%, and is one of the countries with the largest Muslim population in the world.⁹

Meanwhile, in Kediri City, there are 15 large Islamic boarding schools growing and developing. However, the people of Kediri City have been dubbed as a city that has quite prominent religious diversity. This city has the lifeblood of the local economy with regional superior products which until now dominate the market in the City and Kediri Regency. Local products, such as yellow tofu, getuk banana and various typical regional snacks, are apparently controlled by non-native authorities. The ethnic Chinese, who are predominantly Christian and Confucian, have long lived in this city, present for more than three generations, controlling the local economy base of Kediri. Not to mention his religious life. Although this city has a majority Muslim population. However, there are several other religions and beliefs that live in Kediri. Such as Christianity, Hinduism, Buddhism, Kejawen Beliefs and so on. Seeing this diversity is quite interesting to see patterns and rules in the treasures of social life of the City of Kediri growing side by side in Kediri.

The issue that recently occurred in the City of Solo, Central Java, has no less made the people of Kediri City anxious. At the end of September 2011, the City of Solo was shocked by a suicide bombing at the Full Bible Bethel Church (GBIS) Solo. The bomb terror in Solo gave the impression that it wanted to break the unity of the nation based on religious issues. Appeal from the Secretary of the Kediri City FKUB (Forum for Religious Harmony), Zainal Arifin, said that religious communities in the City of Kediri should not be provoked by this issue.¹⁰ Likewise, the case of the attack on the Ahmadiyah congregation by the Islamic mass organization FPI, also caused anxiety among religious communities in Kediri City. This condition continues to be tense and an issue among the Muslim middle class in Kediri City, even FKUB Kediri held a hearing regarding the Ahmadiyah case. The head of the FKUB, Makruf Anas, said that the Kediri religious community should be wise and not get carried away in this case.

Social ethics also includes communication ethics. Ethical aspects are one of the elements of consideration that determine success in communicating.¹¹ Until now the ethics of inter-religious communication in Indonesia has not received serious enough attention among researchers in the field of communication. Because of this, it is a challenge in itself, even minimal studies on ethics have been carried out in communication science. Moreover, a comprehensive analytical study of the text (verses) of the Al-Qur'an. Therefore, interpretive studies on ethical approaches in interreligious communication according to a textual Islamic perspective are deemed necessary, especially during periods of inter-religious harmony in Indonesia which are in a state of potential conflict. Including in the City of Kediri. Some of the things examined in this study include the following questions:

- 1) How Islam views the ethics of interreligious communication textually expressed in the Al-Qur'an and Sunnah of the Prophet Muhammad SAW.

⁸ TVRI News Broadcast at 19.00, November 1, 1998 edition

⁹ Hafizh Dasuki, "Ensiklopedia Islam" (Jakarta: PT. Ichtiar Baru, 2004).

¹⁰ See Detik.com. Attitudes of the Kediri Community towards the Suicide Bombing in Solo. Downloaded at: www.detik.com/tgl: 12 December 2018.

¹¹ Joseph A Devito, *Communicology: An Introduction to The Study of Communication* (New York: Harper and Row, 1978).

- 2) How is the historical picture of the ethical practice of interreligious communication textually depicted by the Al-Qur'an and Sunnah of the Prophet Muhammad SAW.
- 3) How can Islamic views, historical descriptions and assumptions regarding the ethics of interreligious communication be reformulated contextually into a formula for the ethics of communication between different religions, which not only meets the standards of philosophical, logical validity and can be tested analytically, but can also be applied in interreligious communication, especially in the city of Kediri.

B. THEORETICAL FRAMEWORK

1. Ethics of Interfaith Communication

Religion, according to Paul Tillich (Hammer, 1966: 122), is a problem of ultimate concern. Rasyidi quoted Tillich's views and expressed his opinion that "religion is a problem of absolute importance.¹² If someone talks about his religion, then he cannot bargain, let alone change...Once a person embraces a belief, that belief cannot be separated from that person. Every human being is in a state of involvement (involved in the religion he adheres to). Therefore, speaking objectively in religious matters is impossible".¹³

The mentioned principle of involvement can easily be confused with the idea that truth is only subjective. If this is the case, then we will be trapped in the logic that something exists for someone and does not exist for others. So that we will also be trapped in the justification of the theory which says that all knowledge only shows what is in the minds of those who know it. In other words, the position that one's devotion to a religion constitutes individual involvement is a healthy assumption; However, to emphasize the subjective nature, it is not necessary to eliminate objective truth in every religious attitude. The existence of God is not important for someone, unless someone has a relationship with Him (God). However, this does not mean that if a person has a relationship with God, the existence of God is only in the person's own feelings. And conversely, it means nothing to say that God has a relationship with someone, unless there is a true God, be it a believer or not.¹⁴

Religion is a very individual institution. Mukti Ali states: *Religion is very individual. Everyone interprets the word (religion) according to their religious experience, so that no two people who exchange views on religion have exactly the same interpretation.*¹⁵ The implication of Mukti Ali's view is that anyone who studies and writes, or discusses a religion that is not his own, is essentially dealing with a person whose religion is being studied, discussed or written about. Therefore, no statement about a religion can be considered valid except if the statement is acknowledged by the followers or followers of the religion being discussed.¹⁶

¹² Hammer Luis, *Value and Man: Reading In Philosoph* (McGraw-Hill, 1996).

¹³ Mohammad Natsir and Saifuddin Anshari, *Islam Dan Kristen Di Indonesia* (Media Dakwah, 1969).

¹⁴ Rasjidi H.M, *Filsafat Agama* (Bulan Bintang, 2001).

¹⁵ Ali Mukti, "Religion and Development in Indonesia," *Internation Reveiw of Mission* 63, no. 251 (1974): 400–416.

¹⁶ Wilfred Cantwell Smith, *Perbandingan Agama*, ed. Penerjem. Farichin Chumaid (IAIN SGD, 1983).

However, religion has also been accused of being a triggering factor for human attitudes which tend to impede progress, heighten fanaticism and intolerance, indifference, neglect, superstition, and futility.¹⁷ This accusation, at least, is addressed to the gap between the cultural revolution on the one hand and religious traditions on the other hand that occurred in Eastern Europe after World War I. The Lutheran, Catholic, and Latin Catholic sects with the exception of the Roman Catholics firmly rejected the political revolution on the assumption that it is an expression of transcendental heteronomy.

Against this reality Tillich (Hammer, 1966: 121-122) expressed the belief that there are several ways to bridge this gap, including by creating religious socialism through a clear interpretation of the nature of religion and culture in a mutualistic manner.¹⁸ However, Tillich's belief is dealing with the reality of secular Western (non-Muslim) society on the one hand, and dogmatic views of the church on the other. Two sources of church doctrine (especially Catholicism), namely *Traditio Declarativa* (church tradition) and *Traditio Consuetudinaria* (Bible Statement) place the church as the only institution that has the right to legally interpret and explain the contents of the Bible, and positions the Bible as the fruit of the church and not the church as fruit of the Bible. Both traditions which are sources of doctrine place the church in a higher position than the Bible. Based on the Petrin Theory (Petrify = Jumud), the Bishop of Rome or who is usually called the Pope has absolute authority over the media of teachings which is called the *Magisterium*. According to this doctrine, the Roman Catholic Church is the only institution that can legitimately interpret the Bible.¹⁹ This doctrine, apart from making it impossible to have a clear mutualistic interpretation of the nature of each (religion and culture), also puts the relationship between the church and political authorities in a complicated position and differs from one another according to their respective religions. In practice almost all over the world there are compromises that take the middle way, but besides being covered in various complicated difficulties here and there, the compromise itself is made only as long as it can function.²⁰

Something similar also happened to the Jews. The Talmud as the Jewish holy book which contains the writings of the Monks and Hakham (scholars) from the tradition of the Sanhedrin (Jewish clerical assembly) has a position above the Torah. With this position, the Hakham and his utterances are determined as the absolute applicable Shari'a for the Jewish people. The absoluteness of the Talmud and Hakham's sayings, statutes and decisions, are not only higher than the Torah, but make the truth in the Jewish tradition completely the absolute authority of Hakham. Violation of Hakham's decision is punishable by death. Apart from the Jewish people having to submit to Hakham and all his Fatwas, the Jewish people also consider Hakham to be Jehovah.²¹ The implication of this tradition is that there is no possibility of a mutualistic interpretation between religion and culture as Tillich's ideas put forward in his concept of religious socialism.

¹⁷ Thomas F. O'dea, *Sosiologi Agama - Penerj. Tim Yasogama*, 1985.

¹⁸ Luis, *Value and Man: Reading In Philosoph*.

¹⁹ Joesoef Sou'yb, *Agama-Agama Besar Di Dunia* (Pustaka Alhusna, 1983).

²⁰ Kare Steenbrink, *Perkembangan Teologi Dalam Dunia Kristen Modern* (Yogyakarta: IAIN Sunan Kalijaga Press, 1987).

²¹ Khilafah Hakim, *Hidup Yang Islami* (Jakarta: CV. Rajawali, 1995).

In ancient Hindu philosophy, which is the source of Indian Hindu teachings and thoughts, the method of speculative thinking is the most prominent form of didactic and aphoristic (premises-cultural dialectical). This thinking model is also used in the process of validating Hindu thoughts and teachings which originate from ancient scripts in an effort to find the truth in them, so that on the one hand maintaining the authenticity of Hindu teachings; on the other hand, it gives rise to different schools that even conflict with each other.²²

The religious reformation in India gave rise to a movement to abolish caste in the structure of society and traditions that were seen by them as irrelevant to the demands of the times. Included in this movement is the community's demand that the ceremony of burning the widow together with her husband's body, known as *shutte*, be abolished. India's educated youth at the end of the 19th century succeeded in providing support to the British government to impose laws that reformed some traditions that were irrelevant to their time.²³ However, the maintenance of caste in Hindu society, which has implications for the absence of opportunities to directly read the Vedic Scriptures for people other than the Brahmin caste, is a complicated problem in itself. The cultural gap as an implication of the Purusha doctrine manifests in the form of ethnocultural gaps in each of the existing Hindu schools, so that a mutualistic interpretation between religion and culture as stated by Tillich is impossible.

Based on the description above, the history of religions as a socio-cultural reality in the society of its adherents shows us that the sociocultural role of religion and its adherents can be both constructive and destructive at the same time. The nature of the role is determined by the extent to which a religion and its sociocultural reality in the community of its adherents. A constructive contribution will be made by the sociocultural role of religion when the diversity of a society is homogeneous. However, if the diversity of a society is heterogeneous, then at least its destructive role becomes potential. One example is the existence of bonds of brotherhood and friendship based on strong blood relations which are then destroyed in the name of religion.²⁴ The simplest consequence of this kind of relationship between ethnic/religious groups is the difficulty in creating an atmosphere of mutual understanding which is an absolute prerequisite for the creation of a *modus vivendi* (modus of living together) between people of different religions.

The ethnocultural problems of religions like those mentioned above are nothing new, even for the Indonesian people. M. Natsir in a speech in May 1969 at the Al-Furqon Mosque in Jakarta quoted a statement that Christians in the 1967 interfaith meeting stated that they were carrying the task of conveying the Gospel message to all corners of the earth. For this reason, Indonesian Christians stated that they would work as hard as they could and would be able to sacrifice anything. Regarding this statement, Natsir then stated that actually Indonesian Muslims also have the duty of *da'wah* to convey Islamic teachings among Indonesian people, for this, Muslims are also willing to sacrifice everything.

²² Sarvepalli Radhakrishnan and Charles A. Moore, *A Source Book In Indian Philosophy* (Amerika Serikat: Princeton University Press, 1957).

²³ Sou'yb, *Agama-Agama Besar Di Dunia*.

²⁴ Joachim Wach, *Ilmu Perbandingan Agama* (Jakarta: Rajawali, 1984).

Starting from this view, in the inter-religious meeting, Natsir put forward the idea of seeking a *vevendi* mode to live side by side by respecting each other's identities. This idea was then followed up by K.H. Syaifuddin Zuhri as Minister of Religion with the holding of the Inter-Religious Conference on 30 November 1967 in Jakarta. The deliberations, which also received support from the President (Soeharto), did not produce an agreement that satisfied all parties, especially between Christians/Catholics and Muslims. Christians/Catholics remain adamant in their stance that they are obliged to make all nations disciples of Jesus. However, with the facilitation of the Ministry of Religion, the Ministry of Home Affairs and the State Ministry for Politics and Security (Polkam), an institution called Interreligious Harmony was born.²⁵

Religious freedom with all the complexity of its problems has made observers, thinkers, social scientists and community leaders throughout the world set aside special attention to seriously care about it. Natsir's views and ideas are not one-sided. All world religious community leaders, scientists and observers of socio-religious issues sat together to welcome this idea, including at the Islamic summit conferences in Lahore (1974) and in Cairo (1975). Meanwhile, between 1969 and 1976, marathon bilateral and multilateral dialogue was held by Islam and Christianity in Cartigny, Ajaltoun, Broumana, Colombo, Legon, Hong Kong and Chambesy; and was attended by many religious envoys, including the Vatican invited and present. In 1981 the Islamic Summit in Taif also invited Christian delegates.²⁶

2. Religion in the context of communication

Religion in the context of communication, in addition to a number of other differential factors such as education, income, position, race/ethnicity, age, gender, geographical location, etc., is a crucial and determining factor. Blake and Haroldsen quote de Fleur's views in relation to human relations in the context of communication at the mass level (mass communication) stating:

*....people with similar characteristics will display similar mass communication behavior. The major social characteristics involved in this phenomenon are education, income, occupation, race/ethnic, religion, age, sex, and geographic location.*²⁷

Awareness of the crucial role of religion in social affairs, especially in the context of communication, especially inter-religious communication in Indonesia, grows in direct proportion to the growth and development of problems caused by the ethnocultural role of religion in Indonesian society itself. Excessive awareness, for example, led to the enactment of the MPR Decree on the Single Principle of Pancasila in 1985 which was controversial from before its enactment until it was revoked again through the MPR-RI SI in 1998. However, at the same time, social outbursts were thought to be an indication of communicative failure in inter-religious relations. In Indonesia shows the increasing distance between reality and the hopes of the diverse Indonesian nation, namely the hope for the realization of the ideals of unity and unity of the Indonesian nation. The cases of ethnocultural conflict that have occurred in two consecutive years, namely the East Timor case, the Situbondo case, the Tasikmalaya

²⁵ Natsir and Anshari, *Islam Dan Kristen Di Indonesia*.

²⁶ Mukti, "Religion and Development in Indonesia."

²⁷ Reed H. Blake, Haroldsen, and O Edwin, *Taxonomy of Concepts in Communication* (Husting House Inc, 1979).

case, the Ketapang case, the Poso case, and the Ambon case, are thought to be external symptoms that represent some of the faces of Indonesian interreligious communication.

Various analyzes regarding the causes of social tensions that lead to social unrest have emerged. One of the many temporary conclusions that deserves scrutiny in connection with the above phenomena is that openness of information, characterized by freedom of the press, has brought about a communication climate that tends to be liberal and brutal. The brutality of communication behavior appears in almost all communication processes between individuals or between groups of ordinary people, as well as between official government officials and community leaders.

Ethics suddenly emerged as a theme of social and political communication discourse in relation to religious diversity in Indonesia quite prominently after press freedom was announced by the Indonesian Minister of Information. Throughout Indonesia's post-New Order reform movement, the issue of communication ethics was questioned and became a topic of discussion among social leaders, government officials and academics, and the general public. Ethics was suddenly seen as so important that there was an assumption that its placement as an approach or as an elementary content in the communication process was felt to be inadequate. People feel as if there has been a lack of ethics.

The absence of communication ethics in the context of the diversity of Indonesian society, which is in a potential state of conflict, was pointed out as one of the factors causing the outbreak of cases like those mentioned above. Inadequate reporting ethics, making reporting tend to get out of control and heat up the atmosphere of social tension which was already and is still heating up. The result was an explosion of social unrest which was destructive, immoral and brutal. Under these circumstances, ethics suddenly appears in sociocultural discourse as an interesting issue and is widely discussed by various parties.

Ethics is a system in which decency and propriety of human behavior in society are measured. With this system, good and bad, human speech and living conditions in the broadest sense of the word are examined according to a measure of decency and decency. Ethics tries to define the nature of truth and goodness. These limitations lead to a number of goals of mankind in accordance with their respective interests, including knowledge, beauty, and happiness. These three interests are not just tools but are the highest virtues that contain intrinsic value. However, in a scientific perspective with an objective approach alone, the intrinsic values themselves are very obscure due to heterogeneity of interpretations as a result of human ethnoculturality. Ethics according to this kind of general perspective, no matter how good, is still faced with operational obstacles in the form of heterogeneity of people's beliefs and culture, including heterogeneity of religion as in Indonesia.

This obstacle is the absence of the possibility of mutualistic interpretation by communicators when relationships or communication become demands between religions and/or beliefs and the culture of a heterogeneous society. Therefore, ethics from another perspective, which can avoid interpretive constraints like this, is very necessary.

3. Verses from the Koran and hadith about religious harmony

Ethics from an Islamic perspective is part of morals. Morals are the core of the teachings of the Prophet Muhammad SAW. As told by Abu Sufyan when telling about his meeting with King Hiraclius. King Hiraclius asked Abu Sufyan :

"What did the Prophet (Muhammad SAW.) tell you?," so I replied, "Worship Allah, and do not associate anything with Him,... speak the truth, be polite, and establish relationships or washilah" (Annawawi, 1985:78).

As part of morality, ethics cover certain aspects of human external behavior in interacting with other humans. Ethics is not just a matter of right or wrong, but does not ignore the issue of right or wrong. The purpose of morality, including ethics according to the Islamic view, is to prevent humans from unethical behavior, which can bring social humiliation. To achieve this goal, in the Islamic teaching system there is a medium called wisdom which comes and can be brought from the eyes of the heart (Kalbu) and the mind which is focused on the signs of God's greatness in this nature.²⁸ Truth at the level of reason, which is the result of observation from the eyes of the heart, according to the Islamic view, is the root, foundation and guide to true truth that can lead humans to truth and knowledge of the greatness of God. In this case the Prophet Muhammad, in a hadith:

"Indeed, truth leads to virtue, and indeed virtue leads to heaven."

Statement of the Prophet Muhammad SAW. This is continued with his counter proposition that al-zuuru or lies, nonsense, and similar unfounded statements lead humans to hell (social and transcendental humiliation). Islam in this context not only does not provide a place for the absolute authority of a person or group of people or any human institution to monopolize the truth, especially regarding religious doctrine; However, it also provides a wide and flexible place for the involvement of human sensory activities as an instrument in searching for the ultimate truth which the Al-Qur'an calls Al-Haq. The use of the senses of sight, mind and heart is widely recommended by the Qur'an as a way or path to subjectively discover and obtain objective truth, such as:

Indeed, in the creation of the heavens and the earth and the replacement of night and day there are signs (indicative phenomena of God's greatness) for those who want to use their minds: namely those who remember Allah and remember the creation of the heavens and the earth, (then said them) O our Lord, You never created (all) this in vain, Glory be to You, and protect us from the fire of hell (QS. 3: 191).

In another verse, the Qur'an challenges humans to exploit their sensory abilities as stated in Surah Al-Mulk :

(Lord Allah) who created death and life to give you a trial (test) which of you is the best in deeds...

Who has created the seven heavens in layers, you will not be able to find any discrepancies in the creation of the Most Merciful; Then repeat observing it, do you find any irregularities?...Then repeat the observation twice...(Q.S. 67, Al-Mulk: 3-4).

²⁸ Islamic Encyclopedia, 1999, Volume 2: 15

Indeed (the senses) hearing, sight and reason will all be called to account (Q.S. 17, Al-Isra': 36). We can find more specific and focused statements from the Qur'an, for example in: Q.S. 2, Al-Baqarah: 120, 145; Q.S. 3, Al-Imron: 7, 18,19,61,66, Qs. 4, Al-Nisaa: 158, 162; Q.S. 10 Jonah: 93; Q.S. 11, Huud: 14; Q.S. 13, Al-Ra'du: 37, 43; Q.S. 22, Al-Haj: 54; Q.S. 27, An-Naml: 40; Q.S. 30, Al-Ruum: 56; Q.S. 34, Sabaa: 6; Q.S. 42, Al-Syuraa: 14; Q.S. 45, Al Jatsiyah: 17. These verses show the Qur'an as a codification of axiomatic propositions whose level of truth has been scientifically tested.

Islamic teachings suggest that Allah is the source of truth that is both subjective and objective at the same time (Q.S. 9, Al-Taubah: 105; 13, Al-Ra'du: 9:32, Al-Sajdah: 6). He is a source of knowledge and one who teaches knowledge to humans about what humans do not yet know (Q.S. 97, Al-Alaq). He knows because He is All-Knowing. Knowledge is His essence. He is the truth and He is Love.²⁹

The truth offered by these provinces is stated in the Qur'an itself as the truth that can liberate humans from the shackles of speculation and trial and error which are characteristic of hypothetical thinking methods that tend to be speculative and emotional, as stated in Q.S. 4, Al-Nisaa: 157; Q.S. 6, Al-An'aam: 119; Q.S. 22, Al-Haj: 3; Q.S. 30, Al-Ruum: 29; Q.S. 31, Luqman: 6; Q.S. 43, Al-Zukhruf: 20; Q.S. 45, Al-Jaatsiyaah: 24; Q.S. 53. Al-Najmu: 28.

C. METHODS

This research is library research, using qualitative methods with an inductive holistic paradigm. The research strategy is interpretive strategy and hermeneutic techniques. The data was analyzed using a comprehensive interpretative approach by adopting a combined model of Fii Dzilaalil Qur'an and Tafsir Shafatut Tafaasiir.

The discussion will be carried out by presenting the constructs of the discussion material. Formal discussion of the results of the interpretation itself is therefore more of a process of Qiyas' understanding of the results of the interpretation of ideal constructs or ideal types of communication ethics. Interpreting according to Paul Ricoeur, there is creative imagination of the possible, an imagination that is able to see what is implied behind what is written, which is able to capture a new "world of meaning" that understands the contemporary reality of humans, which is able to fulfill human life through "other humans"

D. RESULT AND DISCUSSION

1. Description of Kediri

Kediri is a small city in East Java. Like other cities, the city of Kediri has a district area. The city of Kediri has an area of around 63.40 ha. If the numbers are added to the area of Kediri Regency, it has an area of around 1,368.05 ha. With a ratio of city and district areas of 1:22. This city, which is not too large, functions as a business city for the development of the community's economy. Many Regency people work, shop, and save their money in the city.

Kediri also has a height of 67 m above sea level. By not having a sharp contour. There are two mountains surrounding Kediri, including Mount Wilis (2,653) which is in the western region. And in the eastern region there is Mount Kelud (1741 m). And between the two stretches the hills, namely Klotok and Maskumambang. Both are in the

²⁹ Radhakrishnan and Moore, *A Source Book In Indian Philosophy*.

Mojoroto District area. Mojoroto is located to the west (Kulon Kali) which is bordered by the Brantas River which borders this area with the eastern region (Wetan Kali).

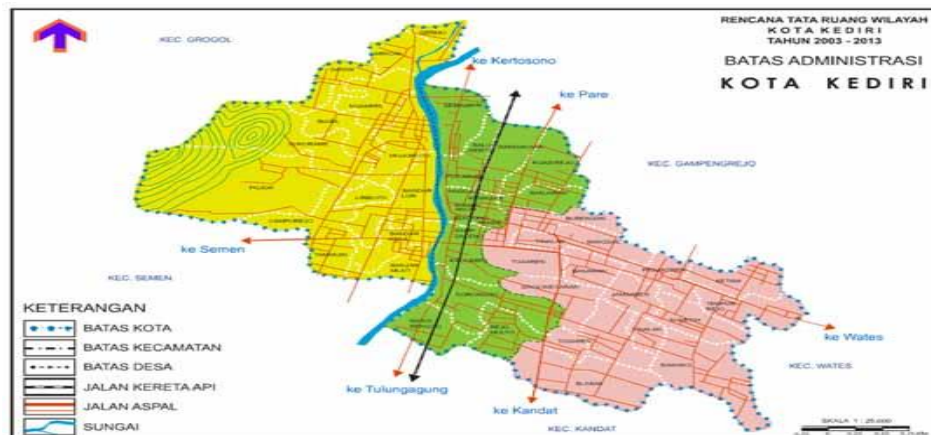


Figure 1. Map of Kediri in 2019.

Kediri is also a major central place in the economy for the surrounding residents. Symbolically, Kediri built Simpang Lima Gumul as the center of a new economic area of 34.8 ha. Those who spend up to Rp. 34 billion. As a major player in the economic field, Kediri is eager to show economic strength to the surrounding regencies such as Blitar, Tulungagung and Nganjuk.

The results of the report from the Ministry of Religion showed that in 2002 Kediri had 15 Islamic boarding schools with a total of 15,1513 students. This Islamic boarding school is a boarding school from the Nahdlatul Ulama (NU) Islamic Boarding School group. In the city center we will find a number of government offices such as the mayor's office, the Kediri City DPRD and the central government service offices. One of the IAIN Kediri campuses stands in Kediri City as the only Islamic-based public university. Meanwhile, shopping centers in Kediri are concentrated on Jalan Pattimura, Dhoho and Semampir. In line with the industrialization that took place in Kediri, the Gudang Garam cigarette factory was established, which is a fast-growing industry that oversees around 40,000 employees and laborers. There is a newspaper that stands in the City of Kediri which acts as a communication medium for the Kediri people, namely Radar Kediri which is a subsidiary of the Jawa Post Group. Meanwhile, television media is also present to complement it consisting of KSTV and Dhoho TV which also have a mission to convey religious messages for Kediri as a city of students. So that in Kediri it provides an opportunity for community members who want to study religion without going through Islamic boarding schools but through media such as television.

In the Mojoroto area (Kulon Kali) there is one large Islamic boarding school namely, Lirboyo. Lirboyo has the largest santri in Kediri. Lirboyo, Kedonglo, Bandar Kidul have scattered Islamic boarding schools. So that these areas when described will form the letter "L". In the Burengan Wetan Kali area, an LDII institution has been established which has 1,000 students who have attended and have been standing until now.³⁰

Then crossing at Wetan Kali stands as well as various other Islamic variants. Likewise with the development of other religious communities such as Christianity, Catholicism, Confucianism, Hinduism and Buddhism. In the Dhoho area there is a large

³⁰ (See research report Suhadi, 2005).

temple which has scattered Chinese congregations. Likewise in areas along Pattimura and its surroundings.

2. Interpretive Constructs

Qualitative research with a holistic inductive paradigm tends to produce findings that can only be presented with thick descriptions. The following is a brief summary of the descriptive interpretive constructs of the research findings:

- 1) An ethical approach in interreligious communication according to a textual Islamic perspective, is an approach or method by which people of different religions should communicate with each other in all matters, wherever and in any relationship, optimally making ethicality the point of view and basis main consideration.
- 2) The ethicality of interreligious communication is a measure that indicates the degree or quality with which an act of communication is categorized as ethical or unethical communication. How can more communication actions be carried out by Lirboyo Islamic Boarding School as the largest Islamic boarding school in Kediri City, to implement the ethics of harmony and tolerance between religious communities.
- 3) An interreligious communication can be categorized as ethical communication, if and only if the content of the message conveyed is ethical; manner and method of delivery; supporting arguments; kinesics or the way a communicator expresses and reflects his entire personal attitude with expressions, facial expressions, body movements and other bodily articulations; The influence it has on communication partners of different religions is the emergence of feelings of sympathy, joy, friendship and respect. In the context of the content of communication messages, messages conveyed by diverse religious communities involve things that reflect emotional dampening, respect, appreciation, and articulation of differences in messages that do not trigger anger among people of different religions.
- 4) Ethical approaches and interreligious communication have in fact become an integral part of the lives and lives of Muslims under the leadership of the Prophet Muhammad SAW. in socializing with people from various religions and ethnicities in Medina.
- 5) Ethical approach in interreligious communication according to the historical facts of the life of Muslims during the leadership of the Prophet Muhammad. The foregoing includes communication between Muslims, Jews and Christians which includes: communication in the context of ideology, politics, economics, social, culture, law, security and defense.
- 6) Ethical approach in inter-religious communication according to the historical facts of the life of Muslims during the leadership of the Prophet Muhammad. based on the basic framework:
 - (a) Recognition of the reality of humanity as a single people, towards a single essence of values, and oriented towards a single super essence, namely the One (Single) God.
 - (b) Recognition of the sociocultural multiversality of humanity which encourages individual and communal practice as each's responsibility before God; and, the universality of humanity where the mission of da'wah is the most

important substance in every human relationship and communication so that the usefulness and importance of ethics in communication is the most important part in every stage of making considerations for interreligious communication.

- (c) The spirit of social equality in textual Islamic teachings makes ethicality in interreligious communication a necessity wherever, whenever, in any relationship, and with whomever the communication is established.
- 7) An ethical approach to interreligious communication that is regulated, presented and taught through practical visual examples of the social life of Muslims with other religious communities under the leadership of the Prophet Muhammad. refers to theological, theoretical, as well as strategic and tactical dogmatic assumptions simultaneously (simultaneously).
 - 8) Interreligious communication must be based on ethical considerations based on theological dogmatic assumptions that:
 - (a) Allah desires that humans always behave, speak and act politely, gently, pleasantly and sympathetically in all matters.
 - (b) Attitudes, words and actions as stated in point 8.1. is a kindness whose value is equal to alms, while alms leads humans to heaven (true happiness and peace).
 - 9) Interreligious communication must be based on ethical considerations with theoretical, strategic and tactical assumptions that:
 - (a) The functional effect of ethics in inter-religious communication is directly proportional to the degree of effectiveness of the communication itself.
 - (b) The degree of ethicality in communication is directly proportional to the degree of effectiveness of communication, which is directly proportional to communication productivity.
 - (c) The degree of ethicality in communication is therefore directly proportional to the degree of communication productivity. The more ethical an interreligious communication is, the more productive it will be in achieving its goals and objectives; The more unethical the communication is, the more counterproductive the communication will be to the goals and objectives to be achieved.

E. CONCLUSION

Ethics must be a way as well as a goal of communication between humans. The ethical approach in interreligious communication according to the textual Islamic perspective, is an approach or method by which people of different religions should communicate with each other in all matters, anywhere and in any relationship, optimally making ethicality a perspective and basis for consideration. main, then the thesis can be put forward that: Islam textually considers it important and has regulated broadly and in detail the approach by which people of different religions should communicate with each other in all matters, wherever and in any relationship, optimally making ethicality a point of view and basic considerations.

The Indicators of the ethicality of communication between humans can at least be efforts to carefully and honestly respect the dictates of politeness by the communicators involved; Islam textually views that the ethicality of interreligious communication is a

measure that indicates the degree or quality with which an act of communication can be categorized as ethical or unethical communication; then the thesis can be put forward that: Islam has textually considered the importance and regulated ethical approaches in interreligious communication in a systematic and scientific manner.

Ethical human communication, oriented towards achieving good consequences and accepting responsibility for all consequences which are manifested through loyalty to cultural values to the limit of the knowledge of the communicators involved; Islam views that inter-religious communication that can be categorized as ethical communication includes: the content of the message conveyed, the manner and method of delivery, the language in which it is delivered, the arguments supporting the delivery, kinesics or the way in which the communicator expresses and reflects the totality of his personal attitude so that arises in the opponent of communication a feeling of sympathy, pleasure, a sense of friendship, and respect; So the thesis can be put forward that: Ethics in textual Islamic interreligious communication is not just a consideration, but is truly seen as a comprehensive and systematic approach. Communication between humans that always makes the orientation to wisdom, creativity, freedom, justice, courage, honesty, thoroughness, love, and order, as the means and goals as well as will increase the nobility (advantage) of the communicators involved; temporary: an ethical approach to interreligious communication according to historical facts about the life of Muslims during the time of the leadership of the Prophet Muhammad. the foregoing includes communication between Muslims and Jews and Christians which includes communication in the context of ideology, politics, economics, social, culture, law, security and defence; then it can be put forward the thesis that: Orientation to wisdom, creativity, freedom, justice, courage, honesty, thoroughness, love, and order, in interreligious communication according to a textual Islamic perspective is a dogmatic, theoretical, and practical approach to communication in all aspects of life and with all human ethnic type.

The ethics functions as a means as well as a goal in interpersonal communication that orients the communicator towards tolerance, sympathy, and respect for the reality of diversity; historical facts about the life of Muslims during the leadership of the Prophet Muhammad. is based on a basic framework, "universal human unity where the mission of da'wah is the most important substance in every human-to-human communication, and social equality with ethics in inter-religious communication as a necessity anywhere, anytime, in any relationship, and with anyone" ; then it can be put forward the thesis that: tolerance, sympathy, and respect for differences in views and expressions of individual integrity are placed as the most basic foundational framework in the view of textual Islam and practical implementation in historical facts is proof that Islam textually assumes that ethics is a strategic approach with a solid foundation for interfaith communication. In human communication we must achieve good consequences, in addition to having to accept responsibility for all the desired good consequences as far as we know; an ethical approach in interreligious communication that is regulated, put forward and taught through practical visual examples of Muslim community life with people of other religions under the leadership of Rasulullah SAW. refers to dogmatic theological, as well as strategic and tactical assumptions simultaneously (simultaneously); then it can be put forward the thesis that: Textual Islamic assumptions about ethics as an approach in interreligious communication has a transcendental and rational perspective at the same time.

So, if conscious efforts to provide maximum participation in a communicative transaction optimize the effectiveness and success of communication between humans, and failure to participate in the development of truth must be seen as a failure in the ethics of communication between humans; interreligious communication according to textual Islamic assumptions must be based on ethical considerations that meet subjective, intuitive and scientific standards of truth at the same time in relation to effects that are directly proportional to the degree of effectiveness and productivity of communication; then the thesis can be put forward that: The ethical approach in interreligious communication put forward by Islam textually is an alternative approach in interreligious communication (which means intercultural, intergroup and interethnic) which allows such communicative transactions effective, productive, and produce a mutualistic exchange of meaning.

ACKNOWLEDGEMENT

We would like to thank the DIPA Sekolah Tinggi Agama Islam Negeri (STAIN) Kediri in 2018 that given us the opportunity to conduct this research through the Competitive Research Grant (Cluster Interdisciplinary Basic Research) Furthermore, Dr. Wahidul Anam, M.Ag., as a head of research and community service center STAIN Kediri who has encouraged us to conduct this research, Center for Research and Community STAIN Kediri, FKUB Kota Kediri, and the students who have helped us providing data and relevant information.

Disclosure Statement

No potential conflict in interest was reported by the authors.

Funding

This work was supported by DIPA STAIN Kediri through the competitive research grant in 2018.

Competing Interest

The authors declare no competing interest.

Additional Information

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