

PATTERN OF RELIGIOUS COMMUNICATION GROUPS IN THE DEVELOPMENT OF TOLERANCE ATTITUDE IN BEKASI CITY

Oleh
Afrina Sari

Departement Post Graduate Universitas Of Budi Luhur, Indonesia
Correspondence Email: afrina.sari@budiluhur.ac.id

ABSTRACT

This study examines the development of tolerance and togetherness among different societies. allegedly the attitude of intolerance developed by adherents of religion. This study aims to determine the tolerance by analyzing at the level of communication patterns in religious groups in 6 religions viewed from 1) group activities, 2) activities on the family, and 3) activities in giving opinions. The research method used is descriptive qualitative and using participant observation method to 22 informants consisting of 5 Moslem, 5 Catholic, 5 Protestant, 3 Buddhist, 3 Hindu, and 1 Konghuchu. The results showed that 1) Communication Pattern in group activities on every adherent of religion tends to develop group ethnocentrism understanding by prioritizing group goals. 2) the pattern of communication to the family in every religious believer shows the attitude of developing religious teachings well and tends to give the opportunity of family members to know the environment and social around the residence. 3) communication pattern in giving opinion in environment especially in community activity tends to show attitude of giving priority to mutual cooperation and cooperation for environmental improvement.

Keyword: Communication Pattern, Group, Tolerance, Religion

BACKGROUND

The social life will be well established if every individual in society understands the other individual. The phenomenon of plural society is social conflict and quarreling between individuals, between villages resulting in inter-village warfare. Disputes between communities arise because of individual interests. But it also arises from misunderstandings between different faiths. Knowledge of different attitude of interfaith tolerance becomes the trigger. differences in perception also result in low tolerance.

The preamble to the 1945 Constitution article 29, paragraph 2 states that "the State guarantees the freedom of every citizen to embrace his or her own religion and to worship according to his religion and belief respectively." Therefore, as a citizen, we should respect mutual tolerance among religious people and respect each other between the rights and obligations that exist between us for the integrity of the State.

The conflict between religious communities in Bekasi City arose from the construction of houses of worship. Development permit with the rules of building houses

of worship that triggered the conflict. Due to the existence of non-conformity rules of religious establishment with the implementation of development. This has been resolved by the local government. And it has not led to open social conflicts.

The handling of conflicts and the development of tolerance and the declaration of religious harmony declared by the mayor of Bekasi became one way to increase the growth of inter-religious tolerance in the city of Bekasi. Since 2016 and declared at the end of 2017, the movement to minimize the conflict between religious communities. Based on this, the researchers wanted to analyze the pattern of inter-religious group communication in the development of tolerance in the city of Bekasi with research questions as follows:

1. How is the pattern of group communication in group activities developed by adherents of religion in the City of Bekasi ?,
2. How is the Communication Pattern of the group in the activities of the family developed by the adherents of religion in the city of Bekasi?
3. How is the Communication Pattern of the group in the activities of giving an opinion on the environment conducted by religious adherents in the city of Bekasi?

Urgency of this research is to develop knowledge about attitude of tolerance of religion in society life in Bekasi City.

LITERATURE REVIEW

Religious Communications Group Patterns

Communication is rooted in the word "communication from the communist word which means similarity in one thing. Communication is defined by some experts, among others; Black and Bryant (1992; Hubeis et al, 2010) define communication as a) the process by which people share meaning; b) the process by which a person (communicator) sends stimulation to change the behavior of others (communicant); c) occurs when information passes from one place to another; d) transfer of messages so that people influence each other; e) occurs when the A conveys the message to the B through channel C to the D with the effect of E.

In general the form of group communication is divided into two, namely descriptive group communication that describes the rational steps and communication Prescriptive group is formal and the agenda system. Some group communication experts

show three categories of groups in large descriptive group communication: task groups, meeting groups, conscious groups. For each category there are several models that describe the development stage of the group communication process descriptively, here are some of the existing models, namely;

Fisher Model Task Group; explained that in the first stage, each member tried to get to know each other, catch each other's feelings, try to find the role and status. This is the mapping phase of the problem. The communication at this stage generally indicates the attitude of consent, questioning the statement and trying to clarify the information. In the second stage; there was an increase in the differences between members. Each tried to maintain position. There was polarization and controversy among the group members. Communication at this stage is mostly a statement of disagreement, support for the establishment of each, and usually connect with the pros or cons. In the third stage people reduce the level of polarization and dissent. Here, members who oppose certain proposals become unclear. Communication acts are generally ambiguous proposals. In the fourth stage; members reinforce group consensus. They began to comment on good teamwork and strengthen the decisions taken by the group. The statement is generally positive and releases tension (Rakhmat, 2013).

In this study the intention with the pattern of inter-religious group communication is communication that occurs in religious groups that involve individuals in activities that group and provide individual proponents for the individual that includes attitudes and behaviors in interpreting group messages and visible in behavior in each activity which is conducted.

Religious Tolerance

Tolerance comes from the Latin "tolerantia" which means leeway, tenderness, lightness and patience. Etymologically the term "tolerantia" is known very well in European plains, especially in the French revolution. This is related to the slogan of freedom, equality and brotherhood that became the core of the French revolution. In English "Tolerance" which means the attitude of letting, acknowledge and respect the beliefs of others without the need for approval. While in Arabic this term refers to the word "tasamuh" which is mutual permitting or mutually facilitate Ridho (2012).

Tolerance is to allow others to think differently, to do things that disagree with us, without us disturbing or intimidation. The term is in a social, cultural and religious

context which means attitudes and actions that prohibit discrimination against groups of different or unacceptable by the majority in a society. An example is religious tolerance, in which the majority adherents in a society respect the existence of different religions or beliefs. But sometimes religious tolerance is often misunderstood, by participating in certain religious worship ceremonies, that is not the case, for example by using the attributes of one particular religion, etc. The correct tolerance is to give them comfort in performing their worship. Not mixing religion (Zagorin, Perez (2003).

Husnul (2006) To maintain religious harmony tolerance must be developed to avoid conflict. Conflict among religious people is caused by the right attitude (Truth Claim) by throwing away the truth from others. Islam always puts the attitude of openness (Iklusif) rather than hate and hostility. Islamic teachings clearly prohibit the blasphemy and / or discrimination of other groups as conveyed by God's firm of Surah Al-Hujarat; 10 with the meaning of "Hey believers, let not a people mock others, for they may be (mocked- fun) is better than the mock ".

The potential for conflicts within communities is often triggered by the practice of narrow religious practices. According to Ian G Barbour in Ropiqoh (2015) explains several matters relating to the issue of ordinary religious conflict is closely related to the characteristics; First; the tendency to put loyalty to their own group is very strong. Second; the existence of involvement and invaluation that is so thick and concentrated to the theological teachings are believed truth. Third; expressing feelings and thoughts using the language of the actor rather than the language of an observer.

RESEARCH METHODS

This research was conducted in Kaliabang Kelurahan Bekasi Utara, Bekasi City. This research uses descriptive qualitative research method. According to Juliansyah (2017) Qualitative research is descriptive research and tend to use analysis with inductive approach. This underlying opinion chooses a descriptive qualitative approach. Methods of data collection through observation to 22 participants consisting of 5 people from the followers of Islam, 5 people from catholic, and 5 people from Protestant, Buddhist 3 people, Hindus 3 people, and 1 person from Konhuchu. Data analysis is done by Triangulation data and source technique to find the validity of data.

RESULTS AND DISCUSSION

Characteristics of study participants

Observer / Participant This study consists of 22 participants consisting of 10 men and 12 women with the following details:

Table 1: Number of Research Participants

Participants	Islam	Catholicism	Protestant	Buddhism	Hindu	Konghucu	Total
Man	2	3	2	1	1	1	10
Female	3	2	3	2	2	0	12
Total							22

Based on Table 1 above it can be further explained that the average age of men as participants in this study aged between 30 years s / d 60 years. participants were observed in mosque areas for Muslims, Churches for Catholics and Protestants, and Buddhist temples and temples for Buddhists, Hindus and Konghuchu. Also make observations in the area where the participants live.

Descriptive Observation Results

Based on data observations made to the activities of religious adherents in the city of Bekasi are 6 religions. Activity of Islamic activities conducted in 2 Assembly in the activities of majlis taklim in carrying out religious activities. Observation / observation activities carried out in activities followed by religious followers based on their respective religions. As well as activities in the neighborhood where families live and participant. Matters to be observed in this observation are; From the observation activities conducted it can be explained that the observers of the observed Islamic religion as many as 5 people, can be explained in table 2 below:

Table 2 Observation Results on Adherents of Islam

Informant	Group Activity	Family Activities	Activities In Opinion
Observer 1	Observer 1 on group activities seems to follow more and try to give an opinion based on what is being said: for example;"	Observer 1 on activities in the family acts as the head of the family and gives an opinion on the issues being discussed by the adherents of the Islamic religion, and more emphasizes how to behave in the neighborhood. Example; when Magrib took the boys to the mosque.	Observer 1 in giving opinions at meetings between members of the Islamic faith, to the issues being addressed, nods more and approves, without adding another word when one speaks. For example, when there are speakers join the participation of aid for religious activities.
Observer 2	Observer 2 on group activities; help and give an opinion to be firm in dealing with the issues being discussed. Example; let's go for it ". What are you waiting for"	Observer 2 on family activities always provides the same opinion with what is obtained from the social media information that he access. And to talk back with passion and burning. For example: "agree, let's support".	Observer 2 in giving opinions on madjlis taklim seemed more mengandukkan kepla sign agree and not much argue. For example when asked for opinions.
Observer 3	Observer 3 demonstrates supportive, suggestive, and compelling attitudes toward	Observer 3 activities on the family such as social gathering are more prominent in giving	Observer 3 in giving opinions, more open and quick take the initiative to quickly walk.

	issues related to religious development.	advice and invite to donate for religious activities. Suppose supporting solidarity demonstrations.	Missal in giving donations or opinions.
Observer 4	Observer 4 provides aid in the form of money in order for groups to have funds in activities	Observer 4 activities in the family, invites family members to share the same views in the Islamic faith.	Observer 4 gave a loud opinion during meetings between groups of religious individuals and asked for advice on what to do.
Observer 5	Observer 5 demonstrates the same attitude in providing financial aid as well as working on donors.	Observer 5 shows a firm attitude in the family to listen to what is unclear.	Observation 5 discussion to express opinion shows attitudes following the flow of communication that runs and tend to agree.

Based on Table 2 it can be explained to the followers of Islam in the Group activities indicating that group communication on the followers of Islam in group activities is more directed to show group cohesiveness and interaction in the development of the same issues. The result of observation on the adherents of the religion of Islam activities in the family indicates that group communication in the family is directed to further instill religious understanding and develop a solidarity attitude towards other adherents of Islam. Activity In Opinion shows that group communication on activities in decision making is more directed to the leader without denying, giving opinion openly, and seriously in discussing related religious issues.

The following activities undertaken by catholic adherents in observational activities as follows;

Table 3 Observation Results On Christian Catholics

Informant	Group Activity	Family Activities	Activities In Opinion
Observer 1	Observer 1 activity in the church is seen as an influential person and preparing every event well and neatly, and his opinions are always heard.	Observer 1 on the family as the head of the family shows the attitude of a good head of family always pay attention to children, wives and other families. And always giving information about god praise today is a good day.	Observer 1 always gives an opinion to the ward leader
Observer 2	Observer 2 activities in residential communities show that it is more adaptable and well-received by residential neighborhood groups	Observation 2 in the family looks very affectionate and a family caring. Without a rebuttal in the family. Every member of the family speaks as necessary.	Observer 2 activities in giving opinions appear in the community meeting activities.
Observer 3	Observer 3 pada kegiatan dalam kelompok menunjukkan sikap mengikuti setiap aktivitas dalam kelompok.	Observer 3 is a single female parent, and it appears that the main role is in the mother, and the family members make the mother a role model in the home. Each activity is arranged by the mother.	Observer 3 in the giving of opinion is shown by voting when there is an election of the chairman of the environment, although different religions
Observer 4	Observer 4 on activities in the group more have a good role and can organize activities with good and acceptable interaction.	Observer 4 indicates that it is an active in the community and activities of the family are carried out in collective activities every Sunday and together to the church	Observer 4 in providing opinions to the community tailored to the issues that exist.
Observer 5	Observer 5 shows more behavior as a follower and does not indicate an argument	Observer 5 in the family does not do much interaction. Speaks as necessary and always gives a nod of approval.	Observer 5 in giving an opinion in an environmental event is given in accordance with the issue under discussion.

Based on Table 3 it can be explained that the observations to Catholic Christians in group activities can be explained that Observer 1 in conducting church activities is seen as an influential person and preparing every event well and neatly, and his opinions are always heard. Observer 2 in activities in residential communities shows that it is more adaptable and well-received by residential neighborhood groups. Observer 3 on the activities in the group shows attitudes following each activity in the group. Observer 4 on activities in the group more have a good role and can organize activities with good and acceptable interaction. Observer 5 shows more behavior as a follower and does not indicate an argument. Based on this it can be concluded that in the activities of Catholic Christian groups to communicate the group determine the reference or role model and have a role in regulating the group. In verbal communication more maintain the relationship, and nonverbal communication shows behavior as a good follower.

Based on Table 3 it can be explained that the results of observation to Christians in the Catholic Religion activities on the family, based on observations made on the observer shows that the Observer 1 on the family as head of the family shows the attitude of a good family head always pay attention to children, wives and other families. And always giving information about god praise today is a good day. Observation 2 in the family looks very affectionate and a family caring. Without a rebuttal in the family. Every member of the family speaks as necessary. Observer 3 is a single female parent, and it appears that the main role is in the mother, and the family members make the mother a role model in the home. Each activity is arranged by the mother. Observer 4 indicates that it is an active in the community and family activities are carried out in collective activities every Sunday and together to church. Observer 5 in the family does not do much interaction. Speaks as necessary and always gives a nod of approval. Based on this it can be concluded that the adherents of Christianity in the activities of family communications group that is shown is exemplary attitude, loving behavior, making mother as role model and example. Activities in the family are more shown non-verbally and show little verbal behavior.

Based on Table 3 it can be explained that the results of observations to Catholic Christians on the activities in decision-making, based on observations made on the observer shows that Observer 1 always give opinions to environmental leaders. As will be decided by the head of the local RW there will be environmental assessment activities.

Observer 1 provides suggestions for the implementation of activities. Observer 2 activities in giving opinions appear in the community meeting activities. Provide constructive suggestions, and also blend in with the local community. Observer 3 in the giving of opinion is shown by voting when there is an election of the chairman of the environment, although different religions. Observer 4 in providing opinions to the community tailored to the issues that exist. Observer 5 in giving an opinion in an environmental event is given in accordance with the issue under discussion. Based on the description can be concluded that the group communication in decision making on adherents Religion Kritol Khatolik appear in nonverbal form that is agree and provide support with participation in activities. And verbally visible in providing opinions and support in accordance with the issues being discussed.

The following activities undertaken by the followers of the Protestant religion in observational activities as follows;

Table 4 Observation Results On Protestant Christians

Informant	Group Activity	Family Activities	Activities In Opinion
Observer 1	Observer 1 shows attitude in group activities is very active and always the initiator for the activities. And verbal behavior comes in the form of jokes and familiarity.	Observer 1 activities on the family carried out routinely, maintaining the house, also appears to be directed to the child, especially about the preparation of children in school. Activities with family members.	Observation 1 activity in giving opinion is done by the observer not continuously and its nature at any time.
Observer 2	Observer 2 demonstrates nonverbal behaviors such as taking initiative in a church set. And also help pastors in providing church information.	Observer 2 on the family shows a dominant attitude in regulating family and discipline to family members, as well as limiting family members to associate with neighbors.	Observer 2 activities in giving opinions are shown when there is a gathering of citizens, also during joint service work.
Observer 3	Observer 3 shows a very active attitude in youth and family associations. Active in helping families who are members of the study group.	Observer 3 activities on the family are carried out daily in accordance with the schedule of daily life. It appears that the observer is a person who has many roles in the family, including in determining other family activities.	Observer 3 shows the attitude of giving opinions by participating in contributing, environmental improvement and gathering together in welcoming national holidays such as HUT RI
Observer 4	Observer 4 is seen as a devout worshiper, always coming to the morning and evening mass, participating in group activities and giving less verbal suggestions more shows approval by gazing heads	Observer 4 shows a very friendly attitude, giving the opportunity to all family members to recognize the neighborhood environment, it appears with the appearance of his son playing with other families outside the home.	Observer 4 demonstrates participation, and often gathers with other citizens.
Observer 5	Observer 5 looks sociable and uses a lot of verbal messages that connect people in groups.	Observer 5 shows an open attitude, in families more gathered and storytelling, also provides opinions and inputs for other members.	Observer 5 shows an agreeable attitude in giving opinions to make decisions such as deciding the observer environment improvements 5 looks active.

Based on Table 4. it can be explained that the results of observation to Protestant Christians in group activities can be explained that Observer 1 shows attitude in group activities is very active and always the initiator for the activity. And verbal behavior comes in the form of jokes and familiarity. Observer 2 demonstrates nonverbal behaviors such as taking initiative in a church set. And also help pastors in providing church information. Observer 3 shows a very active attitude in youth and family associations. Active in helping families who are members of the group pengajian. Observer 4 is seen as a devout worshiper, always coming to the morning and evening mass, participating in group activities and giving less verbal suggestions more shows approval by gazing heads. Observer 5 looks sociable and uses a lot of verbal messages that connect people in groups. Based on these descriptions, it can be concluded that group communication in group activities is done in combining ideas, helping church activities, associations and church associations to connect one person to another.

Based on Table 4 it can be explained that the results of observation to Protestant Christians in the activities of the family can be explained that the Observer 1 activities on the family carried out routinely, maintaining the house, apparently also the direction of the child, especially about the preparation of children in school. Activities with family members. Observer 2 on the family shows a dominant attitude in regulating family and discipline to family members, as well as limiting family members to associate with neighbors. Observer 2 on the family shows a dominant attitude in regulating family and discipline to family members, as well as limiting family members to associate with neighbors. Observer 3 activities on the family are carried out daily in accordance with the schedule of daily life. It appears that the observer is a person who has many roles in the family, including in determining other family activities.

Observer 4 shows a very friendly attitude, giving the opportunity to all family members to recognize the neighborhood environment, it appears with the appearance of his son playing with other families outside the home. Observer 5 shows an open attitude, in families more gathered and storytelling, also provides opinions and inputs for other members. Based on the description above it can be concluded that communication in family activities carried out when there are activities between families and family meetings. And in the family is shown in organizing children and other family members.

Direct the family to get to know the neighborhood. And gather with fellow teens and associations environment.

Based on Table 4 it can be explained that the results of observation to Protestant Christians in the activity of giving opinion indicate that Observation 1 activity in giving opinion is done by observer not continuously and its nature at any time. Observer 2 activities in giving opinions are shown when there is a gathering of citizens, also during joint service work. Observer 3 shows the attitude of giving opinion by participating in contributing, improving the environment and gathering together in welcoming the national big day like HUT RI. Observer 4 demonstrates participation, and often gathers with other citizens. Observer 5 shows an agreeable attitude in giving opinions to make decisions such as deciding the observer environment improvements 5 looks active. Based on the above description it can be concluded that communication in giving opinion in adherents of Protestant Christianity is given continuously in meetings, shown by example, activity by giving contribution for improvement and approval in environmental activity.

The following activities undertaken by Hindus in observation activities as follows;

Table 5 Observation Results On Hindu religionists

Informant	Group Activity	Family Activities	Activities In Opinion
Observer 1	Observer 1 shows that it is active in the activities of young Hindu youth groups, and in groups providing information and discusses based on information obtained, discussed and group members enthusiastically welcome.	Observer 1 shows the activity in the family is done regularly, such as the regularity of exercise with sports equipment in the house. In developing communication in the family using the family room as a means to talk about what is being rumored	Observer 1 undertakes activities in providing opinions in resident meetings in the neighborhood by providing opinions and assistance in consecration work.
Observer 2	Observer 2 shows active activities, and informers of emerging issues, and at meetings to play a role in guiding groups.	Observer 2 shows active activities, and informers of emerging issues, and at meetings to play a role in guiding groups.	Observer 2 shows helpful attitude and opinion by way of direct talk and give opinion straightly.
Observer 3	Observer 3 shows good listener behavior in meetings and provides information as he knows it	Observer 3 shows attitudes and behaviors in the family is always helpful. Assistance given such as lifting, climbing tile. Also in the family always get together and talk about things together	Observer 3 shows attitudes and lack of speech, nonverbal behavior seen by listening and shaking the head Signs of agreement.

Based on Table 5 it can be explained that observations to Hindus in group activities show that Observer 1 shows that active in the activities of Hindu youth groups, and in groups providing information and discussing based on information gained, discussed and group members welcomed enthusiastically . Observer 2 shows active activities, and informers of emerging issues, and at meetings to play a role in guiding

groups. Observer 3 shows good listener behavior in meetings and provides information as he knows it. Based on these descriptions, it can be concluded that the Hindu group communication is done actively and mutually support in group activities.

Based on Table 5 it can be explained that the observations to Hindus in family activities show that Observer 1 shows the activities in the family are done regularly, such as the regularity of exercise with sports equipment in the house. In developing communication in the family using the family room as a means to talk about what is being rumored. observer 2 shows attitudes and behaviors as an active in the family and shows a dominant attitude, more directing members of his family.

Observer 3 shows attitudes and behaviors in the family is always helpful. Assistance given such as lifting, climbing tile. Also in the family always get together and talk about things together. Based on the description, it can be concluded that communication in family activity is done by Hindu people using family room, to be hospitable, and show dominant attitude in speaking, and gather together to discuss developing issues.

Based on Table 5 it can be explained that the observations to Hindus in giving opinion show that Observer 1 conducts activities in giving opinion in resident meeting in neighborhood by giving opinion and assistance in consecration work. Observer 2 shows helpful attitude and opinion by way of direct talk and give opinion straightly. Observer 3 shows attitudes and lack of speech, nonverbal behavior seen by listening and shaking the head Signs of agreement. Based on these descriptions, it can be concluded that the activities of giving opinions in providing assistance are discussed openly, and more listen to agree on a consensus of citizens.

The following activities undertaken by Buddhists in observation activities as follows;

Table 6 Observation Results On Buddhists

Informant	Group Activity	Family Activities	Activities In Opinion
Observer 1	observer 1 shows that a person who is active in religious activities and more subtle in behavior especially in the development of religion is adhered to.	observer 1 shows the attitude of assisting families in providing access to activities. More fluid and good to the environment.	observer 1 shows the attitude and behavior in giving opinions in a straightforward, and more assertive, so that the role model.
Observer 2	observer 2 shows good attitudes and behavior and always helps the group in providing environmental assistance activities	observer 2 shows the attitude of determinant attitude for family members, every activity is always waiting for his decision as the head of the family.	observer 2 in giving opinion to the previous speaker and likes to show approval
Observer 3	observer 3 demonstrates firm attitudes and behaviors and becomes a mobilizer within the group.	observer 3 shows the attitude set on family members, directing family members to act.	observer 3 shows as a person who approves the activity by running and nods his head as agreed.

Based on Table 6 it can be explained that the observations to Buddhists in group activities show that observer 1 shows that one who is active in religious activities and more subtle in behavior especially in the development of the religion adopted. observer 2 shows good attitudes and behavior and always helps the group in providing environmental assistance activities. observer 3 demonstrates firm attitudes and behaviors and becomes the mobilizer within the group. Based on the description can be concluded that the group communication is done with the behavior and attitude of mutual help and the existence of firm and active attitude in the community activities.

Based on Table 6 it can be explained that the observation results to Buddhists in family activities show observer 1 shows the attitude of helping families in providing access to perform activities. More fluid and good to the environment. observer 2 shows the attitude of determinant attitude for family members, every activity is always waiting for his decision as the head of the family. observer 3 shows the attitude set on family members, directing family members to act. Based on these descriptions, it can be concluded that group communication conducted by Buddhists is more open and gives access to perform activities. In a more active and aggressive manner.

Based on Table 6 it can be explained that the observation result to the Buddhists in giving opinion show observer 1 shows attitude and behavior in giving opinion straightly, and more firmly, so that become role model. observer 2 in giving opinion to the previous speaker and likes to show approval. observer 3 shows as a person who approves the

activity by running and nods his head as agreed. Based on these descriptions, it can be concluded that the group communication is done by the adherents of open attitude budha in speaking, and more follow the flow of communication and cohesiveness in the deliberation.

The Confucians of Konghuchu in group activities showed a neutral and impartial attitude in giving opinions, in the family seemed more giving the opportunity to family members. Likewise in giving opinions to the development of the community in the neighborhood show agree and compliance.

CONCLUSION

The conclusions of this research are as follows;

- 1) Communication Patterns in group activities on every adherent of religion tend to develop the idea of group ethnocentrism by prioritizing group goals.
- 2) The pattern of communication on the family in every religious believer shows the attitude of developing religious teachings well and tends to give the opportunity of family members to know the environment and social around the residence.
- 3) The pattern of communication in giving opinion in the environment especially in the community activity tends to show the attitude of giving priority to mutual cooperation and cooperation for environmental improvement.

BIBLIOGRAPHY

- (1) Berita Kota Bekasi; 2017: <https://www.republika.co.id/berita/dunia-islam/islam-nusantara/16/04/17/o5rnz5394-majelis-umat-akan-dibentuk-hingga-tingkat-rt>
- (2) Daryanyo; 2014 ; Teori Komunikasi ; Penerbit Gunung Samudra Malang.
- (3) Hubeis, Aida V, dkk (2010) Dasar-dasar Komunikasi; ISBN;978-602 964 7501; Penerbit Sains KMP IPB Press. Bogor.
- (4) Husnul, Khotimah; 2006: 40 Hadists SAHIH; Pedoman Membangun Toleransi; Pustaka Pesantren Yogyakarta.
- (5) Jalalludin Rakhmat; 2013: Psikologi Komunikasi; Penerbit PT Remaja Rosdakarya, Bandung.
- (6) Littlejohn &Foss; 2009; Teori Komunikasi; Theories of Human Communication; Salemba Humaika; Jakarta.
- (7) PPKHB, 2011; Proyek pembinaan kerukunan hidup beragama departemen agama, kerjasama sosialKemasyarakatan, Jakarta
- (8) Ridho, Dinata;2012 Konsep Toleransi Berbagai Agama Dalam Tafsir Alquran tematik Karya Departemen Agama Republik Indonesia; Jurnal ESENSIA Vol XIII No 1 Juni 2012.
- (9) Rofiqoh; 2015; Penanaman sikap toleransi Beragama dalam Pendidikan Agama (Studi atas Agama Islam, Kristen dan Katolik di SMK YPKK 2 Leman

Yokyakarta): Thesis; Magister Pendidikan Islam;Universitas Islam Negeri Sunan Kalijaga Yokyakarta.

(10) Rustam Sultra 2017; Pengantar Ilmu Komunikasi; Penerbit DEEPlibliss Sleman, Yokyakarta

(11) Sairin Weinata;2006 Kerukunan Umat Beragama Pilar Utama Kerukunan Berbangsa:butir-butir Pemikiran; Penerbit BPK Gunung Mulya, Jakarta.

(12) Wahab, 2014: Manajemen Konflik keagamaan; Analisis latar belakang konflik keagamaan actual; Penerbit Elek Media Komputindo Jakarta.

(13) Wood.T.Julia;2009: Communications in our lives.USA; Wadsworth cengage Learning.

(14) Wood.T.Julia;2010: Interpersonal Communication Everyday encounters 7th USA: Wadsworth cengage Learning.

(15) Zagorin, Perez (2003). *How the Idea of Religious Toleration Came to the West*. Princeton University Press. ISBN 0691092702.<https://id.wikipedia.org/wiki/Toleransi>;