

Village apparatus communication strategy in realizing harmony in Kemanukan Village, Purworejo

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ABSTRACT

Harmony is a comfortable condition that every society desires. However, in reality, in Indonesia there are still many things that can shake this harmonious atmosphere, especially if you are in an area full of differences. Because of this, this research investigates the Communication Strategy employed by Village Officials in fostering harmony within the diverse community of Kemanukan Village, Bagelen District, Purworejo Regency, Indonesia. Utilizing a qualitative descriptive research method, the study delves into the non-verbal observations of the officials' attitudes, behaviors, and actions in maintaining societal harmony. Kemanukan Village, characterized by religious and belief diversity, necessitates vigilant administration to prevent potential conflicts. Village Officials play a crucial role in this context, utilizing communication strategies rooted in traditional and cultural values, as well as the principles of Pancasila. The results of this research show that communication is born when carrying out activities in society with existing traditions and cultural backgrounds. The results that effective communication arises from engaging in social activities that promote unity among Kemanukan Village residents. Through these strategies, Village Officials contribute significantly to the creation and preservation of harmony, essential for the coexistence of the diverse community.

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1. Introduction

Kemanukan Village is one of the villages in Purworejo Regency which is known as a plural village and is nicknamed the village of harmony. This village was declared a village of harmony in 2018 by the Regent of Purworejo Agus Bastian SE.MM, who was accompanied by the Deputy Regent Yuli Hastuti SH and attended by several distinguished guests such as Representatives of Kesbangpol, Kemenang, Purworejo Police Chief, Secretary General of FKUB etc. This village always faces challenges to maintain peace and harmony among its residents. It should be noted that the people of Kemanukan village have very diverse religions and beliefs, including Islam, Christianity, Catholicism, Hinduism, Buddhism and the Believers (Hardo Pusoro). This village is also classified as a village that looks relatively more advanced than other villages, this is because geographically Kemanukan Village is located in the border area. The residents of Kemanukan Village are also seen to maintain conduciveness and continue to exist amidst differences that might cause clashes and friction.

With such conditions and existence, Kemanukan village was then declared by the Regent of Purworejo as a Village Aware of Religious Harmony in 2018. This declaration will certainly be a matter of pride, but at the same time it will also be a challenge for the residents of Kemanukan village to continue to

create harmony within their own community. It is not impossible that what has been achieved could fade or even disappear if all elements of the village apparatus and community do not make efforts to maintain and maintain the existing harmony.

Seen from In terms of percentage, currently the people of Kemanukan Village are quite diverse, there are 1,954 Muslim people (94.21%), 89 Catholic people (4.29%), 10 Christian people (0, 48%), Buddhists numbered 16 people (0.77%) and Hindus numbered 5 people (0.24%). This data underscores the pluralistic nature of the village, with multiple religious beliefs coexisting within the community. According to (Huda et al., 2020), that in the context of pluralism, this demographic diversity aligns with the theoretical framework of pluralistic societies, emphasizing the coexistence of various religious and cultural groups. Pluralism encourages mutual respect, understanding, and cooperation among diverse communities. The presence of multiple places of worship, including mosques/mushollas, a Catholic church, and the Hardo Pusoro Faith Padepokan, further highlights the acceptance and accommodation of different religious practices within the village. The theory of pluralism posits that a society can thrive when diverse groups engage in constructive dialogue and collaboration, respecting each other's beliefs and values (Souza et al., 2019). In the case of Kemanukan Village, the coexistence of various religious groups and the provision of spaces for different forms of worship reflect a pluralistic approach, contributing to the overall harmony of the community. Village Officials, in their communication strategies, likely navigate this religious diversity by fostering inclusivity and understanding among the residents, aligning with the principles of pluralism.

As part of Indonesia which is known for its diversity or multiculturalism, it is not impossible that this situation will be difficult for a community to maintain integrity and harmony as citizens of the Republic of Indonesia, especially residents of Kemanukan Village. There are several places in Indonesia that experience friction or clashes due to differences (Hussein & Al-Mamary, 2019). As a result, these differences often develop into horizontal conflicts which often cause trauma for society. A conflict can be caused by differences in the mindset of each religious community. Disharmonious, unfriendly attitudes and wanting to win personal opinions still often occur among society (Purnomo & Kusumawanti, 2023). This is where the role of Village Officials as main figures in village government is important, especially how to raise community awareness in order to create, maintain and maintain harmony among the Kemanukan village community. The research is motivated by the perception of Kemanukan Village as a pluralistic community, indicating the potential for disturbances in harmony, such as friction and intolerance. The diversity within the village encompasses differences in religion, education, economy, culture, and other backgrounds, suggesting the likelihood of conflicts (Eko & Putranto, 2019). Consequently, there is a need to explore and understand the communication strategies employed by Village Officials to establish and maintain harmony in the Kemanukan Village community despite these variations. This study aims to delve deeper into the methods and approaches utilized by Village Officials to navigate and foster unity amidst the diverse landscape of Kemanukan Village.

Communication as it is practiced in everyday life, is the activity of conveying information through the exchange of thoughts, messages or information, in various ways such as speaking, visuals, signals, writing or behavior. This definition refers to meaningful information exchange activities between two or a group of people (Ottuh & Jemegbe, 2020). In other words, communication is a form of conveying information or messages either verbally, signs, behavior or writing which is a conscious invitation or effort by someone to influence other people (thought patterns, attitudes or behavior) to conform to what we expect (Press & Torgerson, 2012), or what is our goal, communication is so important for living together in society, especially plural society, that it requires effective communication. As Wadu et al., (2021) stated, communication cannot be separated from human life, both as individuals and as members of society. Communication is needed to regulate karma, relationships between people, whether they are entrepreneurs, teachers, doctors, employees or politicians. Through good communication, it will have a direct influence on a person in society. In short, the success or failure of a person or organization in achieving a desired goal depends a lot on communication skills (Nguyen et al., 2022; Rao, P, 2019).

An organization such as Village Officials requires effective communication in order to run the organization and solve the problems faced by organizations at the Village Government level. The success of effective communication activities is largely determined by determining a communication strategy (Krizanova et al., 2019). On the other hand, if there is no good communication strategy, the effect of the communication process (especially mass media communication) is not impossible that it will have a negative influence (de las Heras-Pedrosa et al., 2020). So a communication strategy is a method or tactic of a comprehensive basic plan of a series of actions that will be carried out by a person or organization to achieve

a goal or several targets by having a communication planning guide with communication management to achieve the goals that have been set (Yanti Andriani et al., 2023).

Pewriting uses previous research as a reference in compiling this research, in order to avoid similarities or plagiarism. Previous research that the author chose includes: First, research entitled "Village Government Communication Strategy in Resolving Inter-Ethnic Conflicts". This research was written by Dodi Kurniawan, Darmadi MS, and Dian Blanca Virgiana, students at Baturaja University. The problem studied is the village government's strategy in resolving inter-ethnic conflicts and the village government's strategy in creating cultural harmony between residents. The research focuses on resolving conflict, while the author will examine maintaining harmony.

Second, research entitled "Communication Strategy for Ulaweng Innong Village Officials, Bone Regency in Building Social Networks and Partnerships." The author of this research is Lilis Ariska, a student at the Bone State Islamic Institute (IAIN). The problem studied is the important role of Village Officials in building social networks and partnerships, through the strategies they carry out. This research focuses on the role of village officials in building social networks and partnerships, while the author will examine village officials' strategies for creating and maintaining harmony.

Third, research entitled "Communication Strategy of the Religious Harmony Forum in Maintaining Religious Harmony in Salatiga" written by Munir Abdillah, from Sunan Kalijaga State Islamic University, Yogyakarta. The problem studied is the communication strategy used by the Religious Harmony Forum (FKUB) to maintain inter-religious harmony in the city of Salatiga. The research focuses on FKUB's communication strategy to maintain harmony in Salatiga. Meanwhile, the author will examine the communication strategies of village officials in creating harmony in Kemanukan Village, Purworejo. Fourth, research entitled "Village Head Communication Strategy in Increasing Community Mutual Cooperation Awareness". This research was written by STAI Lecturer An-Nadwah Kuala Tungkal, West Tanjung Jabung Regency, Jambi Province. This research examines the village head's strategy for increasing awareness of mutual cooperation in his community. Meanwhile, the author examines the communication strategies of village officials in creating harmony in the Kemanukan Village community. The fifth, namely research entitled "Strategy of Village Officials in Efforts to Empower the Community (Case study of the Development of Productive Economic Business Activities in Cinangka Village, Ciampea District). This research was made by Daden Fikruzzaman, a lecturer from the Bogor College of Islamic Da'wah and Communication (STIDKI). This research focuses on the communication strategies of village officials in empowering the community through fostering economic business activities, while the researcher focuses more on creating harmony in the village community. The village of Kemanukan, Purworejo Regency, is a harmony-based village that embraces cultural pluralism and is predominantly influenced by Islam. Therefore, there is a need for a communication strategy from the village government in the form of regular social activities, including religious events, training, national activities, as well as activities aimed at preserving Javanese culture and traditions. This communication strategy has a significant impact on fostering harmony in this village (Rachmadhani & Khalikin, 2023).

The study is in accordance with the theoretical framework of pluralism, which highlights the coexistence of diverse religious and cultural groups. This study examines the ways in which communication tactics can facilitate the cultivation of mutual regard, comprehension, and collaboration across heterogeneous societies. This study emphasises the significance of Village Officials as pivotal actors in village governance and aims to comprehend their strategies for fostering community awareness in order to establish, uphold, and perpetuate harmony. In essence, this study makes a significant research contribution by conducting a comprehensive examination of the communication strategies utilised by Village Officials in Kemanukan Village to effectively manage and promote cohesion within a community characterised by cultural diversity and pluralism. The findings of this study offer valuable insights for scholars, policymakers, and practitioners who are confronted with comparable challenges in multicultural environments.

2. Research Method

This research uses a qualitative descriptive research method, according to Kang & Hwang, (2021) qualitative research is used with the aim of helping the author to understand the phenomena that occur, through the results of observing the attitudes, behavior and actions of the subject. And describe it in the form of words or descriptions. This research method was taken so that the data obtained could be more accurate. The objects taken in this research are Village Officials. What the researchers studied was what communication strategies

were used by Village Officials to create harmony in their village, by observing the activities that were created and carried out in the village. The data obtained also comes from primary data obtained from trusted sources. The author made direct observations and conducted direct interviews with sources or informants, of course with permission from the relevant parties. Here the researcher conducted interviews with several village officials (village heads and village officials), and several native residents of Kemanukan village who were Kemanukan village elders. Researchers conducted research for approximately 2 months, from September to the end of October 2023. Considering that there are different backgrounds in the Kemanukan village community, interviews were conducted by researchers using open questions that were clear, easy to understand and could be answered by all residents. village. Secondary data obtained by the author via the Kemanukan village website (internet) which contains a profile of the village government and the latest news updates from the village is complemented by the history of the founding of Kemanukan village. The author also uses Sandi et al., (2021) field research data collection techniques, namely data collection techniques carried out directly in the field or research location as follows: (a) Observation (in observation the researcher made direct observations in the field, and conducted research for approximately 2 months in Kemanukan Village, Purworejo Regency), (b) interview (in the process of collecting data, researchers conducted interviews with Mr. Nur Wijiyanto as Village Head and Mr. Sugiyanto, Head of Administration and General Affairs at the village hall office, (c) documentation (researchers attended and photographed the village Merti event, which began with a joint prayer to express gratitude for the blessings that had been given to Kemanukan Village, recitation of the Koran, enlivened by the art of wayang kulit, and attended by all village residents. And attending an event commemorating the founding of belief in God YME Hardo Pusuro, which was attended by several sects in Central Java, which took place in Joglo, (d) analysis (in the process of analyzing data, the researcher examines and analyzes the data that is already available. The following are the stages carried out by the researcher to analyze the data, (e) reducing Data (Reduction). namely, (Summarizing data by selecting basic things, focusing only on important things, looking for themes and patterns.) This data reduction is the first step taken to analyze qualitative data, (f) data presentation (display) is the second step after data reduction, namely the researcher's step in presenting qualitative research data which is described thoroughly but made as short as possible. This is a step that will make it easier for researchers to understand what happened, then plan further work, and (g) drawing conclusions (conclusion drawing/verification), is the final step in the data analysis technique. Namely an effort to find meaning, the meaning of explanations carried out on data that has been analyzed by looking for important things. And in this conclusion section, it will be prepared in the form of a short and practical statement referring to the research objectives.

3. Results And Discussions

Harmony is a condition of a village environment that is comfortable, serene, peaceful, and prosperous without riots and disparities between village residents. Suradi et al., (2020) state, that by upholding the values of tolerance, living by helping each other, working together, caring for each other, respecting each other, and not discriminating. Therefore, Village Officials are determined to realize these positive values by forming a good Communication Strategy. Moreover, Village Officials have an important role in the welfare and comfort of the village, especially creating harmony in Kemanukan Village.

Officials in village are all members engaged in village governance, including the village head, village secretary, head of affairs, section head, hamlet head, and staff, collaborate synergistically to establish harmony among Kemanukan village residents (Martoyo et al., 2020). The overarching objective of the Kemanukan Village Government is to achieve a vision centered on the autonomy, cleanliness, cultural richness, and religious diversity of Kemanukan Village, aiming for an actively engaged and competitive societal framework. This underscores the cooperative efforts of various village officials in defining and upholding the essence of local governance.

The mission contained in the contents are building economic independence and strengthening the village's leading sectors, improving public services and providing open information and free from all corruption and nepotism, be cultural and improve and develop local cultural potential, mutually maintain inter-, inter-, and inter-religious harmony, always active and trying to optimize Village Institutions to improve village welfare and economy, and trying to be competitive according to the character of the village community and prioritizing the principle of deliberation and consensus (selapanan). Based on this vision and mission, the Kemanukan Village Officials (Government) carried out several communication strategies in

order to create harmony in the Kemanukan Village community, as stated in Mission 4. Maintaining mutual, inter-religious harmony.

Meaccording to Nur Wijiyanto, Head of Kemanukan Village, when met at the village office on 7 and 22 September 2023 at 09.00 WIB. The Village Head said that, "The communication strategy of the village government and Kemanukan village officials is a strategy that has concepts and objectives that originate from traditional values and local cultural wisdom so that it can be easily absorbed, understood and can also motivate village residents. The strategy that is still being developed is Communication to reach all residents of the Kemanukan community by using existing communication components as support. And routinely carry out every activity on certain days. The population data for 2023 is 2074 people consisting of 560 farmers, 42 civil servants, 93 self-employed, 62 teachers, 113 casual daily workers, 215 private sector, 325 students.

As stated by Baskent et al., (2020), strategy is planning which is a combination of planning and communication management which is used to achieve a goal using tactics operational. Communication strategies usually consist of everything that contains what is needed for someone to communicate with the intended target. Of course, this communication strategy hasThe 5 important components that must be included are: (a) A communicator is a person who is able to convey or exchange information, news or ideas, especially those who are fluent or skilled. Or with n is an expert who conveys information, ideas or policies to the public. Determine the right communicator to convey the message to the village community, a good communicator to use is a communicator who has a big influence on village residents (who is educated, innovative, a development communicator, not technologically illiterate, and has a high social spirit such as the Village Head, who is assisted by the Village Apparatus village administrators etc. who have great responsibility for the village. (b) Communication Message, According to Anggriyani, (2023), a message is something conveyed by a communicator to the communicant through the communication process. Messages can also be defined as a series of signals/symbols that someone uses to carry out a certain purpose in the hope that the delivery of the signals/symbols will be successful in causing something. This was conveyed by Hafied, in his Introduction to Communication Science (Ali et al., 2023). In communicating, messages must also be conveyed through appropriate methods and media, in language that is easy to understand, short, clear and straightforward (Baskent et al., 2020). With the aim that the audience can easily receive and receive the message conveyed by the communicant. (c) The target audience is a group of people who are the target or target of communication with a communication strategy. Here we will look for what influence the village officials have, so that they can realize/change a village. Village officials, in forming a communication strategy to reconcile village residents, must get to know each villager, bearing in mind the acceptance of each person who definitely has a different personality, as well as striking differences, starting from religion, occupation, background, etc. Goals, determine who the goals and objectives are. In order to be able to determine and harmonize the facts and what must be done through this communication strategy, namely getting people used to living socially with each other, living in harmony and tolerance. As well as preparing what message will be conveyed to the people of Kemanukan. (d) The methodology is established through the identification of an appropriate and effective delivery method. In terms of implementation, Village Officials employ the redundancy (repetition) method, exerting repeated influence. This technique is reiterated persistently until it becomes ingrained as a habitual practice. The discussion revolves around the strategic selection of communication methods and the specific application of the redundancy method by Village Officials to ensure lasting impact and the establishment of desired behavioral patterns within the community. In this method, information is conveyed implicitly at meetings held, for example Thursday Legi Meetings, RT Meetings, RW Meetings, etc. Second, judging from the form of content, Village Officials use Informative Techniques, namely by providing information related to activities in the village to village residents. And Persuasive Techniques, namely ways to influence village residents by persuading, such as asking village residents to be active and take part in participating in an activity committee, taking part in events held by the village, etc. (e) Determine the appropriate media/means or information channel to use, such as the internet, in this case the Kemanukan village officials do not limit the media or means used to convey messages or communicate. Usually Kemanukan Village Officials can use letters (for certain parties), the Internet, by utilizing WA, Instagram, etc. And what Village Officials consider most efficient is face-to-face or direct meetings. (face to face).

The purpose of creating a Communication Strategy is to reduce obstacles resulting from inappropriate delivery methods. Messages from communicators to communicants are often not conveyed correctly. This results in not achieving the desired understanding, and instead misunderstandings arise. The message cannot be received perfectly due to differences in symbols and language between those used and

those received. So there is a difference in meaning between what the communicant receives and what the communicator conveys. This can also happen because of other technical obstacles that cause problems with the smooth communication system of both parties.

According to Ruslan (2003), the following are four types of obstacles that can disrupt communication strategies, namely (a) obstacles in the delivery process, that can come from the communicator (sender barrier) who has difficulty in conveying his message, does not master the message material, and does not have the ability to be a reliable communicator. Amany & Puteri, (2023) state, in a communication strategy, it is very important to determine the right communicator, who at least has a level of language, educational and intellectual mastery. This barrier can also come from the recipient of the message (receiver barrier) because it is difficult for the communicant to understand the message well. Especially if the recipient of the message in the village does not have a lack of educational background due to an inadequate economy. So it also affects the feedback (reciprocity) of the communication. (b) Physical barriers including physical facilities that can hinder effective communication. Abdullah Alharbi & Mohammed Hassan Al-Ahdal, (2022) state when communicating with parents who have poor hearing, usually problems with the loudspeaker system (sound system) which often occur in lecture rooms, seminars, meetings, etc. This can make messages ineffective and difficult for the communication to receive. (c) Semantic barrier, namely the difference in meaning and comprehension between the sender and recipient of a language or symbol. Mogeia, (2023) state, it is possible that the language conveyed is too technical and formal, making it difficult for communicants whose level of knowledge and understanding of technical language is lacking. Or conversely, the level of knowledge and understanding of the communicator's technical language is lacking. (d) Psycho-social barriers, there are quite wide differences in cultural aspects, customs, habits, perceptions and values held so that the tendencies, needs and expectations of the two communicating parties are also different. For example, a communicator (speaker) conveys the word *specter* which in the large Indonesian dictionary is correct. In fact, this word in Sundanese has the connotation of good coral. If these words are uttered in a speech/address at a formal event attended by officials, figures and elders of the Sundanese community, then the image of the person concerned (the communicator) may suffer due to a misunderstanding of the language.

The obstacles mentioned above for the Kemanukan Village Community have been overcome, especially for Village Officials who always put the interests of the community first. As stated Safitri, (2021), there are several strategies or methods taken to overcome these obstacles, namely, first, communicators are more proactive so that the communicator fully understands and understands the information conveyed. This has been done by Kemanukan village officials in providing information related to policies, programs and activities in their community. Second, ensure that the verbal and non-verbal messages you want to convey must be informative and inclusive. Informative means it contains a message that is important for the communicant to know, while inclusive means the message contains everything the communicant needs to understand the communicator's intentions. Third, reciprocal communication occurs to create interactive two-way communication. If the communicant does not understand, he must ask the communicator. The strategy to overcome this communication strategy obstacle has been carried out by Village Officials so that the communication that exists with the community is good communication.

Apart from carrying out community development in the fields of economy, health, education and culture, the Kemanukan Village Officials also foster harmony in the community which has been plural from the beginning. According to Sabri et al., (2020), It is not an exaggeration to call them development agents, the Village Officials are also agents of change through development messages. communicative ones that are easily digested by the public.

In order to make the development message for harmony more effective, the Kemanukan Village officials (government) hold routine activities with the aim of helping to foster the values of togetherness, mutual cooperation, tolerance and tolerance for each other. The following are the activities (a) The Local Cultural Festival in the framework of Merti Desa (2019) and Merti Desa is held once a year and is attended by all village residents to clean graves and water sources (wells, beji) as an expression of gratitude for the grace of Almighty God. Which is usually interspersed with Tayub and Shadow Puppet performances. This is where the values of harmony are fostered because they are derived from the philosophy and local wisdom of our ancestors. (b) Village Cultural Arts Performance in the framework of the Idul Fitri 1443 Hijriyah Celebration, which is usually interspersed with the Incling Sari Widodo Karang Sari art performance, which originates from the village of Kemanukan. (c) Hold meetings to facilitate communication between village residents, especially in discussing planned activities and events to be held as well as the latest news by holding regular meetings such as Thursday Legi which are attended by village officials, religious leaders,

village elders and other village administrators. Apart from that, regular RT and RW meetings are also held once a week and other meetings whose times are very flexible. (d) Carrying out gatherings between religious adherents during religious holidays to strengthen ties of brotherhood and harmony. (e) Planning for the formation of a village of tolerance to specify the designation of Kemanukan Village as a Village of Harmony. (f) Holding regular recitations, Javanese prayers, Manukan prayers, Mauludan and other religious activities. (g) Carrying out daily patrol post activities with officers arranged in shifts, with the aim of increasing community harmony and maintaining village security. And carry out LINMAS training formed by Village Officials. (h) Holding events on nationalist holidays such as the August event which is routinely held every year, with various kinds of competitions that can be participated in by people of all ages, in order to strengthen the spirit of nationalism among village residents.

Apart from that, Village Officials also implement the UUD 1945 article 29 point 1-2 concerning Harmony and Tolerance between religious communities by not discriminating and providing the same services to all residents across religious communities. Good for followers of Islam, Christianity, Catholicism, Hinduism, Buddhism and belief in God Almighty. Apart from that, Village Officials also facilitated the proposal and launch of the Awareness of Harmony Village Movement for Purworejo Regency and Central Java. As well as collaborating with FKUB Purworejo Regency in realizing and maintaining religious harmony.



Figure 2. Citizen visits visits to fellow villagers of different beliefs are carried out regularly every year, on holidays.



Figure 3. Srawung Agung, resident of Hardo Pusoro.

Centenary commemoration of Moksa Ki Sumocitro, the founder of the belief in Almighty God, the Hardo Pusoro sect, at Padepokan Ki Sumocitro, Kemanukan village, Bagelen, Purworejo, Central Java.



Figure 4. Village merti event

This activity is a tradition passed down from generation to generation in Java. Tradition is a form of gratitude to God Almighty for the abundant harvest. This tradition is carried out once a year and is carried out at the first harvest. Which was enlivened by a Shadow Puppet performance.



Figure 5. Village Social Media. Social media that is still actively used by Kemanukan Village is YouTube and the official Kemanukan village website. Which contains history, village population, etc.

4. Conclusion

Based on the description of the research results above, it can be concluded that the communication strategy carried out by the Kemanukan Village Officials is strategies that originate from cultural tradition values and local cultural wisdom so that they are easy to absorb, comprehend and understand and can motivate village residents. The study provides significant contributions to our understanding of the communication methods utilised by officials in Kemanukan Village. It uncovers that these strategies, which are deeply anchored in cultural traditions and local wisdom, are highly effective in being assimilated, understood, and inspiring for the citizens of the village. The strategy that is still being developed is a Communication Strategy that can reach all members of society through social communication channels which have succeeded in producing positive values to bring harmony among village residents. Carrying out social activities together (social communication channels) is much more influential and more effective as a communication strategy to create harmony. By carrying out these community activities, gradually good habits will be formed for village residents to live with each other in tolerance, help each other, respect each other and promote tolerance towards each other. And understand one important thing that in society requires good communication, of course by paying attention to the situation that exists at that time. Not only the entire village apparatus and all village residents, but also the government also supports the entire series of events which are always held with financial assistance. Gaining a comprehensive understanding of the role of communication techniques in the preservation of culture, particularly within the framework of modernization, would enhance one's level of understanding. Ultimately, the implementation of cross-disciplinary methodologies that foster collaboration among scholars from other fields has the potential to yield a comprehensive comprehension of the intricate dynamics at play in the intersections of communication, culture, and social cohesion. Scholars have the opportunity to enhance the depth and breadth of knowledge regarding communication tactics in multicultural environments by exploring these areas for future investigation. This endeavour holds the potential to inform policy and practise, leading to a more nuanced and thorough comprehension of the subject matter.

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