MULTICULTURAL COMMUNICATION MODEL IN JAMIKA TOLERANCE VILLAGE, BANDUNG CITY

Nunung Sanusi[1], Adi Permana Sidik[2*], Sandra Irawaty[3], Erwan Komara[4], Endang Diah Sari[5]

[1]*Department Communication, Faculty Social Science and Political Sciene, Universitas Sangga Buana, Bandung*
[2]*Department Communication, Faculty Social Science and Political Sciene, Universitas Sangga Buana, Bandung*
[3]*Department Communication, Faculty Social Science and Political Sciene, Universitas Sangga Buana, Bandung*
[4]*Department Communication, Faculty Social Science and Political Sciene, Universitas Sangga Buana, Bandung*
[5]*Department Communication, Faculty Social Science and Political Sciene, Universitas Sangga Buana, Bandung*

Authors Email: nunung.sanusi11@gmail.com , adi.permana@usbypkp.ac.id, sandra.irawaty@usbypkp.ac.id, erwan.komara@usbypkp.ac.id, endangdiah.sr@gmail.com
Corresponding author: adi.permana@usbypkp.ac.id

Abstract
The Tolerance Village in Jamika Village, Bandung City is a miniature of the diversity of tribes, religions, races and between groups that make it an Indonesian sari garden. This makes the uniqueness very interesting, because in recent times our diversity has been almost torn apart by the variety of hoax information and polarization due to differences in political choices. Cultural diversity in the tolerance village of Jamika cannot be separated from communication which is one of the keys in building interactions between multicultural residents. The aim of this research is to answer revealing the model of Multicultural Communication in the Tolerance Village of Jamika, to reveal the factors that influence multicultural communication, and to reveal the extent of the impact of multicultural communication in the tolerance village. This research uses a qualitative approach with a case study tradition. The results showed that Multicultural Communication in the Jamika Tolerance Village, Bandung City, which was very diverse in terms of belief and ethnicity, was able to build harmoniously without any barriers. This natural multicultural communication model becomes a characteristic, unique and interesting in the midst of massive information bias, and a free and democratic political climate.

Keywords: *Communication, Multicultural, Tolerance Village*

1. INTRODUCTION

Post-Reform Indonesia experienced various kinds of crises, some even called it a multidimensional crisis. Various conflicts arose in various regions that were able to seize the attention of the public at large, especially conflicts with SARA nuances. One of the multidimensional crises that sometimes still haunts us is the issue of culture. In the cultural arena there has been a significant shift, from centralized government to autonomy, which has had a major impact on the recognition of local cultures and their diversity. In the past three decades, cultural policies have been centralized, now they are no longer. Culture as a nation's wealth can no longer be regulated by a centralized policy. Rather, it must be developed in the context of each local culture. We cannot deny that after the collapse of the New Order regime, various

upheavals arose in various regions, both with religious and ethnic motives, such as what happened in Ambon (Maluku), Sampit (West Kalimantan) and also the May 1998 tragedy which still haunts us all. We need to continue to maintain the diversity of tribes, cultures and religions in the archipelago with an approach to the values of local wisdom that exist in each region. As a great nation, Indonesia has great potential as a strong and prosperous country in various fields, but also as a threat that is easily ignited and torn apart if it cannot be managed properly. Diversity, pluralism owned by the nation is something that must be based on the philosophy of Unity in Diversity as a unifying form among the cultural and ethnic diversity that is owned by the Indonesian nation.

Will Kymlicka (2002) in his book Multicultural Citizenship reveals; this diversity raises a number of important and potentially fragmented questions. The minority and the majority are at odds over various matters such as language, regional autonomy, political representation, educational curriculum, lawsuits, immigration and naturalization policies, and even national symbols, such as the national anthem and national holidays. Finding morally defendable and politically recognizable answers to these problems is the greatest challenge facing democracy today. Some of the problems that were raised by Will at first glance have indeed befell our nation, but the strengths and greatness of the founders of this nation, are also very good because they are based on the values of the national spirit in the early pre-independence era as well as the basis for the Youth Pledge. 1928 in the realm of independence we also have the 1945 Constitution and also the Pancasila ideology.

An interesting phenomenon actually appears in the Jamika Tolerance Village, Bandung City, which has residents from various ethnic and religious backgrounds, but has harmony and mutual respect between them, even though in other areas there is polarization due to differences in choices in politics and in religious beliefs. Why is this a focus that grabs attention, because since pre-independence 1929, precisely the residents in the RW 04 Jamika area have lived with diversity and have been able to maintain it until now, so the Bandung city government has attached the name Kampung Toleransi. The uniqueness of the Jamika Tolerance Village residents is something that is interesting for us to explore and we ask, why are things that can sometimes trigger and make it easier for polarization and conflict to be avoided, what factors make the residents there can maintain harmony between these diverse fellow citizens, this is what we focus on in exploring them. Communication within the scope of multicultural villagers cannot be separated from the values of local wisdom of the Sundanese community, which has the term someah hade kasomah, where the Sundanese community is very open to anyone regardless of ethnic or religious background as long as they are able to maintain good manners and etiquette. Multicultural communication in the tolerance village is one of the focuses to be researched, because not all regions have diversity and resilience in maintaining harmony in one village. Because a small scope will facilitate the spark of conflict to become large. the existence of a village that has 16 Neighborhood Associations (RT) and four non-Muslim RT heads with a population of more than 2000.

Jamika's Tolerance Village is unique, because it is not only cultural diversity but also religious diversity, even houses of worship are also close to each other and exist in the midst of society and each other still respects each other in various celebrations of major holidays and weekly worship. The house of worship there consists of four monasteries, four churches and two mosques all close together. The name Kampung Tolerance which was symbolically pinned by the Bandung City government when Ridwan Kamil served as Mayor is a very good appreciation from the government. Harmony in diversity here is not an engineering or an image but naturally.

2.   LITERATUR REVIEW

2.1   Communication Concept

The phenomenon of communication is a multi-faceted phenomenon: versatile, wide-ranging and meaningful. Aubrey Fisher's statement can be justified if we have a number of communication concepts that have abounded and changed fundamentally from year to year. The definition of communication according to Bernard Berelson and Gary A. Stainer (Mulyana, 200:68) communication is the transmission of information, ideas, emotions, skills and so on, using symbols, words, pictures, figures, graphics, and so on. The act or process of transmission is what is usually called communication. Communication is an interaction that affects each other in the form of communication. Verbal and nonverbal communication in matters such as facial expressions, writing, painting, art and technology. Communication is a process when a person or persons, groups, organizations, and society create, and use information to connect with the environment and other people. In general, communication is done verbally or verbally that can be understood by both parties. If there is no verbal language that can be understood by both, communication can still be done by using body movements or showing certain attitudes, such as smiling, shaking the head, and shrugging. This way is called communication with noinverbal language. One of the communication is as mentioned by Anwar Arifin. According to him, the meaning of communication is a type of social process that is closely related to human activities and is full of messages and behavior.

2.2   MULTICULURAL CONCEPT

Sociological and anthropological studies of plural society (or in the construction of political science called plural society always illustrates that multiculturalism is the "ideology" of a multicultural society, namely a society composed of ethnic diversity due to ethnic or cultural diversity in a broad sense. From the beginning, the ideology of multiculturalism was interpreted as a form of mutual respect from one ethnicity to another, for example providing flexibility so that other ethnic groups can express their ethnic culture, and this expression is one of the important contributions to the development of a nation's culture.Here are some definitions of multiculturalism: first, multiculturalism is a concept that explains two differences with related meanings 1) multiculturalism as a condition of cultural pluralism or cultural pluralism of a society. This condition is assumed to form an attitude of tolerance. 2) multiculturalism is a set of central government policies that are designed in such a way that all people can pay attention to the culture of all ethnic groups or ethnic groups. This is reasonable because, after all, all ethnic groups or ethnic groups have contributed to the formation and development of a nation. In most countries, multiculturalism is a social concept introduced into government so that the government can make it a government policy. Rationalization of the inclusion of multiculturalism in the formulation of government policies, because only the government is considered as a representative placed above the interests and cultural practices of all ethnic groups of a nation. As a result, every government policy is expected to be able to encourage the birth of aspirational attitudes, tolerance, the principle of equality between various ethnic groups, including equality of language, religion, and other cultural practices.

2.3   MULTICULTURAL COMMUNICATION CONCEPT

Multicultural communication is communication that involves individual processes from individuals or groups from certain cultures with groups from other cultures so as to give birth to new cultures or subcultures. In the course of time and multicultural transformation when all different cultures establish an interaction will give birth to a new culture or culture or new subculture. And so on, communication in a multicultural society will continue to process without stopping to create a new culture that is more advanced and progressive (Purwasito, 197).

3.   RESEARCH METHODS

This research is a qualitative approach, namely research procedures that produce descriptive data in the form of written or spoken words from people or observed symptoms. This type of qualitative research seeks to describe or describe the object under study based on the facts in the field (Moleong, 2017). Case studies are a type of qualitative approach that examines certain "cases" in the context of contemporary real-life settings. This research focuses on the Tolerance Village located in the Jamika sub-district, Bandung City, which in this writer's opinion is a very unique and interesting thing to study, especially in Multicultural Communication.

4.   RESULT AND DISCUSSION

Multicultural Communication Model in Jamika Tolerance Village

Community members of RW O4 Jamika Village, Bandung City, in 2017 got a new nickname that was pinned by the City government as the Village of Tolerance. Giving the name is not without reason or just from giving, but from various aspects, one aspect that stands out is inter-religious harmony, mutual cooperation, harmonious social interaction between communities, and social care among fellow citizens. Like the Sundanese saying, fried hade, I say (everything can be discussed/communicated) this is deeply embedded in the personality of the people in the tolerance village. This was conveyed by the Head of RW 04 Kang Dayat, who has held this mandate for nine years, feeling the sense of togetherness among residents even though they have various religions, cultures, ethnicities.

Everything can melt in one place of togetherness among fellow citizens, he also gave an example in the independence celebration event held at the RW office which was attended by all components of the community ranging from religious, cultural, youth leaders, as well as artists. Multicultural Communication in the Tolerance Village, Jamika Village, is not at all engineered, let alone imaging, everything happens naturally. The history of this village has been established since pre-independence around 1929, the community members have been able to live side by side without any hostility, although after the initial reformation, several areas experienced turmoil here, everything continued as usual. In addition to the RW, there is also the Head of the Tolerance Village, which is now led by a Pastor named Mr. Yahya Kosim who also serves as the chairman of RT 04.

Figure 4.1: Religious Leaders Deliver Prayers According to Their Religions in the Village of Tolerance

Source: Tolerance Village Archives

Based on observations, interviews and also documentation studies, the existence of the Tolerance village in Jamika has attracted a lot of attention, because it has a uniqueness that does not exist in other areas, especially in building harmony among residents. The multicultural communication model there, is very traditional and not small, it is very fluid and mingling. Various social service activities, all of which involve various components of the residents of the Tolerance Village, although sometimes these activities coincide with Christian worship activities, on Sundays. After returning from church, the people mingle with other residents and don't forget they also bring rice, for those who have already done community service. Togetherness, mutual cooperation in this village of tolerance fosters an awareness, what can make solid, harmony like this, in fact one of them is communication. Communication here, as stated earlier, there is no engineering, it is natural and they both understand the signs for the topic being discussed. As in the DKI Pilkada, where the feeling of the Presidential Election which had a massive impact, was almost divided, as was the case with the 2019 Presidential Election, it was almost split, the Villagers of Tolerance Village were not affected at all, because in social activities, everything communicated was focused on common problems and for the common good.

Factors Affecting Multicultural Communication

In an interview with Kang Dayat as the Chair of RW 04, he explained that there are two factors, namely Education, Economy. So his opinion is that multicultural communication here is going well because these two factors are one factor. The level of welfare among the community members there is relatively good, there is no noticeable inequality, almost no residents who do not work all have activities. The education factor also has an important role in addition to the economy, because almost the residents there are at least high school and the young people are almost university graduates, both public and private.

Figure 4.2: Villagers of Tolerance are Gathering in an Activity

Source: Tolerance Village Archives

There are almost no forms of ethnic or religious fanaticism, but things that are general in nature, such as crimes, like to exist. Awareness as a multicultural citizen in a tolerance village that has been inherited by their ancestors, encourages the younger generation to have a moral responsibility to continue to care for and preserve it. This is done in various activities and management that always involve young people as heirs, heirs, and guardians of harmonious values in the village of tolerance. Raising such awareness is not easy, because it is possible for residents to also establish communication with outside parties, both at work and in educational institutions. However, all returning to the identity of the residents of the Tolrenasi village which has been pinned by the government, becomes a responsibility that must be maintained and cared for together. All the factors that support the realization of Multicultural Communication in the Village of Tolerance can be a mirror for us, because in countries that are already economically and educationally established, sometimes they are unable to control themselves to be involved in various forms of intolerance and feel themselves, groups and superior class and others are inferior and do not need to be appreciated.

To what extent is the impact of multicultural communication in the Jamika Tolerance Village?

Multicultural communication in the tolerance village of Jamika does have a very positive impact on the development of life among citizens. Collective awareness that has been built for a long time has made the name of the village reach the ears of the Bandung Municipality government, so that in the era of Ridwan Kamil as mayor, the village of residents was pinned with the name Kampung Toleransi. This is a very good impact, the fruit of the values of harmony, togetherness in building a village with the value of diversity and equality.

Gambar 4.3: The atmosphere of togetherness of residents in the village of tolerance during Ramadan activities

Source: Tolerance Village Archives

In fact, it is possible that in the future there will be many communities, community groups from outside to learn firsthand how to manage the diversity of community members in the midst of an outbreak of hoax news that can easily lead to horizontal conflicts. Jamika Tolerance Village, which has the uniqueness of ethnic and religious diversity, will be a role model for many people. The Bandung City Government also does not hesitate to continue to build various Tolerance Villages in several residential points that have a high level of diversity. This is a positive impact in providing inspiration in building communication in diversity and increasingly complex challenges. Economically, the existence of the Jamika tolerance village also has a good impact. Because many other community members visit this village, in addition to just knowing and learning, and on average they are sure to taste the snacks around the Tolerance Village. In celebration of religious holidays, the local economy also grows because many residents visit each other and also organize interesting events that involve local and foreign residents.

CONCLUSION

The residents of the Jamika Tolerance Village, Bandung City, which was de facto inaugurated by the Mayor of Bandung in 2017, which actually since pre-independence had built a form of tolerance, good Multicultural Communication without engineering or imaging. Multicultural communication in the Jamika Tolerance Village, Bandung City, which is very diverse in terms of beliefs and ethnicity, is able to build harmoniously without any barriers. This natural multicultural communication model becomes a characteristic, unique and interesting in the midst of massive information bias, and a free and democratic political climate. If you don't have collective awareness, it's possible that there will be turmoil among fellow citizens. The existence of the Tolerance Village in Jamika, Bandung City should be imitated by anyone, because the natural multicultural communication model in the form of joint social activities is able to

strengthen relationships and solidity among fellow citizens. In these activities, it comes from residents, by residents and for residents.

Based on the results of the research that has been described, the researcher provides three recommendations as follows: 1) Multicultural Communication in the Jamika Tolerance Village, Bandung City needs to be treated together and without us interfering too much in the lives of community members who have awakened the values of collective awareness in caring for harmony with the community. diversity; 2) Encourage continuous improvement of factors that are able to grow multicultural communication in the Tolerance Jamika village, Bandung City, which has been based on two factors, namely education and the economy; 3) It is necessary to continue to develop positive things from the Jamika Tolerance Village, Bandung City, especially in building harmony in diversity and maintaining diversity through communication.

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