# Communication Design of Religious Development. An Effort to Develop Religious Tolerance Policy (Case Study in Yogyakarta City)

Hasan Sazali

State Islamic University of North Sumatra

North Sumatra, Indonesia

hasansazali@uinsu.ac.id

*Abstract*—This study aims to analyze the role of the Government of Yogyakarta city in conducting the development of religious tolerance. This development is analyzed through a structural approach. The structural approach is the bureaucratization approach to the governments from various government institutions related to the development of religious tolerance. Likewise, the model of communication design of religious development, offered in this study, is expected to be a model in developing communication system of religious development with formulating the policy form of religious development for society. This study uses a qualitative approach with a critical analysis. quantification of statistical perspective was used to collect data comprehensively on some characteristics. The result shows that the role of the Government of Yogyakarta city is relatively weak in establishing the form of communication design of religious development, as well as its policy sector. Thus, the society's rights in freely worshiping admitted by the state yet some of them are neglected by the regional government.

*Keywords*—communication design; religious development; religious tolerance policy

## I. INTRODUCTION

Communication of religious development is a communication process which is conducted to execute the development plan in religion. In this case, religious development, which is meant in this research, is religious tolerance sector. Communication design of religious development becomes an important study to formulate how the form, system, and strategic approach undertaken by the government in communicating messages related to the regulation of religious tolerance, which had become a forgotten aspect by the government in communicating those messages in religious tolerance sector (Sazali, 2016).

The Constitution of 1945, legislation and other policies, including fatwa of Ulama were used as philosophical regulation of religious tolerance —in principle, protecting religious freedom and in practice, the Indonesian government generally respected religious freedom from the six official religions, including community who embrace cult worshipers, which were the original beliefs of the Indonesian ancestors. Yet, some regulations, policies, and official actions restricted religious freedom, and in some cases, the Indonesian government failed to protect some people from discrimination and violence due to their religion. The government applies some limitations on several religious groups which are not recognized and considered as "deviant." There is no change in the attitudes from the government's respect for religious freedom. Some problems related to intolerance case against religious freedom in this country are quite a lot going on, as reported by several institutions which concerned in considering intolerance problems, including Setara Institute and Wahid Institute. Those violations were committed, whether by the state, the government, or religious community organizations. In this case, it focuses on areas which become the research object of this study in Yogyakarta city.

Yogyakarta city with its development vision of "Realization of Yogyakarta as the Quality Education City, has Character and Inclusive, Culture-based tourism, and Central Services with the Environmental and Economic Democracy," there is a uniqueness which will be studied, where remained cult worshiper for partly community of Yogyakarta city whereby they were able to adapt toward other religions recognized by the government in order to hold their citizenship rights. The intolerance case ever happened in 2008, about 30 religious organizations attacking the worshiping place of the mystical organization Sapta Dharma, and it caused threats and beatings. However, on the one hand, this condition did not cause a social problem in relation with religious life every day of Sapta Dharma followers, even often found in one family embraced several religions. In 2010, it happened prohibition on the establishment of a place of Jehovah's Witnesses Kingdom, in Baciro Village, Gondokusuman District. Whereas they had obtained the legality from Inter-religious Harmony Forum (FKUB) Yogyakarta, number: 003/FKUB/B/V/2010, dated May 17, 2010, and recommendation from Office of the Ministry of Religious Affairs of Yogyakarta city, dated May 27, 2010. Yet, until now the permit for the construction of this place had not been imposed by the Government of Yogyakarta city. Likewise, the condition happened in Sleman District indirectly had given influence on religious life in

Yogyakarta city on a case which happened on May 29, 2014, where there was an attack carried out by a group of people who attacked Julius Felicianus‟ house. This happened when the house was being used by dozens of Catholics for praying together and choir. Similarly, with the possibility of other religious sects, this is because Yogyakarta is a city of education with a high enough level of plurality, either from the aspect of religion or ethnicity. Then, a question arises, what is causing Yogyakarta city relatively "safe" in religious, social life? So Yogyakarta gained the predicate of City of Tolerance (Sazali, 2016).

As explained above, it still shows the weakness of the optimization of public policy in religious development sector undertaken by the Government of Yogyakarta city in executing communication of religious development, it begins from the Mayor, Sub-district head and Village chief, and stakeholders (religious figures, religious counselors, the Ministry of Religious Affairs), including Inter-religious Harmony Forum (FKUB) which are formed by the government to develop religious tolerance policy until the grass-roots level, especially to oversee about worshiping issues. It is embodied in the Joint Decree of the Ministry of Religious Affairs (KEMENAG) and Ministry of Home Affairs number 08 and number 09/2006, yet it have not been going well in Yogyakarta city.

The problem of communication design of religious development was conducted by Yogyakarta city; it began from the Mayor, Sub-district head and Village chief, and stakeholders (religious figures, religious counselors, FKUB, and the Ministry of Religious Affairs at the level of municipality and district). Meanwhile, the reason of why I choose Yogyakarta city, because it is based on the results of the study on religious freedom and intolerance conducted by the Setara Institute and Wahid Institute during 2010 to 2011 showed that the Government of Yogyakarta city had one case of violation of religious life. The Government of Yogyakarta city did not seem to have a problem in religious life, although the cult worshipers were still there. Whereas, Yogyakarta has a high level of plurality, both from the aspect of religion and ethnicity, thus it gives its own character within the system of community life in Yogyakarta city. It also becomes a cultural center of Javanese civilization which is in the social system can give influence especially to its communities in religious life. The research problem of this research is how does communication design of religious development in an effort to develop a policy for the strengthening religious tolerance undertaken by the Government of Yogyakarta city? It focuses on how the policy of communication design of religious development works in maintaining religious tolerance policy undertaken by the leader of the regional Government of Yogyakarta city? Based on the introduction and research question above, the aims of this study are:

1) To analyze the policy of communication design of religious development in an effort to develop religious tolerance policy undertaken by the head of the regional Government of Yogyakarta city.
2) To analyze the systems involved in developing a communication design of religious development.

## II. METHOD

For the base method, this study uses descriptive analysis with qualitative method approach. Based on Sugiyono (2014), the qualitative method can be meant as a research method, based on post-positivist philosophy, is used to examine the condition of the natural object, in which the researcher as a key instrument. Data collection techniques are performed using triangulation (mixed), data analysis is inductive/qualitative, and qualitative research result more emphasizes on the "meaning" rather than "generalization."

Qualitative research tries to reveal the uniqueness founded in individual, group, community, or organization in everyday life universally, detail, depth, and the most important thing; it can be justified scientifically. Qualitative research is expected to generate exposure deeply about speech, writing, and behavior, which can be observed by individual, group and certain community, which become the research object in a particular context, and focus on the limitations of the research focus and it is analyzed as a whole, comprehensive, and holistic.

In this research, I use a case studies approach. Case studies are strategy research in which the researcher carefully explores a program, event, activity, process, or one or more individuals. The cases are limited by time and activity, and the researcher gathers complete information using various data collection procedures over a predetermined time. In general, Creswell (2010) said that the case studies is a strategy that is more suitable when the principal question or a study about using how or why, when there is little opportunity to control events that will be investigated, and where research focus is on a contemporary phenomenon in the context of real life (Yin, 2015).

To obtain the depth analysis result in this study, I will conduct a qualitative descriptive format in the form of case studies. It focuses on a particular unit of a variety of phenomena. Analysis of the data has been carried out continuously, since the beginning of the study until the end of the study. It is expected to portray findings and empirical explanations to complete explanations of used theory. For completing the data more comprehensively, some characteristics are conducted using the quantification of statistical perspective.

## III. FINDING AND DISCUSSION

Yogyakarta city administratively consists of 14 districts and 45 villages with the following boundaries: to the North with Sleman Regency, to the East with Bantul and Sleman Regency, and to the South with Bantul Regency, to the West with Bantul

Regency and Sleman Regency. The regional government is the leader of the region along with its apparatus as Regional Executive Board. The Government of Yogyakarta city is led by a mayor as the chief executive assisted by a Deputy Mayor. The philosophical formation of Yogyakarta relies on the existence of the Ngayogyakarta Hadiningrat Palace which specifically emits the city‟s image and builds the „image‟ of Yogyakarta city as the City of Culture, City of Struggle, City of Education and City of Tourism. It is formed on the development of functions of the dominant city services along with the growth and development of community development. The general picture of Yogyakarta city development shows a map of potential development areas based on the aspects of geographic and demographic, public welfare, public service, and regional competitiveness (Local Government Work Plan (RKPD) of Yogyakarta city, 2015).

Regional Autonomy Policies adhered in the Law Number 32 of 2004 on Regional Government, explicitly gives extensive autonomy toward regional government to organize and manage various interests and welfare of local communities. Regional government must optimize regional development which is oriented to the communities‟ interests. Through the Law Number 32 of 2004, regional government and regional communities are empowered. Moreover, they are given greater responsibility to accelerate the pace of regional development. Yogyakarta city, before the Independence Day till this day, is one of the cities with a high level of plurality, either ethnicity or religion, so Yogyakarta city is often called by newcomers as "a miniature of Indonesia". In addition, it can be seen from many students from all over Indonesia and even overseas settle in Yogyakarta city in order to study in one of the prominent universities in Indonesia, Universitas Gadjah Mada (UGM). Yogyakarta city, based on the data from the Department of Population and Civil Registration, had 413,936 people, and the majority embraced Islam. The number of Muslims in 2014 were 341,548 people (see TABLE I).

TABLE I. THE COMPOSITION OF YOGYAKARTA‟S POPULATION BASED ON RELIGION

| No | Sub-district | Religion (People) | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | Islam | Christianity | Catholic | Hindu | Buddha | Confucian | Cult |
| 1 | Tegal Rejo | 29941 | 3117 | 3794 | 36 | 73 | 4 | 1 |
| 2 | Jetis | 20941 | 2718 | 4073 | 23 | 171 | 12 | 1 |
| 3 | Gondokusuman | 32266 | 5499 | 4982 | 114 | 125 | 2 | 5 |
| 4 | Danurejan | 17723 | 1380 | 2337 | 20 | 73 | 3 | 2 |
| 5 | Gedongtengen | 16148 | 1743 | 2902 | 32 | 228 | 3 | 2 |
| 6 | Ngampilan | 15998 | 1068 | 1645 | 41 | 89 | 0 | 0 |
| 7 | Wirobrajan | 25503 | 1188 | 3970 | 37 | 62 | 1 | 0 |
| 8 | Mantrijeron | 29709 | 1432 | 4363 | 34 | 79 | 0 | 2 |
| 9 | Kraton | 19066 | 626 | 2786 | 22 | 1 | 0 | 1 |
| 10 | Gondomanan | 11274 | 1763 | 2115 | 14 | 243 | 0 | 0 |
| 11 | Pakualaman | 8476 | 682 | 1625 | 32 | 33 | 0 | 0 |
| 12 | Mergangsan | 26966 | 1987 | 2933 | 61 | 65 | 1 | 2 |
| 13 | Umbulharjo | 59784 | 2885 | 4793 | 72 | 98 | 0 | 0 |
| 14 | Kota Gede | 30753 | 907 | 1106 | 27 | 22 | 0 | 0 |
| | **Total** | 341548 | 26995 | 43424 | 565 | 1362 | 26 | 16 |

Source: the Department of Population and Civil Registration of Yogyakarta (2014)

In the diversity of the society of Yogyakarta city, today there are still people who embrace the Cult, wherein the legality of their citizenship, mostly they choose Islam, followed by Catholic, and Christianity. All they do are the way to obtain their basic rights as a part of the citizen.

With the number of religious residents as 413,936 people, the Ministry of Religious Affairs (KEMENAG) of Yogyakarta city has 32 religious counselors throughout the districts around Yogyakarta city, where their task is to provide guidance in religious life. This Ministry has a target for religious development, that is the increased understanding and experiences in religion and tolerance, which are harmonious and dynamic, internally, and between religious communities in the government. The number of religion counselors in Yogyakarta city can be seen in Table II.

TABLE II. RELIGIOUS COUNSELORS OF YOGYAKARTA CITY

| No | Name | The Working Unit |
|---|---|---|
| 1 | Nur Akhmad,S.Ag.,M.A. | Islamic counselor of Ngampilan |
| 2 | Kusmanto,S.Ag | Islamic counselor of Umbul Harjo |
| 3 | Hj.Rita Maisyaroh,S.Ag | Islamic counselor of Mantrijeron |
| 4 | Sutarjo,S.Ag,.MA | Islamic counselor of Kota Gede |
| 5 | Muntholib | Islamic counselor of Pakualaman |
| 6 | Aminuddin,S.Ag,M.Si | Islamic counselor of Tegal Rejo |
| 7 | Karmin,S.Ag | Islamic counselor of Mergangsan |
| 8 | Muhammad Makhlani,S.Ag | Islamic counselor of Jetis |
| 9 | Fahrur Rozi,Sthi | Islamic counselor of Gondokusuman |
| 10 | Suryana,S.Ag | Islamic counselor of Gedongtengen |
| 12 | Arini Nurhayati,S.Ag | Islamic counselor of Keraton |
| 13 | Janti Ristiani,S.Ag | Islamic counselor of Gondomanan |
| 14 | H.Solehudin,S.Ag | Islamic counselor of Umbulharjo |
| 15 | Samsul Ma`arif,S.Thi | Islamic counselor of Danurejan |
| 16 | Muhammad Da`i, S.Ag | Islamic counselor of Wiroberajan |
| 17 | Suprapto,S.Ag | Islamic counselor of Mantrijeron |
| 18 | Margianto,S.Ag | Islamic counselor of Tegalrejo |
| 19 | Suhartanto,S.Ag | Islamic counselor of Gedongtengen |
| 20 | Muchrimah,S.Ag | Islamic counselor of Kotagede |
| 21 | Siti Da`imah,S.Ag | Islamic counselor of Tegalrejo |
| 22 | Eko Agus Wibowo,S.Sos.I | Guidance community of Yogyakarta city |
| 23 | Mujiarto,S.Sos.I | Islamic counselor of Mergangsan |
| 24 | Eman Suherman S.Pd.I | Islamic counselor of Gondomanan |
| 25 | Endro Dwi Widodo,S.Ag | Islamic counselor of Wiroberajan |
| 26 | Solihat,S.HI | Islamic counselor of Gondokusuman |
| 27 | Felicitas Maria Fadhari.S.Ag | Catholic counselor of Yogyakarta city |
| 28 | Carolus Baromeus Ismulyadi,SS | Catholic counselor of Yogyakarta city |
| 29 | Erica Evi Yanti,S.PAK | Catholic counselor of Yogyakarta city |
| 30 | Tri Didik Wibowo Adi,M.Th | Christian counselor of Yogyakarta city |
| 31 | Totok,S.Ag | Buddhist counselor of Yogyakarta city |
| 32 | Agus Tri Harjo Purnomo,S.Ag | Islamic counselor of Yogyakarta city |

Source: the Ministry of Religious Affairs of Yogyakarta City (2015)

To achieve harmonious religious life, one of the efforts by the government is giving religious guidance through worshiping place. Yogyakarta city has a worshiping place as much as 1020 (see Table 3).

TABLE III THE COMPOSITION OF WORSHIPING PLACES OF YOGYAKARTA CITY

| No | Worshiping Place | Amount (Unit) | Percentage (%) |
|---|---|---|---|
| 1 | Mosque | 491 | 48.13 |
| 2 | Catholic church | 7 | 0.69 |
| 3 | Christian church | 41 | 4.10 |
| 4 | Vihara | 5 | 0.50 |
| 5 | Temple | 1 | 0.09 |
| 6 | Musholla | 46 | 4.50 |
| 7 | Chapel | 4 | 0.39 |
| 8 | Pepanthan | 2 | 0.19 |
| 9 | Cetia | 1 | 0.09 |
| 10 | Pagoda | 2 | 0.19 |
| | **Total** | 1020 | 100 |

Source: the Ministry of Religious Affairs of Yogyakarta City (2013)

From the total number of worshiping places in this city, the Islamic worshiping places dominate with 52.64%, followed by the church with 4.70%. The residents who embrace Islam are 82.50%, followed by the Catholic with 0.49%, and 6.52% of Christian. One of the privileges of Special Region of Yogyakarta (DIY Yogyakarta) through the Law number 13 of 2012, it was agreed that the substance of authority relied on five aspects, namely the procedures for filling job title, position, duty, and responsibility of Governor and Deputy Governor; institutional Government of DIY; culture; defense; and spatial plan. Based on that case, regarding historical factors, culture becomes one factor in building privileges, especially Yogyakarta city, where culture has become one of the strengths to give a character for its society. It is not surprising that Yogyakarta city becomes one of the tourism destinations in Indonesia which is known through the culture and hospitality of its people, as well as many cultural events which are presented to tourists. Likewise, the Government gives many guidances to cultural arts groups, especially in reinforcing the privileges of Yogyakarta city.

Yogyakarta city has multiple predicates, such as the City of Culture, City of Struggle, City of Education and City of Tourism. Yogyakarta city has a diversity of art and culture which still alive in the midst of society. According to the latest

information from the Department of Tourism and Culture in Yogyakarta city, the communities of arts in this city now reach six hundred more communities of art around the entire village level. In addition, this city also has many tourist villages with a variety of development approaches, such as arts, culture, environment, buildings of heritage, culinary, and education. The purposes of these tourist villages are to maintain the cultural values of its society and also enhance tourist visits, both local and overseas.

The Government of Yogyakarta city and communities have *Segoro Amarto* movement which has become the spirit for them. The meaning of *Segoro Amarto* comes to a trigger behind the tempestuous spirit, continuously, and do not easy to give up and it has a calmness inside. *Segoro Amarto* has built a spirit of independence, self-discipline, carefulness, and togetherness of Yogyakarta society for *Sadaya Nyawiji Rila Gumreget Ambangun Diri Lan Nagari* of the Government of Yogyakarta City which is now led to the complex problems in social dynamics. Many newcomers bring their own problems, such as the inability of some newcomers to adapt in the social systems with local communities when in the interaction process. This condition almost happens, and sometimes it can trigger tension in social life. Consequently there are some minor incidents led to ethnicity, religion, race, and inter-group relations (SARA). If these incidents are not quickly overcome, it could cause a new social conflict, even religious problems.

The communities of Yogyakarta city are inseparable with Javanese culture. This city is one of the centers of Javanese culture, besides Surakarta. Therefore, there is different treatment when we analyze the role of the Government of Yogyakarta city in strengthening religious tolerance, either structurally or culturally. With particularities owned by this city refers to the system theory from Luhmann, there are three steps which must be considered in developing the process of communication system, while strengthening religious tolerance, which should be considered by the government, namely information, delivery (*mitteliung*), and understanding (*verstehen*) (Knodt,1995; Luhmann,1995). The delivery method and understanding method of information, especially regulation contents of religious tolerance, they could be possible to make a change toward this information. That understanding is explained by Luhmann not as an intentional act of a subject, but as a moment in the process of communication with the contingency characteristic. For Luhmann, every individual will be acknowledged his/her existence, if he/she is able to communicate with the environment. According to me, it seems a difficult condition related to the cultural system, and the level of literacy of individual, especially the society of Yogyakarta city, some communities, they tend to be the passive person for not asking all matters related to faith. In contrast to the problems associated with an insult toward cultural symbols, a society with different dynamics will give a strong response. For example, still fresh in our mind, a quick response with a variety of approaches was undertaken by the community and the Government of Yogyakarta city against one of UGM's students, which was viral across social media, who stated Yogyakarta was not the uncultured city.

The question arises, is there any relation between the passivity of some communities with the cultural values of Yogyakarta city? This condition at least gives the influence toward the Government of Yogyakarta city in overcoming the problems related to religious tolerance issue. So that, it seems somewhat that is considered as a policy of intolerance, but some of them think that it is not an intolerance act. This limitation sometimes gives a different viewpoint about the limits of tolerance or intolerance in religious approaches that are understood by communities and the Government of Yogyakarta city. The community development, especially in the aspect of community development activities related to the religious matter in the area of Yogyakarta city, the Government of Yogyakarta city, disposes of the technical implementation to the Community Empowerment and Women's office toward the community development section. Operationally, this disposition is merely delegated authority in the form of budget realization related to religious activities, either physical buildings or religious holidays. While the activities related to the improving quality of inter-religious relations, the Government of Yogyakarta city disposes to FKUB of Yogyakarta city and likewise the Ministry of Religious Affairs of Yogyakarta city, although this institution does not have the responsibility structurally to the government. Yet, the communication process, related to the development policy of religious tolerance, basically must be undertaken. The unification of perceptions among government institutions is important, especially related to the service of basic rights of various religious communities which must be undertaken by the government and relevant parties.

The Government of Yogyakarta city, according to me, is demanded to strengthen the structuration of government institutions regarding the development of religious tolerance. It starts from strengthening strategic functions of FKUB in the regional government through issuing regulations related to local regulations (PERDA) until the level of Neighborhood Association (RT) / Citizens Association (RW), and media, both printed media and electronic media, as well as traditional local media in spreading messages of religious development. Thus, it creates a good public opinion about the harmony of religious tolerance. In the future, the Government of Yogyakarta city should think about how the concept of religious development in the local context by optimizing all resources. It starts from understanding the shape of regulations related to religious tolerance, how to socialize, and its implementation which is connected to the service process of the Government of Yogyakarta city toward the society's need in implementing their religious beliefs. The future program of religious development should have clear and measurable indicators of success so that it makes an easier way to conduct monitoring and evaluation system related to the policy of religious development in the next government period.

The development of communication synergy across sectors in the Ministry of Religious Affairs institutions of Yogyakarta city, based on the findings of this study, was not built so well, especially in the Ministry of Religious Affairs institutions. However, there is a functional position which is always associated with religious communities, namely religious counselor. All this time, the role of the religious counselor is less involved in the communication system of religious development.

The communication system of religious development basically is determined by "the meaning." The meaning-making is an early part in the selection process conducted by the government and communities in starting communication. This concept is often blurred understood by them. The meanings in religious symbols are often perceived them narrowly, so it does not open space for dialogue, and it will close the process of interaction in society. Moreover, there are two major religions in society if we trace their religious doctrines which have contestation symbols in spreading their religion. That is why the different religious society often put suspicion against one to another. This suspicion also resides on the government, as the actor who runs the regulation. Sometimes, I found that the government cannot release their attribute beliefs, as well as the attributes of a particular community organization (ORMAS). Thus, their decisions often conflict with the regulation. This regulation sometimes leads to conflict, because it provides an opportunity for the ruling group to conduct violations of constitutional practice. This condition is mixed with their political interests.

In strengthening the communication system of religious development, there is a principle, which should be understood by the actors, that is religious freedom which constitutes the most fundamental rights in human life, both on a personal level and on a collective level. There is a right to hold belief freely. Although it cannot be enjoyed and experienced by everyone, it is an essential natural right in a dignified life (Effendi, 2013: 85). Regulation which governs in the government system is a tool to keep harmonization life in society, not as a tool for the legitimacy from the political channel of the ruler in the name of religion.

The communication system of religious development in Yogyakarta city about the policy in strengthening religious tolerance was not founded. This finding was not well understood by the government in the beginning as an actor who had authority in its territory mandated by the society. This factor began with the absence of clarity in the Government of Yogyakarta city's policy related to communication of the regulation content of religious tolerance. This policy in formulating aspects of religious tolerance becomes an important part that must be done, related to Joint Decree of the Ministry of Religious Affairs and the Ministry of Home Affairs number 08 and 09 of 2006 on the functions of each regional leaders in maintaining the harmonization of religious life, likewise, the spirit of the Constitution of 1945 which gave recognition toward the individual's rights in carrying out his/her religious belief. When the absence of agenda in connections with the communication system of religious development, this will affect to the absence of an alternative formulation of policy to overcome the problem of religious tolerance in the society. Whereas, the Government of Yogyakarta city has serious work to overcome the continuity of Yeuhuwa church (Sazali, 2016). As well as the problem in spreading religious teachings, unconsciously many of them lead to the hostility values against other groups. This condition cannot be released by the power of the political system, likewise the sociological conditions of the society of Yogyakarta city. However, the government should be able to implement the regulation. One way to do that is by communicating the regulation content of religious tolerance in the right and proper way. This policy substantially was coming from the Constitution of 1945, which has been mandated to the government to give patronage for a citizen to carry out their religious belief.

At this time, Yogyakarta city needs a system model related to the communication of regulation content of religious tolerance. In this whole process, all actors, which involved institutionally, should have the same portion in formulating the standardization policies for the benefit of society. In this case, it will likely appear a similar perception in addressing religious development in society. There are some parties which are directly involved in the process of this communication system, they are from the Regional Government institution, with a variety of institutions involved in Regional Administrative Working Unit (SKPD) such as the Mayor and its subordinates structurally, National and Political Unity (Kesbangpol). The Ministry of Religious Affairs of Yogyakarta city, FPUB as the representation of the religious figure in an organization, where they focus on doing the strengthening of religious tolerance in society (see the Figure 1 in giving an illustration about this process).
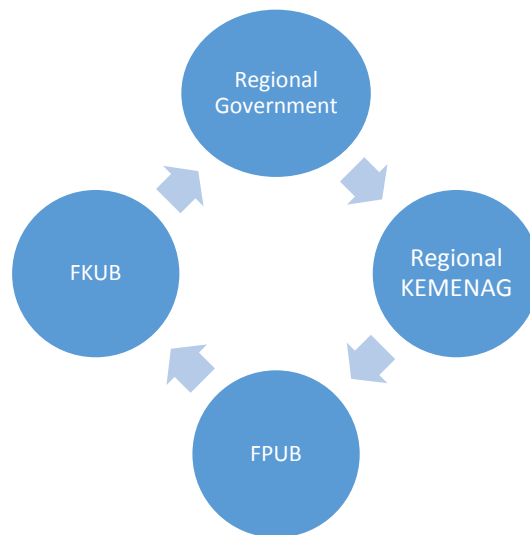
Figure 1. The Offering Design of the Process of Communication Policy of
Religious Development in Yogyakarta City (Sazali, 2016)

Religious development which is conducted as ceremonial is development without "meaning." Ceremonial atmosphere only prioritizes religious symbols. Thus, it conducts this development without any planning, concept, monitoring, and evaluation. Moreover, if we expect to have a religious development model which has a charge of sustainability in the development in a region, this will not happen (Sazali, 2016).

The implementation of regional autonomy is often understood by the regional stakeholders as the provision of space for the region to explore the resources of local revenues (Dwiyanto, 2003). Therefore, it is not surprising that the intervention of political power is strongly felt. Thus, many policies are developed on the basis of a certain group policy about what is politics and as well as the majority group. In this case, it includes the policy in developing harmonization of the religious community.

According to Dwiyanto (2015: 96), the pressure to reform bureaucracy arises from most communities to embody more democratic governance, including the policy of communication-related to the regulation of religious tolerance —according to me; it is almost unthinkable by the Government of Yogyakarta city. The effectiveness of bureaucracy of the Government of Yogyakarta city in solving problems, related to diversity issue, is very low. Developing a communication system on the development in religious sector, according to me, it is a must, and the regional government should think about the concept of strategic planning in implementing the system of communication toward various forms of existing regulations, especially the problems in developing religious tolerance and likewise religious propagation which becomes the focus of this research in addressing the social phenomenon of religious life occurred lately in the system of our society. If the condition is ignored continuously by the government, especially the municipal government with its apparatus in addressing this issues, it makes possible conflicts regarding ethnicity, religion, race, and inter-group relations (SARA) issues in this area.

In the communication process of religious development in a social system, ideally, the community should become the base of cultural power, either as the actors or the object of religious development. In this case, the community must be active and participate in developing the planning concept, the implementation, and until the evaluation. During this time, if there is participation from the community through official institutions, such as from Regional People"s Representative Assembly (DPRD) in regency/city level, but that participation contains political interest rather than the community interests (Sazali, 2016). In the process of communication of religious development in developing policy related to religious tolerance, it is the time for the Government of Yogyakarta city to formulate more successful the communication of religious development in achieving the goals. Moreover, they can anticipate the possibility of unwanted things, of course by considering the aspects related to various approaches in the formulation and implementation process of communicating policy in communication design of religious development. There are some factors related to the communication process of religious development, those are:

1) Communicators, the actors involved in the delivery of regulation messages of religious development. The actors can be the government, religious leaders, community leaders, government institutes, social institutes, and others.

2) The social and cultural conditions of society. This condition is one of the determining factors, whereby when communication process, related to the regulation of religion, will be socialized. This condition also considers the form of

interpretations toward the regulation content that will be delivered by the government to the public which does not contradict substantially.

3) The government system, this aspect is more related to the policy in a region, with the spirit of regional autonomy in each region.

4) The content of messages related to the interpretation of regulation must not conflict with the sources of law and philosophy of Indonesia, Pancasila (the Five Fundamental Principles) and the Constitution of 1945.

5) Determining some indicators of the success from a communication process of religious development, both universally and locally, thus it is easier to monitor and evaluate the success level of communication messages of religious development that has already implemented. This condition will also help in formulating policies till the next stage for the continuation of religious development in a region.

6) Considering the used media in relation to the content of messages and the interpretations toward the content of regulations which will be delivered to the society, these considerations are expected to give an easy understanding for society in accordance with the level of literacy of each community groups.

7) The utilization of local media explored from the values of local wisdom of communities; it is conducted in order to engage more people to participate in the process of religious development. Thus, they perceive that they have the same role in socializing messages of religious development toward each individual and communities who are far away from the government‟s surveillance capabilities.

8) The communicants constitute a community. They can be either individuals or groups. It can be the government as well when the process of delivering communication messages are conducted by the government structurally with involving the government‟s elements in a region.

9) Monitoring and evaluating is a strategy to see the level of success or failure related to the socialized messages of regulations.

10) Indicators, in the process of delivering communication messages in this aspect, where the government or actors, involved as communicators, has determined some indicators which can be seen clearly to decide whether the process is a success or not (Sazali, 2016).
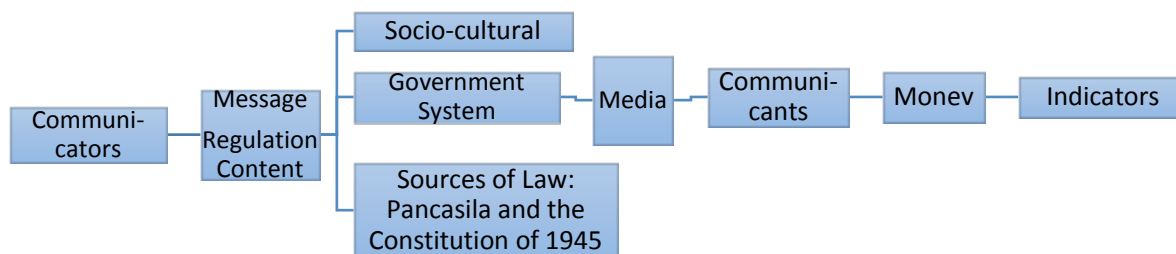


Figure 2. The Communication Process of Religious Development (Sazali, 2016)

The communication system of religious development also considers the competitive factors of communicators. This aspect of competence has important significance in the process of delivering communication-related to the messages of religious development. That competence can be derived from the approach of capacity about the ability of a communicator in understanding the content of the messages which will be delivered, as well as the competence formed by the social system, linked to the capacity of communicator in the community or government. The factor of morality becomes a consideration in this aspect as well.

According to Abrar (2008: 47), the making process of communication policy, which made by the government, of course, follows the process of common public policy for doing several steps. It starts from the agenda preparation, at this step, the government and stakeholders should be able to do a proper analysis related to what important agenda needs to be solved regarding the obstacles in the communication of religious development programs. The second step is the formulation of policy. This process formulates various possibilities when applying a form of policy associated with communication of religious development by considering various situations, social conditions, and the selection of media and time in delivering messages. The third step is the implementation of policy. This process must really consider the public interest in accordance with the mandate of the Law. In evaluating policy, at the step of agenda preparation, at least these three activities are needed to be done

(Abrar, 2008: 53). First, this process covers the identification of the problems technically or systems and related to social conditions or political conditions. To conduct the communicating process in the contest of religious development is not easy. There must be good cooperation between the government and various elements of society because the planned policy constitutes a policy which has direct contact with the basic need of society, so it will appear many interests which can lead to the obstacles in the communication process.

In building a perception among stakeholders that there is a communication problem, in the focus of this study, this problem occurred due to there was no communication process in regulation content of religious tolerance. This condition was preceded by the misunderstanding of stakeholders in defining the importance of the issue of regulation content. If this misunderstanding problem is not solved quickly, it will bring chaos in addressing matters related to the policy of communicating regulation content of religious tolerance. Second, creating limitations of the problem, this aspect is related to the formulation of the problem which becomes the prior step in the policy-making process. It will determine the next process. A well-organized policy comes from a good formulation of the problem. The third step is mobilizing the support in order to put the communication problems of religious development into the government's development agenda. A situation is called as a problem of communication policy when it involves the problems of society at large. The explanation above can be portrayed in Figure 3.
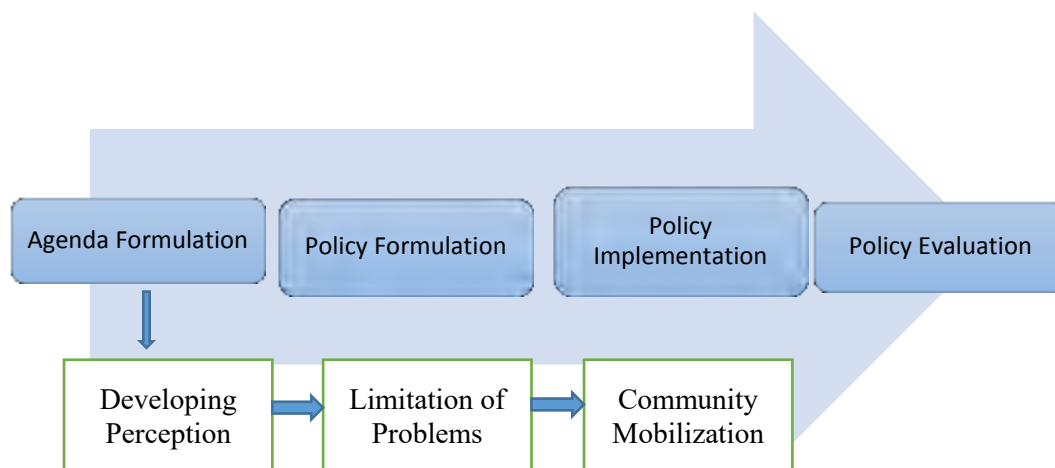


Figure 3. The Agenda Formulation of Communication Design of Religious Development (Sazali, 2016)

In the discourse of communication of Islamic science, this aspect is linked to moral capacity, which has religion (proverbial) meaning, moral and ethics, social, experience, knowledge, and behavior. All of these briefly able to give the meaning of "righteousness and benefits" in relation to social life (social behavior) and individual (Taufik, 2012:233). The conveyed message is regarding the materials, whether those can lead to conflict, either in government system or in the social system. If such materials can cause conflicts either structurally or culturally, communicators can consider in conveying the message by looking for the right time, interpreting the message contents again by using an approach that is easily understood by all parties, through religious languages by upholding humanitarian principles, that is why that message constitutes a message which has strong information either from the message contents or the positive effects which will be inflicted by society or stakeholders with having moral responsibility toward the conveyed message in the realization of harmonious society life.

## IV. CONCLUSION

Communication design of religious development is an important offer for the scientific concept in developing the strengthening system of public policy related to the development of religious tolerance. Thus, the policy for strengthening religious tolerance in communicating the regulation content can be done well. In formulating the policy toward the communication design system can be determined by indicators related to the process of the communication design system of religious development. This condition will simplify the government and policymakers in monitoring and evaluating the process of religious development, especially in the Government of Yogyakarta city. Public policy, which undertaken by the government related to religious tolerance, should be developed on the strength of philosophical values of the Constitution of 1945, which technically implementing regulations related to its operations, to perform analysis with various approaches in building a harmonious civilization of the social system in society life.

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