Revealing intercultural and interfaith communication in Manado as a city of a thousand churches

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Abstract

Indonesia is prone to violence with religious motives that could threaten the integrity of the Republic of Indonesia. Various conflicts with cultural and religious motives not only cause loss of property, but also human life. This research tries to map the intercultural and religious communication model in the city of Manado by using the theory of intercultural communication and symbolic interaction. The research method used is descriptive qualitative with data collection techniques through FGD, in-depth interviews, observation and documentation. The results of the study found that the creation of harmony between religious communities is a sense of tolerance for the people of Manado City due to the existence of the Forum for Religious Harmony (FKUB), the Agency for Inter-Religious Cooperation (BKSAUA) and the Women's Forum for Inter-Religious Harmony (FWKAUA). The model of interaction and relations between Manado's religious communities is carried out equally, tolerantly and inclusively. In addition, there are forms of language symbols, religious symbols, budget support and strong Manado city government policies for religious forums and the young generation of various religions in the city of Manado as well as the active role of the mass media which helps maintain harmony between religious adherents is in Manado.

Keywords: *intercultural communication, tolerance, Manado*

INTRODUCTION

Individual or group relationships originating from different cultures and religions can affect how the communication pattern is. According to available data, it is said that cultural and religious differences have different value systems and therefore contribute to different goals in life. So that they often encounter obstacles such as language, beliefs, norms and customs of a certain community group that make it a guide for them to behave and interact, therefore many differences will arise, and these differences if not understood properly will become obstacles in the communication process. , and can also lead to conflicts that lead to division and affect the integrity of the State (Triandini, 2010). Whereas diversity is an unavoidable Indonesian reality. The diversity

of elements that form the basis for forming Indonesian society is clearly seen in the history of the founding of the Unitary State of the Republic of Indonesia (NKRI). Multiculturalism and the motto Bhineka Tunggal Ika (unity in diversity) clearly state that Indonesia's diversity cannot be uniformed because this diversity is a unique and special grace that is not shared by other nations on this earth.

In terms of religious diversity, inter-religious tolerance is a social capital that is the key to Indonesia's success, and must continue to be maintained to maintain the integrity of Indonesia. Over the past decades, the religious and spiritual landscape in Western societies has been also transforming rapidly because of processes such as subjectivization, individualization, secularization, globalization, and pluralization (Woodhead et al. 2016). In the course of time, interreligious tolerance in Indonesia is not always well maintained (Syaifudin, 2017). There are many conflicts with religious nuances that have changed the face of Indonesia, which is known for its tolerance, into a country full of interreligious violence. I don't know how many times this deeply troubling religious-motivated violence has occurred, especially in this reform era. Conflicts with religious motives not only cause property losses, but also human lives (Binsar, 2021). Indonesia, which has always been known for its hospitality, has turned into a country that is often colored by religious violence. This condition is further exacerbated by certain elements or groups who deliberately "sell" religion for things that have absolutely nothing to do with religion itself. This happens a lot in local elections or elections, there are parties who do not hesitate to play on religious issues in order to thwart their political opponents (Harahap, 2018). For example, the latest example is the event leading up to the 2017 DKI Pilkada which had made the political temperature very hot. This incident seems to be one of the events that brought the city of Jakarta to get the first title of the most intolerant city. The smell of ethnicity, race and religion (RAS) was openly manipulated by various parties who did not want Basuki Tjahaja Purnama or Ahok to be re-elected as governor of DKI in the 2017-2022 period. The statement that "it is unlawful to choose a leader who comes from another religion", becomes a strong reason and ammunition that underlies the ban on political opponents who happen to be not of the same religion.

The phenomenon of intolerance in Jakarta also often occurs in Yogyakarta, a lot of discriminatory treatment and a series of intolerance cases involving mass organizations until Yogyakarta was again named an intolerant city in 2017 (Kusumadewi, 2016). Conditions like this can lead to chaos and conflict between religions and cultures. This is very worrying because it can threaten integration and can divide the unity of the Indonesian nation.The results of research conducted by the Presidential Working Unit for the Development of Pancasila Ideology and the SETARA Institute show a list of the most tolerant and least tolerant cities throughout 2017 in 94 cities in Indonesia. The data is published based on the results of studies and in-depth research involving a number of institutions and trusted data sources. A total of 3 cities in North Sumatra Province are set to be included in the top 10 most tolerant. Meanwhile, 5 cities in the province of the island of Java are included in the list of the most intolerant. The list of the most tolerant cities in order is occupied by the cities of Manado, Pematang Siantar, Salatiga, Singkawang, Tual, Binjai, Kotamobagu, Palu, Tebing Tinggi and Surakarta. Meanwhile, the 10 most intolerant cities are occupied by DKI Jakarta, Banda Aceh, Bogor, Cilegon, Depok, Yogyakarta, Banjarmasin, Makassar, Padang and Mataram (Setara Institute, 2017).

This is the first time that the city of Manado has received the title of the most tolerant city in Indonesia and was immediately ranked first until it was a surprise for Vicky as the leader of the city of Manado, "To be honest, when I heard the news that Manado City was designated as the most tolerant city in Indonesia, I was shocked. Because So far there has been no information to us that this city is being assessed. However, if this information is true, we should be grateful, because we are able to maintain harmony and harmony among all residents of Manado City of different ethnicities, religion, and race (Onker, 2017). Manado is a diverse and heterogeneous city. Manado City also received an award from the National Commission for Human Rights (HAM) March 16, 2017 as a city of harmony and peace because it can maintain tolerance and harmony among religious believers (Mawitjere, 2017). Harmony between religious communities in Manado City can be well maintained, not only the role of the government, but also the role of clergy or religious leaders as well as the existing forum for religious harmony (Verdinand, 2017), namely the Inter-Religious Cooperation Agency (BKSAUA) and the Inter-Religious Harmony Forum. People Together (FKUB) (Religious, 2017). Based on the initial data collected, in Manado there

are three pillars in building the city of Manado, namely the government, clergy and the press (Verdinand, 2017).

The problem of friction between religious communities occurs because of miscommunication between the two parties, but after straightening and communicating, the problem can be resolved. This is where the importance of intercultural and religious communication for the community must be understood and practiced properly. Communication is essentially one of the human needs to carry out life in this world as a caliph who has been mandated by Allah SWT. Without communication, of course, humans will not develop to what they are today (Ilyas, 2016). Moreover, communication has indeed occurred since God wanted to create Adam, at that time there was communication between God and the angels in Surah Al-Baqarah verses 30-35 (Martawidenda, 2018).

It seems that the city of Manado has succeeded in implementing the intercultural and religious communication model well, and this should be followed by other cities, especially for cities that get the title of the most intolerant city, such as DKI Jakarta which is ranked first as the city with low tolerance. Then followed by Banda Aceh, Bogor, Cilegon, Depok, Yogyakarta, Banjarmasin, Makassar, Padang and Mataram (tabloidpewarna.com). Based on the background of the problem above, research related to the intercultural and religious communication model of the most tolerant city in Indonesia (Case Study in Manado City) is very important to be carried out immediately so that it can become an example for other cities in Indonesia, especially cities that are predicated as the most intolerant so that later it can create a city that is tolerant of the diversity of the Republic of Indonesia (NKRI). Because diversity and diversity is a gift from Allah SWT and a necessity that must be accepted and maintained properly to achieve harmonization. This study tries to describe how the model of intercultural and religious communication in Manado City?.

LITERATURE REVIEW

This research uses the theory of symbolic interaction. Symbolic interaction theory or symbolic interactionism is built on the ontological assumption which states that reality is socially shaped. What we believe to be true is based on how we and others talk about what we believe to be true. The next reality is based on observations, interpretations, perceptions, and conclusions that we can agree on through conversation (Ahmadi, 2008). George Herbert Mead explained that humans are motivated to act based on the meanings they give to other people, things, and events. This meaning is created through the language used by humans when communicating with other parties, namely in the context of interpersonal communication or interpersonal communication and intrapersonal communication or self-talk or in the realm of their personal thoughts. Language as a communication tool allows humans to develop a sense of self and to interact with other parties in a society (Martawidenda, 2018).

Three themes of George Herbert Mead's concept of thought that underlie symbolic interaction include: 1. The importance of meaning for human behavior, 2. The importance of the concept of self, 3. The relationship between the individual and society. Herbert Blumer, emphasizes the theory of symbolic interaction on three main principles of communication, namely meaning, language, and thought (Ambar, 2017).

In intercultural communication, it is important to achieve what communicators and communicants expect, namely effective communication. Effective communication depends on the level of similarity of meaning obtained by participants who exchange messages. Fisher argues, to say that meaning in communication is never totally the same for all communicators, is not to say that communication is something that is impossible or even difficult but because communication is not perfect (Noro Iswari, 2017).

According to Rulli Nasrullah, there are five things that influence cross-cultural and religious communication, namely the World View Component, Trust Component, Value Component, Historical Value, Mythology Component, Status Authority Component, Technological Influence, Geographical Uniqueness, Political Economy Influence, Forms of Self-Awareness, Ethical Interests , Influence of Media and Cultural and Ethnic Identity (Nasrullah, 2012). Intercultural communication involves interactions between people whose cultural perceptions and symbol systems are quite different in a communication (Liliweri, 2003). To understand the nature of intercultural communication, we can look at the following chart.
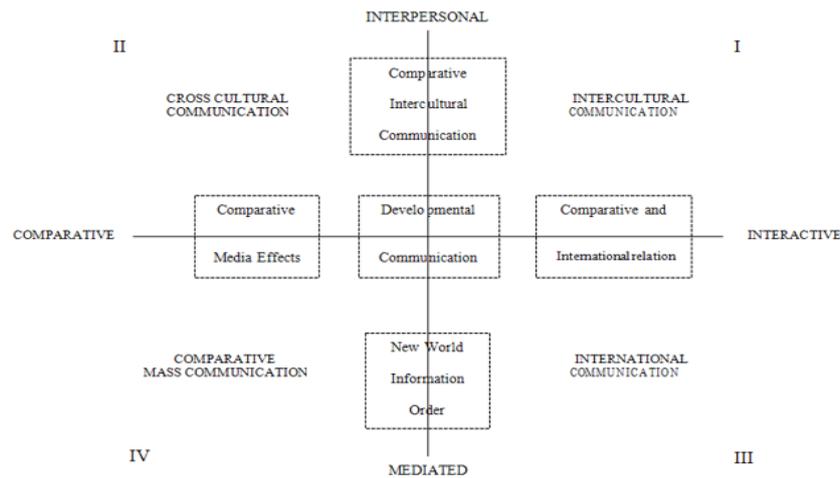
Chart 1. Areas of Intercultural Communication Studies (Gudykunts, 1989)

METHODS

This study uses a qualitative approach. Qualitative research explains phenomena in depth through in-depth data collection. This study does not prioritize the size of the population or sampling, if the data collected is deep enough and can explain the phenomenon under study, there is no need to look for other sampling, so that the data obtained can be more in-depth (Astuti & Mustofa, 2020). This research is classified as a descriptive study which aims to determine the model of intercultural and religious communication in the most tolerant city in Indonesia, namely the city of Manado. The primary data of this research is information about intercultural and religious communication in the most tolerant city in Indonesia, namely the city of Manado. Primary data sources were obtained directly from informants, namely BKSAUA, FKUB, community leaders, Head of the Ministry of Religion of Manado city, not through intermediaries. While secondary data is obtained through library research, namely research is carried out by studying and collecting data through literature and reading sources that are relevant and support research such as pictures from mass media, documentation about research that is almost the same (Astuti & Mustofa, 2020).

Data collection techniques using Focus Group Discussion (FGD), with the chairperson and members of FKUB, Chair and members of BKSAUA in Manado city, Observation and documentation is carried out by observing directly community activities when communicating with other people from different cultures and religions such as in the Bugis village, Javanese Village. In addition, we also made observations at Bukit Kasih, the Prayer Monument, the Tomb of Panglima Diponegoro and the Tomb of Kyai Mojo. In-depth interviews were conducted to the Head of the Ministry of Religion of Manado City, Community Leaders, Religious Leaders and immigrant communities who live in Manado city to obtain extensive and in-depth data related to the portrait of intercultural and religious communication in the city of Manado as a city of tolerance. To ensure the validity of the data, this research will be carried out using data triangulation and source triangulation techniques. Triangulation is a technique based on a phenomenological mindset that is multi-perspective. This means that to draw appropriate conclusions, it is necessary not only from one point of view (Sutopo, 2002). While the data analysis technique uses the Miles and Huberman Interactive analysis model (Huberman, 1992).

RESULTS AND DISCUSSION

The research data states that the city of Manado consists of 11 sub-districts and 87 sub-districts. Where 10 sub-districts are located on the mainland of the island of seulawesi and 1 sub-district is in the form of an archipelago (BPS Manado City, 2021). Manado is the second largest city in Sulawesi after Makassar. Located by the beach. Since the last ten years his name has become more fragrant. The north, east and south directions

are surrounded by sloping hills, undulating, and green mountain ranges. The west has a blue sea view, which is decorated with three exotic islands, namely Bunaken, Manado Tua and Siladen, which are famous for their underwater tourism charm (Yukarikuro, 2019).

The religions adopted are Protestant Christianity, Islam, Catholicism, Hinduism, Buddhism and Confucianism. Based on population census data in 2010, 62.10 percent of the population are Christians, 5.02 percent are Catholics, while 31.30 percent are Muslims and the rest are of other religions (BPK Representative of North Sulawesi, 2019). Although the people of Manado are very diverse, based on the data found, the people really value tolerance, harmony, openness and dynamics. So that Manado has a relatively conducive social environment and is known as one of the cities of tolerance in Indonesia. When Indonesia was in the transition period from New Order to Reformasi 1999 where various riots hit cities in Indonesia, Manado at that time could be said to be relatively safe. This is reflected in the motto of the Manado community, namely Torang samua basudara which means "We are all brothers". At least the research data obtained by researchers related to the portrait of the model of intercultural and religious communication in Manado as described below is reviewed with the symbolic interaction theory which has three main principles of symbolic interactionism as stated by Blummer, namely about meaning, language. (language) and thoughts (thoughts) (Xiao, 2018).

Portrait of Intercultural and Religious Communication Model in Manado

The process of intercultural communication in the city of Manado actually runs because of the existence of different cultures interacting with the communication process. Based on the theory of symbolic interaction, this interaction is closely related to Meaning or meaning is not inherent in the object but develops through a process of social interaction between humans because meaning is in the context of both family and community relationships. Meaning is formed and modified through an interpretative process carried out by humans (Rohimat, 2019).

On the other hand, communication elements interact with cultural elements that develop in Manado society. For this reason, in identifying the cultural component in intercultural communication in the city of Manado, it can be explained through several components as follows.

a.   World View Component

In this component, intercultural communication that occurs in the city of Manado occurs naturally based on the behavior and language of the people of Manado in their daily life. Where the people of Manado basically have a behavior that is open to anyone, accepts anyone, and wants to always live a life of tolerance, no matter where they come from, nor do they discriminate from one another. In addition, language is the key in realizing intercultural communication in Manado society that can accept each other.

Referring to Language in the theory of symbolic interaction, that language is a source of meaning that develops widely through social interaction with one another and language is also called a tool or instrument. Regarding language, Mead stated that in social life and communication between humans is only possible if we understand and use the same language (Rohimat, 2019). The people of the city of Manado, they firmly hold the meaning of the language symbols "Torang Manado, torang harmonious" which means that Manado people are harmonious people, and "Sito Timo Tumoto" means that people who have succeeded will produce other people. If you look at the background of obtaining the title of the most tolerant city for Manado, it cannot be separated from the supporting factors and although there are also inhibiting factors for it. Approximately the most established supporting and inhibiting factors to realize the city of Manado as a tolerant city.

From the results of research findings in the field, it can be concluded that there are several factors supporting the city of Manado to get the title of the most tolerant city, among others, because of cultural factors. This cultural factor is characterized by several forms such as character, marriage, language, and support for facilities and budgets from the city government. Manado is an area inhabited by the dominant Minahasa ethnic lineage. The Minahasa ethnic group is known as a society with an open character and accepts anyone to live side by side. For example, the arrival of Kyai Mojo from Java (Yogyakarta) and his followers who were placed in Tondano by the Dutch were well received by the Minahasa community and even marriages took place with local

residents. They live in society, gardening and so on, so they are known as the Javanese village of Tondano (Jaton). In the village their language is also a mixture of Tondano and Javanese. When Kyai Mojo died, his funeral was in Tondano. The same thing happened in Temohon, where the Temohon people are a mixture of Minahasa and Javanese originating from Banten. There was also a mix between the Minahasa language and the Banten language. The proof is that in Selongsong village, the characters there were named Santut Ali Basah and Tubagus from Banten. They can also develop in Tondano and have marriages with the Temohon people as in Janton. Even in Bileleng, I heard that there were stories in the Lamongan Bonjan area that Acehnese had arrived in the 1800s.

b. Trust Component

In this component, the people of Manado city are imaged as a tolerant society in conducting communication interactions between different cultures. The image of the people of Manado city gives importance in the process of intercultural communication as well as a form of trust when communicating with other cultures. The image of the people of the city of Manado also has an influence on the behavior of the community itself when dealing with other people or other cultures that are imaged. When the people of Manado city with their image as people who love harmony, are open and tolerant, and like to help others, the degree of trust in the community or other people is very high. This is what makes it easier for people to interact in relation to other community cultures.

c. Value component

In this component, if we dissect it with the theory of symbolic interaction, namely Thought or a way of thinking that has implications for the interpretation we give to symbols. The basis of thinking is language, which is a mental process of converting meanings, names, and symbols. Thinking includes imagination which has the power to provide ideas even about something that is not known based on known knowledge (Rohimat, 2019).

The value component of the people of Manado city in the cultures it has has influenced the way of thinking of members of the Manado city community itself. For the people of the city of Manado, at least there are values that become the principles and guidelines for the people of the city of Manado, including; religious values, aesthetic values, and social values. Religious values are shown by the people of Manado city with the presence of many places of worship, especially Christianity. Likewise with places of worship for other religions such as Islam, Hinduism, Buddhism, and Confucianism.

Figure 1. Prayer Monument
Source: Research Documentation

Picture 2. Hill of Love
Source: Research Documentation

Aesthetic values can be shown in the people of the city of Manado with the many religious symbols made by the city government and the community such as the "Tugu Prayer" every month on the 1st, a prayer is held simultaneously for all religious communities in the city of Manado, then Bukit Kasih as one of the symbols inter-religious harmony, etc.

In Bukit Kasih, there are five types of houses of worship for adherents of recognized religions in Indonesia. This also proves that the city of Manado has a high aesthetic value, especially in religious symbols which show the value of tolerance between cultures and religions. It is through aesthetic values in the form of religious symbols that the people of Manado city interact in intercultural communication.

d. Historical Value

In this component, historical values are important for exchanging messages in the process of intercultural

communication for the people of the city of Manado. In Manado, there is a history of the existence of an Arab village that is next to a Chinese village. In the old Chinese village, the children played in the Arab village. Arab village children also play in the Chinese village. That's why anyone likes to get along, immigrants get along. They can live and interact side by side in peace and harmony full of tolerance with each other. And there are many more historical values in the city of Manado related to symbols of religious harmony, and intercultural communication.

In the context of cross-cultural and religious communication, it must have at least five aspects. 1) Communicator, 2) Message, 3) Medium, 4) Communicate. 5) Effects (Awwad, 2015). However, in this study, efforts to build intercultural and religious communication in the city of Manado are in the form of several factors, namely; technological influence, demographic uniqueness, political-economic influence, forms of self-awareness, ethical interests, and media influence.

a. Technological Influence

The presence of communication technology has a very big influence on the process of communication between cultures and religions, including among the people of the city of Manado. The extraordinary changes in technology marked by the presence of social media, Instagram, Facebook, Twitter, Line and so on have been used by many people, including residents of the city of Manado. Media communication technology does not only function in sending information, but has been transformed into a source of education, entertainment, education, social, life style and has a very high economic value. The advancement of communication technology has changed the landscape of the people of Manado City in communicating between cultures and religions.

In terms of maintaining the effectiveness of intercultural and religious communication in the city of Manado, media technology is also used by the government, the community, FKUB, BKSUA and others in order to maintain the creation of religious harmony and a tolerant society in the city of Manado. However, media technology also plays a role in creating and confusing problems when there is a cultural and religious conflict in the city of Manado. For example, it was found that research results such as interviews with informants there were also church establishments, for example in Sikil, there were churches, there were those they built churches. But the members of the community are only 7 people. Meanwhile, in addition to the mosque around there are all Muslims. They have an agreement with the local community to build a church building. But if it's just a place of worship at home, no problem. But they already signed it, the deal. You know, two years later, they already exist, have started to build houses of worship, have made irons but then the mosque imam protested, we agreed not to build a church here. Because both of them were hot on Facebook, both of them wrote on Facebook, almost the masses went down because they didn't know what, FKUB went down with the city government and the police to calm the situation and bring them together, explaining to the pastor because the head there that it was not natural for you to build a house of worship. Finally they accepted. Peace and cannot build a house of worship there.

b. Demographic Uniqueness

Through intercultural and religious communication, we are given an understanding that in the communication process one should consider what is meant by demographic uniqueness. The requirement for cross-religious and cultural communication is that there is something different. The difference that is very easy to see is the uniqueness of the demographics. It is said to be easy to see because it can be seen directly with the naked eye, there are black and white people, there are people from Papua and some from Aceh. And by looking at a person's education it can be seen that it affects differences in perspectives and ways of thinking and behaving.

In the city of Manado, the majority of the population comes from the Minahasa ethnic group. The Minahasa tribe has a character that is open to anyone and accepts anyone who comes. So in Manado, the territory is actually Minahasa. But there are already districts. And in other Minahasa lands every one thousand and eight hundred for example Kiai Mojo came with his followers, and the Dutch were stationed in Tondano at that time they could be accepted by the Minahasa people in Tondano and friends Mawin, given land for plantations, so that until now there is a village in Tondano, Java Tondan, Jaton stands for Jaton. Kiai Mojo's grave is there, and the language there is a mixture of Javanese and Tondano. If they speak Tondano, it means Javanese.

They can call it Java, it means Tondano, and the language is mixed, mixed like that. For example, in Temohon, in Tomohon there is also a Javanese Temohon, but they come from Banten. There was once the attitude of adi sami-sami saklongsong village selongsong. That's the character there once came, namely Santut Ali Basah and Tubagus from Banten. They can also develop in Tondano to interbreed as in Janton. Likewise in Bileleng, even heard in the Lamongan Bonjan area that Acehnese in 1800 had come there from Aceh.

c. Political-Economic Influence

In communication between cultures and religions, economic and political factors also have a big influence. In the city of Manado itself, the economic and political situation plays a role in the conduciveness of religious harmony and a tolerant society. Because the majority of the population in Manado is Christian, political positions are also dominated by Christians, although there are also sections for adherents of other religions. So that the conducive political order is able to influence the level of religious harmony and tolerant society in the city of Manado.

d. Form of Self-Awareness

There are several factors that influence the individual, one of which is interpersonal perception and self-concept. Interpersonal perception explains the meaning of sensory stimuli, or interprets sensory information. Interpersonal perception is giving meaning to sensory stimuli originating from the sender or communicant, in the form of verbal and non-verbal messages. Accuracy in interpersonal perception will affect the success of communication, a communication participant who gives the wrong meaning to the message will result in communication failure. While in self-concept, it is a person's views and feelings about himself.

e. Ethical Interest

Intercultural communication does not just describe how the cultural patterns that exist in society alone. The relationship between ethics and culture is very close and cannot be separated, both are complementary. Because if humans are ethical, an ethical culture will also be formed. Ethics is stated as a moral philosophy, which is a systematic study of the basic nature of the concept of good, bad, ought, right, wrong and so on (Arifai, 2019). In addition, ethics is also a branch of philosophy, namely moral philosophy or philosophical thought about morality, moral problems, and moral considerations (Zamroni, 2009). In intercultural and religious communication in the city of Manado, community ethics is important to function in fostering religious harmony and a tolerant society.

The findings in the field show that it has been seen that in other religions, for example, Muslims who have been in the city of Manado for a long time and have shared the traditional culture here in Manado, all will have good friendship. And from the beginning, when there was Eid al-Fitr, Christians used to say tahsiar, so silahturami came to the introduction of Muslim neighbors who came to the event and they invited them to eat. A week later, after Eid al-Fitr, there is a ketupat Eid. During Lebaran, the ketupat enjoys the food served and the same people who are in the villages also come. When Christmas comes, there is usually a starfish, when this time comes the Muslim neighbors will come to help cook the Muslim chicken opor, then a table is served so that Muslim neighbors and brothers can eat together with the others. This is not a new thing but has been happening for a long time, as well as when Muslims are praying in mosques, praying Eid, Christian youths who take good care of parking, traffic. On the other hand, when there is a Muslim youth Christmas, there are big church events there. This mutual assistance activity has become a tradition in the villages. For example, when the night of Eid and the night of takbir arrives, Christian youths also join in flocking to install prayers at the mosque, this is an effort made to maintain inter-religious harmony in Manado.

f. Media Influence

In addition to the role of clergy and the government, the media also plays an important role in realizing the effectiveness of intercultural and religious communication in the city of Manado in order to achieve religious harmony and a tolerant society. In addition to the media being able to create community conduciveness in interacting between cultural and religious differences, there are also media that actually exaggerate small issues and the conflicts that exist in society are getting bigger and bigger.

Intercultural and Religious Communication and Its Dynamics in Manado

Manado is a city with a population of various religions and beliefs. This city, known as the city of a thousand churches, is actually quite balanced in comparison between the Christian and Muslim population. Based on data obtained from the BPS for the city of Manado, the population by religion until 2019-2020, BPS lists the religious distribution of the population in its publications as: (1) Catholic, 27188 people; (2) Islam, 193122 Soul; (3) Protestant, 306262 Souls; (4) Hinduism, 805 Souls; (5) Buddha, 3287 Souls, Confucianism; 310 people (Central Bureau of Statistics Manado City, 2020). If we look at these figures, what is not described in detail is the number of adherents of belief groups, this is more because the political side of religions recognized in Indonesia are not listed in publications.

Seeing the cultural diversity in Manado, the author underlines that there are at least 6 cultural values and strategies that are applied in their daily interactions, namely the Philosophy of Life:

a. Philosophy of "Sitou Timou Tumou Tou"

The philosophy of life of the Minahasa people means that humans live to humanize other humans. In other words, humans can only be called humans, if they can humanize humans. If in the teachings of Islam this philosophy is also in the teachings of Islam through the Hadith of the Prophet Muhammad "Khoirunnas anfa'uhum linnas" which means the best of humans are those who are most beneficial to humans" (HR. Ahmad).

Irwan Musa (Head of Kankemenag Manado) also said, The philosophy of life of the Manadonese is the same as the teachings in Islam as written in the hadith mentioned above, "that's our language already lies in the sentence "Sitou Timou Tumou tou". So, since the first Sito Timou Tumou Tou, the Manado language and our language in Islam, there is also a common language and hadith."

The people of Manado already have a character that is easy to open to accept other people with all their cultures and want to live side by side without discriminating against ethnic, ethnic, or religious origins. This is explained by Pdt. Renata, Chair of the Manado City Religious Harmony Forum (FKUB):

> "For us, this is actually due to the heterogeneous, culturalistic pattern of the Manado city community. But it turned out that after the culture of the Manadonese themselves, known as the Manadonese, was open to anyone, accepted anyone, and always wanted to live a life of tolerance, regardless of where they came from. So that has always been the pluralism. And we are actually FKUB and the cities just need to maintain this culture of conditions that have been created for a long time",

Currently, this philosophy of life does not only belong to the Minahasa people, as the local people of Manado. But also by all the city dwellers from various religious backgrounds. This philosophy becomes the main shield to prevent conflict and possible disintegration. Helping each other, supporting each other in various forms regardless of the differences seen in the lives of people who can introspect each other about the threat of conflict. Sharing with the needy, supporting each other in social life and tolerant of different customs and religions, becomes a cool atmosphere that is seen in the reality of people's lives (Paramita & Sari, 2016).

b. Slogan Torang Samua Basudara (we are all brothers)

This slogan is the local wisdom of the people of North Sulawesi. The peculiarity of this slogan can be seen from the openness, with mutual respect, mutual help. According to Musa, Torang samua basudara, kong baku-baku bae, and baku-baku alas (we are all brothers, one another, live in good conditions and love each other) are very noble moral messages to live in harmony and peace. If in Indonesia we also know the pearl of wisdom "Don't know then don't love".

The tangible manifestation of this slogan, for example, is reflected in the field of education, where Muslims often study in Christian educational foundations and are still able to interact in a healthy manner without losing the characteristics of their religious identity. In the religious field, we will be very impressed and amazed when we hear the name of the Evangelical Christian Church in Minahasa Yarden Jemaat Kampung Islam, which is a collection of members of the Christian community whose existence has been recognized for years and has been ingrained in the dominant environment of Islam.

The people of the city of Manado, consider every human being as a brother whose existence must be acknowledged and continue to support each other in positive activities. Differences in ethnicity, religion, race and intergroup, and various other differences do not become a barrier to the growth of this slogan into words that are lived by the community (Suleman, 2017). Islam also teaches social etiquette in the Qur'an:

"O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Knowing (Surah Al-Hujurat: 13).

In a brief interpretation of the Ministry of Religion of the Republic of Indonesia explaining the social manners of believers, this verse turns to explaining manners in relationships between humans in general. Therefore the call is addressed to humans in general. O people! Indeed, We have created you from a male and a female, that is, from the same lineage, namely Adam and Eve. All humans have the same degree of humanity, there is no difference between one tribe and another. Then We made you into nations and tribes so that you would know each other and thus help each other, instead of making fun of and antagonizing each other between one group and another (Tafsir Web, 2020).

c. Mapalus Value (cooperation)

Meanwhile, to maintain the value of tolerance in Manado society, various efforts are shown in people's daily behavior. In the Minahasa community, mapalus is carried out as an effort to help each other in working the fields. Currently, the Manado city government has adopted it mainly into the BKSAUA (Badan Collaborative Interreligious People) and BAMAG (Badan Musyawarah Inter-Religious People) which are tasked with collaborating to build two-way communication between religious leaders and the people. These two organizations were built with the composition of representatives from all religious backgrounds, such as. That way, this organization has a mass of supporters who in fact have different religions and of course different ethnicities. As a result, the same perception arises about the importance of a peaceful life that is built on the basis of tolerance. Intereligious dialogue activities generally means those intentionally constructed to include two or more religious communities or individual, with the purpose of furthering collaboration , peaceful coexistance, or general knowledge between them (Driessen, 2020).

The behavior of the people of Manado so far reflects an open culture in accordance with the culture and customs of the community. Fellow religious communities such as Christians and Muslims help each other, interact (silaturrakhim), and facilitate each other. This is in accordance with the recognition of the Regional Secretary of the City of Manado (interview, 7 October 2019).

d. Anti-Discrimination Value

In the social order of the Minahasa community, discrimination, regardless of its form, is not allowed. Manado City that in terms of; 1) character, the Manado community which is the dominance of the Minahasa descendants shows the open Manado community, likes to interact with anyone. This is shown by the acceptance of immigrant communities from Java, Banten, Padang and even Aceh. 2) Marriage, many marriages took place between the people of Manado (Minahasa) with migrants and gave birth to many descendants to be buried in this city, for example Imam Bonjol and his followers, Santut Ali Basah and Tubagus from Banten, as well as figures from Aceh. 3) the tradition of visiting and caring for each other, when the Muslim community celebrates Eid al-Fitr, the Christian community visits and guards the mosques. Likewise with the Christian community when it is Christmas, the Muslim community visits, tastes the food, and goes around the city of Manado. and 4) the city government's policy, in this case the city government provides facilities such as assistance for the construction of places of worship, and a budget to FKUB annually, as well as providing financial incentives for religious leaders (interview with FKUB chairman, 8 October 2019).

Likewise, government intervention in creating and maintaining Manado as a tolerant city is manifested by various policies by strengthening and facilitating FKUB by providing budgets, and compiling activity programs for community groups as a form of empowerment. In giving policies, the Manado city government pays close attention to the needs and balance and adequacy that is not discriminatory between religions and belief groups.

For budget assistance for houses of worship infrastructure (mosques, churches, monasteries, pagodas, etc.) the city government allocates a number of funds and places alternately each year. While FKUB itself by the Manado city government is also given an annual budget, monthly fees, activities, and even official trips from within the country to abroad. Religious leaders are also given official travel assistance, for example, for those who are Muslim, they are sent for Umrah to the holy land, while for those who are Christians, they are sent to the Vatican in Greece as well as other religions.

Activities involving youth and youth of interfaith are also facilitated by FKUB together with the Manado city government, for example the Manado Fiesta Event is held annually. There is also an "Ambassador of Harmony" activity which is conducted in batches of training for youth and youth to spread the message of religious and cultural harmony and tolerance in Manado City. In addition, youth and youth are also given activities to develop talent interests, such as sports, arts, vocal groups, choirs, and try to develop them into youth theater.

Thus, the people of Manado do not really take into account the problem of religious minorities. Indigenous people as well as immigrants get the same position and opportunity to develop and express themselves.

e. Culture of Friendship

This culture is one of the glues of living harmony in diversity. Everyone feels respected and recognized as a human being. In addition, the habit that became this culture, broke religious exclusivity. Not only applies to religious holidays, the habit of visiting each other can also be seen in traditional activities such as Chinese New Year, Goan Siau, Tulude, Ba'do Ketupat holidays, Thanksgiving and others. An illustration of how important communication must be in cooperation and friendship, shows how beautiful it is to live in harmony in peace based on tolerance.

In Islam, this culture of friendship is obligatory. Because Islam teaches friendship is one way to facilitate fortune, prolong life, make life better and maintain good relations with family, relatives, friends and others.

f. Early Anticipation Strategy for Conflict Seeds

Manado also cannot be separated from the emerging inter-religious conflicts. Based on the data, if there are small ripples that create conflict at the grassroots of the community, for example related to the construction of places of worship, FKUB immediately goes down to identify and find the source of the problem and quickly extinguish it.

Conflicts in the city of Manado itself can occur, for example, when there are community groups who force to build places of worship carelessly, for example, building mosques for Muslims, churches for Christians and other places of worship. In fact, the establishment of a house of worship actually has strict rules to be obeyed. So this is where the role of FKUB is to provide explanations and show the applicable rules. When such a conflict occurs, FKUB immediately goes to the field to gather the community to be consulted, show the applicable rules, and raise public awareness so that horizontal conflicts do not occur.

In maintaining the intertwining of religious tolerance in the people of Manado City, according to Irwan Musa (interview on October 7, 2019) that it is also related to the existence of the Religious Harmony Forum (FKUB) with all its real roles in maintaining the shared mission of realizing Manado as a tolerant city. In addition, if FKUB in various regions in Indonesia manifests with all kinds of activities, but in Manado City it is a little different besides the existence of FKUB there is also an Inter-religious Cooperation Agency (BKSAUA) which is not owned in other areas. In general, both FKUB and BKSAUA have almost the same duties and authorities, namely to jointly guard and maintain the realization of the city of Manado as a tolerant city with harmony between religions in a harmonious, peaceful, and prosperous society.

There were some evidence that prejudicial attitudes are communicated through socialization, particularly from parents to children (Lily A, 2015). From the research we were also have another important finding is that there is a role for women to quell the ripples of conflict in Manado, namely through the Forum for Harmony of Women Between Religions, meaning that through mothers they will educate our children to educate how to create tolerance, how to respect inter-religious communities. Mother will teach the children about the pillars of coexistence with other people of different religions and cultures in Manado because according to the data

obtained inter-religious harmony in Manado is a legacy from previous ancestors who did teach how people respect each other and tolerant with each other even though different cultures let alone religion. In Manado, North Sulawesi, since our ancestors did not know the term conflict between communities, although there were certainly small ripples, they were quickly resolved.

CONCLUSION

The portrait of community tolerance in Manado City has developed a model of interaction and relations between religious communities in an equal, tolerant and inclusive manner. The values of communication between cultures and religions that underlie it are the philosophy of life "sitou timou tumou tou", the slogan "torang samua basudara, the cultural value of mapalus (cooperation), the value of democratic culture, the cultural value of anti-discrimination, the value of friendship culture and strategies for anticipating early conflict. . Through these six cultural values, the diverse people of Manado city build and strengthen themselves as a friendly-looking city. This healthy interaction actually arises from public awareness of the importance of living in harmony and peace.

The achievement of the title of Manado as the most tolerant city in Indonesia cannot be separated from the role of the city government, spiritualists who are members of forums such as FKUB, BKSAUA, FWKAUA, community leaders, religious leaders, and the community who synergize to create and maintain the creation of intercultural and intercultural communication. religion in the city of Manado. In addition, there are visual symbols of religious symbols, such as the "prayer monument, the hill of love", and strong support for the budget and policies of the Manado city government for religious forums and the young generation of various religions in the city of Manado.

This research also concludes that the Intercultural Communication Model in Manado as the Most Tolerant City in Indonesia in 2019 forms communication components that interact with existing cultural components, namely: a) World View Components; b) Trust Component; c) Value component; and d) Historical Value. While the Interfaith Communication Model in Manado as the Most Tolerant City in Indonesia in building intercultural and religious communication, especially among the people of the city of Manado, several factors were found that influenced it, among others; a) the influence of technology; b) demographic uniqueness; c) political-economic influence; d) forms of self-awareness; e) ethical interests; and f) media influence.

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