

PROPHETIC COMMUNICATION OF ISLAMIC AND CHRISTIAN RELIGIOUS LEADERS IN OVERCOMING CONFLICT OF RELIGIOUS HARMONY (Social Studies at Griya 1, Martubung Village, Medan City)

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Abstract. This essay investigates the religious leaders' employment of prophetic communication. In modern-day Indonesia, disregard for ethics is an evident concern, giving rise to strong subjectivity and ethnocentrism. The emergence of this issue made it difficult for religious leaders to resolve societal difficulties. Personal interest in preaching is a problem that must be set aside if a moderate society is to be established. This study employs a qualitative, phenomenological methodology. The writers obtain their data through interviews, observations, and documentation. The primary informants for this study were religious leaders at the research site, while the community comprised the secondary informants. The findings indicate that ethical negligence persists and is defined by a number of contemporary events. The Qur'an describes six prophetic communications of the Apostles as a guideline for preaching in order to mitigate this issue. These six principles then serve as the foundation for religious leaders' sermons, allowing them to foster a reasonable attitude in society.

Keywords: prophetic communication, strategy; da'wah; new media

I. INTRODUCTION

Presently, the world of da'wah faces numerous obstacles. The most obvious difficulty is the erosion of communication values in the dissemination of religious messages, so that people are not enlightened. At this level, religious leaders always convey religious messages that are subjective and filled with personal interests. This is evidenced by the increase in unethical behavior on social media [1]. Preaching that violates communication ethics complicates the social atmosphere. Theoretically, houses of worship, which are also sites where religious messages are conveyed, should be the first locations where messages of religious moderation are disseminated. Paradoxically, religious leaders' subjective interests do not reflect signals that smell of religious oneness. In general, subjective messages will increase the subjectivity of the communicator, hence discouraging religious moderation. This issue subsequently evolved into a problem that harmed the social order. In reality, this issue can be mitigated by the dissemination of prophetic teachings. The Apostle's method for disseminating religious messages is to use prophetic communication. If this prophetic communication can be assimilated, then the propagation of religious messages will result in a more moderate social attitude. Paradoxically, social reality demonstrates that da'wah messages are still far from the prophetic communication ideal. The aforementioned issues are intriguing to evaluate since the Qur'an provides a comprehensive account of the ethics of prophetic transmission. With this article, the author poses several

questions that become the problem's formulation, namely: 1) What is the prophetic mode of communication utilized by religious leaders in the district of Medan Labuhan? 2) What is the prophetic necessity of delivering messages of moderation through communication?

Communication, according to the *Kamus Besar Bahasa Indonesia* [2], is the process of delivering and receiving messages or news between two or more individuals in order for the messages to be internalized. While, according to Harold Laswell, communication is an explanation of who says what through what channels to whom. Every act of communication is viewed as the conveyance of information consisting of selective stimuli from a source to a recipient, according to Newcomb [3]. According to Laswell in Kurniawan [4], the five parts of communication are: 1) The communicator as the sender of the message, 2) The communicant as the recipient of the message [5], 3) The message as a product that cannot be detected by the senses and is capable of altering perceptions [6]–[8], 4) Media as a vehicle for messages, and 5) Effects as the ultimate response. In addition, a number of researchers have demonstrated that da'wah is a method of disseminating the Islamic religion, imparting religious messages, duties, and messages that promote social transformation [9]–[14]. Then, in the *Big Indonesian Dictionary* (National, 2008) prophetic communication means ordinances and message organization in accordance with the prophetic. In this description, prophetic is identified into four parts, namely:

1. Communication is a reciprocal process between two or more people.

2. Communication can be interpreted as a transaction of relevant ideas for the sake of shared needs.
3. Communication is the process of exchanging ideas in spoken, written or signed form.
4. Communication is referred to as an effort to coordinate environmental stimuli to obtain the behavior needed in a social sphere.

On the other hand, religious moderation reduces religious extremism linguistically [15]. Religious moderation is a government program designed to alleviate religious conflicts in Indonesia. Many scholars formulate religious moderation with multiple transformations, especially harmony, a moderate attitude (*wasathiyyah*), faith, and national necessity [16]–[20]. The author blends multiple keywords for problem analysis and solution discovery. This essay focuses on religious leaders as the pioneers of unifying themes that promote religious moderation in society. Indicators and ethics of prophetic communication can be found in the Al-Qur'an, which will serve as the author's benchmark for examining the preaching messages of religious leaders. There are a number of prior research with similar themes to this article, as evidenced by the aforementioned literature. First, al-Mujtahid [21] highlights the need of religious moderation; nevertheless, the area of research differs from that of al-Mujtahid. Previous academics highlighted the campus environment of religious moderation in this article, however this article focuses on a broader topic, namely society and religious leaders. The subsequent study is Syatar et al. [22], which focuses on religious moderation during the Covid-19 pandemic period. The distinction between this research and the author's piece is the situation of society; whereas earlier researchers discussed the epidemic period, this paper is not restricted to any particular circumstances. Then Ridho and Hariyadi [23] discuss the prophetic reformulation of preaching communication. The difference in study resides in the sort of prophetic where the necessity of prophetic communication is discussed in this essay

II. RESEARCH METHODS

This article engages in qualitative research by identifying issues and proposing potential remedies. Authors use interviewing, observing, and documenting as data collection methods. Since finding, collecting, and processing information is what research is all about, it stands to reason that data collection methods would be the most important ones to use [24]–[27]. Griya 1, Martubung Besar Village, Medan Labuhan District, Medan City, North Sumatra Province is the site of this study. The writers consulted two respected religious leaders for their research: 1) Ustadz Syafii, an Islamic preacher and religious leader, and 2) Pastor Steven, a Christian pastor. The authors conducted in-depth interviews with a wide range of residents of the study area, as well as key informants who serve in the role of religious leaders. The findings of this study are based primarily on the authors' own interviews, observations, and archival research. Secondary information in this study comes from a library of journal papers, books, and other written works. Via a review of

relevant works, the literature-based approach method creates an explanation of the strategy by means of conceptualization studies[28]. This analysis is conducted by evaluating a number of communication research from the vantage point of deductive-interpretive literature. The authors employ content analysis to process the acquired raw data. Content analysis is a method for optimizing processes in order to get a reliable result, as described by Weber in Moeloeng[29]. In addition, according to Holsi in Moeloeng, it can be any method used to infer something based on an objective and methodical search for the message's features [30].

III. RESULTS AND DISCUSSION

In spreading the message of religious moderation, religious leaders must understand the prophetic communication taught by the previous Apostles. The prophetic communications of the Apostles contained in the Al-Qur'an are as table 1.

Table 1. Prophetic communication and its implementation efforts

No	Prophetic Value	Proof of the Qur'an	Implementation Efforts
1.	<i>Qaulan Sadidan</i>	(QS. An-Nisaa' [4]: 9 And QS. Al-Ahzab [33]: 70)	1. Preach in a language that is easy to understand. 2. Message orientation refers to the truth.
2.	<i>Qaulan Baliighan</i>	(QS. An-Nisaa' [4]: 63)	1. Preach properly and correctly. 2. Message orientation must be appropriate and on target.
3.	<i>Qaulan Masyurran</i>	(QS. Al-Israa' [17]: 28)	1. Preach neutrally. 2. Messages must be rational and argumentative.
4.	<i>Qaulan Layyinana</i>	(QS. Thahaa (20): 44)	1. Use proper diction. 2. Using gentle manners in preaching.
5.	<i>Kareiman Qaulan</i>	(QS. Al-Israa' [17]: 23)	1. Identify audiences with economic, educational, etc. backgrounds.
6.	<i>Qaulan Ma'rufan</i>	(QS. An-Nisaa' [4]: 5)	1. Preach according to ethics. 2. Not provocative. 3. Message orientation contains the common good.

a From the preceding table, it may be concluded that the Qur'an portrays the communication ethics of the apostles in their teaching in clear detail. The authors attempt to compile the six prophetic with a study of their use and implementation based on the interview results. The data acquired by the author are:

1. Editor of *Qaulan Sadidan*

This editor demonstrates the principles of effective and honest communication. This ethics is today on the wane, with some preachers presenting just the messages they deem essential, such that the content of their sermons resembles a conspiracy and has no reasonable basis. If this ethics is absorbed, then it may be determined that the message organization that will be distributed to the community has Islamic teachings-based normative norms. According to the

two religious leaders (Syafi'i and Steven), truthful communication is essential to achieving religious moderation. The majority of preachers have begun to disregard this truthfulness, giving birth to subjectivity and confusion in social life. In fact, this subjectivity is introduced into society, resulting in ethnocentrism, disbelief, and mutual blaming.

2. Editor *Qaulan Balighan*

Show communication ethics in an effective, objective-appropriate manner. The urgency of implementing this code of ethics is so that the public can fully internalize the messages presented. Even if the messages are correct, the method of communication is incorrect, thus the audience will not embrace the messages of kindness. According to Syafii, as an Islamic religious leader in the Martubung Village, it was imperative to adopt the qaulan balighan editorial to spread the message of moderation. Inseparable from religious strife are messages that are less effective, such that the message's substance cannot be adequately digested. Furthermore, as a Christian religious leader in the Martubung Village, Steven highlighted that effective communication involves culturally teaching the congregation. According to him, effective communication in moderation messages cannot be ignored if society's social life is to be in conformity with God's instruction and Pancasila's normative ideals.

3. Editor of *Qaulan Masyuuran*

This editorial discusses communication without objectivity. There are currently a significant number of da'wah communicators who are not impartial in their message delivery, leading to the emergence of specific trends in message delivery. This ethic must be avoided because teaching ethics are merely a demand for the truth in order to enlighten society. According to Steven, communicating with partiality towards the "Way of Christ" is unethical. According to the Bible, Christians recognize that the message's essence is the truth independent of the individual. If a religious communicator transmits a message of bias, the congregation will dilute the prophetic ideals of the Bible at that moment. At the present day, according to Syafi'i, contact with partiality is strictly avoided. This is due to the fact that certain unscrupulous politicians are able to pay religious leaders to spread political messages, causing them to pick sides. In order to develop a reasonable society, qaulan balighan has a vital message regarding the dissemination of the truth. The prophet Muhammad, on the other hand, was very objective in his communication; it does not matter whether he is a Muslim or a non-Muslim, so long as what he describes is accurate, the community must likewise accept him.

4. Editor of *Qaulan Layyinan*

This article discusses a method of communication that is smooth, courteous, and kind. This prophecy is exemplified by the narrative of the prophet Moses as he approached Pharaoh. Allah commanded the prophet Musa to approach Pharaoh with courteous speech, despite Pharaoh's wrongdoing. This ethic demonstrates that regardless of how harsh and unjust the speech, the preaching must be compassionate and centered on humanist values. As a preacher, Syafi'i noted that this communication is frequently disregarded by some individuals. Even with the Jews who

loathed him, the prophet Muhammad talked with respect and courtesy. Religious leaders are a reflection of their followers, therefore if the communicator is pleasant and gentle, his followers will demonstrate the same characteristics. In order to build a reasonable society, this is the first step for individuals to share their affection. Steven, on the other hand, echoed the sentiment that polite and respectful communication is an essential element of religious moderation. There are numerous religious communicators who are always vehement, screaming for war and propagating enmity. Such a communicator complicates the social environment because society is highly sensitive.

5. Editor of *Kariman Qaulan*

This verse in the Qur'an alludes to the dimension of the communicator who communicates messages in accordance with his or her background. Appropriate language is the key to the success of the Apostles' teaching in fostering the growth of Islamic ideals in society. According to Steven and Syafi'i, this is the most important aspect of communication. In order for messages about moderation to be fully internalized, it is crucial to tailor communication to the target audience so that there are no misunderstandings.

6. Editor of *Qaulan Ma'rufan*

This editorial explains how to recognize communication that is ethical and not offensive. Presently, there are numerous unscrupulous preachers whose aggressive sermons provoke public outrage. The only effect of provocative preaching is societal segregation and discord. According to Syafi'i, ethics in communication is essential for transmitting moderate messages. The purpose of this is to absorb the values of moderation as a whole in order to address problems in pluralistic life. Steven stated that he always includes this ethic in his sermons so that the congregation can apply the biblical guidelines to their lives. The six prophetic messages must be utilized as a da'wah strategy in the age of new media.

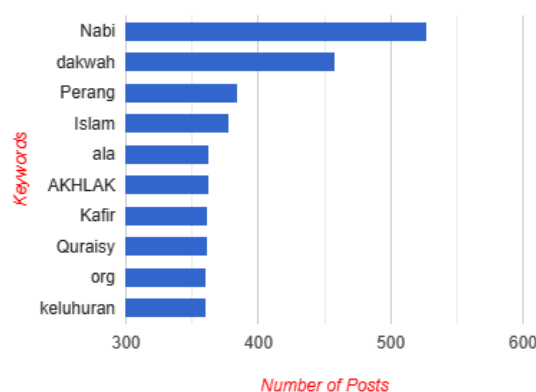


Figure 1. Community arguments regarding prophetic communication (In Bahasa)

Evidently, the Qur'an demonstrates the Prophet's success in preaching, hence these six ethics should be used as a reference in preaching. The apostle's sole responsibility is to preach through delivering messages, with the effect of the

preached word returning to the communicator. In addition to the communication ethics discussed previously, the author examines the community's arguments concerning prophetic preaching. This information is accessible to the author via social media Twitter and public opinion. The collected data comprised 567 arguments, which the authors summarize in the following graph.

The government is implementing a program promoting religious moderation in order to maximize religious diversity in Indonesia. This is done because in recent years egocentrism and pointing fingers have been prevalent. The various challenges described by the authors above demonstrate that preaching ethics have not yet been implemented. Ironically, this problem persists and no effort has been made to resolve it. The author identified various factors of unethical preaching in the age of new media, including:

1. Some da'wah orientations are solely concerned with the audience's intensity.
2. Too many preachers today are not credible yet nonetheless disseminate religious messages.
3. Numerous speakers do not comprehend the essence of religion, resulting in messages that can cause divisions.
4. There are no tight regulations, resulting in the proliferation of hate speech.

In addition to the four factors listed above, a number of other indicators have contributed to the deterioration of the social climate. These indicators explain why da'wah lacks an educational component nowadays. Religious moderation must be widely diffused and is full of shared interests that are not limited by time (the form is not temporary). Issues associated with religious moderation are mostly a result of modern media's facilitation of message dissemination. Some elements employ the propagation of this message to disseminate messages that lack the essence of da'wah and disregard the normative norms of society. As a result, public opinion established by negative messaging can only result in stigmatization. In a Hadith, the Prophet is quoted as saying that a communicator should bring ease, not difficulty. Consequently, a communicator should deliver positive news, not the opposite. This hadith contradicts the socioeconomic reality of contemporary civilization. Some instructors consistently deliver news that agitates the public sphere. This anxiety evolved into a national stigma and spawned social gloom. Ideally, the Al-Qur'an provides solutions to the issues listed above. Allah portrays prophetic communication as the benchmark for preaching in society. This mode of communication enabled the Prophets and Apostles to successfully instill Islamic beliefs inside the culture. This success is lauded by Allah in the Qur'an, and the apostle's sole responsibility in preaching is to convey correctly.

IV. CONCLUSION

Qaulan Sadiidan, Qaulan Balighan, Qaulan Masyuuran, Qaulan Layyinan, Qaulan Kariiman, and Qaulan Ma'ruufan allude to the ethical values of the Apostles' teaching method in the Qur'an. As the cornerstone to the

success of preaching, which relates to social reform and the cultivation of favourable ideas, these six tenets must be implemented immediately. The problem with contemporary preaching is the lack of the six ethical principles found in the Qur'an. The author proposes that religious leaders absorb prophetic values so that they are equipped to resolve extreme religious difficulties.

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