COMMUNICATION PATTERNS OF RELIGIOUS MINORITY IN CULTURAL ADAPTATION IN CENTRAL ACEH REGENCY

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Abstract. *The majority of religious beliefs in Central Aceh Regency are Muslim. Only a few immigrants such as Chinese and Batak ethnic groups who have religion other than Islam. As a minority group, cultural differences, religious symbols and rituals tend to attract attention and sometimes can cause ripple effects that lead to dispute in the community. This study aimed to describe the communication patterns developed by religious minorities in adapting to the culture of indigenous Muslims in Central Aceh Regency. This study used qualitative research with subject representatives of religious organizations, representatives of religious leaders, and people with minority religious backgrounds in Central Aceh Regency. The results showed that religious minorities live side by side with the indigenous Muslim community. Communication patterns built by religious minorities in social interaction are carried out in two models, interpersonal and group communication. In interpersonal communication, religious minorities prioritize a cultural approach, including by using language, culture and customs that are inherent in indigenous Muslims. While, in group communication, religious minorities put forward group representatives in the Forum for Religious Harmony (FKUB) in building harmony and cultural adaptation in order to avoid potential disputes in the future.*
Keywords: *Communication Pattern, Religious, Minority, Adaptation, Culture*

Abstrak. Mayoritas keyakinan beragama masyarakat Kabupaten Aceh Tengah beragama Islam. Hanya beberapa pendatang seperti etnis Tionghoa dan Batak yang beragama selain agama Islam. Sebagai kelompok minoritas, tentunya perbedaan budaya, simbol dan ritual keagamaan sangat menarik perhatian dan terkadang menimbulkan riak masalah yang berujung pada gesekan-gesekan kecil di masyarakat. Penelitian ini bertujuan untuk menggambarkan pola komunikasi yang dibangun oleh umat beragama minoritas yang ada di Kabupaten Aceh Tengah dalam beradaptasi dengan budaya penduduk asli yang beragama Islam. Penelitian ini menggunakan metode kualitatif dengan subjek penelitian perwakilan lembaga keagamaan, perwakilan tokoh agama, serta masyarakat yang berlatar belakang agama minirotas di Kabupaten Aceh Tengah. Hasil penelitian menunjukkan bahwa umat beragama minoritas di Kabupaten Aceh Tengah hidup berdampingan dengan masyarakat pribumi yang beragama Islam. Pola Komunikasi yang dibangun umat beragama minoritas dalam interaksi bermasyarakat dilakukan dalam dua model yaitu pola komunikasi antarpribadi dan komunikasi kelompok. Dalam komunikasi antarpribadi, umat beragama minoritas lebih mengedepankan pendekatan budaya, antara lain dengan ikut menggunakan bahasa, budaya, dan adat yang melekat pada penduduk asli yang beragama Islam. Sementara dalam komunikasi kelompok, umat beragama minoritas lebih mengedepankan perwakilan kelompok dalam Forum Kerukunan Umat Beragama (FKUB) dalam membangun kerukunan dan adaptasi budaya guna menghindari potensi pergesekan yang mungkin terjadi kapan saja.
Kata kunci: *Pola Komunikasi, Umat Beragama, Minoritas, Adaptasi, Budaya.*

INTRODUCTION

Humans are social beings that involve interaction with each other at all times, both in the social and cultural spheres. In order to build these interaction, of course every human must establish communication that supports each other and gives each other the same understanding. Similarly, the interlocutors who have a different cultural backgrounds. Adaptation is the main key in gaining recognition and acceptance in a larger cultural group (majority). Communication is a human activity that is always carried out and cannot be avoided, be it in daily life, groups or organizations.

In social life, every human cannot be separated from different characteristics and backgrounds. Whether it's based on race, ethnicity, or religion. Fitrah as a human being who cannot live alone then forms a group that must build relationships with one another. By groups, there will be an exchange of information and experiences that will influence each other among its members (Mochamad Rizak, 2018: 99). Harmony is a mutual need that cannot be avoided amidst differences. Differences exist not constitute a barrier to living side by side in harmony and brotherhood and unity in the frame (Ndopo, Prakoso & Sabiruddin, 2018: 221).

Central Aceh Regency is part of the Aceh Province which implement the Islamic Sharia and has a majority Muslim society. Despite applying Islamic sharia and indigenous Gayo ethnicity, they also coexist with other tribes and religions living and settling in Central Aceh. Minority religious people who now live in Central Aceh Regency, among others, Catholicism, Protestantism, Buddhism, and Hinduism. A person's cultural patterns depend largely on values, norms, beliefs, and language. According to Andreas Schneider that the cultural structure contains patterns of perception, way of thinking, and feelings. Meanwhile the social structure is related to patterns of social behavior (Nugroho, Lestrasi & Wiendijarti 2012: 408).

Central Aceh Regency is an area that is still relatively stable and safe so that it is far from violence with religious backgrounds. However, the potential for conflict is still wide open and continue to lurk society when there is social inequality, economic, political, and resources are different from each other. When the gap is wide open and there is small friction in society, then usually the issue of religion will be a powerful strategy to trigger conflict openly. This was proven in January 2015, when there were appeals and prohibitions from PT. Hyundai as the holder of the Peusangan Hydroelectric Power Plant construction project not to use loudspeakers when the community holds the Prophet Muhammmad SAW's Maulid. Residents did not accept that Hyundai obstructed the procession of the religious event, so that the residents mobilized the masses and damaged the Hyundai office facilities, but did not cause any casualties (Yanto, 2015).

Conflicts between religious communities often occur when

mutual suspicion arises between fellow religious believers, then religious people prioritize differences and feel more superior than other religions (Nasution, Kholil & Harahap, 2017: 221). Seeing this potential, of course this is a common concern that conflicts can occur in the middle of an area that is incidentally protected, peaceful and calm. It depends on what the problem is and who is the troublemaker. This problem can trigger a bigger conflict and cause casualties if it is slow to handle. Therefore, it needs early attention from the government, academics, religious leaders, traditional leaders, and the community in maintaining harmony among religious communities in the Gayo highlands. The way to maintain harmony among religious communities is by establishing an effective interfaith communication patterns to minimize and eliminate bias of differences and gaps in the community of Central Aceh Regency.

Communication between religions is very important to minimize open conflicts in the name of religion. The communication that is meant here is not only verbal communication, but also includes nonverbal communication. Verbal communication is communication using words that refer to the rules of the language. Nonverbal communication is a form of communication not in words. Communication participants become people who are more focused on what they want in social interactions and ignore things that are not relevant to the purpose of communication. This situation is only possible when communication participants have principles in their self-concept when interacting (Iqbal, 2014: 73).

Communication patterns between religions must be built between communities by breaking down the barriers of ethnocentrism and building togetherness in the frame of diversity, especially in Central Aceh Regency. In the book "Intercultural Communication: Reader, it is stated that intercultural communication occurs when a message that must be understood is generated by members of a particular culture for the consumption of members from other cultures (Samovar & Porter, 1994). Meanwhile Charley H. Dood said that intercultural communication includes communication involving communication participants who represent personal, interpersonal, and group communication, by influencing the communication behavior of the participants (Dood, 1991: 5).

Ethnic groups are defined by boundaries and have or characteristics that are determined by the group itself which then establishes its own pattern, besides cultural boundaries can persist even though two ethnicities can mingle. Group communication patterns can convey information to all parts of the group and how members can receive information from all parts of the group. The intended pattern is a channel used to pass messages from one person to another (Wirasahidan & Fitriani, 2019: 185). The existence of ethnic differences in society is caused more by the process of separation and unification so that differences can survive in one's life journey. In addition, social relations in a society

that are so long and run in such a way in a multi-ethnic society usually occur because of ethnic status. Similarly, each of these different ethnic groups is based on the formation of social systems in society (Heryadi & Silana, 2013: 95-108).

According to Edward T. Hall in Liliweri (2002: 59) that culture is communication and communication is culture, because only humans have culture, while animals do not. Humans through communication try to meet their needs, which means that communication behavior is part of ideal behavior formulated in cultural norms. Thus, culture is communication, because culture cannot be separated from communication.

Although Central Aceh Regency is an area that is still stable and safe from conflicts with religious backgrounds, the potential for friction is still possible at any time if there is no harmony between religious minorities and the majority of Muslims who are also indigenous people in Central Aceh Regency. The way to maintain religious harmony is to build an effective communication patterns in society. Meanwhile, the communication pattern that wants to be seen in this research is the pattern of exchanging communication messages built by religious minorities in cultural adaptation in Central Aceh Regency. The communication pattern can be in the form of verbal or nonverbal messages.

METHODOLOGY

This research used qualitative methods for consideration, first, adjusting qualitative methods more easily when dealing with multiple realities. Second, this method directly presents the nature of the relationship between researchers and respondents. Third, this method is more sensitive and can adapt to a lot of sharpening the joint influence on the value patterns faced (Moleong, 2012: 6).

This research was conducted in Central Aceh Regency. This is because Central Aceh is the center of the Central Aceh region which is very heterogeneous because it is ethnically inhabited by the indigenous Gayo tribe and also other tribes as immigrants who are strong enough to represent urban communities, namely Acehnese, Javanese, Batak, Minang, Sundanese and citizens of Chinese ethnic descent. Moreover, choosing Central because there are several places of worship of Muslims, Catholics, Protestants and Buddhists.

While the subject of this research consists of several elements, were the Forum for Religious Harmony (FKUB), Ulama Consultative Council (MPU) of Central Aceh Regency, the National Association of Central Aceh Regency, leaders of Catholic Religion, leaders of Christian Religion, leaders of Buddhism, traditional leaders, and the Village Head, as well as people with Muslim, Catholic, Protestant and Buddhist backgrounds.

Data collection techniques conducted by researchers are as follows: observation. The observation technique used is disguised

observation and is non-participant, where the researcher acts as an observer and is not directly involved in the activities of the research subject. This observation method is also used as a cross-analysis of the data obtained through interviews.

In-depth interviews were conducted both structured and unstructured (Mulyana, 2002: 180). In this study, researchers used structured interviews. Interview guidelines are prepared in advance and can be developed according to conditions in the field. Appointment of informants using a purposive procedure, which is to determine the group of participants who become informants according to the selected criteria that are relevant to the research problem. In-depth interviews were also conducted to obtain face-to-face information from informants. In its implementation, it uses snowball sampling. In fact, when the time of interview participants mentioned a number of names or events, the researchers looked for the data associated with the name or the event. This was continued to the point of data saturation. Researchers conducted interviews directly with the object under study (informants), namely the key informants, which consisted of; government represented by (Kesbangpol, Ministry of Religion, FKUB, Islamic Sharia Service, Sharia Court, Satpol PP and WH, religious leaders (Muslim, Catholic Christian, Protestant and Buddhist) and traditional leaders. This is done to obtain actual data and information, so that the validity of information and proper data can be obtained. Interviews were also conducted with informants who

experienced and understood the relationship between religious communities in the research location.

This study also explored information and data that are relevant or can help researchers understand the phenomenon of social interaction between religious communities. This search was carried out on different sources such as documents and statistical data on local government agencies, news, cases related to socio-religious conflicts, monographs, research reports, literature, journals, and online publications on websites.

Focus Group Discussion is one of the ways that researchers use in order to collect further data after data collection methods are carried out through observation, interviews, and documentation. Focus Group Discussion is a way for researchers to search, explore, confirm and reinforce previously obtained data. So that the data received is more valid and rich in information.

To analyze the data obtained, the researcher used Milles and Huberman's interactive analysis techniques, which consisted of three activities that occurred simultaneously, starting from the time of collecting data, reducing data, presenting data and conclusions (Milles and Huberman: 1984: 429). First, was the selection process of data reduction or reduction, simplification and transforming the raw data that emerged from written records in the field. In this context, the researcher conducted several classifications of data obtained in the field, both from the results of interviews and from documentation and observations. Second, data presentation was to convey information that is structured

and gives the possibility of drawing conclusions and taking action. The third was conclusion.

RESULTS AND DISCUSSIONS

Description of Central Aceh Regency

Gayo Highlands is part of the Bukit Barisan which crosses the island of Sumatra. It is located in the middle of the administrative area of the Level II Region consisting of Central Aceh Regency, Bener Meriah Regency and Gayo Lues Regency and is in the province of Aceh. The Gayo tribe is part of the old Malay who came from the Hindia back to the archipelago in the first wave BC. They settled on the north and east coasts of Aceh and along the watershed of the Jambo Aye, Perlak, Kuala Simpang, Wih Jernih rivers and the upstream of the Peusangan river in the Lut Tawar area, Takengon. (Ibrahim, 2007: 07). The Gayo tribe is an indigenous people who live in the mountainous area of the Gayo Highlands, which is located at the western tip of Indonesia. Central Aceh Regency is the main Regency for the Gayo ethnic group which later resulted in other Regencys, Bener Meriah Regency, Southeast Aceh Regency, and Gayo Lues Regency.

Geographically, Central Aceh Regency is located at positions 40 10 "- 40 58" North Latitude and 960 18 "- 960 22" East Longitude, with the northern boundary bordering Bener Meriah Regency, south side bordering Gayo Lues Regency, East side bordering with East Aceh Regency, and the West is bordered by Nagan Raya and Pidie Regencies. With an altitude of ± 200–2,600 m above sea level, this area as a whole is dominated by mountains with an area of 4,318.39 km².

Administratively, the Regency of Central Aceh has 14 regencies, 20 mukim and 295 villages with the Regency capital being Takengon and most of the population comes from the Gayo tribe. In addition there are also other tribes, such as the Acehnese, Javanese, Malay, Minang, Batak, Sundanese and Chinese ethnic groups and the majority of the religions of the people of Central Aceh are Muslims.

In terms of quantity, in 2013, as reported by the Central Statistics Agency of Central Aceh Regency, the population was around 185,733 people. When viewed from the population based on religion, the population of the Gayo highlands who are Muslim is 185,230, 100 Protestants, 208 Catholics, 191 Buddhists and Confucians and 4 Hindus. The dispersion of the population of non-Muslims are scattered in various district, including in Jagong Jeget, Bintang, Kebayakan, Silih Nara and Ketol district (BPS Central Aceh, 2014).

The application of Islamic customs and sharia is very close and upheld by the Gayo community. Custom functions to support the implementation of the teachings of Islam which is the principle and process of Gayo community life (Ibrahim, 2007: 20). Gayo custom functions to maintain or keep the sharia well implemented, so that there is no violation of the provisions of the sharia. This is an attempt to create an atmosphere in an orderly and peaceful society on the basis of religion and

customs which runs in tandem. So that the Gayo community highly upholds culture and religion.

Condition of Religious Society in Central Aceh Regency

If seen by ethnicity, the original inhabitants who inhabit Central Aceh Regency are from the Gayo tribe, coupled with the Acehnese, Javanese, Minang, Malay, Batak, Sundanese and Chinese tribes. Meanwhile, when referring to the composition of the population based on religion, the majority of the population is Muslim. While, members of minority religions, namely Catholic Christians, Protestant Christians, Buddhists, Confucians and Hindus, are immigrants. Based on data in the field, it is found that Catholic Christians are mostly from the Batak ethnic community and residents of Chinese descent, Protestants are from the Batak tribe, and Buddhists are citizens of Chinese ethnic descent.

Religious life is basically a conscious recognition of the freedom of society to embrace and believe in certain religions as long as it does not interfere with the activities of other religions. The harmony of life for religious people will be created when the social life of religious people must have a tolerant attitude towards other groups and other religions (Pradipta, Arifin & Fadhil, 2014: 112). Conflict is a social problem that arises because there are differences of opinion and views that occur in society and the state. Usually conflict arises from a lack of tolerance and mutual understanding of the needs of each individual. In terms of maintaining harmony in Central Aceh Regency, at least already embedded within each religious community to respect, appreciate, understand, and realize any difference. This is part of the culture of the Gayo people themselves who respect other people even though they are of different ethnicity and religion, as long as these other people do not disturb themselves.

In social life, everyone in Gayo appreciates heterogeneity in terms of culture, race and religion. Every religious adherent can convey the values and substance of their respective religions without restraint. As an informant from the Gayo Customary Council, M. Saleh Syamaun, said, "Everyone in Gayo appreciates heterogeneity". The same thing was also said by an informant from the Ulama Consultative Council, Amri Jalaluddin. "Culture and tradition is very strong, resulting in a very high tolerance in Gayo". The immigrant community has always known themselves and mingled with the indigenous community. Including in terms of religion, so far both the minority and the majority can coexist in Central Aceh.

Religious life in Central Aceh Regency is very beautiful. Almost never conflicts between religious groups or other conflict related to religious beliefs. They interpret this togetherness as a gift given by God to them so that customs and culture become one of the binders for existing diversity. Dynamic religious life was the creation of religious harmony through interaction and communication of harmony, mutual respect and respect and building a culture of mutual cooperation and togetherness (Mahadi, 2013: 53).

The house of worship is a place used by religious people to worship

according to their respective religious teachings or beliefs. In Central Aceh Regency or better known as Tanoh Gayo, a diverse community has grown so that it has resulted in the establishment of various houses of worship in Takengon City. In addition to hundreds of mosques which are places of worship for the majority of the population, in Central Aceh Regency there are also three houses of worship for religious minorities, Catholic, Protestant and Buddhist houses of worship.

First, the Catholic Church of St. Petrus, this church is in Asir-Asir Asia Village. This church was built by immigrants, especially Chinese residents who settled in Asir-Asir Asia Village or better known as the Takengon Chinese Village on July 25, 1960. Currently the Catholic Church of St. Petrus is the representative of Takengon under the auspices of the St. Petrus Medan Parish and is part of the Medan Archdiocese. Interestingly, in the church environment there is a Budi Dharma Kindergarten (TK) school that was founded in 1982. Although the school is part of the church, the schools there are not only Christian students, but also Muslim and Buddhist students. Likewise, the teachers who teach are also many indigenous people who are Muslim. Even in teaching and learning activities, teachers and students who are Muslim also seem to still wear the hijab and Muslim clothes.

Second, HKBP Takengon, Protestant Christians Church is located at Yos Sudarso Street, Blang Kolak II Village. The history of the establishment of the HKBP Church began with the opening of PTPN 1 in Aceh so that many immigrants who were not indigenous came and worked. They gathered to build the HKBP church. So the immigration process greatly influenced the development of Christians in Central Aceh Regency. The existence of the HKBP church in the middle of a Muslim village did not cause problems for the Muslim community or for local government officials. It was marked with never a conflict between local people and pilgrims in church. Although this church burned down in the 1990s, it is not certain what caused the burning of the church. Because post-burn, direct church was rebuilt with a model semi-permanent buildings at the same location with no consideration of their place of worship for the Protestant community regardless of building permits by village government officials as well as by local people.

Third, Asir-Asir Buddhist Temple, the temple was founded in 1965 by Ms. Nursinah (Yi Pho) and was inaugurated on August 17, 1966 in Central Aceh. The location of the Asir-Asir Buddhist Temple is adjacent to the Asir-Asir Catholic Church of St. Petrus. This is because Asir-Asir village is an area that was once inhabited by a majority Chinese population. Buddhists who live in Takengon do not live around the temple. Their profession is generally traders so they live around the market area. The existence of this temple of worship has never been a potential conflict between the surrounding community who is Muslim and followers of Buddhism, or also with followers of the Catholic religion whose places of worship are located adjacent to the monastery. Muslim

and Catholic communities have never disturbed the religious freedom of Buddhists. On the other hand, the Buddhist community who worship at the temple also maintains religious harmony with the community around their house of worship.

Even though the non-Muslim places of worship in Central Aceh are located in a Muslim community, in their daily lives, religious minorities can still coexist with the indigenous community. Even in a number of religious activities, Muslims also maintain order and security in churches and monasteries that are located adjacent to their homes. This shows that if the level of religious tolerance in Central Aceh Regency is very high, even religious minorities can mingle with indigenous tribes regardless of race and religion.

Communication Patterns of Religious Minorities in Cultural Adaptation in Central Aceh Regency

In order to gain recognition in the larger society, of course, smaller groups of people must be able to establish a good communication. Similarly, conducted by a minority religious community in Central Aceh Regency to build social interaction with majority religious communities are also indigenous people who inhabit the region.

Communication patterns must understand symbols in interaction (symbolic interaction) in order to make communication effective and also be presented in such a way (dramaturgy) so attractive. Symbolic interactionism can be defined as a way of communicators to interpret and give meaning to the surrounding environment by interacting with other people (Mufid, 2010: 53).

While dramaturgy is a communication pattern that is used to manage messages to achieve certain goals, so that in communicating it uses certain patterns (styles) to streamline communication. So there is a saying "*people are actors, structuring their performances to make impressions on audiences*" (Kuswarno, 2009: 116).

Communication patterns of religious minorities in cultural adaptation in Central Aceh Regency were seen in this study focused on two forms. First, interpersonal communication patterns and second, group communication patterns. In terms of patterns of interpersonal communication, minority religious communities implement a communication system to perform a cultural approach, in this case the language and customs. Religious minorities who are also ethnic immigrants not only use Indonesian in social interactions with indigenous Muslims who are Muslim, but they also often use Gayo as a medium of communication in their daily lives. Not only verbal communication, in the process of cultural adaptation, religious minorities in Central Aceh also often use nonverbal communication in adaptation. Such is the case with the use of Gayo cultural symbols in everyday life, such as in the Gayo Kerawang Motif on clothing and the use of Gayo traditional clothing in the implementation of religious holidays and weddings.

Goffman said that humans spend their time showing off their social life in interacting with other humans like a theater performance

played on a stage. Humans express their different lives according to their wishes in society. Furthermore, Goffman said that his concern was more interested in face-to-face interaction or joint presence (*co-presence*). Face interaction that limitation as individuals mutually influence their actions with one another when each face physically. Usually there was an activity arena which consisted of a series of individual actions (Poloma, 2000: 232). The stage played by religious minorities in Central Aceh Regency as expressed by a Protestant Christian informant, "While I live here, I have been learning Gayo language, and even in my daily life with my neighbors I also used the Gayo language in communicating. In addition to being more familiar with the language Gayo I also felt partition of the religion that existed between us to be visible".

In terms of dramaturgy communications conducted between religious communities in Central Aceh Regency is the interaction and adaptation to non-Muslims who come mingle and participate in community activities. One of them was by attending community activities such as *wirid* and *takziyah* events. Thus they were able to play a role and position themselves as best as possible to be accepted as part of the Muslim community of Central Aceh. As stated by an informant of the HKBP Church Council, Barnet Sinaga, "My wife and I, if there was a *wirid yasin* or *takziyah* event when a resident dies in the village where we lived, we always participated, even though we only attended and did not read prayers".

Apart from wirid activities, non-Muslim residents also often attend and participate in traditional activities held by indigenous people. One of them is by attending wedding customs such as *"berguru"* and even being involved in the committee for implementing traditional activities held in their neighborhood. During religious celebrations such as Eid al-Fitr and Christmas, non-Muslims also provide food to welcome guests who come to their homes. As was done by a Catholic informant who was born in Medan and has lived in Takengon City for 34 years, Darmawati "We both celebrate each other's holidays and visit each other. Like last year, during Eid al-Fitr, I visited my neighbor's Muslim house and ate *lontong*. Likewise, at Christmas, they come here to eat lontong which I provide at home and of course I have guaranteed everything is halal and cooked by Muslims, so that they did not hesitate ".

Dramaturgy in communication adaptation was also carried out by another informant, a non-Muslim, who works as an agricultural extension worker in Central Aceh Regency, Tarigan. I was once reprimanded for saying "*Assalamu'alaikum*" when opening a meeting while I was a non-Muslim. But as I understand, other times I did not use it anymore. For communication, sometimes I also used Gayo language, so that it looked more familiar".

In the process of cultural adaptation, ethnic Batak minorities in Central Aceh Regency also deliberately omitted the clan behind their name or changed the clan that is identical to the Batak Muslim

community. This is to make it easier to be accepted as part of the Muslim community in Central Aceh Regency, which is the majority ethnic group, especially from the larger community.

In the pattern of group communication, interfaith communication (interfaith) is built by religious leaders, government, FKUB, traditional leaders and academics in a pluralistic frame in favor of developing religious treasures in the Gayo highlands by two-stage communication, namely making policies openly and deliberation by related stakeholders by involving various elements and related religious parties. Religious adherents also use dramaturgy as a form of communication that allows them to coexist despite their different religions and beliefs.

In addition, communication exists between religious minorities communities with the local community was also going well. This can be seen from the absence of surface conflicts that arise between religious communities in Central Aceh Regency. Although there were houses of worship for religious minorities in Muslim-majority areas such as the HKBP Church in Blang Kolak II Village. Even though the church is located in the midst of a Muslim population, Protestants can still carry out their worship well and they often also communicate with local residents, both in the implementation of weekly worship and during the celebration of Muslim or Protestant holidays. It seems that during the celebration of Eid al-Fitr and Eid al-Adha, Christian residents also maintain security and help

manage parking. Likewise, during Christmas celebrations, local communities who are predominantly Muslim also invite Christians to use their yard as a parking lot for their vehicles. This is as said by the informant of the Catholic Church Pastor, Imanuel. "When there was a wedding celebration, our yard was often used as a place for parking tents, or public kitchens. If there was a church event, we used the surrounding community yard for parking. This has been going on for years".

The pattern of group communication carried out by religious minorities, especially in making policies, is carried out openly and deliberately. This is because members of religious minorities, including Catholic Christians, Protestant Christians, and Buddhists in Central Aceh Regency, are involved in the Forum of Religious Harmony (FKUB). Even though the majority of the board are Muslim, in all decisions, they prioritize deliberation and mutual respect. Every religious representative may submit opinions in the forum, then the FKUB advisor is still considering the opinion who acts in determining a decision, so that the decision taken is not carried out impartially. Whenever there are problems related to religion, the religious leaders always coordinate with other religious leaders, especially Islam, in the FKUB forum. So that whatever policies that are issued by the regional government actually have the approval of all the religious leaders in Central Aceh Regency.

The formal communication between religious leaders in the FKUB in

Central Aceh and their followers is carried out regularly and in accordance with the work program established by the FKUB Central Aceh. Meanwhile, informal communication between religious leaders in Central Aceh and their followers is carried out in various forms, such as regular visits or hospitality, holding open discussions, organizing competitions and others. These regular meetings are intended to foster religious harmony so that potential conflicts that can occur at any time can be avoided.

CONCLUSION

The majority of religious groups in Central Aceh Regency are Muslim and come from Gayo and Acehnese tribes. Meanwhile, the religious minorities are Catholic Christians, Protestants and Hindus. They are immigrants who come from the Batak and Chinese tribes. The communication pattern developed by religious minorities in Central Aceh Regency is carried out by interpersonal and group communication. In interpersonal communication, religious minorities focus on individual interaction with indigenous Muslims and prioritize a cultural approach. Meanwhile, in group communication, religious minorities prioritize an approach by involving their religious leaders in forums for religious harmony in Central Aceh. Cultural adaptation performed by religious minorities are more towards the use of the language and customs of indigenous Muslims. So that they can be accepted and play their best role in a society that is predominantly Muslim.

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