

The Universalization of Language Communication Values in Religious Community Harmony: The Case Study of Sundanese Islamic Society

Ahmad Suherman

ABSTRACT: *This study is oriented to find out the potential spots that can enforce communication played by various religious inherent. It means that if there is harmonious or disharmonious condition in inter-religious community lives, such condition was based on the potential spot, which in this case is communication through religiosity language. The method used in this study is qualitative descriptive method with naturalistic approach; while data collecting technique is conducted through interview, observation, and documentary study. The subjects of this study are 13 cross-religion figures, which are assumed to know and experience directly the studied problem. From the findings, a number of dictions are inventarized, which can create or maintain the harmony of inter-religious community such as: (1) "Adil" or Fair, (2) "Alhamdulillah" or Thank God, (3) "Amin" or Trust, (4) "Assalamu'alaikum" or Peace be Upon You, (5) "Ikhlash" or Sincere, (6) "Islah" or Dispute Settlement at Peace and Quiet, (7) "Musyawarah" or Agreement via Discussion, (8) "Rahmat" or Bless, and (9) "Silaturahmi" or Good Relationship.*

KEY WORDS: *Universalization, communication, good values, harmony and disharmony community, and Islamic/Arabic language.*

INTRODUCTION

The background of this study is the existence of population growth and distribution, especially in urban environment, that had triggered the communities to face the fact of more complex cultural and religion differences. In turn, the fact that cannot be avoided can be melted by the adaptation process in social communication activities to understand each other. Because communication in various religions frequently faces

Dr. Ahmad Suherman is Senior Lecturer at the Department of Arabic Language Education, Faculty of Art and Language Education UPI (Indonesia University of Education), Jalan Dr. Setiabudhi No.229 Bandung 40154, West Java, Indonesia. He can be reached at: h_asuherman@yahoo.co.id

appreciation problem, the life skill to establish potential commonness, either in reference or experience aspects, was needed.

Bandung community condition is categorized into urban community, which is open and heterogeneous in ethnics and religions. This heterogeneity is emerged due to urbanization flow, the availability of education service, job, and the entrance of various ethnics.

It is no exaggeration to say that the discourse about social foundation model of inter-religious community life in maintaining harmony, defense, and social order in this urban area was urgent to do. Therefore, social foundation with inter-religious and cultural belief lives will be melted through communication process. By communication, every individual or group gives meaningful message for the establishment of social solidarity by paying attention to the diction problem created in order to create effective communication and avoid misunderstanding in a communication process. "Diction" is defined as harmonious and appropriate word selection in its use to express ideas so that it can create the intended effect (*KBBI*, 2005:264).

DICTION IN THE RELIGIOUS COMMUNITY

The dictions used by a religious community in communication with other religious community are selected effectively, thus the carefulness in selecting low words but having universal word value does not cause low word value meaning, but it contains universal word value. It means that dictions used by religious communities have meaning that can be accepted by all religious communities (Islam, Christian, Hindu, Buddha and Khonghucu). In other hand, inappropriateness of diction usage by a particular religious individual or community of may cause low word value insulting or disrespecting interlocutor. The impact of inappropriateness in selecting dictions gives a chance for misunderstanding, and moreover, may cause disharmony among religious communities.

The effect of Arabic diction knowledge on majority Bandung population, which nota bene is Islam adherent, is that Arabic vocabularies had role in enriching other languages' vocabularies (Indonesian, Sundanese, Javanese, and etc.) that are used in communication. The status of some Arabic vocabularies had language value universalization with the language used by other religious adherents of Islam. Some Arabic vocabularies contained in the holy book of Al-Qur'an have been vocabularies of other religious adherents, such as: *adil*, *alhamdulillah*, *assalamu'alaikum*, *amin*, *ikhlas*, *musyawarah*, *rahmat*, *silaturahmi*, and etc. Such vocabularies have been owned by all religious inherent in Bandung city. The use of such words in

communication has universal value, having word meaning that leads to safe feeling, because it does not express connotative meaning that weakens other religious communities.

Language can bridge communication process, especially in establishing the commonness of view. The reference and experience aspects can be expressed verbally by language. Language can enable to find out the commonness, as long as the used symbols (vocabularies) can give the similar meaning, by minimizing a chance of misperception on the used language symbols. Language as symbol will function in delivering message after it is given meaning by every communication actor (either the message sender or receiver). Basically, language is one of feeling expression forms. If language in its function is delivered by verbal symbols (vocabularies), such verbal symbols will be feeling adhesive among communication actors.

Bandung is one of cities having fertile land to develop diction of a language in religious community. This phenomenon is based on the language owned by language speaker as social creature. A.S. Muhtadi and A. Safei (2009) stated that human as social being was always connected and needed one another. There is no individual or group can live in community without one another. Human interdependence is a natural tendency that has been existed since its occurrence. Allah SWT (*Subhanahu Wa Ta'ala*) emphasized that at first human unified, and then they were separated, so Allah sent His Prophets to reunify them again (QS, Al-Baqarah [2]:213 in *Al-Qur'an al-Karim*, 2005). By the similar perception of universal word meaning, it is hoped that the religious community unity can be unified and can live peacefully.

FOCUS OF THE STUDY

Observing the phenomenon of religious community harmony in Bandung, West Java, Indonesia is very interesting, especially related to social relationship pattern of different communities. This relationship pattern can be the reflection of different religious teaching values interpretation, and will be tolerant social harmonious relationship. The harmony or inter-religious communities is an important thing and should be maintained and preserved by its population. In order to maintain and preserve the harmony of inter-religious communities in Bandung, a universal religious communication is needed, which is meaningful and religious language so that the harmonious life can give benefit or use in daily life. Such language activity is emphasized in use, meaning, symbol and communication aspects.

By considering such viewpoints, the values contained in religious teaching are a very important thing to preserve the harmony of inter-religious communities. The better religious inherent uses diction, the more appreciative they are toward the harmony and togetherness feeling. In contrast, the lower quality of one's diction use is the more intolerant the possibility of one's diction use is and it may cause discomfortability and disturb the harmony of inter-religious communities.

This study is oriented to find out the potential spots that can enforce communication played by various religious inherent. It means that if there is harmonious or disharmonious condition in inter-religious community lives, such condition was based on the potential spot, which in this case is communication through religiosity language.

Based on above explanation, the problem can be identified in form of efforts to find out religious language communication values that can preserve or strengthen communication inter-religious community life. Such universal values are inherent through language symbols that are assumed to be used frequently by religious communities living in Bandung city, West Java, Indonesia.

There are three study aims, such as: (1) to find out the universal values of religious language communication that can maintain the harmony of inter-religious community life in Bandung city; (2) to find out the principles religious language communication that can strengthen the harmony of inter-religious community life; and (3) to find out the strategies and steps in developing the language behavior in order to maintain the harmony of the inter-religious community life.

THEORETICAL FRAMEWORK

On the Universalization. In order to maintain and preserve the harmony of inter-religious community life in Bandung city, a universal religious communication is needed which is meaningful and religious language so that the harmonious life can give benefit or use in daily life. Such language activity is emphasized in use, meaning, symbol, and communication aspects.

Universal or general, prevailed for all people or all around the world, has covered the whole world. Universalism: an ism covers everything; the application of values and norms generally (*KBBI*, 2005:1106). According to language experts, the universalization in linguistic discipline was similar to convergence, meaning that the process became standard, global, and more accepted by wider community, included other religious beliefs (Sauri, 2002). In contrast, divergence is a process that is not global (*destandardization*),

meaning that such terms are not quite standard because semantically they are more narrow, emotional and sensitive, and it endangers the religious harmony dan nation unity.

So, universal means general. For example, humanity concept is the concept that is believed to be universally prevailed because this concept is owned by every human without differentiating whether that person is a blackman, whiteman, Moslem or Christian, Chinese or American. The antonym of universal is specific, can also be discriminative and so forth; it depends on the context of sentence containing the word of universal (<http://id.wikipedia.org/wiki/universal>, 11/3/2011). The universalization as human awareness will be realized its comprehension, especially among people in universal humanity. To realize the harmony needs tolerance behavior, but it is not only tolerance, it also is more developed in appreciation level that means respect, each party will be patient to each other with the principle "agree in difference" or having universal tolerance basis.

On the Communication. The term of "communication" was derived from the Latin word, *Communicare* or *Communism* (<http://definisi-komunikasi>, 11/3/2011) that meant similar or to be collective property, meaning that what other conveyed would be his or hers. Accordingly, P. Baginda (2006) put forward that communication is conveying message from a source or sender to receiver through a channel. Communication is a process delivering information (message, idea, and thinking) from one to another in order to influence each other. Generally, communication can be done by using words (spoken) that can be understood by both parties. If there is no language that can be understood by both, the communication can still be done by using gesture or showing particular ways (<http://id.wikipedia>, 11/3/2011).

Communication can lead to the creation of opinion and attitude; moreover, it can create public opinion. Hence, T. Letug (2002) said that communication was a process of distributing information, idea, feeling, explanation, question, from an individual to another, or one group to another. Communication is an interaction process between people or groups which aims at influencing other's attitude and behavior in an interaction. Thus, communication does not only convey information, but also describe thinking, ideas, and attitude.

In communication, people need tools or symbols that can be understood by a group of community. Accordingly, Sofyan Sauri (2002) stated that language as symbol system included meaning, use, and communication. Meanwhile, A. Chaedar Alwasilah (1996:16) stated that the essence of

language was communication, and communication was a tool or way to interact. Language, in *KBBI* or *Kamus Besar Bahasa Indonesia* (2005:77), was an arbitrary sound symbols system used by the members of community to cooperate, interact and identify themselves.

A.S. Muhtadi and A. Safei (2008) described that language can enable to find out the commonness, as long as the used symbols (vocabularies) can give similar meaning, by minimizing the possibility of misperception on the used language symbols. Language as symbol will function in conveying message after it is given meaning by every communication actors (either message sender or receiver). Moreover, basically language is one of feeling expression forms and the reflection of cultural expression of its users. If language in its function is delivered by verbal symbols (vocabularies), such verbal symbols will be feeling adhesive among communication actors.

The effective communication can occur through finding the commonness of used symbols. In heterogeneous cultural situation, generally it has chance of inter-cultural communication process which is communication involving individuals who have different cultural background. In different religious community, communication event is included in this communication. Communication plays an important role in interaction process. By communication, every individual can give meaningful message one another to establish social solidarity.

On the “*Kerukunan*” or *Harmony*. Etymologically, *kerukunan* or harmony is derived from Arabic language, *rukun*, which means pillar, foundation, and base. The plural of *rukun* is *arkân* which means a simple building consisted of various elements. From the word of *arkân*, it gives definition that *kerukunan* is unity consists of various different elements that enforce each other. The unity cannot be realized if such elements do not function well. In this definition, the word of *kerukunan* is only used and prevailed in interaction world (LPKUB, 2006; and http://www.lpkub.or.id/Ensiklopedi%201/ensiklopedi_1_1-m.htm, 11/3/2011]. *Rukun* is also as an adjective that has meaning concord, unanimous, and agree one another. Meanwhile, in English, it is similar to the word *harmonious* or *concord*. Thus, *kerukunan* means social condition marked by the existence of harmony and concordance.

Inter-religious community harmony does not mean to make the existing religions relative by merging them into a totality and making them as the element of totality religion. Philosophy of inter-religious community harmony includes responsibility to everyone, respect everyone, being fair to everyone, and giving benefit to everyone. Moreover, the aim of harmony includes social cohesion, cultural identity, opportunity and access

equality, responsibility, commitment, and participation in national and state activities.

So, *kerukunan* is meant to reflect mutual and concurrent relationship that requires: (1) accepting each other; (2) respecting each other; and (3) giving meaning of togetherness each other.

METHOD

This study used descriptive method with naturalistic approach. Descriptive method referred to: (1) the collected data were in form of words or pictures; and (2) the report of study result or finding contained quotation of data as illustration in supporting the presented result. Meanwhile, the naturalistic approach was selected due to following assumptions:

First, the studied problem was related to the matters being occurred in community which was the terms used by religious communities in communication. *Second*, the syndroms gained in the field were more related to respondents' behavior and words that were not influenced by other factor, so it was natural as it should. L.J. Moleong (1996) stated that collected data through qualitative study was more using words than numbers. *Third*, the qualitative approach was more natural, inductive, and finding meaning of a phenomenon.

This study was conducted in Bandung city because not only as the writer's hometown, it was also assumed to have quite representative basis for Sundanese society with the religious communities and the figures of religious communities.

In general, naturalistic study was processed and analyzed when the study was being conducted; thus since the introductory study and data collecting stage, the analysis of data had been begun. This study was based on naturalistic paradigm, as L.J. Moleong (1996) stated that the researcher and the object were interactive and cannot be separated; it was unity formed simultaneously and reciprocally. It was impossible to separate the cause and effect, and this study included values. Naturalistic qualitative study is (1) based on naturalistic; (2) the fact of plural dimension; (3) the relationship of researcher and object interacted; (4) the setting of study was natural related to space and time; (5) the analysis was subjective, intuitive, and rational; and (6) the result of study is description, interpretation, and tentative-situational. In naturalistic qualitative study, the researcher did not search data to prove the truth or reject hypothesis made previously, but the researcher made abstraction when the specific facts collected and categorized concurrently (Moleong, 1996).

The study was conducted through description, analysis, and comparison, and then it was developed and enriched by religious language theory. The review of religious language was based on the holy book *Al-Qur'an al-Karim* (2005). The analysis was conducted by interpreting and giving meaning from language and values point of view so that it could give essential meaning that can be religious diction or word selection in inter-religious communities' harmony (Depag RI, 1985).

RESULTS OF THE STUDY

There are 13 point of views from cross-religious figures about the value of language communication through religious diction that can maintain the harmony or inter-religious communities or can strengthen the brotherhood among them: 5 figures are from Islam community, 2 from Catholic community, 3 from Christians, 1 from Buddha, 1 from Hindu, and 1 from Chinese (Khonghucu) respectively (interview with them on October 2009 in Bandung).

Generally, the values of communication in form of universal religious diction and assumed to be able to maintain the harmony of inter-religious communities in Bandung city particular, and Sundanese society generally, are stated by those figures, such as: (1) *Adil*, (2) *Alhamdulillah*, (3) *Amin*, (3) *Assalamu'alaikum*, (4) *Ikhlash*, (5) *Islah*, (6) *Musyawah*, (7) *Rahmat*, and (8) *Silaturahmi*. Based on the finding in the field, it is analysed based on universalization of language communication value, in form of religious diction that is assumed to be able to harmonize inter-religious communities' lives as following here:

First, on the Adil or Fair. Communication value included in religious language of *Adil* diction in daily conversation is that there was the commonness of meaning that is understood universally, because fairness is universal value that is human's wish. The commonness in meaning triggers the emergence of togetherness and unity. Thus, the communication value of *Adil* create the harmony.

Other value, through language used by a religious community in communicating with other religious community in such expression, is religiosity language that can harmonize the religious communities because it contains universal meaning for human in it. Every people wishes for fair life meaning that other's treatment to his or her is based on his or her capacity and dignity. Therefore, one's fair treatment to other will give composure and pleasure. Although *Adil* diction is derived from Arabic language, which is identical with Islam religion language, it has been considered and owned by every one with different religious backgrounds.

The relationship between people and community environment in reaching their life goal is usually stated as a measure that such person as *siniger tengah* (Sundanese language) or middle cutted, meaning that the intended life should be in balance or fair. The life goal, besides to gain Allah's bless, is free from heavy burden in reaching peacem harmonius, wise, and prosperous lifel. The value of religiosity communication in using the expression of *Adil* in the holy *Al-Qur'an al-Karim* (2005) is included in *qaulan sadidâ*. It is also stated by Al-Raghib al-Ashfahani (1324) and Al-Tabattaba'i (1411) whose were describing the definition of *qaulan sadidâ* is *adil* or fair.

Second, on the *Alhamdulillah* or Thank God. For religious communities, the use of *Alhamdulillah* in daily communication does not cause problem, moreover it is said by religious communities besides Islam. Most of religious communities say *Alhamdulillah*, either when they are asked "How are you?" or when they show their pleasure expression. Thus, the expression of *Alhamdulillah* has universal communication value so that the meaning of inter-religious communities' harmony can be felt.

Communication value through *Alhamdulillah* diction is viewed as religiosity language that can harmonize and be accepted by all religious communities in Indonesia, moreover in daily communication language without being differentiated from any religion aspect. Such diction has developed into a word describing the one in good, positive, and pleasant condition such as healthy, successful, and etc. such values has been accepted universally, either conveyed by Moslem or non-Moslem. A Moslem conveying such word can be accepted well by non-Moslem interlocutor. In contrast, a non-Moslem conveying such word can be accepted well by Moslem interlocutor.

Alhamdulillah is an expression that is frequently conveyed in daily life by Moslem and sometimes by other religious communities when interacting with Islamic community, and may be with their own community. The word of *Alhamdulillah* for Christians is a thanking expression, but it is more expressed by the sentence *Puji Tuhan* or God's Bless. *Alhamdulillah* in Islam definition means praise. This expression is stated when we get bless from Allah. *Alhamdulillah* is a word that should be said by *Mukmin* when they get goodness and after completing good activity. *Alhamdulillah* is a sign of thanking Allah who has given various bless.

Third, on the *Amin* or Trust. The religiosity language of *Amin* expression by religious community shows the commonness of view, although this word has different definitions based on each religious point of view. Such language communication value, in fact, can strengthen the harmony of inter-

religious communities. Related to inter-religious communities' harmony, the expression of *Amin* has communication value in form of togetherness. For example, in formal ceremonies in which the audience coming from various religious communities, a pray is frequently followed collectively and led by a pray reader. In this case, kinship emotional relationship and unity are very inherent, although they have different religions, philosophy, and view, they say "*Amin*", either by their lips or by their heart. The expression of *Amin* has higher emotional influence on the people hear it so that they feel comfortable and pleasant. Thus, such expression in religious language communication is polite, good, and delicate language which in *Al-Qur'an al-Karim* (2005), it is called *qaulan ma'rûfâ*. It is supported by M. Quraish Shihab (1997) who was explaining that *qaulan ma'rûfâ* contains optimism and pray.

Religiosity language in form of *Amin* expression does not cause lower communication value meaning, but it has universal word value. It means that such diction has meaning that can be accepted by all religious communities. Thus, this diction has universal meaning, especially for Moslem and Christian, although its pronunciation is different. But generally such communication language can be accepted by religious communities and the meaning can be understood by non-Moslem interlocutor. Due to such reason, the use of this communication language can be accepted by all religious communities and does not disturb the harmony, moreover such acceptance can be one of factors harmonizing religious communities.

The universality language communication value in using *Amin* diction that is accepted by every religious community shows intimacy and togetherness among religious communities so that the use in daily life is assumed as meaningful expression. In some *Nahdliyyin* (followers of the *Nahdatul Ulama* as the largest Islamic traditional organization in Indonesia) communities, collective praying that is done with cross-religion communities is known as *Mubâhalah*, the leader is Moslem figure, whole non-Moslem figures stand behind him; it is referred to Allah' Commandment in QS. Âli 'Imrân [3]:61 in *Al-Qur'an al-Karim* (2005).

Fourth, on the *Assalamu'alaikum* or Peace be Upon You. Religiosity communication in form of *Assalamu'alaikum* has uncultured not only in Islamic community but also in other religious communities, especially when they meet with Moslem, or in formal or informal meeting with other religious communities. Thus, such language communication has unity and togetherness values as Indonesian and felt one another as brother in national bond. The use of such diction in Bandung city and Sundanese society has prevailed generally, either by Moslem or non-Moslem. Religiosity

language in this diction may be that some sender or communicator when delivering messages to the receiver do not fully feel ritual meaning content because it is used without any will to pray for the person greeted but it is spontaneously said when meeting others. Thus, *Assalamu'alaikum* has been Sundanese and Indonesian cultures which have various religions and contains respect, friendship, meaningfulness, togetherness, and politeness values. The use of *Assalamu'alaikum* is not only for Moslem, but also has been grown into universal word so that it can strengthen the harmony of religious communities.

The word of *Assalâmu'alaikum* derived from Arabic language means pray, which is may Allah give you peacefulness. Being viewed from its vocabulary and meaning, it can be categorized into polite language, included in the principle of *qaulan karîmâ*, because it contains respect and appreciation meanings toward the one's interlocutor.

Fifth, on the *Ikhlas* or Sincere. The language communication value of *Ikhlas* diction is not enslaved by the will to have praise, appreciation and repayment, never want to have anything from any one because the enjoyment is not from getting it, but from what can be devoted. Such communication value has composure and peacefulness. Therefore, the relationship among religious communities will be created well in which there is mutual respect, and can give balance value or *ke-tawazun-an* in inter-religious communities interaction. What is wanted from *Ikhlas* is the existence of similarity in both lives, either *zahir* (behavior seen by others) or *bathin* (only known by one self).

Ikhlas lexically means sincere that can be interpreted as the expression to get Allah's bless when we do good behavior. *Ikhlas* is the highest attitude in religion because there is self-devotion to God. Self-devotion is the core of service to Allah that is the duty of human being. *Ikhlas* is in heart. Thus is someone has felt *Ikhlas* or sincere, the value it has will not give burden in his heart.

The word of *Ikhlas* has been Indonesian vocabulary and used by wider community from all religious communities. Therefore, religious figures assume that the use of *Ikhlas* word does not disturb the religious harmony. Moreover, the word of *Ikhlas* in Catholic and Christian is included in the Bible and Hindu religion as well, it is similar with *Yadnya* containing sincerity meaning. This word is understood by religious communities as the expression of sincere or willing to do anything without any force. Thus, it has been a part of daily expression supporting the harmony of inter-religious communities.

Sixth, on the *Islah* or Dispute Settlement at Peace and Quiet.

Religiosity language communication of *Islah* diction has prevailed generally, besides the word peaceful because it has universal value which is correcting one another, come to an agreement, and has harmony value meaning. In this case, the individuals who disputes will be harmonious after undergoing *Islah*. The use of this word in religious environment is assumed to be polite word. Its language communication value can be understood and accepted well by non-Moslem interlocutor without any suspicion and rejection and create togetherness among religious communities.

Such language communication is forbidden if there is no *Maslahat* (benefit) value or its *Madarat* (disadvantage) is more than its advantage. The word of *Islah*, or peaceful, is a language value that has been universal language in communication. Thus, *Islah* is polite and delicate religious communication (*qaulan ma'rûfâ*). Accordingly, M. Quraish Shihab (2007) defined such expression as polite, delicate, and respectful language expression. The criteria of *Islah* can be done among religious people if it does not make *Haram* (forbidden by Allah and His Prophets) thing becomes *Halal*, or does not make *Halal* (permitted by Allah and His Prophets) thing becomes *Haram*.

Seventh, on the *Musyawah* or Agreement via Discussion. The diction of *Musyawah* has been communication daily used by Sundanese and Indonesian communities without considering religion background because it is universal. The meaning contained in such diction is meaningfulness communication value, which can be understood its meaning well and universally. The use of this diction is thought to be polite, appropriate with society cultural norms and ethics, and it has togetherness value driving the cooperation among religious communities.

In language communication value context, it is generally known as the expression referred to Islam inherent, but it is accepted as general expression having familiar communication value and inherent in positive feeling domain for other religious communities. Besides that, there are other values contained in it such as togetherness, unity, and harmony.

Religiosity language communication in *Musyawah* diction in Islam community can support harmony and assumed to be the best way in solving every problem. The word of *Musyawah* has been Indonesian vocabulary used by all religious communities, although it is derived from *Al-Qur'an al-Karim* (2005). Conceptually, it is a tool to reach an agreement in solving collective problem through the discussion. In *Musyawah*, the opinions of all participants are listened so that it can produce the fair decision. The word of *Musyawah* is used in various cases, included in *Pancasila* (five

pillars as an Indonesian state ideology) with the word *Permusyawaratan*, so that it can be understood that it has been a part of multi-religions and national agreement. The concept of *Musyawah* also exists in various religions so its use will not cause any problem.

The *Musyawah* is a term popularized by *Al-Qur'an al-Karim* (2005). The offer of *Al-Qur'an al-Karim* to do *Musyawah* is a breakthrough in human civilization. It is a great and humanistic culture that opposes dictatorship. It was introduced by *Al-Qur'an al-Karim* and it has given inspiration and becomes a democratization seed proposed by modern Western thinkers.

The *Musyawah* is derived from the word *syâra – yasyûru – syaurâ*, which means very beautiful and sweet. It is firstly used in meaning “*taking out the honey from nest*” (Irwansyah, 2006). From this use, the meaning is developed into “*discussing together with the aim to reach collective decision and solution at the best*” (Karman, 2004). Therefore, in line with its root word meaning, “*taking out the honey from nest*”, it is not only sweet but also medicine for a number of diseases and energy source for those who drink it as well. The honey itself is searched from *Musyawah* wherever it is and whoever finds it. Thus, religiosity communication value through *Musyawah* includes *qaulan karimâ*, because *Musyawah* is a lofty expression. There is no problem that cannot be solved by *Musyawah* (Depag RI, 1985).

Eighth, on the Rahmat or Bless. Language communication value in the *Rahmat* diction has been generally used by various religious communities because it is universal in nature. From meaning aspect, this diction has been communicative word so its substance is understood well. The harmony value exists in the use of this diction leading to affection, mutual respect, and mutual appreciation that can avoid dissension. Cultural aspect of *Rahmat* in daily use is assumed to be polite so it does not make the speaker modest or exclusive. Thus, such communication can be reference and experience that can maintain the adhesiveness and give communication effectiveness impact.

The *Rahmat* is natural disposition, a value contained in religion, social life, and it is moral value. This communication value has intimacy and familiarity attitude. It is viewed as intimate with delicate attitude, care, apology, sensitive, friendly, and etc. The *Rahmat*, if it is connotated with affection having value nuance, it will be the reason or aim to behave. Thus, if religious communities life is performed based on this communication, it will show harmony that is full of understanding and there will be mutual affection.

Nineth, on the *Silaturahmi* or Good Relationship. Communication value through *Silaturahmi* diction has been acknowledged by all religious communities as the word that has been familiarized in Sundanese and Indonesian communities. It also contains togetherness value as a reflection of harmony realization. The *Silaturahmi* value can add intimacy. The other positive impact is the gap due to difference will change into concordance and mutual caring, and also a tool to strengthen the bond of kinship.

The *Silaturahmi* is a love bond having communication value that beautifies social interaction and human being harmony. By *Silaturahmi*, cooperation among one another will be more comfortable and easier to be realized. It is spiritual perfume value that always be the key of all social rigidity. If this bond is not preserved, there will be clash, horizontal conflict, cultural crash, and war or various forms will occur.

Moreover, the meaning of *Silaturahmi*, according to M. Quraish Shihab (2007:317), is connecting the kinship bond. The kinship is viewed as blood relationship, either Islam religion or not; it still lasts in form of good behavior. Thus, *Silaturahmi* is done without any limit of religion partition. Religiosity language of *Silaturahmi* can drive the religious harmony because it is meant by connecting kinship and friendship among people. Islam is very suggesting the *Silaturahmi*, even with different religious community. It can be seen in verse about good behavior to parent although such parent is *musyrik* (QS. Luqman [31]:15 in *Al-Qur`an al-Karim*, 2005).

DISCUSSION

Based on the analysis description above, the principles of religiosity language communication that can strengthen the religious harmony are found such as *Tolerant Principles*, namely: (1) the principle of pain and praise power, (2) the principle of feeling share, (3) the principle of first impression, and (4) the principle of continuity. Besides those principles, the other important principle is the principle of brotherhood among human being that always creates strong and tolerant national unity in religious life in plural citizens consisting of various religions and techniques (Taryadi, 2005). The application of brotherhood teaching in national life is aimed to make the rulers treat all citizens without any condition, as a brother.

Language modesty describes its speaker's modesty. The principles of religiosity language communication that can strengthen inter-religious community harmony through the implementation of modesty principles in language are marked by maximizing the wisdom/enjoyment, benefit, respect, praise, concordance, and sympathy to others; in the same time minimizing such things in one self.

The principle of modesty in religiosity language communication is related to the use of language as communication system besides verbal elements should also consider non-verbal elements included in communication, such as gesture accompanying words (verbal), or such as saying "*Assalamu'alaikum*" (Peace be Upon You) while smiling beautifully.

Religiosity language communication uses word and gesture showing togetherness attitude related to the way to speak in form of word and attitude, trait, and spirit presenting the similarity in goal, way, and respect to otehr or tolerance. As an attitude, togetherness is an action in respecting and appreciating others by considering collective goals. The steps in developing inter-religious harmony through the values of religiosity language communication are following here:

First, the development of inter-religious community harmony insight. The intended insight of religious harmony is based on social relationship among religious communities so that it can create openness attitude including attitude, trait and, life spirit in togetherness and meeting with others. Such attitude is a description of tolerance form, which is the attitude and action in appreciating and respecting others because others' action and understanding should be respected.

Second, the selection of meaningful religiosity word. Developing harmonious attitude through language needs appropriate, meaningful, and religious diction selection which is vocabulary that can be understood well by the interlocutor. Connotative words that cause meaning difference among religious people should be avoided.

Third, the preservation of speaking (language) attitude. Developing harmonious attitude through religious language needs the preservation of speaking attitude. It is related to mimic or gesture describing the respect to one's interlocutor. The ways of speaking that can strengthen the religious harmony are: (1) do not use insulting sentence or expression for other religious communities; (2) do not call the title that can make other religious communities hurt and dislike; (3) do not use term that seems to ridicule other religious communities; and (4) do not use religion term describing other religious communities' badness.

CONCLUSION

Dictions such as *Alhamdulillah* (Thank God) and *Assalamu'alaikum* (Peace be Upon You), although they are generally known as expressions refered to Islam inherent, are accepted as general expressions that are assumed to be familiar and polite, and they are inherent in positive feeling

domain for other religious communities. Due to such reason, those dictions can be referenced and experienced that can maintain the harmony and give communication effectivity impact.

Besides those dictions, some that have similar universal values are: (1) *Adil* or Fair, an expression of equality value that is the individual's basic need of every religious community; (2) *Amin* or Trust, factually is an ordinary word that is usually said at the last of pray in almost all religions; (3) *Ikhlas* or Sincere, contains sincerity value acknowledged by all religion and becomes the basis in behaving; (4) *Islah* or Dispute Settlement at Peace and Quiet, is a wisdom expression to bind togetherness that is believed by all religious communities as social, positive, and constructive behavior, especially to avoid dissension; (5) *Musyawah* or Agreement via Discussion, contains togetherness value and binds every community; (6) *Rahmat* or Bless, is acknowledged by all religious communities as one of theological elements reflecting the relationship between people and their God; and (7) *Silaturahmi* or Good Relationship, is acknowledged its existence by all religious communities, moreover it has been familiarized in Indonesian community because it contains togetherness value as one of harmony realization reflection.

References

- al-Ashfahani, Al-Raghib. (1324). *Al-Mufradât fî Gharîb al-Qur`ân*. Mesir: Mathba'ah Maymaniyyah.
- Al-Tabattaba'i. (1411). *Al-Mizân fî Tafsîr al-Qur`ân*. Beirut: Mu`assasah al-'Alamî li al-Mathbû'at.
- Alwasilah, A. Chaedar. (1996). *Pengajaran Bahasa Komunikatif: Teori dan Praktik*. Bandung: Remaja Rosda Karya.
- Baginda, P. (2006). "Komunikasi Lintas Budaya" in *FOKUS: Jurnal Pedidikan Bahasa Asing*, 6, pp.61-72.
- Depag RI [Departemen Agama Republik Indonesia]. (1985). *Pedoman Dasar Kerukunan Hidup Beragama*. Jakarta: Proyek Pembinaan Kerukunan Hidup Beragama, Depag RI.
<http://definisi-komunikasi> [accessed in Bandung, Indonesia; 11 March 2011].
<http://id.wikipedia.org/wiki/universal> [accessed in Bandung, Indonesia: 11 March 2011].
<http://id.wikipedia> [accessed in Bandung, Indonesia: 11 March 2011].
- Interview with cross-religious figures in Bandung, West Java, Indonesia, on October 2009.

- Irwansyah. (2006). *Kerukunan Hidup Umat Beragama dalam Pemikiran Lintas Agama: Perkembangan Pemikiran tentang Kerukunan Hidup Umat Beragama, Suatu Analisis*. Jakarta: KHUB Lintas Agama.
- Karman, Y. (2004). "Agama Meruangkan Kebersamaan" in http://www.unisosdem.org/article_printfriendly.php?aid=4601&coid=3&caid=31 [accessed in Bandung, Indonesia: 11 March 2011].
- KBBI [Kamus Besar Bahasa Indonesia]*. Jakarta: Departemen Pendidikan Nasional and Balai Pustaka, third volume, 2005.
- Letug, T. (2002). "Bahasa Religius dan Bahasa Politik" in apakabar@radix.netnasional@yahoo.com [accessed in Bandung, Indonesia: 11 March 2011].
- LPKUB [Lembaga Pendidikan dan Kerukunan Umat Beragama]. (2006). *Ensiklopedi Kerukunan Umat Beragama*. Also available at: http://www.lpkub.or.id/Ensiklopedi%201/ensiklopedi_1_l-m.htm [accessed in Bandung, Indonesia: 11 March 2011].
- Moleong, L.J. (1996). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muhtadi, A.S. & A. Safei. (2008). *Kesalehan Multikultural: Menelusuri Nilai-nilai Al-Qur'an dalam Praksis Budaya Lokal*. Bandung: West Java Province Government.
- Muhtadi, A.S. & A. Safei. (2009). "Problem Komunikasi Antarbudaya pada Masyarakat Multi Agama di Perkotaan" in *WAWASAN: Jurnal Ilmiah Agama dan Sosial Budaya*, 31(2), pp.169-364.
- Sauri, Sofyan. (2002). "Pengembangan Strategi Pendidikan Berbahasa Santun di Sekolah". *Unpublished Dr. Dissertation*. Bandung: School of Postgraduate UPI (Indonesia University of Education).
- Shihab, M. Quraish. (1997). *Wawasan Al-Quran: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. Bandung: Mizan.
- Shihab, M. Quraish. (2007). *Ensiklopedia Al-Qur'an*. Jakarta: Lentera Hati.
- Taryadi, Alfons. (2005). "Religiusitas" in <http://osdir.com/ml/culture.region.indonesia.sunda/2005-09/msg00402.html> [accessed in Bandung, Indonesia: 11 March 2011].
- The holy book of *Al-Qur'an al-Karim*. Jakarta: Depag RI (Departemen Agama Republik Indonesia), 2005.

AHMAD SUHERMAN,
The Universalization of Language Communication Values



Some Arabic vocabularies contained in the holy book of Al-Qur'an have been vocabularies of other religious adherents, such as: *adil*, *alhamdulillah*, *assalamu'alaikum*, *amin*, *ikhlas*, *musyawarah*, *rahmat*, *silaturahmi*, and etc. Such vocabularies have been owned by all religious inherent in Bandung city. The use of such words in communication has universal value, having word meaning that leads to safe feeling, because it does not express connotative meaning that weakens other religious communities.