

THE STRATEGY OF CROSS-RELIGIOUS EDUCATIONAL LEADERS IN MANAGING TOLERANCE

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Abstract - This paper is the result of research that examines the strategy of interfaith leaders in managing tolerance in Banuroja Village, Randangan District, Pohuwato Regency. The results of the research findings in this paper are the strategies of interfaith educators in managing tolerance in Banuroja Village, Pohuwato Regency, consisting of three, namely: first, the simulation strategy, carrying out a blend of cultures or assimilation of life, for example when maintaining security at the poskamling by wearing traditional uniforms. Second, the mutual need strategy is the cultivation of a culture of interethnic and religious mutual cooperation as the basic foundation for cultural resilience and creating distributive justice. Third, the educative communication strategy is the involvement of educators regardless of their religion in various activities packaged with educative communication. Because, in a pluralist and heterogeneous society like Banuroja, interfaith educator figures who are full of knowledge and educational methods have a very strategic, urgent and beneficial position for the community at large.

Keywords: Cross religion; Strategy of Educators; Managing Tolerance

1. Introduction

It is undeniable that interfaith educators have a significant role in managing religious tolerance because education is not only carried out in schools but also outside schools. Interfaith leaders in society not only carry out the process of actualizing and internalizing religious values but also implementing a strategy for balancing the potential of nature so that the humanity of religious communities is maintained.

The characterization of religious tolerance values according to Ali, Y. F. (2017) is one of the tasks carried out by interfaith educators in non-formal education, namely in the community. The plurality of religions is an undeniable reality. This fact has a logical consequence that tolerance must be managed properly, involving interfaith educators.

The strategy of interfaith educators in instilling tolerance values in each of them which is actualized in daily life then makes their values to coexist in different beliefs. The strategy can be in the form of exemplary, coaching, learning, habituation, and mentoring in the area together in the frame of religious moderation as happened to the community in Banuroja Village, Randangan District, Pohuwato Regency, Gorontalo Province.

The facts found in various regions of various acts of violence, divisions, disputes, and bloodshed are clear evidence of conflicts in the name of religion. Here the

importance of an accurate strategy applied by interfaith educators inspired by the divine and human values they have in managing differences through meaningful assistance, because these values function as control and basis for activities inspired by divine messages as in QS. Yunus [10]:99:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا
مُؤْمِنِينَ

The translation:

...and if your Lord had willed, surely everyone on earth would have believed. So do you (will) force people so that they become all believers?

Assistance from interfaith educators in managing the potentials and diversity of human beings with spiritual, religious and humanistic values according to Muhaimin and Abdul Mujib (2000:154) will lead to the preservation of the degree of humanity. That is, formed the human figure that is expected by religion. As Islamic teachings emphasize understanding of human existence to be in harmony with the formulation of the goals of Islamic education, it is relevant to the ultimate goal of Islamic education proposed by Ahmad Khursyd (2001:29) namely the realization of the development of ideology and culture of society.

The strategy of interfaith educator leaders has not been directed to develop the positive potential in the form of easy nature and minimize the nature of mazmumah for its role in the human person so that mental balance has not been realized and is protected from mental disorders and diseases that hinder religious tolerance. In fact, the success of this strategy can be seen from the worship and worship of the people and the relationship of friendship and affection among people and other groups, both of the same religion and of different religions.

Based on initial observations in Banuroja Village which consists of 365 families inhabited by 12 tribes and 4 religions, it is found that the life of tolerance and harmony is quite good. This is due to the strategy of interfaith educators in inviting the community to jointly foster an attitude of tolerance in diversity through steps to minimize the emergence of problems by working together to keep village conditions in a state of harmony and peace and to seek conflict in other areas or surrounding areas. not to spread to Banuroja.

The strategy of interfaith educator leaders has not been directed to create consistent and sustainable religious tolerance but is only carried out when disturbing conditions occur as described above so that the harmony between humans as individual and social beings is still not well managed and systemic. The implementation of the strategy of interfaith educators has not been supported by self-adaptation which is not just a culture or habit but as a reflection of mental health indicators, because self-adaptation, flexibility of association is an important part of the life of religious tolerance which should be realized.

2. Research Method

The researcher uses a phenomenological approach, because in this research it explores a phenomenon in society that has a diversity of different religious choices in managing religious tolerance by implementing strategies by interfaith educators. This type of research is descriptive because the researcher wants to answer questions about the current phenomena, both the study of the phenomenon as it is, as well as the study of the relationships between various research focuses or units of analysis with the phenomenon under study.

The data collection techniques of this research are observation, interview, documentation and FGD: Method of observation or observation through focusing attention on an object by using a sense tool. Observation is the systematic observation and recording of the symptoms that appear on the object of research related to the strategy of interfaith educators in managing religious tolerance.

An interview is a conversation with a specific purpose carried out by two parties, namely the interviewer asks a question and the interviewee provides answers to the question. Interview is a tool to collect information by asking oral questions to be answered orally as well. Researchers as information seekers (interviewers) do face-to-face with the source of information (interviewee).

Documentation, is a method that uses classical materials to examine specific developments, namely to answer questions or questions about what, why, why and how. In this study, the function of data derived from documentation is more widely used as supporting and complementary data to primary data obtained through in-depth interviews.

Focus Group Discussion (FGD) is a data collection technique with the aim of finding the meaning of a theme according to the understanding of a group. This technique is used to reveal the meaning of a group based on the results of discussions centered on a problem related to the strategy of interfaith educators in managing tolerance in Banuroja Village, Randangan District, Gorontalo Regency.

Qualitative research has 3 (three) main components, namely data reduction, data presentation and drawing conclusions and verification. Testing the validity of research data was carried out by diligent observation and triangulation, both source and method triangulation.

3. Discussion

A. Profile of Banuroja Village

Banuroja village is located in the western part of Gorontalo Province, about 250 kilometers from Gorontalo City. Banuroja Village is an area that was administratively formed in 2003, the result of the division of Manunggal Karya Village. Banuroja is located between 121°788108' east longitude and 0°588141' north latitude, including in the administrative area of Randangan District, Pohuwato Regency, Gorontalo Province.

Banuroja Village Ex Transmigration Marisa I Sub B, which is part of Manunggal Karya since 1981. Towards the end of 2003, with the initiative of Community Leaders, Religious Leaders, Educators, Traditional Leaders and Youth Leaders, with the aim of a service approach to the community, This figure attempted to

form his own village, and the Village, District and Regency Government responded, and in the end what was once Manunggal Karya Sub B Village was expanded to become Banuroja Village.

The residents of Banuroja Village, Randangan District, Pohuwato Regency consist of various tribes and ethnicities and religions, and this ethnicity and religion has registered the name of the village itself is BANUROJA, namely BA stands for Balinese tribe, NU stands for Nusa Tenggara, RO stands for Gorontalo, and JA is Java. Banuroja Village has an area of 6.28 Km², consisting of 4 Hamlets, with regional boundaries as follows: In the north it is bordered by Sari Murni Village, in the east by Manunggal Karya Village, in the south by Motolohu and Patuhu Villages, in the west by Sidorukun and Pelambane villages.

Entering the gate of Banuroja Village, Pohuwato Regency, Gorontalo, is as if entering a Hindu village. Almost every house is equipped with a temple. However, the Hindu nuance suddenly changed when entering the center of the village. Right in front of the village hall, a wall stands erect with the words Pondok Pesantren Salafiyah Syafi'iyah.

At the initial observation at the location of the Salafiyah Syafi'iyah Islamic Boarding School, dozens of young women wore headscarves and some of the sons wore skullcaps. The young girls and boys are santri (students) at the Salafiyah Syafi'iyah Islamic Boarding School which is located opposite the Banuroja Village Office. There is a mosque in one corner of the pesantren complex. About 100 meters from the pesantren, two churches stand, namely the Gorontalo Indonesian Protestant Church and the Pentecostal Church. That is Banuroja, a multi-ethnic and religious village that has lived in harmony for decades.

The name of this village is actually an acronym for the ethnic groups who live there: Bali, West Nusa Tenggara, Gorontalo, and Java. In addition to the four ethnicities, the village also has three religions adhered to, namely Hinduism, Islam and Christianity. The residents in Banuroja Village are transmigrants from Bali, Java, and Mataram as well as some local residents in Gorontalo.

In general, the population of Banuroja has increased from year to year, but the increase is not significant. In 2006, the population was 865 people with 248 Heads of Multicultural Community Harmony in Banuroja Village, Gorontalo 21 Families (KK), in 2011 there were 974 people with 268 families, and in 2014 there were 1,056 people with 318 families. The data for 2022 increased again to 1,174 people with 367 families. The population of the village in 2022 is 1174 people (367 families). Of this number, the population of male sex is 619 people, and 555 people are female. The number of residents and heads of families come from various ethnic groups, namely Balinese, Javanese, Sasak (West Nusa Tenggara), and the rest are from Gorontalo.

The majority of Banuroja people are from Bali, and the majority of Muslims are adhered to outside of the Balinese people have lived their daily life patterns with an attitude of tolerance, both tolerance in inter-ethnic life and in inter-religious life. People who have different ethnic and religious backgrounds feel there is a sense of mutual respect, respect, and equality, so that conflicts between religions and ethnicities can be

dammed. The people of Banuroja have reflected a harmonious life of tolerance and complement each other in every deficiency and difference.

Of the total 1,117 people, there are several ethnic groups including: Batak (4 people), Betawi (3 people), Sundanese (17 people), Javanese (264 people), Balinese (474 people), Bugis (12 people), Sasak (288 people), Minahasa (15 people), Flores (4 people), Toraja (1 people), Bajau (1 people), Bali Hindu (5 people), and Gorontalo (33 people). Most of the population comes from the Balinese ethnicity, followed by the Sasak and Javanese ethnicities. As for Gorontalo as the original ethnic group, there are only 33 people.

Banuroja is a village inhabited by thirteen tribes (Batak, Betawi, Sundanese, Javanese, Balinese, Bugis, Sasak, Minahasa, Flores, Toraja, Bajau, Balinese Hindu, and Gorontalo) and three religions namely: Islam, Christianity (Protestant and Catholic), and Hinduism) is considered a miniature practice of tolerance for diversity in Indonesia. As for worship infrastructure, there is a mosque, two prayer rooms, two temples, two churches for Protestant Christians, and Catholics worshiping in Marisa (the district capital), because a Catholic church has not yet been built.

Banuroja village also has local institutions in dealing with local conflicts, so that in a period of more than forty years, there have been no criminal reports recorded at the Randangan Police. On that basis, Banuroja was designated as a Pancasila Village by the Pohuwato Regency Government together with the State University of Gorontalo in 2020 because of decades of tolerance practice. Even the Regent of Pohuwato Syarif Mbuina at that time emphasized that it was necessary to ground Pancasila not only as the nation's ideology, but part of the daily practice of all Pancasila people in Indonesia as exemplified in Banuroja Village.

It has been recorded that during its 42 years of existence (1980-2022), there has never been a single horizontal conflict or crime between religious, customary and ethnic communities in Banuroja—as has happened in several places in Indonesia, such as Ambon, Poso, Kalimantan, and Papua. On the other hand, Banuroja presents a diverse and mutually reinforcing life through the diversity that exists.

The potential of natural resources is quite large in this case, such as agricultural land in Banuroja Village which has an agricultural land area of ± 170.00 Ha. With this condition, the economic growth of the people in this village has increased. This means that the transmigrant community, especially in Banuroja Village, uses land as one of the drivers of economic development by working on the land.

The transmigrant community in Banuroja Village when viewed from the area of agricultural land has a large enough land, so that almost all of the people are farmers, this is the result of data from the Central Statistics Agency (BPS). However, in terms of the income of the people of Banuroja Village, the majority of which are Balinese, it is different from the local people who live in Huyula Village. Where the income of the transmigrant community living in Banuroja Village is higher than the income of the local community residing in Huyula Village. This can be seen in the level of production of the people of Banuroja Village, whose livelihood is farmers, in a year, can produce $\pm 115,600,000$ tons, while the income of the people of Huyula Village who work as

farmers in a year can produce $\pm 1,120.00$ tons.

The economic improvement of the transmigration community can also be seen from the building of houses that were once only semi-permanent but are now built to be permanent, moreover the basic daily needs that can be met and also the ownership of goods that are quite expensive that complement and fulfill their needs, such as home furnishings, motorbikes, cars, even some of them can build new businesses.

The local community is the one who first settled in this place, of course, the land ownership is bigger than the transmigrant community and also the business they have been running is quite long and has preceded the efforts of the transmigrant community, but when viewed from the income perspective, the income between the transmigrant community and the local community is very different. .

The level of education of the residents of Banuroja Village is important to reveal in this study because education is a conscious effort to contribute to the ability of human effort in order to advance activities. Human resources in Banuroja Village are donated from the education level to increase the knowledge and abilities of the community in various activities, it is also expected to be able to open ways of thinking and acting which are expected to include managing religious tolerance.

Ages 18-56 years old who have been in elementary school but have not graduated, only 58 people have received basic education up to strata two colleges. Ages 3-6 and 7-18 as a whole have received education at the kindergarten and elementary school levels as basic education required by the government with a 9-year compulsory education program.

B. Strategies of Interfaith Educators to Manage Tolerance in Banuroja Village

One of the characteristics of Indonesian society is that there are diverse ethnic, religious, customary and regional differences. Residents of Banuroja village there are almost no commotions and conflicts at all, because the tolerance of the local community is high even though Banuroja village has different ethnic, racial and cultural beliefs. Most of the ethnic differences can lead to differences and understanding can even lead to conflict.

Such a harmonious and harmonious condition must of course be recognized in the context of a religious community, interfaith educator figures namely religious teachers from various religions namely Islam, Hinduism and Christianity in Banuroja Village take part in socio-religious roles through non-formal education in the community. The strategy of interfaith leaders in managing tolerance is adjusted to the characteristics of the population in order to provide assistance.

Not all educators or teachers are referred to as interfaith educator figures because what is meant by figures certainly has a strategic position and role in society, even though as teachers, for example, being active in the management of religious and non-religious organizations. Educational figures across religious leaders in Banuroja Village have become social agents in managing religious tolerance through the strategies implemented.

Three strategies of interfaith educators in managing religious tolerance in

Banuroja Village:

1) Simulation Strategy

As mentioned earlier, according to Windi Novita (2006:47) simulation is a blend of culture or life assimilation. Activity simulation is an assimilation between communities when there are activities that are ceremonial and involve each other to maintain security when there is ritual worship (mandatory) of each religion.

There is something different about the uniforms worn by members of the Banuroja Village Kamling Post, unlike other Kamling posts, namely the Linmas official uniform. In Banuroja Village, the complete kamling post crew wears typical Balinese uniforms whose job is to maintain environmental security so that people and religious communities who carry out activities including worshiping at home or in places of worship feel safe. The involvement of all community components, including interfaith educators, in this activity is a good example in managing religious tolerance so that before an unexpected conflict occurs. Pecalang comes from the word 'calang', which means alert. Pecalang has a duty to secure and bring order to the village, both in daily life and in relation to holding traditional or religious ceremonies.

It has been a long time since this simulation strategy was initiated and implemented, especially before religious holidays or worship activities of each religion's adherents to take care of each other as a form of vigilance. This is because the interaction between ethnic groups, religious adherents, both individually and in groups, in their life needs each other and requires reciprocity as the basis for friendship between people, especially religious people.

The simulation strategy in every activity, especially at night in Banuroja Village, which has been carried out for a long time, turns out not only by community members and the government but also by interfaith educators in managing religious tolerance by involving the entire community regardless of ethnicity, race, or religion so that it can there is a good and harmonious sense of family.

It feels thick with Balinese customs because the majority of the people come from transmigration from the Bali area who mostly embrace Hinduism. It can be seen from the number of places of worship for Hindus in every house around the kamling post. This is a separate strategy in managing religious tolerance which is valuable from community innovation, including educator figures in empowering Kamling Posts, the more unique they are created so that the more attractive the community is to actively support Kamtibmas.

Positive interactions from the community in Banuroja Village are mainly built from a shared feeling to maintain the security of residents and religious communities. Security in an area, especially one that is multi-ethnic and religious, is carried out through interactions involving people who are ethnically and religiously different. This is grown as a form of high appreciation for the trust of each citizen as the main factor.

The absence of domination and marginalization makes every member of the community feel safe so that they are able to carry out their worship and beliefs properly. In addition, the complexity of the people of Banuroja Village is also added to the presence of migrants through the transmigration program. However, this is not a

problem for local residents because educators from various religions in this area work hand in hand to instill a sense of security and the importance of maintaining security for residents so that they do not interfere with each other.

The strategy of interfaith educators in managing tolerance is not only getting involved in kamling post activities to maintain security for people of other faiths when carrying out worship or certain holidays but also instilling awareness of citizens not to disturb other people who are worshipping. Not only security from guarding at the kamling post but the most important thing is the awareness of citizens not to disturb other religious people is a form of maintaining informal security.

2) Strategy of mutual need

This strategy is demonstrated by the existence of a culture of interethnic and religious mutual cooperation as the basic foundation for cultural resilience and creating distributive justice. In the Gorontalo rule, distributive justice can be called Olohiyo Neediyo. This Olohiyo neediyo creates commutative justice in resolving socio-economic disputes. In the next layer, character becomes a bridge that connects inter-ethnic and religious communication in Banuroja.

Interfaith educators apply a strategy of mutual need in every social and religious activity by exemplifying the existence of the Salafiyah Islamic Boarding School whose current leader is Muhammad Zikyan Nawawi (KH Ghofir Nawawi's son) and the leader and caretaker of the cottage is the son of Ustad KH Ghofur Nawawi, namely KH Abdullah Aniq. Nawawi in every opportunity always takes the time to pay homage to Hindus and Christians and generally provide assistance in the form of money to other religions.

Tracing the history of the founding of the Salafiyah Syafiiyah Islamic Boarding School according to the recognition of educators that there are also founding figures from Hinduism and Christianity. When transmigration a unit head (as the village head is now) looking for land to build public facilities including the Salafiyah Syafiiyah madrasa and after ustad KH Ghofir Nawawi arrived, a boarding school was created.

The socialization of multiethnic awareness carried out by interfaith educators in Banuroja Village by building awareness of mutual need has been carried out through the concept of a social process, namely a way of relating between individuals or between groups of different religions that has led to a certain form of relationship. From this relationship they get to know each other better, become closer, easier to get along with, have more trust in others, and finally work together and synergize because they have an embedded sense of mutual need.

Implementation of strategies to instill a sense of mutual need by interfaith educators in managing tolerance not only with words but also providing real, even simple examples, for example giving work to each other regardless of their religion, shopping at kiosks or shops regardless of the owner's religious background, mourning people who died without being bound by their beliefs, community service in the environment because they were bound by the same desire to clean up their village even though the cleanliness of the house of worship was carried out by each religion.

The village head of Banuroja who is a retired educator so he has more or less experience in educating and this experience is very valuable to be used to lead the village, especially in fostering cooperation to build a sense of mutual need through giving examples such as collective work, helping each other in various matters including in the religious field. Moreover, interfaith educator figures in Banuroja Village have a high level of tolerance, so that their existence factor can reduce tensions that may occur. Meanwhile, at the top layer, local and village governments are important factors in maintaining harmony. In village institutions, there is an agreed consensus that the village head will alternate from each ethnicity and religion in each period, so that the factors of tension and political jealousy can be reduced due to the education of educator figures to all parties at every opportunity.

Another activity to build a sense of mutual need is to embrace and involve all religious leaders, including educators, to take part in fostering and maintaining religious harmony at every opportunity to educate towards a tolerant religion. In addition to its own initiative, the government sometimes invites all leaders of interfaith educators to come to school through cultural education programs and religious tolerance.

Interfaith educators in managing tolerance in Banuroja Village cannot be separated from the mutual need strategy that has been instilled for a long time in this area either through work, social activities, or other activities because otherwise it will be difficult for him, because he lives in an area that is very far from close family, left in the area of origin, no longer paying attention and even no longer helping what is a shortage in meeting daily needs. The mutual need strategy is manifested in the work created by interfaith leaders through education given to their congregations or communities who are members of an activity and work so as not to cause friction that destroys harmony among religious people because they feel they are most needed.

3) Educational Communication Strategy

Another strategy is carried out by interfaith educators in managing tolerance through self-involvement in various activities packaged with educative communication. Because, in a pluralist and heterogeneous society like Banuroja, interfaith educator figures who are full of knowledge and educational methods have a very strategic, urgent and beneficial position for the community at large.

The key to maintaining harmony in Bonuroja is communication especially which is built on an educational and friendly basis (brotherhood). Good relations, especially between religious leaders and community leaders, especially interfaith educators in Banuroja, are continuously maintained. It is a powerful way to maintain communication and prevent the seeds of division or suspicion that could potentially lead to conflict.

Interfaith educators have played more roles in expanding their reach, not only discussing administrative technical matters or teaching in schools, but also thinking more about matters related to many interests and building various collaborations, especially educative and productive communication, because after all, students those in school after graduation return to the community to develop their area so that educative

communication continues to be established, including solving difficulties faced by the community, which incidentally is partly their upbringing.

Educational communication that has been developed so far, apart from flowing naturally, sometimes takes the form of meetings with interfaith educators through cultural carnivals, for example, facilitated by the Government in order to build, maintain and empower religious communities for harmony and prosperity. The cultural carnival in 2021 featured cultural arts from various ethnicities and religions in Banuroja Village, there was even a welcome from interfaith educators who gave enlightenment on the importance of cross-ethnic and cultural communication and friendship.

The activities of interfaith educators who are members of various religious organizations are actively involved in carrying out routine organizational tasks such as holding meeting leaders, gatherings, public discussions, conducting training and mentoring of religious communities and fostering religious harmony. Even personally, it is also possible to apply strategies in managing religious tolerance in da'wah activities in society.

Interfaith communication strategies carried out by interfaith leaders including educators as an effort to prepare plans accompanied by effective message delivery actions conveyed by communicators to communicants with different religious backgrounds in order to unite perceptions both verbally. For example, communication between adherents of Islam, especially Muslim educators with Christian educators, educators who adhere to Buddhism and Hinduism and Chinese.

The different ethnic groups living in Banuroja village, according to the results of interviews with the village head, always establish good communication, especially with educators who have good educating abilities. According to the Head of Banuroja Village, this educative communication between ethnic groups or transmigration communities has been going on for a long time since they settled in Banuroja village because of the status of all migrants. That is why educative communication exemplified by educators has built emotional closeness with neighbors of different ethnic groups.

The educational communication that has been built up among residents of various ethnicities and religions in Banuroja Village cannot be separated from the strategies implemented by interfaith educators. At least it has been tested in the daily life of the residents of Banuroja Village to always establish educative communication in social interactions between neighbors and always avoid negative communication to avoid conflicts.

The people of Banuroja who have different ethnicities are very tolerant of each other and are always interactive with each other in any activities that are social or have a tradition and culture of each ethnicity. This is evident in everyday life, including when a cultural carnival is held in Banuroja Village which displays the traditions and cultures of all ethnic Banuroja villages because it has been continuously carried out and peaceful inter-ethnic even inter-religious life is maintained.

Things that are very prominent in inter-ethnic life that can build social and cultural interactions in Banuroja are, for example, during the commemoration of major Islamic holidays such as Maulid, Isra Miraj commemoration and even the celebration

of Eid al-Fitr (Muslim feast day) residents of all ethnicities who live together. different religions, whether they are Hindu, Christian or have other beliefs, always flock to enliven the atmosphere as well as include various kinds of food to be handed over to Muslims who are celebrating Eid al-Fitr.

It was the turn of Christmas celebrations for Christians, Muslims and Hindus flocked to hand over crops such as corn, oranges, fruits and so on. Likewise, when Hindus celebrate Nyepi or Galungan, Muslims and Christians provide what the Hindus need when in the nuances of the Nyepi celebration, even the tolerance of Muslims towards Hindus during Nyepi celebrations, not a single mosque is sounding the call to prayer. at prayer times. This is a sign that Muslims in Banuroja really appreciate Hindus in carrying out Nyepi.

As a result of this educational communication from interfaith educators, the people of Banuroja, whose notes are transmigration people from various regions in Indonesia, have different ethnicities and religions, but religious tolerance is well established in the form of socio-cultural interactions. Although at the beginning of their arrival there were those who survived in the settlements of the transmigration area, but there were also those who did not survive and finally chose to return to their original areas. As for those who survive not coming home, their lives will be in harmony, peace and even many have succeeded. Most of the people are from Bali, because Balinese people are known for their high work ethic, both men and women.

The Balinese Hindu community is not in the dictionary if they choose jobs, both women and men in looking for needs as long as it is a halal job. It should be noted that not only in transmigration areas or other areas, the work ethic of the Balinese is indeed high and has to work hard. Even in the area of origin, Balinese people are used to challenging work. The only problem is that in the area of origin it is difficult to find work while residential land is no longer possible to live in because the population is getting denser, so inevitably other residents must be moved (transmigration) to other areas, such as in the current village of Banuroja, Randangan District, Pohuwato Regency.

There is a unique tradition in the life of the people of Banuroja which is still maintained until now, which is instilled and fostered continuously by interfaith leaders, namely gathering between followers of religions on holidays of their respective religions. For example, when Muslims celebrate Eid al-Fitr, Hindus and Christians join in to enliven the atmosphere. Hindus send fruits and Christians give various kinds of food to the Muslim population who celebrate.

The cakes distributed on Eid al-Fitr are cakes ordered by Muslims so as not to arouse suspicion. It has been done every Eid. If Hindus are celebrating Nyepi, the residents do not make a crowd. Even the call to prayer does not use loudspeakers. This can not be separated from the educative communication carried out by educators to students or the community so that it becomes an awareness that has imbued a tolerant religious life in Banuroja Village and is biased to other areas.

When Hindus and Christians celebrate religious holidays, leaders and representatives of Islamic boarding school students visit the residents who celebrate

them. The purpose of the visit was solely to stay in touch with educators and Hindus and Christians. The friendship that is accompanied by educational communication between them continues to be maintained both on Nyepi Day and Christmas.

Some students usually visit educators and religious leaders from Hinduism or Christianity during Nyepi and Christmas celebrations. Usually, when visiting, it's not just educative communication, but every guest who visits, besides communicating well, also doesn't forget to bring them agricultural products, such as corn or oranges. Likewise, activities carried out by Islamic boarding schools such as recitations and lectures were also attended by residents of non-Muslim adherents. Not only during the celebration of religious holidays, the pesantren which has a routine agenda such as a grand recitation once a month is also attended by Hindus and Christians. They do not question the material in the study. Because, what is discussed is inter-community harmony and mutual tolerance. If there are no important activities, non-Muslims also attend the grand recitation held by the pesantren once a month.

The establishment of inter-religious harmony or the management of religious tolerance in Banuroja Village, one of which is an educative communication strategy carried out by interfaith leaders. This is reflected in the provision of concrete examples of interfaith educators as well as educative communication displayed in life as well as in collaboration and educative communication during celebrations of religious holidays. This is an affirmation that ethnic and religious differences do not divide the people of Banuroja, in fact, it strengthens the ties of friendship in every celebration due to the educative communication that has been developed by educators.

4. Conclusion

The strategy of interfaith educators in managing tolerance in Banuroja Village, Pohuwato Regency consists of three, namely: first, the simulation strategy, carrying out a blend of cultures or assimilation of life, for example when maintaining security at the poskamling by wearing traditional uniforms. Second, the mutual need strategy is the cultivation of a culture of interethnic and religious mutual cooperation as the basic foundation for cultural resilience and creating distributive justice. Third, the educative communication strategy is the involvement of educators regardless of their religion in various activities packaged with educative communication. Because, in a pluralist and heterogeneous society like Banuroja, interfaith educator figures who are full of knowledge and educational methods have a very strategic, urgent and beneficial position for the community at large.

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