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COMMUNICATION STRATEGY OF THE BROTHERHOOD OF SETIA HATI TERATE EAST JAKARTA BRANCH IN BUILDING RELIGIOUS MODERATION

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Abstract

One of the key goals for preserving social cohesiveness and national unity is to promote religious moderation. With their deep spiritual and cultural roots, community groups like the Setia Hati Terate Brotherhood (PSHT) are crucial in upholding the principles of religious harmony and tolerance. The Setia Hati Terate Brotherhood, East Jakarta Branch's organizational communication approach for fostering religious moderation is the primary issue in this study. Using the concepts of symbolic convergence and symbolic interactionism as an analytical tool, this study employs a qualitative methodology and a qualitative descriptive method to describe the organization's communication strategy. The triangulation method was used to assess the validity of the data, which was collected through observation, interviews, and recording procedures. The study's findings demonstrate how Persilatan Setia Hati Terate offers a platform for people from many religious backgrounds who share the same objective: growing this martial arts organization. The Setia Hati Terate Brotherhood (PSHT) promotes religious moderation, which in turn impacts the development of interfaith tolerance, by employing effective communication strategies. The results of this strategy are evident in the many community social gatherings, which not only strengthen bonds between attendees but also encourage diversity and social harmony in day-to-day interactions.

Keywords: Communication Strategies, Religious Moderation, Setia Hati Terate Brotherhood, Tolerance, Social Interaction

I. INTRODUCTION

Indonesia has a diverse population, be it ethnicity, customs, culture, organizations related to society such as the sanggar association, the Indonesian Pencak Silat Association (IPSI), organizations that breathe religion, political organizations, organizations engaged in the field of knowledge, and many more organizations in this country (Utami et al., 2018). An organization is a forum for a group of people who work together in a structured way to achieve a certain goal. In addition, an organization can also be interpreted as a unit or entity consisting of many people, it can be in the form of an institution, association or institution, which has the same goal and is related to the community.

Talking about organizations, especially community organizations, is very diverse, one of the organizations that has a uniqueness that the author observes is the Setia Hati Terate Brotherhood Organization or abbreviated as PSHT. Although there are various other organizations such as Pancasila Youth (PP), Laskar Merah Putih (LMP), Betawi Rempug Forum (FBR), Indonesian Hindu Scholars Association (ICHI), and Indonesian Lower Society Movement (GMBI). The author has chosen and focused on the writing design of the Setia Hati Terate Brotherhood Organization. Organizations that have some unique characteristics. In members consisting of various tribes and religions in Indonesia.

An organization that upholds a sense of kinship or cohesiveness in the Setia Hati Terate Brotherhood, in addition to upholding the sense of brotherhood or kinship, this organization also implements religious tolerance. The Terate Brotherhood Organization not only teaches about body processing, but also teaches about spirituality that promotes religious tolerance in its organization. Thus, this PSHT provides a new nuance in providing an appreciation of religious values in Indonesia as one of the spearheads of religious moderation. Hinduism in the Vedic scriptures teaches in Hitopadesha is a concept *Vasudaiva Kutumbakam*, it explains the harmonious concept of the global unity of all living beings in the world. Word *Vasudhaiva Kutumbakam* is a language from Sanskrit, which means that *Vasudhai* means the world, and eva is the giving of an emphasis, and kutumbakam means brother or family (Donder, 2009).

Based on the concept of the teachings *of Vasudaiva Kutumbakam* mentioned in several Hindu scriptures, including the Maha Upanishads 6.72 states that "*Ayam bandhurayam neti gananā laghuchetasām, Udāracharitānām tu vasudhaiva kutumbakam*". Translation: "A person who has a narrow mind is one who does not consider them living beings not brothers. But for people who have a broad idea that all living beings are big families or brothers.

The Setia Hati Terate Brotherhood is a pencak silat organization that was established in Pilang Bangau, Madiun in 1922 the founder of this organization is Ki Hadjar Hardjo Oetomo who is a pioneer figure of the Indonesian Independence Hero who came from Madiun, East Java (Public Relations, 2016). The Setia Hati Terate Brotherhood in it teaches its students about the five teachings, the five aspects of the teachings in the Setia Hati Terate Brotherhood known as the Five Basics. The Five Basics taught in the Setia Hati Terate Brotherhood organization certainly have benefits for students and members. The teachings of the Five Basic Principles include brotherhood, sports, martial arts, arts and spirituality (Fauzi, 2023).

Through the five most emphasized aspects of teaching, the most emphasized of the teachings of Setia Hati Terate is the fraternal aspect where members are first sworn in several oaths when they are confirmed to be members of the Setia Hati Terate Brotherhood. It is strictly forbidden for fellow members to have envy, to have an arrogant soul and to fight, it is strictly forbidden. The concept of the Five Basics brings great benefits to the formation of strong individuals who are ready to face all life in society, religion, nation and state. Brotherhood that aims to help a person live in society, sports and pencak silat help a person get physical health, spirit and courage, art is associated with aesthetics Further beautifying the soul while the spiritual aspect can increase religiosity, so that every aspect contained in pencak silat is

important in shaping human beings who have a well-mannered personality and are useful for the country and nation (Sucitra, 2015).

The Setia Hati Terate Brotherhood has grown rapidly not only in the country but also increased or expanded to other countries. It is centered in Madiun, East Java, which is followed by branches at the district level or branch cities at the sub-district level, and rayon at the village level. The Terate Heart Brotherhood organization has also developed in several countries including Japan, Egypt, Australia, the Netherlands and the United States. In addition, at Setia Hati Terate, it teaches various teachings such as human relations with humans and human relations with God and relationships with the universe. The doctrine of the Faithful mind requires the citizens of the Loyal Heart of Terate to understand themselves and their consciences. Humans can be destroyed, humans are killed, but they cannot be defeated by being faithful to their Hearts and have power over humans without exception the One God, namely the Lord Widhi.

The next teaching is the Budi Luhur Movement, the residents of the Setia Hati Terate Brotherhood participate in realizing "swinging bawana" which means beautifying the beauty of the world and creating a society that is comfortable, just, prosperous, prosperous in birth and mind (Armansyah, 2013). The Setia Hati Terate Brotherhood organization developed very quickly, especially in the capital city of Jakarta. Because of its noble teachings, which don't just talk about self-defense or self-care, but more than that this Terate Heart Brotherhood is expected to provide understanding and a sense of security to the community. Below is the distribution of its branches in Jakarta as follows.

Table 1 Distribution of Branches of the Setia Hati Terate Brotherhood

No	Nama Cabang	Ketua	Alamat
1	Jakarta Timur	Mas Sumardjo	JL. , Gondangdia, Kec. Menteng, Kota Jakarta Timur, Daerah Khusus Ibukota Jakarta
2	Jakarta Barat	Mas Gambianto	Jl. Pegadungan 1 No.131, RT.4/RW.8, Pegadungan, Kec. Kalideres, Kota Jakarta Barat, DaerahKhusus Ibukota Jakarta 11830
3	Jakarta Utara	Kangmas Didik Sugiono	Jl.Tangguh RayaKomplek TNI AL KelapaGading, Kelapa Gading Barat - Kelapa Gading - Jakarta Utara. (ig psht_jakut)
4	Jakarta Pusat	Mas Mudjo Setiyo	Jl.Cempaka Baru Timur IV/18, Rt.013/Rw.05, Cempaka Baru-Kemayoran-Jakarta Pusat.
5	Jakarta Selatan	Mas Surahman	Jl. Sepat I No.68, RT.1/RW.7, Kebagusan, Kec. Ps. Minggu, Kota Jakarta Selatan, DaerahKhusus Ibukota Jakarta 12520

(source: .link, https//pshtlandak.wordpress.com/2012/03/28/daftar-alamat-ketua-cabang-psht-se-indonesia/, downloaded, May 8, 2022).

The discussion of the organization of the Setia Hati Terate Brotherhood is presented with several literature sources used in this study, namely *first* Abror (2020) in his writing entitled Religious Moderation in the Framework of Tolerance states that harmony is created between religious and religious people, and the relaxation of religious harmony must be carried out (Abror, 2020). Abror's research resulted in efforts made to prevent radicalism from occurring in community life. Thus, the contribution in this study is as a research foothold on the application of religious moderation to Hindu values in the Setia Hati Terate Brotherhood Organization.

Literature source *second* is Suarnaya (2021) in his writing entitled Mode1 Religious moderation based on local wisdom in Pegayaman Village, Buleleng Regency, is a study that examines the history of the village (Suarnaya, 2021). In this study, the role of the King of Buleleng, Anglurah Kibarak Panji Sakti, is an inseparable part of the journey of Pegayaman Village. In Pegayaman Village, there are eight aspects of community activities: 1) village management, 2) leadership, 3) sacrificial rituals, 4) faith, 5) communication culture, 6) individuals, 7) culture and art, 8) Ngejot. The results of Suarnaya's research related to the value of local wisdom in Pegayaman village inspired the author about

the uniqueness of Hindu values in the Setia Hati Terate Brotherhood Organization that can be carried out by all its members.

Literature *third* is Fuad and Nurjanah (2022) in their writing entitled Training on Mainstreaming Religious Moderation for the Jakarta Millennial Generation. Jakarta (Fuad and Nurjanah, 2022). Responding to these problems, the Community Partnership Program (PKM) seeks to socialize and encourage the mainstreaming of religious moderation. This initiative has an important role in preparing the millennial generation to be able to face and prevent various forms of radicalization. This writing by Fuad and Nurjanah provides an understanding to the author that the religious moderation carried out will lead to harmony, as well as the relevance of Hindu values in the Setia Hati Terate Brotherhood Organization for the harmony of its members and the wider community.

Information This case, for example, occurred in the police raid in Jember on July 25, 2024, it was reported tempo.com that a number of PSHT members ganged up on a police member while on duty to secure Suroan Agung's activities (Setyawati, 2024). PSHT Member Arrested in Boyolali on August 7, 2024 Reported by KompasTV.com A PSHT member in Boyolali was arrested by the police for a case of persecution (Kompas Admin, 2024). Then on September 15, 2024, as reported by tempo.com, a teenager was killed due to a demolition by several PSHT members. Student demolition in Malang on September 12, 2024 A SMK student was ganged up by PSHT members and fell into a coma, then died (Purnomo, 2024).

The Setia Hati Terate Brotherhood Organization since its inception has been a true brotherhood, namely a pure brotherhood born from the deepest depths of the heart, regardless of the background of what and who (Kriyantono, 2012). A brotherhood born from people who both feel the same fate. Brotherhood is born from the realization that one's essence is no different from others, that is, it comes from the same substance as Brahman or Sang Hyang Widhi. The development of the Setia Hati Terate Brotherhood organization in the East Jakarta area is quite rapid in its development from year to year. As of 2021, SH Terate has 10 million members and has branches in 368 districts/cities in Indonesia, 20 commissariats in universities, 33 special branches in Malaysia, the Netherlands, Russia (Moscow), Timor Leste, Hong Kong, South Korea, Japan, Belgium, and France.

In this paper, the theory of symbolic interactionism popularized by Herbert Blumer (1973) is used. Blumer presents three main principles of symbolic interaction of meaning, language, and thought. This premise then leads to the concept of one's "self" and the socialization of a "community" or larger society (Wirawan, 2015). Blumer taught the first premise that human behavior toward a person or something is based on the meaning given to that person or thing. That is, people basically act or act on others based on what they impose on them. The second premise of Bloomer means Aries of the social interactions that people have with each other. Meaning does not appear or attach to something or an object by nature. A meaning that cannot arise from there. Blumer's third premise is that *individual's interpretation of symbol is modified by his or her own thought process* (symbolically describing the thought process as a conversation with oneself) (Ritzer, 2005).

This arouses the author's feelings to research and study further the organization of the Setia Hati Terate Brotherhood, whether it is true as the thinking of the community in general, or even the opposite, in this case the focus of the author is communication strategy, religious moderation, and the implications of communication strategies in the cultural and social realm. Religious moderation is a viewpoint, attitude, and way of religion in social life in the essence of its teachings to protect human dignity and build togetherness based on justice agreed upon by religious leaders or the state constitution without distinguishing religious skats from racial, ethnic and group groups (Liu et al., 2025).

Based on the above background, there are several problems that will be discussed in this study, namely the communication strategy in the Setia Hati Terate Brotherhood in building religious moderation. This research has novelty in two main aspects. First, this study examines

the communication strategy of PSHT East Jakarta Branch in depth in the context of building religious moderation. In contrast to previous research that focused more on religious-based organizations, this study explores how culture-based pencak silat organizations play a role in building religious harmony. Second, this study provides a new perspective on organizational communication strategies in the digital era, especially in the use of social media and community-based communication approaches in spreading the values of religious moderation.

Thus, this study not only enriches the literature on religious moderation in the context of non-religious organizations, but also provides practical insights for similar organizations in developing effective communication strategies to strengthen religious moderation in society.

METHOD

This study uses a qualitative approach with analysis based on the theory of symbolic interactionism. This study was conducted in 2022-2024 at the East Jakarta Setia Hati Terate Brotherhood (PSHT) Branch. Data were collected through in-depth interviews, participatory observations, and document studies. Interviews were conducted with 10 informants consisting of PSHT members, PSHT extension workers, and organizational administrators. The selection of informants was carried out purposively based on their involvement in PSHT activities related to the development of religious moderation. PSHT members are chosen because they have experienced firsthand the process of internalizing organizational values, PSHT extension workers are chosen because they have a role in disseminating organizational values, and organizational administrators are chosen because they design communication strategies in building religious moderation. Observation in the form of field notes and observation guidelines are carried out by attending several PSHT activities, such as routine exercises, social activities, and internal forums that discuss organizational values. In addition, document studies are carried out by examining the organization's internal archives, training modules, and counseling materials used in coaching PSHT members.

III. RESULTS AND DISCUSSION

Communication strategy is planning to convey a message by combining various communication elements, such as frequency, formality, content, and communication channels. This strategy includes communication planning (*Communication Planning*) and communication management (*Communication Management*) to achieve optimal results (Suminar et al., 2021). Thus, to achieve this goal, the communication strategy in PSHT is carried out continuously. The strategy is carried out with the implementation of a communication strategy that is carried out with persuasive efforts to invite, coercive to enforce, redundancy to repeat that is easy to remember, and instructive to provide direction on the implementation of communication at PSHT.

a. Togetherness and Sense of Brotherhood

Togetherness is an activity carried out by more than one person to achieve one goal, usually a member of a community and organization. However, sometimes individuals in a group do not understand or ignore the importance of unity (Arni, 2009). Why is a sense of community so important in an organization, bond, group, or community? Says "*sense of unity*"It itself has more than just cooperation or a normal professional relationship, meaning a bond formed as a result of a sense of kinship/brotherhood (Yulisinta et al., 2024). There are several elements of unity that must be created and maintained by each individual who is a part of this including; belonging, not being selfish, humility, and willingness to sacrifice (Khasanah, 2021). Differences in posts should not cause negative friction that can affect separation, in this case there must be mutual responsibility between each other such as having a strong sense of brotherhood so that there are no disagreements.

The understanding of brotherhood in the teachings of Hinduism. Concept *Vasudhaiva Kutumbakam* In the Maha Upanishads 6.72 is a fundamental principle in Hinduism that emphasizes the unity of all mankind as one universal family (Radhakrisnan, 1953). The

essence of this concept is inclusivity and social harmony that transcends the boundaries of religion, ethnicity, language, nation, culture, and tradition. In this context, the value of brotherhood as stated in the concept of Hinduism emphasizes all mankind as one universal family. The Setia Hati Terate Brotherhood (PSHT), this value is reflected in the organization's efforts to build solidarity among its members through physical and spiritual exercises. However, it should be noted that the realization of brotherhood in PSHT does not only depend on physical exercise alone, but also on an effective communication system. In terms of PSHT's membership position, the composition of its membership also consists of religious and religious heterogeneity, rank, degree, ethnicity, race, and between groups (Anwar, 2024).

Through these movements, PSHT not only trains martial arts, but also forms virtuous, courageous, and loyal human characters to the truth. The meaning of rituals that are often performed such as belting (as a symbol of membership level) or meditation before practice means self-purification and strengthening of fraternal bonds. The ritual also reminds members of their identity as cultured human beings.

Thus, *Vasudhaiva Kutumbakam* in the context of PSHT is not just a philosophical principle, but also a social practice that is manifested through effective communication in practice. PSHT's success in building cross-identity brotherhood is highly dependent on how the organization manages communication among its members, so that the message of fraternal values is not only conveyed, but also well understood and internalized. Interpersonal communication patterns are interactions that occur in face-to-face situations between two or more people, both in an organized environment and in a larger group.



Figure 1 Face-to-face training

(Source: doc. Author, May 13, 2022)

Interpersonal communication has an important role in influencing and changing a person's attitude. This is due to its nature that allows the sharing *process* to occur. In the context of the Setia Hati Terate Brotherhood (PSHT), communication between coaches and students can be categorized as interpersonal communication because it is dialogical. Every break, the coach invites students to have a dialogue, so that they can directly assess whether the message conveyed is well understood. Interpersonal communication also builds closer emotional connections, allowing the coach to guide and steer students in a more positive direction. In another part, what is emphasized is the need for tolerance to others as a form of togetherness without a dividing wall.

In addition, communication in PSHT also involves group communication, which is the interaction between one communicator and a number of communicators in a group. Group communication has a special characteristic, where a message is delivered by a speaker to a wider audience in a face-to-face meeting (Zamzami, & Sahana, 2021). In this case, the trainer conveys information to all students to provide a more comprehensive understanding. Thus, it is important to consider the pattern to be applied and the method of its implementation, because the success of a program is often judged based on the pattern used, Joko Sasmiko as a member in an interview conducted stated that: "The PSHT organization in realizing communication with fellow members, by conducting associations with fellow members and conducting joint exercises to establish communication with

other members so that they are closer brotherhood" (Interview, May 22, 2022).

Based on the delivery, it was explained that the author in organizing the Setia Hati Terate Brotherhood really prioritizes a sense of brotherhood through good communication to each member of this congregation was complemented by the Chairman of the East Jakarta Setia Hati Terate Brotherhood Branch sumardjo On this occasion said: "The form of communication among fellow members of the Setia Hati Terate Brotherhood, namely the establishment of a sense of brotherhood among the people and a forum for the Setia Hati Terate Brotherhood" (interview, May 12, 2022).

Based on the statement of the Chairman of the East Jakarta Branch of the Setia Hati Terate Brotherhood, the insight of fellow believers in religion and still rests on the Tridarma of the Organization and harmonizes it in daily life Building the spiritual mentality of the students of the Setia Hati Terate Brotherhood (PSHT) in one forum, it is important to prioritize a sense of brotherhood in the Setia Hati Terate Brotherhood organization, Gandung as a member of the Setia Hati Terate Brotherhood in his interview which said: "… fellow Setia Hati Terate citizens to love each other, love, respect, appreciate and be responsible. Fellow Setia HatiTerate citizens must not have superpowers or superpowers, meaning that they cannot show their ego here..." (Interview May 13, 2022).



Figure 2 Fraternity and Togetherness Director's Event

(Source: doc. Author, May 20, 2022).

From the description above, the author emphasizes the importance of harmonious communication in maintaining a sense of brotherhood in the Setia Hati Terate Brotherhood (PSHT). The group communication pattern applied by the coach is not only an instructional instrument in physical exercise, but also as a method of mental coaching for students. Mental includes all psychological aspects such as thoughts, emotions, attitudes, and feelings. The different types of coaching are: Coaching Orientation, for a group of individuals who are just entering an aspect of life and work (Restapaty & Iedliany, 2022). For individuals who are completely inexperienced in the field, the orientation can provide assistance with basic aspects. Skills Training, This training is aimed at providing provisions and supporting all participants in honing their skills and acquiring new skills needed to complete their tasks. Personality Coaching, focuses on developing attitudes and personalities to help individuals recognize and develop themselves.

Serving others in the Hindu view is the same as the value of respecting God's creation. *Tat Twam Asi* implements its teachings in life, which can be realized more broadly by making contributions, both material and spiritual. This service activity was for example on Monday, February 28, 2022 at the Pencak Silat Padepokan Taman Mini Indonesia Indah (TMII), East Jakarta. Thousands of Setia Hati Terate Silat attended the blood donation event with the number of registered blood donors reaching 12,300 people. Positive social impact, it is important to be aware of the problems that affect the community and take action to help solve them in the motto "*gumawesukaningrat*", which means to create atmosphere, peace, harmony and happiness in the community.

In this regard, the most important thing in this life is to be able to practice the teachings of the *Tat Twam Asi* dedicated to helping others in need, by providing them with energy and mental support. The Actualization of the Teachings *Tat Twam Asi* which is applied into the form *A trio of Spaniards*, which is applied at all times to others when they need a helping hand in the form of help or help that can be given (Adiputra, 2003). Teaching *Tat Tvam Asi* It respects the individual as someone who is unique and deserves to be treated with respect. The essence of human existence is to live in

harmony with each other and appreciate everything in share, without seeking anything in return. Someone who is truly *Tat Tvam Asi* never feel that he has been taken away or given to someone else (Subrata et al., 2024). The essence of human existence is to live *Tat Twam Asi* by loving each other and seeing the world and all its contents. In Sarasamuccaya it is said that nothing is more important than life, only life has a high value in the world, so one should always show love for oneself; This is how love should treat everyone (Compiler, 2021).

b. Understanding and Experience of the Five Basics

The five basic principles that the Setia Hati Terate Brotherhood follows in its teachings, the five basic teachings are summarized in the learning concept called "Five Basics". The five teachings can be understood and applied in the midst of society, namely: The *first* teaching is brotherhood, brotherhood is the main basis for educating the citizens of the Setia HatiTerate Brotherhood, which is designed to create a sense of eternal and lasting brotherhood among the citizens, Gandung as a member in an interview conducted which stated that: "The form or system is like this (gathering) in establishing the system earlier we held a workshop, often gather, deliberate,,,, (interview, May 13, 2022).

A similar view was conveyed by Sumardjo as the Chairman of the East Jakarta Branch of PSHT in an interview conducted which stated that:

> "Members of the Setia Hati Terate Brotherhood realize and believe that the main cause of all problems and dangers, in the truth of this life, is not a person, a being or a force outside of himself, the knowledge to live devotion to God Almighty..." (Interview May 12, 2022).

Based on the interview excerpts, it shows that the implementation of brotherhood teachings through simakrama to elders, visiting members who are sick or members who have other disasters. It is the implementation of brotherhood because the teachings of brotherhood are teachings that train members of the Setia Hati Terate Brotherhood to form a social spirit. The relevance of religious moderation is to teach equality regardless of ethnicity, religion, or race, in line with the spirit of tolerance in religious moderation.

The second doctrine *Sports*, is a form of physical activity that can improve physical fitness. Exercise is not only involved in the musculoskeletal system, but also in other systems such as the cardiovascular system, respiratory system, excretory system, and nervous system (Purnama et al., 2015). Exercise is important to stay healthy and heal an unhealthy body. Sport is an activity that is accepted by many people. When an activity does not take a lot of time and thought, then exercise is a type of activity that helps physical health, which empowers the mind/locani (soul). (With a strong body). (There is a strong soul) This means that it is necessary to achieve the goal of forming good people who know good and evil. *Royal Heart of Terate Brotherhood* aims to lay a solid foundation for citizens and members.

Hinduism teaches sports such as *Yoga*. *Yoga* is an important part of maintaining good physical and mental health. God suggests that humans become yogis because of the many benefits that this practice provides (Wirawan, 2020). Yoga has a basic sequence for beginners, which includes physical exercises, controlling the breath and mind. After that, continue to improve your training *yoga* You can do more advanced poses and exercises. When it comes to body movement, breathing, and concentration, there are a few things to keep in mind. Not yet at the level *Raja Yoga* or *Bhakti Yoga*, which Hindus usually do in union with Him, which I practice. Popularity *yoga* Likely because of the many benefits that have been found to give the body. The world community believes that *yoga* can be a useful alternative to self-control in today's modern world (Sukiada & Wiwekananda, 2024). Moreover *yoga* can also make the mind clearer for someone who is practicing *yoga* if he is still jealous.

The third teaching *of martial arts* is a form of martial arts and a way to learn about the self and the creator. Pencak silat can be used as a weapon to protect oneself or maintain honor. It's best to fight to protect yourself or others, not for personal gain. The Setia Hati Terate Brotherhood only teaches pencak silat because

it is the original martial art of the Indonesian nation and its quality is not inferior to other national pencak silat. The Terate brotherhood helps preserve and develop the nation's cultural heritage. The relevance of martial arts to religious moderation is to instill discipline and self-control, values that are also essential in a moderate religious life.

The fourth doctrine *Art*, martial arts is one of the martial arts and has many martial and moral goals. Pencak Silat is a tool or weapon to defend oneself or to maintain honor. When it is necessary and needed, I will serve others, rather than against them. The SetiaHati Terate Brotherhood only teaches pencak silat, because pencak silat is an indigenous Indonesian martial art with superior quality compared to other martial arts (Murtana, 2011). The Terate Brotherhood helps to nurture and develop the nation's culture by supporting and promoting its traditional values.

These martial skills will help students in the long run. Sumardjo as the Chairman of the East Jakarta Branch of PSHT in an interview stated that: "... cultural arts have to do with artistic culture because in this SH Terate in teaching implementation activities there are five aspects that must be conveyed, including what is usually called the five basics including brotherhood, sports, martial arts, and spirituality...". (interview, May 12, 2022). Based on the presentation, it was explained that the author in his art, in addition to beautifying and developing Indonesian art culture, this statement was complemented by Tri Harryas Toto Wahyu Kusumoyono in his interview who stated: "Martial arts at PSHT in addition to beautifying movements are also good for health, to train concentration to relieve stress. Is it related to culture, it is very related because PSHT is one of the silat cultures also in Indonesia, where silat is under the auspices of IPSI" (Interview May 12, 2022). Art in relation to religious moderation as a unifying medium that transcends the boundaries of identity, emphasizes togetherness over differences.

The fifth teaching, *spirituality or spirituality*, is the final goal of the SetiaTerate Brotherhood lesson. Here spirituality is guided by knowing as much as possible about oneself who has a faithful heart. This is to achieve happiness and prosperity in this world and in the future when living this life. And most importantly, get to know your master and be able to be his good servant. A similar statement was conveyed by Luki Hermanto that: "... PSHT members who will make an authority of PSHT, this is also conveyed by fellow PSHT members to respect and appreciate each other, love each other and help each other, (*Honing* - *Loving* - Nurturing)" (Interview May 25, 2022). The relevance of this spiritual teaching is that in PSHT it is inclusive, encouraging spiritual appreciation without fanaticism, in harmony with the principles of religion in a balanced manner.



Figure 3 Giving instructions after training

(Source: doc. Author, May 20, 2022).

Based on the description above, the author can conclude that the teachings of the Five Basic Principles of the Terate Heart Brotherhood must be able to understand the meaning of loyalty that Setia Hati Terate believes in eternal brotherhood between brothers. It is full brotherhood, love, respect, respect and responsibility. A brotherhood that does not look at who I am and who you are, and does not distinguish background and status, while emphasizing that fraternal relations must not be contrary to the laws that prevail in the midst of society, in the face of this crowd of society, the true strength of man It does not lie in physical abilities. This basis is of course contained in the PSHT organization which has had AD/ART since 1951 until the last AD/ART as a result of the 2021 parluh with the General Chairman Muhammad Taufiq officially notarized.

c. Openness to Change

In openness is very necessary in life, the existence of social media has affected social life in society. Changes in social relations or as a change in the balance of social relations and any form of changes in social institutions that affect the social system, including values, attitudes, patterns of behavior among groups in society (Baby-Ramírez et al., 2025). Openness will benefit all in the long run. The Setia Hati Terate Brotherhood, the role of coaches is very important in building citizens who have a humble character, can place their positions where, must always remember the old coaches, and remind them not to violate the law. Coaches must be able to be good role models for their students so that they can be imitated by the students who are trained in the future. As for the recruitment of new members in the Setia Hati Terate Brotherhood if they want to take part in the Gandung training as a member in the interview conducted which states that: "At SH Terate recruitment for students to become ordinary people to become PSHTerate citizens, without discrimination in terms of religion, race, ethnicity, or social status, all participate in training at SH Terate without discriminating ...." (Interview May 13, 2022).

Thus in the Setia Hati Hati Terate Brotherhood in recruiting new members does not discriminate where you come from, if you want to become a citizen of the Setia Hati Terate Brotherhood, it is mandatory for prospective members to take part in training first, in order to form a human being with character, namely to distinguish you from, what religion you are, what race you are or social, thus recruitment to become a member of the Setia Hati Terate Brotherhood upholds the sense of tolerance of the people and the culture of art is in the The State of Indonesia.

Another statement was conveyed by Harryas Toto Wahyu Kusumoyono that: "Martial arts at PSHT in addition to beautifying movements are also good for health, to practice concentration to relieve stress...." (Interview May 17, 2022). The principle of "*Tri Hita Karana*", which means harmony with God, others, and nature, is also found in the teachings of PSHT, to establish a balanced relationship with society and the universe. In accordance with Hindu philosophy, "*Vasudhaiva Kutumbakam"*, or the whole world is one family, by maintaining the principle of inclusive religious moderation and respecting diversity.

d. Member Mental Development

Personality development, consisting of fostering religious awareness, fostering national and state awareness, fostering intellectual ability (intelligence), and fostering self-integration with society (Sumardin, et.al, 2022). PSHT's communication strategy in personality development prioritizes an educational, persuasive, and participatory approach, which aims to form members who are not only physically strong, but also moral, intelligent, and socially minded. With effective communication, PSHT's noble values can be conveyed optimally, thus creating a balanced individual in spiritual, nationalism, intellectual, and social aspects.

Mental can be interpreted as a person's personality that reflects dynamics in attitudes and actions, which are seen through its psychomotor aspects. Mental includes various psychological elements, such as thoughts, emotions, attitudes, and feelings. One of the coaching methods that can be applied is through orientation for individuals or groups who are just entering a field of life or work. For those who do not have experience in this field, orientation coaching plays a role in providing an understanding of the basic things needed.



Figure 4 Mental Giving

(Source: doc. Author, May 20, 2022).

Coaching has several main objectives. First, it aims to equip and assist participants in developing their skills and acquiring new skills

needed in carrying out their duties. Second, personality coaching focuses on developing an individual's attitude and character, helping them recognize and develop their potential. The relevance to the value of religious moderation is that with a self-discipline and balance approach that is in harmony with Hindu values, PSHT fosters the mentality of its members. The idea of "Dharma" teaches moral responsibility, and PSHT practice emphasizes self-control ("*Indriya Samyama*"). While "*Tri Kaya Parisudha"*, which means purification of thoughts, words, and deeds, serves as the basis for character building, the principle *of "Ahimsa",* which means non-violence, is implemented through defensive martial arts will become members who are physically strong, mentally intelligent, and spiritually tolerant.

IV. CONCLUSION

Based on the results of this study, the implementation of communication strategies carried out in the Setia Hati Terate Brotherhood (PSHT) has proven to play an important role in building an inclusive and harmonious brotherhood. Persuasive communication efforts are carried out using elements of togetherness and brotherhood. Next is coercive communication where an understanding of the five basics is carried out to enforce, redundancy, openness to the changes that are implemented not only functions as a means of conveying information, but also as a tool to instill the values of togetherness, tolerance, and compliance with applicable laws. With a recruitment system that does not discriminate between social, religious, or cultural backgrounds, PSHT has created an environment that upholds the values of diversity and togetherness. In addition, the training required for prospective members is a mechanism for internalizing organizational values so that each individual who joins can have a strong character, discipline, and responsibility in maintaining unity.

Recommendation, the results of this research can contribute to the development of organizational communication science, especially in understanding the role of group communication in building religious moderation and social harmony. From a policy perspective, the communication approach applied by PSHT can be used as a model for other organizations in instilling the values of brotherhood and tolerance in the midst of a multicultural society. The government and educational institutions can also collaborate with PSHT in developing training programs for character formation based on national values. Thus, PSHT's communication strategy not only has an impact on the internal organization, but can also be an inspiration in strengthening social cohesion at the national level.

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