

# Building Social and Religious Harmony for Students in Indonesia: Study of Interfaith Harmony Forum's Role of Malang, East Java

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Keywords: cooperation, equality, FKUB, social and religious harmony, tolerance.

Abstract: Social conflict between students from a number of universities in Malang city 2014-2016, due to lack of awareness of the values of religious harmony, i.e. tolerance, equality, and cooperation. This article discusses FKUB's efforts in managing social and religious harmony for students with a multicultural background is to instil the principle of tolerance, equality and increase the quality and quantity of cooperation between various elements, through the program of enrichment and maintenance of social and religious harmony. The empowerment program aims to strengthen the awareness of multiculturalism, national insight, and social and religious harmony. The program of empowerment and maintenance of social harmony includes the development of tolerant and inclusive religious understanding, strengthening religious teachings, capacity building for interfaith youth leaders, visits to religious institutions, social institutions and educational institutions, and promoting equality of majority and minority groups. The development of multicultural values undertaken has significance in the effort to realize the principles and values of democracy, equity and justice; values of humanity, togetherness, and peace; as well as social attitudes of recognition, acceptance, and respect to others, especially among students with diverse backgrounds from religious, ethnic, racial, organizational, and other social categories.

## 1 INTRODUCTION

Malang is one of educational destination in Indonesia. Students' backgrounds that are diverse in terms of race, ethnicity, culture and religion are one of the factors that influence intellectual, social and cultural dynamics. This has a positive impact on the development of this city as a city of education that is friendly to the diversity of religious life. Places of worship in this city are also available for all religious people. For Muslims, there are 504 mosques and thousands of *mushalla*, which are scattered in villages, government agencies, schools and universities. For Christian community worship, there are 83 pieces, 8 churches and chapels, and 47 religious institutions such as seminaries and monasteries for Catholics. Places of worship in the form of a temple used by the Hindu community as much as 5 pieces and spread in 5 districts. The worship facilities for Buddhism and Confucianism are 5 monasteries, 1 main temple, 2 *cetiya* (chapels), and 2 other places of worship (FKUB, 2016). The

places of worship are provided for all citizens of Malang and migrants from various parts of Indonesia and abroad, so they get the right in implementing religious teachings well. The fulfilment of religious facilities and infrastructure seems to be accompanied by continuous guidance and assistance, especially for students with multicultural backgrounds. Therefore, several universities with diverse student religious backgrounds such as Merdeka University (Unmer), Kanjuruhan University (Unikama), Tribhuwana-Tunggadewi University (Unitri), Wisnuwardhana University (Unidha), State University of Malang (UM), Brawijaya University (UB), the State Polytechnic of Malang (Polinema), and the State Islamic University (UIN) of Malang programmed the introduction religions cooperate with Interfaith Harmony Forum (Forum Kerukunan Umat Beragama/FKUB).

Conflicts between students have occurred in this city, namely conflicts between students from Ambon versus NTT in Unitri, Unikama, and Unidha in 2014,

2015 and 2016 (<http://suryamalang.tribunnews.com>). As a result, several regional student organizations repatriated their members to the dialogue of their origin and persuasive efforts were also made by some of these regional organizations with the Ministry of Religion and the government of Malang. To minimize conflict and support the creation of social and religious harmony, FKUB intensively cooperates with universities, ministries of religion, ministries of education and culture, police, and state prosecutors. In addition, the creation of religious harmony is also carried out with community organizations, youth organizations and women's organizations. In this context, the development of multicultural values is very important, to realize the principles and values of democracy, equality and justice; humanity, togetherness and peace values; as well as social attitudes in the form of recognition, acceptance and appreciation of others, especially among students with various religions, ethnicities, races, organizations, and other social categories.

## 2 THEORETICAL FRAMEWORK

### 2.1 Social Harmony in Multicultural Societies

Social harmony is a condition in which individuals live in line with the goals of society. In this context, every member of society lives well according to their social position. Social harmony is related to how to maintain balance and harmony in civil society. Every human group has unique and different traditions. Therefore, to achieve social harmony requires understanding across cultures, respect, adaptation, and maintaining a level of balance in the relations of power, resources, functions and capacities between groups that have the potential to conflict, both based on economic, political, social, racial and religious differences or culture (Galla, 2009). Realizing social harmony in multicultural societies can be achieved by cultivating an attitude of tolerance, understanding, and respect for differences. Tolerance can be grown by realizing that differences and diversity are not reasons not to unite and cooperate. Cultural diversity has a positive side as a driver of harmony and negative side as an entity that causes conflict. Social conflicts can lead to disharmony, competition, dropping and fighting over influence. Therefore creating social harmony in a plural society is a necessity. Social harmony is a characteristic of successful people in the context of

diverse societies. The life initiative in harmony is designed to involve all citizens who recognize this truth (Department of Immigration and Multicultural Affairs, 1998).

Indonesian society is plural both vertically and horizontally. In a vertical society consists of various social classes, culture, economy, politics and other categories. Horizontally, the community consists of groups or social groups, ethnic groups, religions, races and diverse schools. The plurality of Indonesian society is often coloured by conflicts due to differences in values, ways of acting, political and economic opportunities. Thus, the problem of ethnicity, religion, race and flow is not only heterogeneity but also plurality. This is because plural society not only has different ways of thinking and acting, but it is also not easy to unite.

Primordialism that grows in community groups can hinder the integration process. Ethnocentrism attitudes will also trigger conflict between community groups. Therefore, efforts are needed to minimize conflicts that might occur due to differences in culture. By eliminating the flow of sectarian or political views that can hamper the integration process, eliminating fanatical and extreme attitudes, building awareness that inter-community groups need each other, as well as critical and systematic thinking, cultivating an awareness that every member of a community group has a basic, multicultural society so that they know the differences in diversity, the ability to control emotions and manage self-ego, and avoid discriminatory attitudes to create equality. This is because, in a pluralistic society, minority groups tend to experience discrimination both legally, socially, culturally and politically. Therefore, the struggle for minority rights may only succeed if a pluralistic society is managed into a multicultural society. This is because in the multicultural society the right to be different gets recognition and appreciation. According to Setiadi et al. (2006), things that can be done to minimize problems because of the negative effects of diversity are the spirit of religion, nationalism, pluralism, humanism, inter-religious dialogue, communication patterns, and a dynamic relationship between religion and ethnicity.

Society needs a paradigm shift about multicultural insights. The multicultural paradigm demands appreciation and respect for other religions and cultures. Thus, the application of multiculturalism requires awareness to recognize and respect the diversity of identity and culture accompanied by a spirit of harmony and peace. With ethnic, religious and cultural diversity, it will be able

to reduce various triggers of conflict. In addition, multi-ethnic and multi-cultural life also requires us to enter into the process of forming a collective idea of society regarding Indonesia's diverse unity. This nation's diversity enriches cultural treasures within the framework of diversity in unity (*Bhinneka Tunggal Ika*). This is reinforced by Article 32 (1) of the 1945 Constitution that the state promotes national culture in the midst of world civilization by ensuring the freedom of society in maintaining and developing cultural values (Martono et al., 2003).

Maintaining social harmony can be done through intercultural communication, through dialogue forums or discussions, lectures or through mass media discussing the local cultures that are the nation's cultural wealth and how to live in a community context. In this context, several important things to do are: first, a clear distinction between public space and private space. Public spaces (including the world of law, politics, economics, education, and public morality) are bound by a set of norms that ensure equality of opportunity in all fields. Whereas the private space is a space that recognizes and gives place every cultural diversity. Second, moral education related to socialization and religious values must remain in the private sphere. The multicultural education can be integrated into the early age education curriculum, elementary school, junior high school, high school to university. Third, the existence of the value of minority culture must be maintained, because it gives meaning and identity to everyone who lives in the group. These values include the social organization and religious beliefs that characterize the existing minority culture group. Fourth, conflicts and cultural clashes between minority and majority cultures are inevitable. Nevertheless, the impact of culture must be interpreted as part of the dialogue, so that the society of diverse cultures can live in harmony. All people who live in social harmony are real benefits for society. When the whole community lives in harmony, it means that both the state and the people benefit, because it can minimize conflict, both those who are open and those who are open. People who live in harmony will get benefits and orders because they are not disturbed by conflict. They are a safe and comfortable life (Taormina, 2014). Therefore, intercultural communication by all important elements of society is done through discussion forums, dialogues, lectures, mass media and the government to maintain the unity and unity of the nation. Our shared duties and responsibilities are to create equality and justice in the life of the nation and state so that the groups have the same rights in getting a decent living.

## 2.2 Religious Harmony

The basic concept to describe harmony among religious believers is to refer to the Joint Regulation (PBM) of the Minister of Religious Affairs and Minister of Home Affairs Number 9 of 2006/8 the Year 2006. In PBM, religious harmony is described as a state of religious relationships based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of religion and cooperation in the life of society, nation, and state in the *NKRI* based on *Pancasila* and 1945 Constitution. Mukti Ali (1975), Minister of Religion 1971-1978 period, argued that "is a social condition in which all religious groups can live together without undermining their basic right to carry out their religious obligations. Each individual lives as a good religion, in a state of harmony and peace". According to Adeney as quoted by Hayat (2012), there are three basic principles to ensure that religion becomes a national integration factor, namely: accepting, appreciating and cooperating. For Hayat, harmony contains the principle of reciprocity that puts the principle of mutual support, help and benefit. For Bakri (1983) religious harmony in the context of practical understanding is a peaceful coexistence between one or more religious groups in religious life.

Based on the above formulation can be concluded: 1) the harmony of religious people is the condition or condition of the life of religious people who interact in harmony, tolerance, peace, mutual respect, and respect for religious differences and freedom of worship respectively; 2) in the interaction there is no degrading attitude of other religions, the equivalent in practising religion and not harnessing religions; 3) cooperate in building the community, with the principle of mutual assistance and benefit; 4) there is agreement in achieving common goals. Thus it can be formulated that religious harmony is "a condition of religious relationships that are tolerant, equal in practising religion, and cooperate in building society, nation, and state of the *NKRI* based on *Pancasila* and 1945 Constitution". Thus, social and religious harmony can be seen from three main indicators, namely: 1) tolerance, 2) equality, and 3) cooperation. The concept of harmony is also a reference to minimize the occurrence of conflicts that break the joints of harmony in a pluralistic society (Musa, 2014).

Religious harmony in Indonesia includes three dimensions, namely: internal harmony of religious communities, harmony between religious communities, and religious harmony with the government. These three dimensions are the focus of

attention of government and every religious people, to build harmony and harmony. In realizing the harmony trilogy, regulations and legislation were issued, as well as an intensification of dialogue to resolve the problems of religious community relations. Religious tolerance can only work well if there are mutual trusts among religious communities. The development of civil society power is also a determinant factor for the presence of harmony in diversity. National pluralism is also caused by almost all major world religions in this country, Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism, and the flow of belief. On the other hand, Indonesian society also consists of various ethnicities, ethnicities, cultures and languages. The form of an archipelagic country also causes the nation's religious experience and practice to be unique compared to other nations (Cholil, 2008). Indonesia is one of the largest multicultural countries in the world. The truth of this statement can be seen in diverse and wide socio-cultural and geographical conditions. The number of islands in the Republic of Indonesia is around 13,000 large and small islands, a population of more than 200 million, consisting of 300 tribes that use nearly 250 diverse dialects and languages. In terms of religious affiliation and belief, Indonesian society adheres to diverse religions and beliefs, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and various other faiths (Koentjaraningrat, 2002). This diversity of religions and beliefs, on the one hand, is a great force to build the country, but it also becomes a potential conflict and various problems if it is not managed properly and proportionally.

Besides having a religious diversity that is officially recognized by the government, the state also guarantees other beliefs such as Kejawen and local beliefs of isolated communities such as Samin, Dayak, Bedouin, Tengger, and a number of tribes in Papua. This diversity can lead to various problems such as thuggery, political feud, poverty, violence, separatism, environmental destruction and loss of humanity to always respect the rights of others equally and justly (Yaqin, 2005). The issue of tribe, religion, race, and class (SARA) now seems to have also become a problem of local and national concern, especially when used as a political commodity. Therefore, it is relevant to the expression of Tilaar (2000) that people in this country are often disturbed by conflict with SARA and identity politics. Sonhadji (2003) expressed his concern about the most crucial Indonesian problems lately, namely the weakening of a sense of

nationality, unity and togetherness. Today's society is prone to conflict, due to the waning feeling and spirit of nationalism, which is marked by the loss of the spirit of togetherness, unity and brotherhood (Abdullah, 2017).

The paradigm of the majority and minority groups is also still a problem in itself. Majority-minority categorization in this context includes aspects of religions, politics, economics and other aspects. These aspects will naturally lead to various differences, which are vulnerable to creating a gap when there is no equality and justice. In this context, the more serious aspect of attention is the aspect of religion (Lubis, 2005). Different religious communities must establish reciprocal relations in carrying out their duties and responsibilities in maintaining warm relationships. For that, it is necessary: 1) reinterpretation of orthodox religious doctrines made excuses for being exclusive and oppressive so that religion is not only seen as receptive to local cultural wisdom but also guides the foremost to strengthen democracy in religious societies; 2) dialogue religion with modern ideas, so that society is able to deal with new history and adapt to the great civilization based on the growing secular theories.

### 3 METHOD

This empirical research has been carried out on the elites of religions who are members of the Forum for religious harmony (FKUB) and students in the city of Malang who have a multicultural background. Qualitative data were obtained through in-depth interviews, observation, and documentation relating to issues of harmony and social conflict. Data analysis was carried out with the principle of ongoing analysis. The consistency of research findings was obtained through member checks and Focus Group Discussions.

### 4 RESULT AND DISCUSSION

FKUB has developed social harmony theory and religious community through the introduction of multicultural values to students with diverse backgrounds. These values are tolerance, equality, and cooperation with various government agencies, private, social and religious organizations, women's organizations, universities, and youth organizations. This is done as a preventive and conflict resolution

among students, as an important element for the realization of social and religious harmony in Malang.

#### 4.1 Tolerance

The cultivation of tolerance is carried out through an understanding of religion that respects other religions, enrichment and strengthening understanding of the teachings of religions, spreading tolerant and inclusive religious understanding, and strengthening insight into nationality and harmony of religions. Promoting respect for ethnic, cultural, religious and group diversity is one of FKUB's concerns. The knowledge of other religious cultures and traditions is done through visits to various religious institutions. For example, in the event of halal bi halal, Cap Go Meh celebration, a celebration of dioceses, churches, monasteries and so on. The important thing that needs attention in the context of building social harmony and religions is the willingness to understand other cultures and religions (Lubis, 2005). Relations between ethnic, cultural, and religious mean that both parties or more cooperate in carrying out duties, assume responsibility, support each other, and maintain a good relationship and warm. Harmonious relationships among humans include various levels such as family, community, and government. Harmonious relations in the social system, at least, require two things: first, the reinterpretation of religious doctrine that is used as an excuse to be exclusive and oppressive so that religion is not only seen as receptive to local cultural wisdom but also guides and strengthens democracy in society. Second, religious dialogue with modern ideas, so that people are able to deal with a new history that demands adaptation to large civilizations that are often based on secular theories.

Highlighting various humanitarian issues through the enrichment of religious perspectives is also done by FKUB. In this context, for example, it can respond to issues of radicalism targeting students and students, the dangers of drugs targeting youth, deviations of adolescent and student behavior, religious-based violence, ethnic and ethnic conflict, and HIV/AIDS issues. These problems are viewed from the perspective of all religions so that the religious community understands them both in terms of the normativity of religious teachings, historicity and other aspects of affairs. This program is carried out by various student organizations, both Muslim and non-Muslim. However, in each activity, all can respect and respect each other's beliefs. FKUB assists students in providing their understanding of the teachings of religions on the subject. There needs

to be a paradigm shift in society that gives lessons about appreciation and respect for other people's religions and cultures. With this, the application of multiculturalism demands awareness of the actors in it to mutual recognize and respect the diversity of identity and culture accompanied by the spirit of harmony and peace. It is hoped that with a pluralistic situation, a plurality of nations, ethnicity, religion, and culture will be able to reduce various triggers of conflict. In addition, multi-ethnic and multi-cultural life requires us to go through the process of forming the collective notion of the community of diverse Indonesian unity. This highly pluralistic Indonesian life is governed by a formal multi-cultural ethic in order to live together peacefully and mutually care. This is reinforced as stated in Article 32 (1) of the amended 1945 Constitution guaranteeing: The state promotes the national culture of Indonesia amidst the world's cattle by guaranteeing the freedom of the community in maintaining and developing cultural values (Martono, 2003). In a multicultural society, students can be encouraged to see and understand the values of other cultures, so that they can appreciate that cultural diversity. There is no uniformity of different cultures in national culture, but every culture is recognized for its truth and value so that it can enrich national culture (Suaka, 2016).

Promotion and dissemination of tolerant and inclusive religious understanding are very necessary for students, as a provision for responding to and managing miniature communities to achieve harmony. Some testimonies from students confirmed this. Multicultural seminars that convey messages of tolerance and peace, as well as religious harmony seminars held on campus, are needed to manage the main social harmony among students on campus, resulting in mutual respect and preventing conflicts (FKUB, 2017). It cannot be denied that in people's lives there is always a majority-minority paradigm from the aspect of religion, politics, economy, ethnicity, and others. These aspects lead to various differences, in economic life, political and religious views, traditions and culture, language, the way of life and various other differences. If these differences are underestimated, they can lead to discrimination and injustice. Because of that, fair and equal treatment in the midst of existing differences is a necessity if social harmony is to be created.

One of the important roles of FKUB is that it is involved in social and religious harmony. Harmony will occur if there is mutual understanding and each has the will to understand the religious teachings of others. This is done for example through capacity

building activities through various programs. In addition, through the socialization of government regulations, governor regulations, and mayoral regulations on religious life. Seminars and training on nationality and religious harmony are also conducted in a number of campuses whose students have a multicultural background. Among what has been done is collaborating with several universities in Malang, both public and private universities. Students and the academic community in these campuses, in general, strongly support activities that they think are very positive and can help anticipate the conflict. After the conflict, the heated campus atmosphere takes time to get back conducive. Therefore, all academicians are important to always voice the multicultural values, nationality, Indonesianness, and respect for diversity. In this context, the role of FKUB is very necessary, because it can be a place of communication to break down and resolve conflicts that occur. The activity is also very good in fostering a sense of nationality so that they can understand and respect each other among tribes, cultures, and religions (FKUB, 2017).

In fostering an understanding of Indonesian nationalism insight, FKUB also organizes seminars, workshops, socialization, mentoring and cooperation with educational institutions, social-religious organizations, women's organizations, interfaith youth, and students. The material of strengthening the identity of Indonesianness and nationality concerns four (4) pillars of the nation, namely: Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and NKRI, especially in relation to the importance of building social and religious harmony in Indonesia. So, Indonesian nationalism which provides space for plurality and in line with the spirit of love for the country is part of the quality of faith and belief. Local wisdom is local ideas that are wise, full of wisdom, good value, embedded and followed by the community. Local wisdom is also a philosophy and outlook on life which manifests in various fields of life, namely: social values, culture, economy, architecture, health, environmental management, and so on. Thus, it can be concluded that local wisdom is a wealth of local culture that contains policies and views of life that accommodate policies and wisdom of life. In Indonesia, local wisdom not only applies locally to a particular culture or ethnicity but is cross-cultural and cross-ethnic to form a national cultural value. For example, almost every local culture in the archipelago is known for local wisdom that teaches mutual cooperation, tolerance, work ethic, and so on.

Many factors make religion and religious organizations potentially reduce or prevent conflict, namely: 1) more than two-thirds of the world's population is included in religion. All of these religious organizations have reached all corners of the world; 2) religious organizations have the capacity to mobilize people and to foster an attitude of forgiveness, conciliation, motivating, and mobilizing people to create a more peaceful world; 3) religious organizations can rely on a set of resources to mediate and influence the peace process; 4) religious organizations can also use integrative power or the power of love, which is based on respect, love, love, community, and identity. 5) religious organizations are also able to monitor the dynamics of conflict by involving people at all levels; 6) Religious organizations can provide peace services (Hossain, 2010). Thus, the role of FKUB is very important and strategic in creating social and religious harmony in this city.

## 4.2 Equality

The principle of equality is realized by FKUB in encouraging the protection of religious freedom on campus and the establishment of places of worship as a guarantee of the implementation of freedom of association both in the campus and society. FKUB cooperation with universities can strengthen the spirit and multicultural values that are also developed by certain campuses. To manage the diversity, there is a course on multiculturalism, so that through the courses the values are presented. Through the development of multicultural values, the campus gives students the freedom to practice their respective worship. Thus, the presence of FKUB can enrich and convince students about the importance of multicultural values. With regard to religious freedom, the campus is very tolerant and there is no distinction in it, whether a majority or minority. Although there was a criticism from non-Muslim students related to the campus that has a mosque in it, for them should not be a mosque but quite just a *mushalla*. However, this then gained understanding from the campus so that there was no conflict. FKUB's role in encouraging the spread of multicultural values sown on campus can be a positive impetus for avoiding student conflicts, especially when their religious rights are protected and guaranteed to be fulfilled.

Freedom of religion is one of the basic rights of every individual who has constitutional guarantees in Indonesia. The first precepts of Pancasila and article 29 of the 1945 Constitution can be cited as an

example. However, SETARA Institute's report revealed that Article 29 of the 1945 Constitution is precisely the article that becomes the juridical basis for the production of restrictive barriers to the guarantee of freedom of religion/belief (Rachman, 2010). Nevertheless, there are still some constitutional breakthroughs that support the guarantee of religious freedom, namely: first, the results of the 1945 Constitution amendments formulated in article 28 E of the 1945 Constitution affirm that there is a guarantee of religious freedom for everyone and no one has the right to abolish or impose religion or certain common sense to others; second, the emergence of Law no. 39/1999 concerning Human Rights. third, ratification by the government of the International Covenant on Civil and Political Rights (ICCPR) through Law No.12 / 2005, which guarantees the right to freedom of thought, belief, and religion within a broader and comprehensive framework. Religious freedom is a principle that has now been accepted by religious communities as a universal norm, but in the tradition of mission religion, such as Islam, Christianity, and Judaism, there are still a number of groups that have a triumphal ideology (Abdalla, n.d.). Freedom of religion and respect for other people's religions/beliefs are in fact the teachings of every religion. Therefore, defending freedom of religion and respecting the religion/beliefs of others is also an integral part of the value and quality of one's religiosity. Among the basic religious freedoms in Islam is the Qur'an, 2: 256 about no compulsion in religion. This religious freedom includes external freedom and internal freedom. External freedom is the freedom for a person to enter or not to enter a particular religion. While internal freedom can mean two sides: 1) the freedom for one to choose sects, schools, and certain classes in the chosen religion; 2) the freedom to commit to his religious teachings. If a person decides to choose a particular religion, then he must have a commitment to maintain and implement the religious teachings he embraces as best he can (Shihab, 1998: 189).

There is no discrimination in religious life, either on campus or in their residence, felt and experienced by Catholic students in Unikama. If Muslim friends hold recitations on campus or with local people, non-Muslims also have their own organization, the Catholic Community Association (PWK) which can involve everyone to participate. Unikama includes campuses that uphold the values of tolerance and multiculturalism (FKUB, 2017). Among the duties of FKUB is to provide recommendations to the municipal government in making decisions to grant

permits for the construction of houses of worship. In this context, FKUB treats all houses of worship, both mosques, churches, chapels, and others. Usually, the community that will build the house of worship submits the proposal of establishment and supporting documents specified. The FKUB team then conducts field visitation and provides records of the lack of documents and requirements. After completing the document and submitted again, the FKUB then recommends that the establishment of the house of worship be continued or not (Bakesbangpol, 2016). FKUB held a socialization about the provisions of the construction of houses of worship to prevent the occurrence of SARA conflict in the community. The procedure for establishing houses of worship has been regulated by the government through the Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs No. 9 and No. 8 of 2006. This joint regulation is then spelled out in the governor and mayoral regulation rules to be submitted to the community up to the village level. Thus, all permits for the construction of houses of worship in any form must conform to the applicable regulations. In response to religious pluralism, the government gives freedom to every religious community to establish places of worship, in accordance with the Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 8 and 9/2006, Governor Regulation No. 1/2007 and No. 10/2015, and Malang Mayor Regulation No. 8/2007. If administrative and technical requirements are met, FKUB provides a recommendation to the mayor. In principle, the establishment of a place of worship in any form is to meet the religious needs of religious people in this city (FKUB, 2016). This is because the Republic of Indonesia is a *Pancasila* state and not a religious state but recognizes the existence of religions.

### 4.3 Cooperation

In order to realize social and religious harmony, FKUB cooperates with various parties, both in the framework of preventing and synergy in resolving conflicts. Since 2014 FKUB Malang has established cooperation with a number of universities in this city. When there were conflicts and brawls between Unitri, Unikama, and Unidha students, the intensity of the dialogue was warned. FKUB and the Malang city government mediate with representatives of youth and students from various regions involved in the social conflict. In addition, visits and strengthening to several universities to prevent

conflicts between students are also continuously carried out. FKUB conducts safari visits to various religious institutions and religious organizations. Among them are visits to religious institutions such as MUI, Muslimat, Aisyiyah, MUKI, BAMAG, Dioceses, PHDI, Walubi, and Confucian religious leaders. The purpose of this visit was to get to know more about religious institutions and religious organizations, which so far have significant influence in guiding and directing the community. FKUB synergizes with relevant agencies, in order to build commitment to respond to and solve humanitarian problems, such as drugs, HIV/AIDS, social and religious conflicts, problems in the establishment of places of worship, and radicalism that threatens social and religious harmony in Malang.

To build awareness of the importance of social and religious harmony, FKUB cooperates with universities. At the beginning of the new academic year, FKUB was given time to meet new students, such as in Unmer, Polinema, and Unikama. At the event representatives from all religious communities explained to new students who have a multicultural background. Among the new student orientation material is a portrait of the lives of religious people in Malang so they can worship well. FKUB also collaborates with social religious organizations, because it has members up to the grassroots level. Socio-religious problems that arise in the community will be easily resolved if they involve leaders of community organizations. Therefore, the social organization is also involved together in order for Malang to remain peaceful. They also provide understanding to people who own a boarding house or rented house, in order to enforce the rules agreed upon by citizens so that it is not easy to ignite the conflict because of differences in tradition (FKUB, 2017).

Cooperation with youth and students was also carried out by FKUB in several events which involved them actively in various activities. Collaboration with women's organizations was also carried out, both with women's organizations such as Muslimat and Aisyiyah, as well as with the Empowerment of Family Welfare (PKK) and female leaders of harmony. Women have a contribution in creating harmony because women also take a good role at the grassroots level. They can be an effective mouthpiece in creating social harmony in the community (FKUB, 2017). When women are empowered spiritually, socially and economically in terms of participation, it will result in learning, which is a prerequisite for changing behavior.

Participation allows women to meet social needs, improve resource utilization effectively, and can influence decision-making processes. Therefore a gender perspective proposes that true participation is a process in which everyone's perspective is considered (Finau, 2017). Women in many instances believe in participation, support, and cooperation, not least in trying to create social and religious harmony in the city. Through synergy and cooperation with various parties, FKUB's vision and mission to realize social harmony and religions will be realized effectively. FKUB also has a role in resolving conflicts in Malang. For example, conflicts that occur in the community are related to the establishment of permits and the use of houses and shophouses (*ruko*) as places of worship. In 2016 FKUB mediates the conflict between the community and the owner of a shophouse that is used as a place of worship. The rules are not allowed, there must be a license to use as a house of worship and considered to violate the rules. FKUB also plays a role in resolving the social conflicts that happened between students of Unitri, Unikama, and Unmer in this city that occurred in 2015 and 2016. Ahok case in DKI election 2016 also had warm and evoke religious sentiments, especially between Muslim and non-Muslim students in this city.

A student from the university stressed that the conflict on campus was also one of the indirect impacts of the SARA conflict that occurred outside the campus. The conflict did not result in physical contact because it was anticipated by the security forces, FKUB, municipal government, the ministry of religion, also the organization of student affairs (FKUB, 2017). For Soekanto (1987), the cause of social conflict is the difference between individuals because of differences of opinion, feelings, cultural background, and differences of interests between individuals or groups. The social unrest of 1998 can be cited as an example of that theory. The events of unrest that have accumulated over the years of social conflict have accumulated and split into the top of the conflict with a series of heartbreaking events. The conflict was not only the result of the monetary crisis in 1997 but more specifically "infectious" into SARA conflict. Social conflicts can result in increased solidarity among in-group members who experience conflict with other groups, the friction of relations between conflicting groups, property damage and loss of life, domination and conquest of one party involved in the conflict, as well as changes in the individual's personality, such as grudge, suspicion, and hatred. In this context, religion should have a role as a guide to human behavior. Religion is



a dogma that teaches the belief in the existence of God of the universe, as well as the guidance, norms, guidance of life, and social control. Theoretically, people who are obedient to the teachings of religion, its behavior will be controlled from the form of deviation. Thus, religion is a natural motivator that encourages people to always live well and regularly. Besides social control, religion also has an integration role for society. Social harmony can also be created both at the personal and institutional levels, from families, communities and neighbors, organizations, countries, and governments. Social harmony can be realized when all parties have respect for God, love/ empathy, justice, fairness, faithfulness, truth, forgiveness, hope, generosity, and compassion (Sharma, 2015).

In the context above, religion has a key role in creating shared ties and uniting them in the value of goodness. This is because the values that underlie the system of social obligations are jointly supported by religious groups so that religion can support consensus in society (Khotazimah, 2014). Thus, in its function as a power of integration and control of social order in the context of national and state life, religion has a significant role as a factor of stabilization and equilibrium stabilization. Religion put forward preventive, persuasive, educative and peace actions. Religion put forward preventive, persuasive, educative and peace actions. In this context, it is interesting to quote Rahmat's (2012) opinion that religion has 8 functions in society, namely: 1) educative function, religious teachings function to invite followers to obey the rules and become good and righteous people; 2) the function of salvation, the safety provided by religion covers the life of the world and the hereafter; 3) peace functions, religious guidance of guilty or sinful people achieve inner peace and peace with themselves, society, the universe, and God; 4) the function of social control, religious teachings make adherents sensitive to social problems, thus encouraging them to do better in life; 5) the function of fertilizer solidarity, which can produce solid brotherhood and become a pillar of civil society; 6) the function of reform, that religion becomes an agent of change in the basis of values and morals for the life of the people, nation and state; 7) creative function, religious teachings encourage people to work productively and innovatively, both for themselves and others; 8) sublimative function, religious teachings purify all human endeavours, both in the life of the world and the hereafter.

The teachings of religion can reduce social conflict, starting with dialogue as a choice of

solutions to non-violent conflict. Interfaith dialogue does not aim to equate religious understanding but to build awareness that beyond our beliefs and faith, there are many beliefs and faiths from the traditions of other religions. Thus, theological dialogue faces the problem of how we position our faith in the midst of the faith of others (Rahman, 2003). The basics of religious teachings are based on morality and ethics, demanding that adherents promote compassion and peace. Resolving problems through dialogue and avoiding violence in the name of religion is also strong evidence that religion is the best solution in dealing with conflict situations, both socially based and religious.

## 5 CONCLUSION

FKUB's efforts in managing social harmony and harmony between religious communities in Malang City are through empowerment and maintenance programs. Through empowerment, FKUB develops an understanding of religion that respects other religious communities, introduces religious teachings to be understood by other religious communities, spreads tolerant and inclusive religious understanding, promotes equality of majority and minorities, promotes religious freedom on campus and in society, and grants permission to establish house of worship fairly in accordance with applicable regulations. In implementing the program, FKUB collaborates with religious institutions, universities, social institutions, youth organizations, women's organizations, and civil society organizations to encourage religious harmony. FKUB bases its programs on the dissemination of the multicultural values needed to create social and religious harmony. This forum has also developed a theory of religious harmony through strengthening the values of tolerance, equality, and cooperation with various institutions, both based on government and civil society.

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